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News journal of Tennessee Baptist Convention

TBC votes record goal, minister's fund Upper Volta relief project extended to five years

By Al Shackelford

Gathered at Leawood Baptist Church in Memphis, messengers to the 108th annual session of the Tennessee Baptist Convention approved a record Cooperative Program mission budget-goal, established a Minister's Emergency Relief Fund, and voted to extend from three years to five years the convention's involvement in a hunger and relief project in Upper Volta.

Unofficial registration figures indicate that 1,466 messengers attended last week's convention.

In other action, the messengers elected Fred Steelman, pastor of Red Bank Baptist Church, Chattanooga, as the new TBC president. Also elected were vice-president, Irvin Hays, pastor of Bartlett Baptist Church, Bartlett, and second vice-president Dennis Pulley, pastor of First Baptist Church, Bruceton.

Other major business actions were the approval of changes to the TBC Constitution and Bylaws; passing of resolutions opposing "government scheduled and/or government directed prayers" in public schools, tuition tax credits for parents of students in parochial schools, and parimutuel gambling, and a resolution supporting legislation to raise the drinking age from 19 to 21; and authorized a committee to study the inter-relationship among the TBC Executive Board and various boards of trustees of TBC institutions and agencies.

Two controversial items - the handling of designated funds by the convention office for non-TBC and non-SBC causes and the lawsuit concerning the property of Bethel Baptist Church, Estill Springs - were referred by the messengers to the Executive Board.

The Cooperative Program budget-goal for the November 1982-October 1983 convention year was set at \$18-million. The goal would be divided, with a \$16.8-million basic budget section and an additional \$1.2-million Bold Mission Thrust challenge section.

The approved budget goal also increased the percentage shared with Southern Baptist Convention missions and ministries from last year's 35.75 percent to 36 percent.

The budget-goal, which was recommended by the Executive Board, was approved without discussion or without opposition.

The Minister's Emergency Relief Fund grew out of a study committee, which was authorized by the 1980 TBC, to find a way that the state convention could assist ministers who lose their positions.

The fund, which will initially be funded by \$25,000 from earned interest, would provide annuity payments, medical insurance, and up to \$100 per week for 13 weeks to ministers who are forced out of their positions. A continuing committee was established to review requests and administer the fund.

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CONVENTION OFFICERS — Messengers to the Tennessee Baptist Convention last week in Memphis elected these new officers (from left) Irvin Hays, vice-president; Fred Steelman, president; and Dennis Pulley, second vice-president.

TBC elects Steelman as '82-83 president

By Charlie Warren

Fred Steelman, pastor of Red Bank Baptist Church, Chattanooga, was elected president of the Tennessee Baptist Convention last week during the Wednesday morning session of the annual meeting at Leawood Baptist Church, Memphis.

Irvin Hays, pastor of Bartlett Baptist Church, Bartlett, was elected vice-president, and Dennis Pulley, pastor of First Baptist Church, Bruceton, was elected second vice-president.

Steelman won in a second ballot runoff against Earl Wilson, pastor of City View Baptist Church, Knoxville. The first ballot election also included Ansel Baker, pastor of First Baptist Church, Athens, and Bruce Coyle, pastor of First Baptist Church, Rockwood.

Hays was elected as vice-president without opposition.

Tim Alexander, pastor of Towering Oaks Baptist Church, Greeneville, was the only other nominee for second vice-president.

A native of Mississippi, Steelman has served as president of the Executive Board of the Tennessee Baptist Convention during the past year. A member of the Executive Board for the past six years, he has served on the Administrative Committee and as chairman of the Tennessee Baptist Program Committee.

He has been pastor of the Chattanooga church for eight years. Before that he was pastor of First Baptist Church, Niceville, Fla., for four years. Previously he had served as pastor of churches in Kentucky and Mississippi.

While a pastor in Kentucky, he served on the Executive Board of the Kentucky Baptist Convention. Steelman is a graduate of Mississippi State University, Mississippi State, Miss.; Southern Baptist Theological Seminary, Louisville, Ky.; and New Orleans (La.) Baptist Theological Seminary.

Hays, pastor of Bartlett Baptist

Church for almost 30 years, is a native of Trenton and a graduate of Union University, Jackson, and Southern seminary.

Currently serving as secretary of the trustees of Baptist Memorial Health Care System Inc., Hays has previously served as a member of the Tennessee Baptist Convention Committee on Committees, as chairman of the TBC Committee on Audits, as a trustee of Union University, as a trustee of Tennessee Baptist Children's Homes, as moderator of the Shelby County Baptist Association, and as president of the Shelby County Pastors' Conference.

Pulley has been pastor at the Bruceton church for almost two years. Prior to that he was pastor of White Hall Baptist Church, Trenton, for five years, moving there from First Baptist Church, Obion. He also has taught part time in the Bible department at Union University.

Active in Tennessee Baptist life, he has just completed a term of service on the Executive Board of the Tennessee Baptist Convention. He served as secretary of the board, as chairman of the public affairs and Christian life committee, and as a member of the board's Administrative Committee. He also has served as a trustee of Union University and as chairman of the evangelism committee for Gibson County Baptist Association.

A native of Illinois, Pulley is a graduate of Union University and Southern seminary.

Board to study 'designations'

James Porch, pastor of First Baptist Church, Tullahoma, was elected as president of the Executive Board of the Tennessee Baptist Convention during board meetings in Memphis last week.

Other officers elected at the Wednesday afternoon session were vice-president, Raymond Boston, pastor of First Baptist Church, Dyersburg; secretary, Hoyt Wilson, pastor of First Baptist Church, Lexington; and treasurer, Tom J. Madden, executive secretary of the TBC Executive Board.

At their Nov. 15 pre-convention meeting, the Executive Board voted to purchase the Baptist Pavilion at the 1982 World's Fair and move it to Camp Linden, where it will be reassembled and remodeled as an activities building. (See *Baptist and Reflector*, Nov. 17, page 1.)

The board also approved a motion authorizing a five-member committee to study the method of receiving, reporting, and disbursing all designated gifts sent to the state convention office. The committee is to report to the board no later than its September 1983 meeting. The committee, which was appointed by the outgoing board president, Fred Steelman, (Continued on page 5)



BOARD OFFICERS — Newly-elected officers of the TBC Executive Board are president, James Porch (left); vice-president, Raymond Boston (right); and secretary, Hoyt Wilson (standing).

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SBC leaders discuss 'state of denomination'

By Dan Martin

IRVING, Tex. (BP)— Forty Southern Baptist leaders — representing all sectors of denominational life — met Nov. 12 to discuss the problems of the denomination. Most came away talking about the depth and seriousness of the differences.

The leaders included heads of four of the six Southern Baptist seminaries, heads of the Foreign and Home Mission boards and Executive Committee, and representatives of all factions in the SBC.

At the conclusion of the meeting, one participant, C. Welton Gaddy, pastor of Broadway Baptist Church in Fort Worth, Tex., commented: "I am disturbed by the depth of (theological) difference between us, but encouraged by the desire for us to find a way to work together."

John Sullivan, SBC first vice-president and pastor of Broadmoor Baptist Church in Shreveport, La., who arranged the meeting, said it was part of SBC President James T. Draper Jr.'s effort to get the factions talking to one another rather than about one another.

While admitting "no resolution came about," Sullivan commented, "I think the most positive thing was a willingness on the part of these men to come to be a part of the healing process, adjusting busy schedules and paying their own expenses. There is a high level of concern." Draper, pastor of First Baptist Church of Euless, Tex., commented that "only time will tell if it (the meeting) did any good or not, but I feel it was a positive thing ... in which participants were able to discuss differences without anger or hostility."

Sherman says future undecided

ASHEVILLE, N.C. (BP)— The future of a group organized to counter a "takeover" of the Southern Baptist Convention by inerrantists is not at all decided, Cecil Sherman says.

Sherman, pastor of First Baptist Church of Asheville, N.C., and a leader of the group organized two years ago, said the future course of the group — known variously as the "friends of missions," "denominational loyalists" or "moderate-conservatives" — will be decided at a meeting of the 15-member steering committee Nov. 29 in Atlanta.

"Our group will decide at that time whether we will continue or not," he added, responding to comments Nov. 15 by Kenneth Chafin, pastor of South Main Baptist Church of Houston, that the group was being disbanded. Chafin and Sherman helped to form the group and are its most visible leaders.

"It is very difficult to keep from being discouraged on our side," Sherman said. "I understand exactly why Kenneth said what he said. We have been trying to save drowning people who don't want to be saved; trying to alert editors who don't want to be alerted."

Sherman said the inerrantists are in the "majority position at this time. I am not going to give you a bunch of weasel words to say they aren't. We have only one forum for Southern Baptists and that is the SBC (annual meeting). We only count once a year and for the last four years they have won ... fair and square."

When the steering committee — including Chafin — meets in Atlanta, Sherman said, "one of the things that we will have to consider is whether we will step back and let the convention be managed by these people (the inerrantists)."

Keith Parks, president of the Foreign Mission Board, said results of the meeting are "intangible" and added, "I felt there was a little moving together ... a little emotional drawing together, and I felt good about that."

Harold C. Bennett, executive secretary-treasurer of the SBC Executive Committee, said he is "optimistic and grateful leaders with different theological positions are talking together about the work of our convention." He added that "if we will let ourselves, I believe God can bring us together in strong commitment and support of His work through the SBC."

William G. Tanner, president of the Home Mission Board, said the HMB must have "diversity in the field" if it is to be effective in reaching people for Jesus Christ. "We have never been polarized on our board. If we become so, we will not be as effective," he said.

Paige Patterson, president of the Criswell Center for Biblical Studies in Dallas, said the admission the problems are extensive is "progress. You have no hope of a solution until you can clearly identify the problems."

Patterson and Don Harbuck, pastor of First Baptist Church of El Dorado, Ark.,

presented papers on "My Definition of a Theological Conservative." Patterson has been a leader in the inerrancy movement and Harbuck has been identified with the "moderate-conservative" faction.

Patterson posed six questions, which he said must be seriously considered by denominational leaders, particularly agency heads.

Five of the questions start with, "Can assurances be provided that..." The first two concern "parity" or representation of inerrantists on faculties, administrations, and boards of SBC agencies and in the literature and books published by the Baptist Sunday School Board.

The third concerns coverage of the vies of inerrantists in denominational press. The fourth asks if assurances can be provided "that those theologians and denominational executives who do not adhere to inerrancy can be counted upon to state publicly, clearly, and unambiguously precisely what they do believe without hesitancy and without duplicity?"

The fifth seeks assurances that students who are inerrantists will not be

harassed in state or SBC-related institutions.

His sixth question raises the issue of financial support. "Is there a plan by which all Southern Baptists may participate together in a cooperative way without the necessity of supporting that which is morally and theologically repugnant to them? The question here is not that of funding some things about which there is disagreement. The question relates to the funding of that, which to us, is unconscionable."

Patterson noted he is aware the answer could result in a "radical revision" of the denomination's unified giving plan, the Cooperative Program. He told Baptist Press he believes "there is either going to have to be a revision of the Cooperative Program — not an abolition, merely a restructuring — or it will suffer some enormous trauma. That is not a threat, but just an observation of what I see developing."

Patterson said he would "be very comfortable" supporting the Home and Foreign Mission boards, but "could not support the Baptist Joint Committee on Public Affairs or the Christian Life Commission, as presently structured." He

(Continued on page 3)

'Loyalists' disbanding, Chafin says

HOUSTON (BP)— A group organized to counter a "takeover" of the Southern Baptist Convention by inerrantists is being disbanded, Kenneth Chafin says.

Chafin, pastor of Houston's South Main Baptist Church and one of the organizers of the group, told Baptist Press "that as of last Friday (Nov. 12) there is only one group left."

The Houston pastor's remarks came after a meeting chaired by SBC President James T. Draper Jr., which called together 40 denominational leaders from all factions to discuss the state of the denomination.

Since 1979, the convention has been marked by overt political activity. A group, generally believed to be led by Paul Pressler, a Houston appeals court judge, and Paige Patterson, president of the Criswell Center for Biblical Studies in Dallas, launched a strategy of controlling the denominational presidency, and with it, the appointment of trustees for the 20 SBC agencies and institutions.

Chafin said: "What we had in Houston (1979) and St. Louis (1980) was the 'takeover' group unopposed. Then, Cecil (Sherman) and I put together a little group to oppose them."

The group, variously known as the "denominational loyalists," "friends of missions," or the "Gatlinburg Gang" — after the Tennessee resort town where they first met — organized opposition to incumbent President Bailey E. Smith in 1981, drawing about 40 percent of the vote, and in 1982 supported Duke K. McCall, a retired seminary president, who was defeated by Draper in a runoff ballot.

The group successfully challenged five nominees of the Committee on Boards in 1981 and two in 1982.

"We found that the (Baptist) state paper editors tried to paint us as part of the problem. They can't even tell the difference between the fellow who sets the house on fire and the fireman who comes to put it out. Well, as far as I am concerned, after the meeting Friday (Nov. 12) the firemen have all gone home."

"Now, there is only one group stirring the waters, and that is the group that is trying to convince Southern Baptists that their institutions have been corrupted by people who do defend themselves, the takeover people will turn them into Frank Norris-fundamentalist-type institutions," Chafin added.

Chafin referred to some of the participants of the Nov. 12 meeting as "fundamentalists," although they do not use the term on themselves. The "takeover" group is variously referred to as neofundamentalists, inerrantists, ultraconservatives, or the Pressler/Patterson coalition.

Chafin said the group is "basically dishonest," because they "repeatedly deny they are part of any group or that there is any political activity. It is pretty difficult to negotiate with a group that won't even admit they are a group."

Another characteristic he listed is that fundamentalists are "very judgmental. To them diversity is a dirty word. They treated with contempt anyone who had a different date or author for a book of the Bible or a different view of inspiration."

Chafin, a former evangelism professor at two Southern Baptist seminaries and director of the evangelism section of the Home Mission Board, said Draper revealed himself in the Nov. 12 meeting as one of the fundamentalists. "After the meeting, it is clear that we cannot expect our president to lead us down the middle of the road. He said he is a fundamentalist and agrees with Pressler and Patterson."

The Houston pastor had sharp criticism for the leaders of SBC agencies, seven of whom attended the Nov. 12 meeting, saying the "most discouraging things about the meeting is that the agency heads seem to believe Jimmy Draper is different from the takeover group ... do not feel that his appointments will in any way endanger them."

"If the agency executives do not feel endangered by this, why should I spend my money, energy, and time — which could be devoted to serving my church — to defend them?" Chafin asked.

"One of the basic qualifications of helping someone is that they must be willing to help themselves. Up to now, the agencies have not been willing to fight their own battles. Until they — heads, employees, faculties — are willing to risk, there is absolutely nothing I or anyone else can do to help them," he said.

He commented, however, that he does not believe the agency executives agree with the fundamentalists, either theologically or methodologically.

He predicted, however, if the inerrancy faction gains operational control of the denomination — which he believes will be a long process — they will make the institutions, particularly the seminaries, "so unattractive that any kid with a brain would have to consider going somewhere else to get a theological education."

For himself, however, he says he has "decided to study, pray, preach, minister in my church, and to write in 1983. I have no intention of fighting the takeover group in Pittsburgh (the 1983 SBC) and then having some sanctimonious editor paint me as a troublemaker."

Attending the meeting were Harold C. Bennett, executive secretary-treasurer of the SBC Executive Committee; R. Keith Parks, president of the Foreign Mission Board, and William G. Tanner, president of the Home Mission Board.

Also present were the presidents of four of the six seminaries: Roy Honeycutt of Southern; Russell L. Dilday Jr. of Southwestern; Landrum Leavell of New Orleans and Milton Ferguson of Midwestern. Golden Gate is currently seeking a president, and the other president, Randall Lolley of Southeastern, was prevented from coming because of a family commitment.

Madden tells convention of 'glorious' experiences

"It is a glorious experience and privilege" to be a Christian, Tom Madden, executive secretary of the Tennessee Baptist Convention, told the crowd during the Tuesday evening session of the convention at Leewood Baptist Church, Memphis, last week.

Presenting a devotional during the session, Madden reminded convention messengers of some of the times the word "glorious" is used in Scripture: "a glorious appearing," "a glorious body," "a glorious church," "a glorious gospel," and "a glorious liberty in Christ."

He recounted the experience of Saul, the persecutor of Christians, and his "glorious conversion" on the road to Damascus. Madden recalled his own conversion as "a glorious experience that has not dimmed through the years."

"It is a glorious experience to be close by when someone else becomes a Christian," Madden noted. Referring to the story of Jesus' conversation with the Samaritan woman at the well, Madden said when the disciples returned with food, "Jesus was too happy to be hungry."

"It is a glorious experience to be a Christian when troubles come," Madden continued. He said when Shadrach, Meshach, and Abednego were thrown into the fiery furnace, "God not only took the heat out of the fire but He took the smell out of the smoke."

He told the crowd it is a glorious experience to be a Christian when death comes. Reminding them that Stephen died with forgiveness on his lips and a radiance on his face, Madden suggested, "There is a difference in the way a child of God dies and the way a lost person dies."

The Tennessee Baptist leader told the audience it will be a glorious experience to be a Christian when Christ returns.

"Cemeteries are going to look like plowed fields," he said. "And it is going to be glorious to be a Christian when we all get to heaven."

Messengers vote future TBC plans

Messengers to last week's Tennessee Baptist Convention approved a recommendation from its Committee on Arrangements naming James McCluskey to deliver the 1983 convention sermon and First Baptist Church of Memphis as the 1985 TBC site. McCluskey, pastor of Wallace Memorial Baptist Church, Knoxville, is a member of the Executive Board of the Tennessee Baptist Convention. He is chairman of the World's Fair Committee for Knox County Association of Baptists.

W. Fred Kendall II, pastor of First Baptist Church, Union City, was named as alternate to preach the 1983 convention sermon.

Julian Suggs, director of the TBC music department, was elected music coordinator for the 1983 meeting.

By previous convention action, the 1983 state convention will be hosted by Brainerd Baptist Church, Chattanooga, Nov. 15-17, 1983.

The recommendation, which was approved without discussion, also named First Baptist Church, Memphis, as the site of the 1985 TBC. The dates will be Nov. 12-14, 1985.

Musicians elect 1982-83 officers

Joe Easterly, minister of music at First Baptist Church, Gatlinburg, was elected president of the Tennessee Baptist Church Music Conference, Nov. 15 at Audubon Park Baptist Church, Memphis.

Other 1982-83 officers elected at the annual meeting of the church musicians were Frank Drewry, minister of music at Westwood Baptist Church, Cleveland, vice-president; Rick Marshall, minister of music at Hickory Hills Baptist Church, Memphis, second vice-president; and Jere Adams, minister of music at First Baptist Church, Hixson, secretary-treasurer.



THE CHURCH'S MISSION — Christ sent His followers to complete the ministry He began, said Roy Fish, professor of evangelism at Southwestern seminary. The church is to equip believers to be Christ incarnate in a sinful world, according to Fish.

Begin your ministry where Christ left off, Fish tells convention

Because Christ said, "As My Father sent Me, so send I you," it is up to His followers to take His place in earthly ministry, Roy Fish told the Tennessee Baptist Convention Wednesday.

"Just as Christ did, you and I must incarnate ourselves into a sinful world," Fish explained. "We must bring to people the same ministry that Christ brought."

Fish, professor of evangelism at Southwestern Baptist Theological Seminary in Fort Worth, Tex., spoke to the convention during its annual meeting Nov. 16-18 at Leewood Baptist Church in Memphis.

"Christ sent us out into the world," Fish continued. "He sent us where the people are. He does not send them to us. Yet most of what goes on in our churches goes on inside the building and not outside."

"With all the material available today on evangelism, it seems almost inexcusable for any church to have unquipped people," Fish exclaimed. "Yet there are still over 200-billion people who have never even heard the name of Jesus."

"Our problem is that we are afflicted with people blindness," he chided. "We who follow Jesus are blind to people that are right in front of us."

Fish explained that when Christ told His disciples to start witnessing in Jerusalem. He did not say that because it was His home as many interpret it. He said it because that is where He was at the time.

"This means we are to start witnessing wherever we are," Fish said.

"Christ sent us to witness to three kinds of people," Fish stated, naming them the "up and outs," or unsaved wealthy; the "down and outs," or unsaved poor, and the moral outcasts, of which a 20th century example would be a liquor dealer.

"It seems we only want to pray for the good guys," he exclaimed. "We do not let our concern extend out to those across the tracks."

In order for Christians to enable themselves to reach the lost, Fish said they must learn "it is time to stop discussing exegetically what it means to be filled with the Holy Spirit, and start being experientially filled with the Holy Spirit."

"If religion is not an acute fever," he warned, "it will become a dull habit."

C-N forensics team captures awards

JEFFERSON CITY — The Carson-Newman College forensics team won two first place sweepstakes awards at the Appalachian State University Mountain Forensics Tournament in Boone, N.C., Nov. 5-7.

This is the first time the team has captured both sweepstakes awards in the history of Carson-Newman forensics. The team earned first place in individual events competition and first place in overall competition (debate and individual events).

Competing against 25 colleges and universities, Carson-Newman won 16 awards in individual speaking, including four first place awards.

Board, committees gain new members

Seventeen Tennesseans were elected to various convention boards and committees during the Tennessee Baptist Convention last week in Memphis in addition to the nominations listed in the Oct. 13 Baptist and Reflector (pages 5 and 6). The nomination of these members came from the Committee on Boards and Committee on Committees. Additional nominations made by these committees were:

Executive Board: Billy Ellison, Jasper, term expiring in 1983.

Tennessee Baptist Foundation: Earl Deuser, Selmer, term expiring in 1985.

Union University: Jimmy Foster, Memphis, term expiring in 1985, and Bob Lamons, Jackson, term expiring in 1983.

East Tennessee Baptist Health Care System: Knoxville, M. L. White, Newport, term expiring in 1984.

Tennessee Baptist Adult Homes: Joe Wren, Sevierville, term expiring in 1984.

Committee on Audits: George Gilbert, Seymour; Tom Biddle Sr., Wartburg; and Ron Harber, Paris, terms expiring in 1985.

Committee on Boards: Edsel West, Harriman, term expiring in 1985, and Don Norris, Franklin, term expiring in 1983.

Committee on Credentials: Mike Gilmore, Blountville, term expiring in 1985, and Randall Rogers, Clarksville, term expiring in 1983.

Constitution and Bylaws Committee: Jeff Pryor, Columbia, term expiring in 1984.

Committee on the Journal: Leslie Huff, Nashville, term expiring in 1983.

Committee on Resolutions: James R. Chatham II, Ridgley, term expiring in 1984, and J. Paul Palmer, Memphis, term expiring in 1983.

EDITORIAL

1982: a significant convention for Tennessee

The 1982 Tennessee Baptist Convention was an excellent example of how Baptists can meet together, express their opinions in a Christian attitude, vote their convictions — and enjoy each other!

The messengers in Memphis last week were called upon to consider some significant issues. There was an openness and mutual respect of each others' convictions, but this was overshadowed by an excellent spirit. Those who spoke stated their feelings fairly and briefly, without resorting to name calling or to belittling others with whom they disagreed.

The convention was significant. Decisions were made which will have a far-reaching effect on our churches and our cooperative work.

The challenging Cooperative Program mission budget-goal will continue to need the commitment of our churches and their members to the missions and ministries of the Tennessee Baptist Convention and the Southern Baptist Convention.

In these days of Bold Mission opportunities, there must be a growing commitment to take hold of every resource which God provides to meet the opportunities He puts before us.

The creation of the Minister's Emergency Relief Fund will provide assistance for a minister, not only financially, but also emotionally when he is forced from his place of service. It is important that we recognize the minister's need for support and assurance, as that minister examines God's purpose for his life and seeks God's guidance for future service.

Obviously, this is a new step for Tennessee Baptists — and in a real sense, we are pioneers among other Baptist state conventions in our attempts to grapple with this need.

We are glad that the Minister's Aid Committee has been extended for at least one more year. Doubtless, there will be needs to adjust or to revise the guidelines as the Minister's Emergency Relief Fund begins to operate.

Another impressive part of this year's Tennessee Baptist Convention was the messengers' expressed trust in the TBC Executive Board.

Two critical, controversial issues were raised in

motions from the floor during miscellaneous business sessions. Both of these were referred to the Executive Board by overwhelming votes.

This is especially rewarding when you consider that on some occasions Baptists are reluctant to entrust anyone — even a board or committee they have elected — with a decision. It is refreshing to see this trust in action — and we are sure the board members recognize their responsibility to deal with these referrals in a trustworthy manner, so as to continue this commendable confidence.

Tennessee Baptists must always realize that the convention in session is the time to make decisions which will direct the work of the TBC boards and institutions. However, there are times when an issue is raised which is so emotional or has so many ramifications, that there must be thorough study before drastic steps are taken.

The 1982 TBC will also be remembered for the outstanding sermons, devotionals, and music. It was a special treat to hear firsthand from the president of the Southern Baptist Convention and from five key SBC executives.

Wayne Allen did an excellent job of presiding AND setting the tone of the convention. He took his task seriously in handling all business matters openly and clearly — making sure that the messengers had as much information as possible and knew exactly what they were voting on.

The election procedure he followed was unique — and impressive. Those wishing to make nominations were asked to meet with the parliamentarian and draw for "positions." Then, after these nominators had made their nominations, Allen called those nominated to the platform, so the messengers could identify each nominee. Also, the names of these nominees were projected on a screen, so the messengers could be sure to spell the names correctly — thereby assuring that the credentials committee could easily and accurately count the votes.

There are few guidelines in handling such elections, so the presiding officer is free to conduct such elections as he desires. It would seem wise to use some procedure, such as the one used by Allen last week, in future elections.

In addition to the president, we would also note the support and assistance Allen received from the two vice-presidents, George Hill and Murray Mathis. Our commendation not only goes to these three TBC leaders, but also to their families and churches who shared these men with all Tennessee Baptists during the past year.

A big contribution to last week's Tennessee Baptist Convention were the facilities and the members of Leawood Baptist Church. The church was an excellent host — anticipating nearly every possible need. The members worked hard before and during the convention, and furthermore they seemed to enjoy it! In spite of the crowd, exhibits, and clutter that invaded their beautiful facility, they remained friendly and charming throughout the whole convention. We believe their contagious attitude had its effect on the attitude of the messengers and visitors.

In evaluating the 1982 state convention, historians would have to note that many significant actions were faced by the messengers. They came, listened, sang, prayed, discussed, and voted — all in a positive, Christian spirit. How refreshing it is to see such maturity among Tennessee Baptists.

No one would dare predict what the future holds for Tennessee Baptists and their cooperative efforts together, but it would indeed be wonderful if future TBCs could maintain the open, excellent spirit experienced in the 1982 convention.

Cicero's
comment

By the editor

Cicero was trying to evaluate the 1982 Tennessee Baptist Convention as the last session concluded, when up walked two friends, Minnie Tyme, who was attending her 39th TBC, and Newt Joyner, who was at his first.

"How did you like the convention?" I asked.

"It sure was a busy convention," Minnie mused. "It seems like I've been here for days, but it's only been from Monday morning until Thursday noon."

Newt noted that there was no free afternoon, like at the Southern Baptist Convention, for the messengers to chat and to fellowship.

"Oh, that's not a problem that the messengers can't handle — judging by the crowded hallways during the sessions," Minnie observed. "If you think this convention was long, just imagine how long the 1985 TBC would have been if we had not amended the Committee on Arrangements' recommendation — that we meet at First Baptist Church of Memphis in November 1985. Fortunately, we amended that recommendation to limit the convention to three days — instead of the whole month!"

"Wow," exclaimed Newt. "Even Leawood's hospitality might have waned during a 30-day convention."

Minnie added she was very impressed by the friendly attitude of the Leawood members. "I figure that a guy who smiles and is friendly while directing traffic on a cold, rainy night ought to be able to tolerate anything. Is he single — and available?" Minnie wondered.

"I know that Leawood's three education buildings named 'Faith, Hope, and Love,'" Newt noted, "but don't you think you were a little obvious when you kept asking 'Where can I find Love?'"

The two messengers rated this convention high in nutrition, rejoicing that goodies in the exhibit area not only included the usual candy and apples, but also peanuts, cheese and crackers — and two coffee urns.

Minnie thought it was a perfect convention — a good balance between inspiration and business. "As a crossword addict I know the word 'lee' means sheltered or protected. I guess our meeting at Leawood must have been sheltered or protected by God, or it wouldn't have been so perfect."

Newt Joyner joined in with his agreement, but noted that the convention was not perfect. "Are you aware, Cicero, that you made an error when you said during the Baptist and Reflector report that individual subscriptions were \$5.50 per WEEK?"

Cicero admitted, "I was not aware of the mistake at the time, but several of my friends told me about it."

Cicero decided that if subscribers did send in \$5.50 for one week's paper, they would receive the next 50 weeks FREE as a bonus.

"I confess that I did give the wrong price," Cicero said apologetically. "However, if anyone wishes to hold me to what I said, I will honor my word and accept their subscription for \$5.50 per week."

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Alvin C. Shackelford, Editor

Charlie Warren
Associate EditorSteve Higdon
Assistant EditorEura Lannom
Advertising, SubscriptionsBetty Walker
Production AssistantEstablished 1835
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Telephone: (615) 373-2255

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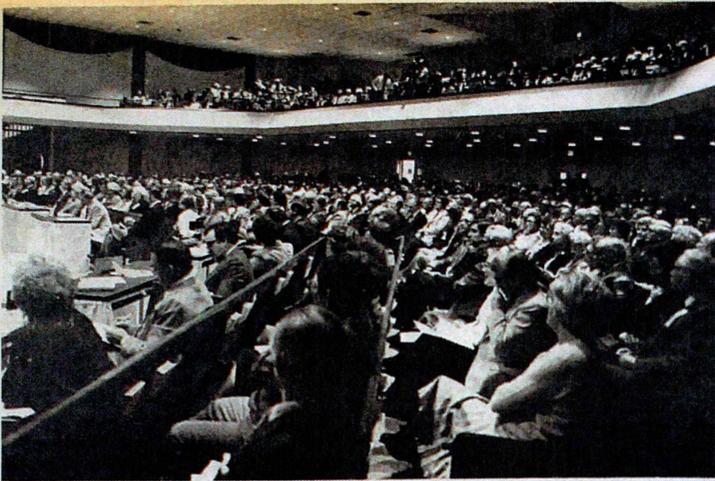
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News journal of Tennessee Baptist Convention
Tom Madden, Executive Secretary-Treasurer

BOARD OF DIRECTORS: Raymond Boston, chairman; Harold Allen, Wayne Allen, Ansell Baker, Stanley Brumfield, E. E. Carrier, William Coles Jr., C. Ed Harris, James Hatley, Fred Kendall II, John Laida, Rudy Newby, James Porch, Dennis Pulley, John Shepherd, and Fred Steelman.



MESSENGRERS GATHER — Almost 1,500 messengers registered during the 108th annual session of the Tennessee Baptist Convention last week at Leawood Baptist Church, Memphis.

Letters to the Editor . . .

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

Proud of schools

Dear editor:

It seems recently we hear a few people trying to discredit our Southern Baptist colleges and seminaries.

It was my privilege to attend a "Missions Rally" Nov. 11 at the Prospect Baptist Church of the William Carey Association. It was a combination WMU and Brotherhood meeting under the leader-

ship of Mrs. Glenn Hester, associational WMU director.

The Belmont College Singers were invited to do the special music. I was so very impressed with their singing. They certainly made melody unto the Lord with their voices (Ephesians 5:19). I truly believe God is pleased with young people who are willing to commit their lives to Christ, and this kind of music.

I am very proud and grateful for Belmont College, its leadership now, and in the past, and all of our Southern Baptist colleges and seminaries.

I pray they will continue to go forward, and all of our Southern Baptist churches will support them.

Mrs. Diemer Monks
Rt. 2, Box 271
Fayetteville, TN 37334

Personal perspective

By TOM MADDEN
TBC executive secretary

In 1 Kings 18, the Bible records the confrontation of Elijah with the prophets of Baal.

The challenge was, "the God that answereth by fire, let Him be God." Elijah asked the prophets of Baal to call upon their gods first. All day long they called, but there was no answer.

Then Elijah began. He repaired the altar, placed the sacrifice, and then called for 12 barrels of water to be poured on and around the altar. He then prayed and God answered by sending the fire.

As I read this account again lately, it struck me forcibly that there are some things that we as God's children can do. We can build the altar, we can offer sacrifice, we can pour barrels of water that states we know God can begin a fire with wet wood as easily as He can with dry wood. However, only God can send the fire.

You and I can pray and witness and support our church, we can explain God's Word, but only God can save souls.

There are some things you and I know to do and want to do. There are some things only God can do. However, I do believe there is a relationship between doing what we can, and then asking God to send the fire. I believe He will — if we will.



Madden

Ambassador writes

Dear editor:

I have just returned from a visit to the dam which is being constructed by the Tennessee Baptists south of Diabo in Upper Volta. I had the good fortune to meet Wayne Allen, president of the Tennessee Baptist Convention; Carroll Owen; Archie King, as well as your own good self at the mission site.

This letter gives me the opportunity to place on the record my belief that your people working here in Upper Volta and those who support them from Tennessee are doing an excellent job.

Tennessee Baptists should feel proud of the contribution they are making to Voltaic development, not only through the physical presence of large numbers of willing workers, but also through the generous donations of cash so sorely needed to finance the development of Upper Volta.

I hope your readers will continue to give generously of their time and money as your mission people are making such good use of it here.

Julius W. Walker Jr.
United States of America Embassy
Ouagadougou, Upper Volta

Share
Baptist and Reflector
with a friend

TBC votes record goal . . .

(Continued from page 1)

To qualify, the minister's family must not have an income of more than \$650 per month. A minister could receive such assistance no more than twice, and a minimum of five years must elapse between these two occurrences.

Shafer Parker of Elizabethton spoke against the proposal, stating that such a fund could lead to jealousy and to connecting pastors even closer to the denomination rather than to Christ and His church.

Osta Underwood of Nashville spoke for the proposal because the convention needs to "recognize the vulnerability of the prophet" and to show compassion when a church does not deal fairly with its minister.

The proposal was passed on a hand vote, with about 15 opposed.

Tennessee's involvement in Upper Volta with the Foreign Mission Board in a hunger and relief project was approved by the 1980 state convention and began in January 1981. Since that time 226 volunteers have gone from Tennessee to that western African nation to participate in water conservation, agricultural projects, literacy classes, and public health ministries.

The 1980 TBC vote was for three years' participation, which would have ended in 1983. Last week's vote will extend involvement through 1985.

Changes to the TBC Constitution and Bylaws (as printed in the Oct. 27 Baptist and Reflector) were approved by the messengers. Basically, these will clarify that messengers, officers, and trustees of various TBC boards must be members of cooperating Baptist churches.

Another amendment to the Constitution, which dealt with the duties of succession of officers, was approved on first reading by the messengers, but must be approved by the 1983 TBC to become a part of the Constitution.

The messengers also approved a motion that the Constitution and Bylaws Committee bring a recommendation to the 1983 TBC creating two new standing committees — a Layman's Compensation Study Committee and a History Committee.

On recommendation of the Executive Board, the messengers voted to create a 15-member committee "to make a thorough study of the inter-relationship and communication between the TBC boards of trustees and the Executive Board." The committee which is to be appointed by the 1982 president, Wayne Allen, is to bring a report to the 1983 state convention.

The board's recommendation followed a study on the same subject by a committee of the Executive Board, which concluded that there are some possible problems which could emerge concerning these relationships. The board's study committee felt that such a study and any recommendations should come from a convention committee, rather than an Executive Board committee.

In other business matters, Jimmy Stroud of Knoxville moved that the convention instruct the executive secretary-treasurer to return to churches designated funds to Luther Rice Theological Seminary and Mid-America Baptist Theological Seminary and request that these funds be sent directly. Stroud explained that these institutions are not "objects" of the convention, since the TBC nor SBC elects trustees, audits the books, or receives reports, nor has the TBC or SBC endorsed either institution.

Fred Steelman, Executive Board president, explained that on Nov. 15 the Executive Board had authorized a committee to study the handling of all designated funds sent through the TBC office.

The messengers then passed a motion by James Porch of Tullahoma that Stroud's motion be referred to the Executive Board.

The messengers also referred to the Executive Board a motion by Gary Gober of Nashville that the convention restore to Bethel Baptist Church of Estill Springs "all right, title, and interest to the church property acquired by the Executive Board." In August the property was awarded to the board by the Chancery Court of Franklin County in a lawsuit brought by members and former members of the church. The lawsuit was supported by the Executive Board.

The members and former members requested that the board join in the lawsuit because the church had failed to propagate the faith, doctrine, and practice of churches that cooperate with the Southern Baptist Convention, and therefore, under a reverter clause in the deed, the property should revert to the cooperating minority or to the Executive Board.

Gober, a member of Park Avenue Baptist Church, is the attorney for Bethel Baptist Church and has filed an appeal in the Tennessee Court of Appeals.

In speaking to his motion, Gober asked that the property be returned or "we are going to create a precedent wherein the autonomy of local congregations can be challenged by the convention or the association they have created."

Steelman made a motion that Gober's motion be referred to the Executive Board because of the importance of the matter.

Mike Womack of Erwin opposed referral, because the case will probably come up before the 1983 convention, and the convention needs to "give a strong voice on a matter of local autonomy."

Raymond Boston of Dyersburg favored referral because of the many legal ramifications of the issue. On a hand vote, the motion to refer passed with about a dozen opposing referral.

In other business items, the messengers voted to change the names of TBC organizations: (1) Baptist Hospital, Inc., to Baptist Health Care System, Inc.; (2) East Tennessee Baptist Hospital, Inc., to East Tennessee Baptist Health Care System, Inc.; (3) Tennessee Baptist Service Corporation, Inc., to Tennessee Baptist Adult Homes, Inc.; and Church Library Services to Church Media Library Services.

In addition, the messengers authorized the Board of Directors of Tennessee Baptist Adult Homes to add the phrase "and/or elderly handicapped" to its purpose in its program statement. That sentence will now read, "To foster care for retirees and elderly and/or elderly handicapped persons in a Christian environment which will be conducive to creative living."

The next scheduled session of the Tennessee Baptist Convention will be held Nov. 15-17, 1983, at Brainerd Baptist Church in Chattanooga.

Executive Board . . .

(Continued from page 1)

man, will be composed of John Laida, pastor of First Baptist Church, Clarksville; Jim McCluskey, pastor of Wallace Memorial Baptist Church, Knoxville; Bill Coles, a member of Belmont Heights Baptist Church, Nashville; Jack May, pastor of Broadmoor Baptist Church, Memphis; and Jim Sorrells, pastor of Central Baptist Church, Johnson City, as chairman.

The next scheduled meeting of the Executive Board will be Dec. 16-17 at the Baptist Executive Board Building in Brentwood.

Arkansas convention hits Moody theology

By Dan Martin

LITTLE ROCK, Ark. (BP) — Arkansas Baptists passed a strongly worded resolution calling on Southern Baptist Theological Seminary trustees to "consider the termination" of theology professor Dale Moody because of his views on apostasy or falling from grace.

The controversy became public Aug. 16, when David Miller, director of missions of the Little Red River Baptist Association, president of the Pastors' Conference, and member of the Executive Board, brought a motion to the board calling on the seminary to "eliminate (these) heresies" concerning Moody's teachings.

Miller's motion was modified to ask Moody to respond in writing on his stance on apostasy, and for Seminary President Roy Lee Honeycutt to explain the matter. Moody responded by requesting that a chapter of his book, *The Word of Truth*, be reprinted in the *Arkansas Baptist Newsmagazine*.

The resolution concerning Moody was brought to the floor of the annual meeting by Clyde Glazener of Little Rock and chairman of the Resolutions Committee. It noted Moody "has challenged the Biblical doctrine of security of believers," and urged Arkan-

sas Baptists to "reaffirm our belief ... (that) all true believers endure to the end and are kept by the power of God through faith unto salvation."

The original resolution ended with a request that Arkansas trustees on the Southern seminary board "share this resolution with officers and trustees" of the seminary.

Glazener, a former professor at Southwestern Baptist Theological Seminary in Fort Worth, Tex., said the Resolutions Committee rejected a more strongly worded resolution and urged passage of the committee's version.

Messengers wanted the stronger wording. Jerry Hogan of North Little Rock presented an alternate version which requested "trustees of Southern Baptist Theological Seminary consider the termination of Dale Moody and any other professor or teacher or assistant who advocates apostasy as true doctrine in any of the teaching institutions under your direction or supported by the Southern Baptist Convention."

Messengers approved the stronger worded resolution by an estimated 85 to 90 percent majority, but only after heated debate.

Moody delivered the opening address of the Pastors' Conference, preaching on Hebrews 10:26 and 2 Peter 2:20, which he said "are the clearest of the 48 passages in the New Testament" warning against falling away. He said people who think "they can believe and be baptized and live like the devil" are "going to get a surprise at the judgment."

He said his listeners "can bark at me with creeds and confessions and clichés every day, but you're never going to move me unless it is with the Holy Scriptures."

Another Pastors' Conference speaker, Jimmy Milliken, a New Testament professor at Mid-America Baptist Theological Seminary, an independent school in Memphis, suggested, "If I come to the concept that baptism is necessary to salvation, then I ought to be honest and join the Campbellites. If I come to the concept that the Bible teaches apostasy, then by the same logic I ought to be honest and join some other church."

Moody, when told of the resolution, commented, "Apparently very few Arkansas Baptists even bothered to read Chapter 55 of my book. If they had read the chapter, they would have learned that my interpretation of the New Testament teachings on apostasy is supported on every passage from the writings of A. T. Robertson, who taught at Southern for 46 years."

He noted he has been teaching his beliefs for 41 years and Robertson for 46 before him. "It is utterly inconceivable that it suddenly has become a 'heresy.'"

Moody said it is "dishonest to claim that the term 'security of the believers'

is a Biblical term. I have pointed out that I have been unable to find the term in Baptist literature before Aug. 5, 1841. It entered into Southern Baptist literature on May 3, 1873. Surely they (Arkansas Baptists) know the New Testament was written before that date."

He added, "If I have in any way departed from the Bible, which I believe from Genesis through Revelation, let someone write out why he thinks I have departed from the Bible, and then give me equal space to reply."

Moody, who is 67 years old, said he "does not intend to retire or to resign until my retirement time (age 70) under pressure. I may retire this year, or this coming year, if this pressure is removed."

Southern Seminary President Roy Lee Honeycutt said the seminary administration has been discussing the issue with Moody "since I came to office" in the spring of 1982. He added he "has not been inundated by complaints ... only one person (Miller) has raised the issue."

He said Southern "is not ignoring the issue, but is trying to take a deliberate approach rather than rushing headlong. My position now is that we are going to continue Dr. Moody teaching and are weighing some way to strike a balance."

Of the resolution, Honeycutt said the seminary "will receive it and will respond to it with integrity and seriousness, hearing their concerns. I think that is all they intend for us to do. I think we ought to avoid any precedent which would suggest there has been a change in the historic Baptist polity concerning the relationship of a state convention to an SBC agency or institution."

Honeycutt said his main concern is the *Abstract of Principles*, which is signed by every professor at the seminary. Moody first signed it when he joined the faculty in 1944, and again in 1980, when he became a senior professor.

Moody admitted he has difficulty with Article 13, of the abstract, saying he "called attention to the contradiction for 41 years. I am in agreement with the abstract as long as it is in agreement with Scriptures, but it is not in agreement with the Scriptures."

Honeycutt said he wrote a letter to Moody suggesting several options to resolve the conflict. One was retirement, which Moody has declined. He did retire at age 65 in 1980, then served two terms as a senior professor and currently is "at the midpoint of a five-year contract." He no longer has tenure, and faces mandatory retirement at age 70.

The president said Moody "will be teaching next semester. The students have already preregistered for his classes, and it would be disruptive for us to take action."

Moody has asked for and received a leave of absence from June 1, 1983 through July 30, 1984. Whether he would return for the 1984-85 school year is unresolved.

"The issue we are confronting is a man who has taught here more than 40 years, who has made a tremendous contribution and is now in the last few months of his teaching. I do not think it would serve any good cause (to ask for his resignation or retirement)," Honeycutt said, adding any official action would have to be taken by the trustees at a "regular meeting" which would not convene until April 12-13.

Arkansas debates college, Moody

NORTH LITTLE ROCK, Ark. (BP) — A junior college and a seminary provided volatile topics for debate at the annual meeting of the Arkansas Baptist State Convention. (See related story on this page.)

The convention changed its basis of dividing Cooperative Program gifts with the Southern Baptist Convention to a percentage of the total gifts, rather than a percentage of the amount after certain preferred items had been exempted. Compared with the total amount of last year's Arkansas Cooperative Program budget, the new budget approved by last week's convention increased the SBC percentage by .75 percent to 38.41 percent.

The major issues — the theology of Southern Baptist Theological Seminary Professor Dale Moody and the request of Southern Baptist College to become a four-year institution — were discussed and decided by more than 1,250 messengers in a manner characterized by one messenger as "name calling" and "character assassination," but defended by others as simply emotional exuberance.

The proposal to allow Southern Baptist College in Walnut Ridge to begin offering bachelor level degrees came from the convention's Executive Board after studies by a professional research firm, the college, and the convention groups.

After extended discussion, including debate over the college's intention to accept federal government aid, the motion failed by 42 votes — 459-417. The college is one of two institutions operated by the state convention.

The only other action to spawn active debate was a resolution opposing tax credits. It passed on a split show-of-hands vote after arguments that tuition tax credits are not "parochial school aid legislation" but are for individual taxpayers similar to other tax deductions.

Don Hook, retired pastor and former president of the Arkansas Baptist State Convention, spoke for the adoption of the resolution, agreeing with the need for private schools, but saying "I think people who operate private schools and send their children to private schools should pay for it themselves."

Martin congregation calls Lynn Walker

Eastside Baptist Church, Martin, recently called T. Lynn Walker as its pastor.

Walker, who has served the church since January as its interim pastor, is a former pastor of churches in Kentucky and northwest Tennessee.

A native of Trezevant, Walker is a graduate of Bethel College, McKenzie, and Southern Baptist Theological Seminary, Louisville, Ky.



Walker

Henry reviews principles of churches' 'business'

A former Tennessee pastor, Jim Henry of Orlando, Fla., told the closing session of last week's Tennessee Baptist Convention, that "it is important to know where you are going and what business you are in."

A native of Nashville, Henry was pastor of Two Rivers Baptist Church in that city before becoming pastor of Orlando's First Baptist Church in 1977.

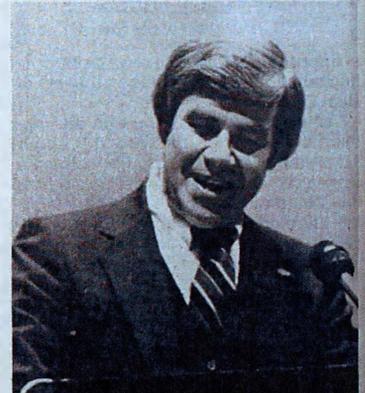
Henry said there are four principles by which a church can know if it is in the "business" to which God has called it: (1) souls are more important than substance; (2) the supreme motive must be obedience to Christ; (3) the harvest is ready and waiting; and (4) the sowers and the reapers both share in the joy of the harvest.

The Florida pastor observed that churches which do not have evangelism as its priority will have trouble in other areas of ministry.

Chiding churches which are reluctant to risk their faith to obtain God's miracles, Henry said there has been a new wave of Pharisees in Southern Baptist churches — "born with Robert's Rules of Order in one hand and the church Constitution in the other."

He said that hundreds of pastors have lost heart in the ministry, because churches have put the priesthood of the believer ahead of respect for the spiritual leadership of the pastor. "We have not equipped pastors to be a church's spiritual leader," Henry said, adding that "no real shepherd can be a dictator, because he has a shepherd's heart."

Henry believes that the reason Southern Baptist churches are not reaching



CLOSING SPEAKER — Jim Henry, formerly of Nashville, told the Thursday morning TBC session that churches must remember what business they are in.

more people for Christ is because of unregenerate members and carnal Christians; the good is put ahead of the best; failure to train and to equip the saints; tradition and legalism are binding us and limiting freedom; church members are not willing to pay the price — including preachers; and there is a deep suspicion of church growth.

Referring to American history, Henry concluded that there are two groups in today's churches — the squatters and the pioneers. He predicted that unless more squatters become pioneers, Southern Baptists will begin to report numerical losses, as have other denominations.



BEGINNING — TBC President Wayne Allen calls the 108th annual session of the Tennessee Baptist Convention to order at Leawood Baptist Church, Memphis.

TBC resolutions back continued separation of church and state

By Steve Higdon

Messengers to the 108th annual meeting of the Tennessee Baptist Convention last week approved resolutions which call for the continued separation of church and state.

The resolutions, two of five passed by the messengers, opposed "government scheduled and/or government directed prayers or religious exercises," and tuition tax credits for parents with children enrolled in private schools.

Two other resolutions addressed issues facing Tennessee legislators, supporting the raising of the legal drinking age to 21 and opposing the legalization of gambling in any form. A fifth resolution expressed appreciation to the meeting's host church, host city, workers and guests; and to those who have led the convention during the past year.

The resolution on school prayer, submitted by David George of Nashville, was the sole resolution drawing discussion.

"I would much rather see us say a word for the rights of our children to pray voluntarily than to try to put limitations on the government to tell us how to do it," Doug Sager of Alcoa said in opposition. "I believe that this convention ought to go on record as standing for the right of every child in Tennessee to pray voluntarily in their public schools."

Charles Gresham of Fayetteville said he opposed the wording of the resolution more than the intent. "All of the discussion that I have heard going on about school prayer has had nothing to do with state-directed prayer. I think the resolution needs to be re-worked to deal with the controversy that is actually going on."

In favor of the resolution, Bill Sherman of Nashville told the convention that "There is no law that forbids voluntary prayer in the public schools now. Prayer, in the New Testament, is not prayer if it is compulsory. Therefore there is no reason for us to think that we do not have the right to pray voluntarily."

"If prayer is prayer only when it is voluntary, then a law for compulsory prayer is not in favor of prayer," Sherman continued. "If we invite government in to the process of religion, and establish the precedent that government can tell us that we can or cannot pray, we also invite controls over other precious, sacred things of our religion."

Rebutting Sherman, Maurice Blanchard of Chattanooga said that although there was no law against voluntary prayer, the Supreme Court decision on school prayer is being interpreted to mean such.

Although the resolution passed as read, later discussion prompted Mrs. Claude Jennings, resolution committee chairperson, to clarify the terminology for the convention.

"It was the intention of the committee," she explained, "that the phrase 'government scheduled and/or government directed' not only modify 'prayers' but also 'religious exercises.'"

The five resolutions read as follows:

I. SCHOOL PRAYER

"WHEREAS, Baptist people have always stood for the right of all persons to pray voluntarily in keeping with the dictates of conscience, and

"WHEREAS, According to the New Testament true prayer must be heartfelt, bold, robust and faith generated; and

"WHEREAS, We can be truly free to worship and to preach the Gospel of Jesus Christ only when all men and women are afforded that freedom, separate and apart from any interference or support from the state;

"NOW THEREFORE BE IT RESOLVED, That we confess our historic Baptist belief in "A free church in a free state," and

"BE IT FURTHER RESOLVED by the Tennessee Baptist Convention in annual session assembled, That we oppose any attempt toward government scheduled and/or government directed prayers or religious exercises in public schools; and

"BE IT FURTHER RESOLVED, That the recording secretary be instructed to send a copy of this resolution to President Ronald Reagan, each member of the Tennessee Congressional delegation, and the President of the Southern Baptist Convention."

II. TUITION TAX CREDITS

"WHEREAS Baptists have consistently opposed the effort of other religious bodies when they have sought public funds for private institutions; and

"WHEREAS tax credits are a direct reduction of taxes and would pose a severe drain on the national treasury; and

"WHEREAS many private schools are sponsored by religious institutions and organized for religious purposes; and

"WHEREAS the tax advantages of tuition tax credits have the potential of aiding private religious education;

"THEREFORE BE IT RESOLVED that the Tennessee Baptist Convention meeting in annual session, 1982, expresses its opposition to tuition tax credit proposals which threaten our historic First Amendment guarantees that government will neither attempt to establish a religion nor hinder the free exercise of religion."

III. RAISING OF THE DRINKING AGE

"WHEREAS, recent surveys have indicated that one-third of American high school students have serious drinking problems, and that at least 3.3-million young people under 18 years of age are classified as problem drinkers; and

"WHEREAS, current statistics reveal that among high school seniors, 93% of males and 87% of females have experimented with alcoholic beverages; and

"WHEREAS, records show that there has been a very significant decline in teenage drinking problems and in alcohol-related fatalities, injuries and property damage accidents among 18- to 20-year-olds in Michigan and other states which have raised their legal drinking ages back to 21 years; and

"WHEREAS, the 1979 Tennessee General Assembly took the first step and raised the legal drinking age in Tennessee from 18 to 19 years;

"THEREFORE, BE IT RESOLVED that the Tennessee Baptist Convention, in its regular annual session at Memphis, Tennessee, November 16-18, 1982, urge the 1983 Tennessee General Assembly to raise the legal drinking age in Tennessee from 19 to 21 years; and

"BE IT FURTHER RESOLVED that a copy of this resolution be sent to Governor Lamar Alexander, and also to each state senator and representative comprising the 1983 legislature."

IV. GAMBLING

"WHEREAS, Tennessee Baptists take seriously their responsibility in the face of this menace of gambling, and

"WHEREAS, legalized gambling is not a revenue raiser creating a cure-all for the fiscal dilemma of our state and local governments, but a breeding-ground producing a plague of higher police costs, higher court costs, higher penitentiary costs and higher welfare costs, and

"WHEREAS, gambling idolizes material gain, induces covetousness, clashes with the Biblical doctrine of work and the honest wage, enslaves human personality, destroys honesty and truthfulness, banishes moral sensibility, paralyzes creativity, bankrolls the underworld, and bankrupts the family,

"THEREFORE BE IT RESOLVED that the Tennessee Baptist Convention in its 108th annual session, meeting in Memphis, Tennessee, on November 18, 1982, declare our opposition to efforts to legalize gambling in any form, including race tracks and parimutuel betting;

"BE IT FURTHER RESOLVED that our recording secretary be instructed to send a copy of this resolution to our governor, and each senator and representative of our state legislature."

V. APPRECIATION

"In the 108th annual session of the Tennessee Baptist Convention we express our gratitude:

"To God for creating our fellowship in Christ and His leadership in our deliberations.

"To Leawood Baptist Church and pastor Dr. Jerry Glisson for gracious hospitality and a spirit of service throughout our meeting.

"To President Wayne Allen for fair, warm, and effective leadership; and

"To East Park Baptist Church for sharing their pastor with the convention during this year of service.

"To the Committee on Arrangements, Fred Wood, chairman, for wise planning and careful attention to detail.

"To the officers and staff of the Tennessee Baptist Convention; and to all individuals who have served on the committees, boards, and agencies for their faithful service to our Lord throughout this year and specifically during the convention session.

"To the city of Memphis and her citizens who have served and accommodated our messengers in a pleasant manner.

"To the news media for their coverage of the actions of the Tennessee Baptist Convention and particularly to the Baptist and Reflector and its editor."

Robert Stoner called to first pastorate

Robert W. Stoner was called to his first pastorate recently by Unity Baptist Church, Allardt.

Stoner came to the church from the membership of Memorial Baptist Church, Livingston, where he was a deacon.

At the request of the Unity congregation, Stoner was ordained Oct. 31 by the Memorial church. Two former pastors of the church, Lester Platt and Ronald Harris, participated in the ordination service, as did Memorial Chairman of Deacons Ronnie Qualls and Riverside Baptist Association Director of Missions Winburn Davis.

Northwest Baptists note quiet meeting

PORTLAND, Ore. (BP) — Messengers to the 35th annual meeting of the Northwest Baptist Convention elected a Spokane, Wash., pastor as president in sessions described as "the quietest in years."

James T. Draper Jr., SBC president, spoke twice at the convention and reiterated his conviction that inerrancy, liberalism, and political control of the denomination are not the most serious crises facing the denomination. He identified the lack of concern, conviction, and commitment as the primary problems plaguing Southern Baptists.

The election of Frank L. Barnes, pastor of Pines Baptist Church, Spokane, for 21 years, did, however, draw considerable interest from the record number of messengers. Nine men were nominated for president and three ballots were required before Barnes was declared the winner.

The 600 messengers also approved a convention long-range plan submitted by a special committee emphasizing the fundamentals of growth and discipleship. Eleven new churches were approved for affiliation with the convention and a 1983 Northwest cooperative budget of \$1,325,000 was approved. The budget includes 32 percent forwarded to the SBC Cooperative Program.

Black church hosts HMB commissioning

ATLANTA (BP) — Union Baptist Church in Atlanta, Ga., recently hosted a Home Mission Board commissioning service — the first time such a service has been held in a black Southern Baptist church.

Emmanuel McCall, director of the HMB's black church relations department, preceded the commissioning of 102 home missionaries with an explanation of the black worship experience. McCall outlined three aspects of black worship — recognizing God for who He is, worshipping God through personal experience, and worshipping God through sustaining loving relationships with others.

Gerald Palmer, HMB vice-president of missions, challenged the 102 missionaries working in 25 states, Canada, and Puerto Rico to remember "you are linked to the purpose of God — proclaiming the Good News in Jesus Christ which heals the sick, brings wholeness to broken lives, and a home to the homeless."

Missions commitment urged of state WMU

By Steve Higdon

Total commitment to missions — as participants, messengers of the truth, supporters, and Christians open to God's call — was urged of women attending the 94th annual Tennessee Woman's Missionary Union meeting Nov. 15.

The meeting, held at Highland Heights Baptist Church in Memphis, featured John Mills, area director for west Africa at the Southern Baptist Foreign Mission Board; Wendell Belew, director of the missions ministries division at the Southern Baptist Home Mission Board; James Kellum, home-state-associational missionary working with Indochinese in Shelby County; Marjorie McCullough, outgoing president of the state WMU; and Kathryn Carpenter, executive director of Louisiana's WMU.

"It is all a matter of commitment," Mills told those gathered at the session, noting the Christian's responsibility to witness to all nations. "The world does not wait to hear the gospel because we do not have enough resources, in dollars or people. It waits because we have not made that commitment to live (to win the world), and if needs be, die."

Mills, who in his position works with the Sanwabo, Upper Volta hunger and relief project sponsored jointly by Tennessee Baptists and the FMB, thanked the WMU for its commitment in pro-

viding many of the resources for that project, and asked the women to strengthen that commitment.

"We are at a transition point in the project," Mills explained. "We will soon not need, in Sanwabo, very many construction workers. We are moving into a new era when we need long-term people to stay put."

"What this means is that it is going to be harder, if we limit our work in Sanwabo, to maintain interest in Tennessee," Mills added. "We need to be able to keep the enthusiasm up."

Mills asked the WMU to lead the way in committing Tennesseans to expand to other areas of Upper Volta in the project. "We need to reach out to all of Africa," he said. "The people are wide open to the gospel."

Belew, speaking in the meeting's evening session, asked the WMU to commit themselves to tell the world of God's truth.

"Churches are dying in the midst of great mission fields because we are not really spokesmen for what is truth and what is right," Belew stated. "Jesus is the Way and the Truth. We must be messengers of the Truth."

"If we believe we can be witnesses of Jesus Christ, we must be able to cross barriers with the truth," Belew explained, adding that because America is



MILLS — Matter of commitment

a pluralistic nation, Christians must find a way to witness to different races, economic classes, and religions.

"The fastest growing religion in the U.S. is Muslim," he said. "Saudi Arabia spends more for missions in the U.S. than Baptists do. We need to be able to reach all people, but the tendency of the church is to ignore its neighbors."

In trying to reach all people, the church must recognize that Christ arose for everyone and that everyone has a place of service, Belew asserted.

"We are beginning, perhaps, to recognize that women have been carrying out a great responsibility in missions support and prayer support for our pastors and churches," he said as an example.

"We are beginning to recognize that all kinds of people have all kinds of gifts, and to recognize those gifts — to realize there are more gifts than the gift of preaching, the gift of teaching, and the gift of music.

"We are finding ourselves more in partnership with other Christian groups," Belew added. "We do not have the total truth. God did not reserve it for 13.6-million Southern Baptists.

"I believe," he said in closing, "that God has given sufficient gifts, to carry the good news — to be spokesmen for the truth and right — within the community."

Kellum, whose work centers on Indochinese refugees in the Memphis area, asked the WMU to continue to be supportive of his and other ministries. He explained that becoming involved in ministry meant the sharing of one's life.

"You can share by giving," Kellum said. "But so many times people are not willing to give of their best. Even if you cannot give much, I would rather have nothing than to have something that is not your best.

"Not only should we give, but we should become personally involved in ministry," Kellum stated. "Even today, right here in this city, there are hundreds of people who need you to go into their homes. There are people who are isolated because they cannot speak English, there are people who are sick, there are people who are there with prob-



KELLUM — Share by giving

lems that you can minister to — and you have the skills and the abilities.

"As well as helping, and giving, and becoming involved," he continued, "let me challenge you, as you have been challenged previously, to pray. Pray as you have never prayed before."

In conclusion, Kellum said that by doing these things, "and by God's grace in your life, when you look out upon the multitudes who may not like you and find it difficult to love, you can do so through the eyes of Jesus Christ."

Mrs. McCullough, who is stepping down as president of Tennessee's WMU after moving out of the state, delivered the final address of the meeting.

"We must accept the calling that you and I have," she told her listeners. "You must take your life-changing responsibilities seriously.

"God still does call us," Mrs. McCullough stressed. "Many times it is while we are studying, many times it is while we are engaged in mission action. If you are listening, He is calling, and He has something for you to do."

Mrs. McCullough urged the women to answer God's call through working in upcoming WMU programs and by engaging in planned prayer, developing personal ministries and witnessing lifestyles, and by serving Christ wherever they are.

"Women of Tennessee, you must take your life-changing responsibilities seriously," she emphasized, "and you must take your high calling, that you have got to fulfill, for this is your responsibility from God."

At the beginning of each of the day's three sessions, Miss Carpenter presented a collage of Scripture as the opening meditation. The Scriptures, quoted from memory, reminded the WMU of their calling as God's people, of their Christian servanthood, and of their role as God's prophets in the world.

In her executive director's report, Mary Jane Nethery announced that during the previous year, all organizations of Tennessee WMUs had significant enrollment increases with the exception of Baptist Young Women. In addition, Miss Nethery reported a 15 percent increase in age-level study courses in the state, with five associations placing in the top 25 rankings of WMU study course credits earned throughout the Southern Baptist Convention.

In finances, Miss Nethery reported a nine percent increase in special offering missions giving. Goals for each of the offerings were met, with the exception of the Golden State Missions Offering, for a total gift of \$498,830.32.

Also reporting to the WMU were Ted Huckaby, director of missions for Knox County Association of Baptists, who thanked the women for their participation in Baptist Ministries for the 1982 World's Fair, and the WMU Starteam, which reported 134 new missions organizations formed since the group began its task of organizing missions groups in Tennessee Baptist churches where there were none. Women at the meeting also heard reports from each state director of the WMU age-level organizations.

In other business, the report of the WMU's nominating committee to elect a new president and recording secretary, and to elect or re-elect eight vice-presidents, was adopted by the attending body. (See related story on this page.)

Music for the meeting was led by Larry Smith, assistant professor of music at Union University in Jackson. In addition to congregational music, Smith presented solos in each session, an evening mini-concert, and directed Union's "Covenant" in an afternoon concert.



"COMMISSIONING" — Outgoing state WMU President Marjorie McCullough commissions the family of new president Judy Privette (second from right) to help her as she serves the women of the state.

State Woman's Missionary Union elects Judy Trivette as president

Judy Trivette, a member of Knoxville's Central Baptist Church of Fountain City, was elected president of Tennessee Woman's Missionary Union during its annual session last week in Memphis.

Mrs. Trivette succeeds Marjorie McCullough, formerly of Memphis, who left the position after two years because of her move to Louisiana.

A former eastern region vice-president for the state WMU, Mrs. Trivette is immediate past WMU director for the Knox County Association of Baptists. She is media center director for the Central church, and is a former member of the state team for women in evangelism.

During her time in office, Mrs. Trivette said she "would like to see every member of WMU personally involved in Bold Mission Thrust," Southern Baptists' plan to deliver the gospel to the world by the year 2000.

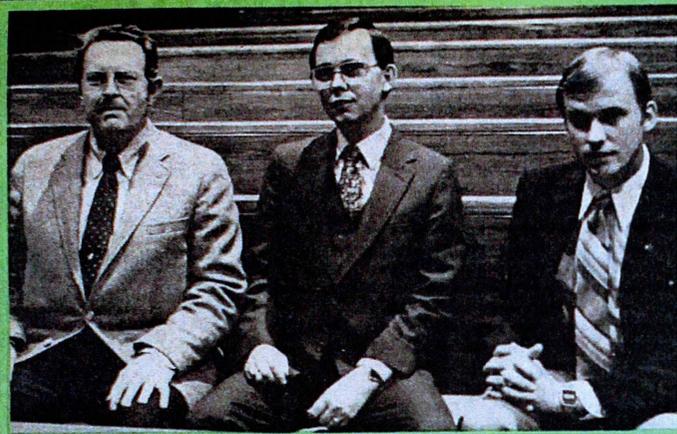
Mrs. Trivette is a business college graduate and attended the University of Tennessee at Knoxville.

Also elected during the meeting were Recording Secretary Nancy Tilley and eight regional vice-presidents.

Mrs. Tilley, a member of West Jackson Baptist Church in Jackson, succeeds Doris June Large of Knoxville after a four-year term. Mrs. Tilley is a member of Starteam, a group seeking to begin new missions organizations in state Baptist churches where there are none; immediate past WMU director for Madison-Chester Baptist Association; and director of WMU at the West Jackson church.

Mrs. Tilley has been involved in mission work in Hawaii and has toured mission fields in Brazil and the Middle East. She and her husband will be going to Upper Volta in January for one month of service at the relief and hunger project.

Elected to a first term as vice-presidents were Mrs. Neal Agee, central region; Mrs. Donald Dalton, north-eastern region; Mrs. J. D. Long, eastern region; and Mrs. William J. Rogers, southwestern region. Vice-presidents re-elected were Mrs. W. L. Hundley, north-western region; Mrs. Bill Looper, south central region; Mrs. Donald McRae, north central region; and Mrs. Drennon Strawbridge, southeastern region.



PASTORS' OFFICERS — New officers for the 1983 Tennessee Baptist Pastors' Conference are (left to right) Charles W. Sullivan, president; James Hutchings, vice-president; and Richard Holloman, secretary.

Pastors elect Charles Sullivan

Charles W. Sullivan, pastor of First Baptist Church, Lenoir City, was elected president of the Tennessee Baptist Pastors' Conference for 1983 during the Monday afternoon session of the 1982 conference at Leawood Baptist Church, Memphis, last week.

James Hutchings, pastor of Hillcrest Baptist Church, Lebanon, was elected vice-president, and Richard Holloman, pastor of Emmanuel Baptist Church, Humboldt, was elected secretary.

Sullivan won the election over Ron Phillips, pastor of Central Baptist Church, Hixson. Other nominees for vice-president were Mark Johnson, pastor of Royce Baptist Church, Oak Ridge, and Ronny Davidson, pastor of Calvary Baptist Church, Brownsville. Gerald Dawson, pastor of Macedonia Baptist Church, Ripley, was the only other nominee for secretary.

A Missouri native, Sullivan has been pastor of the Lenoir City church for about seven months. Before that he was pastor of First Baptist Church, Port Arthur, Tex., for two years. Previously, he was pastor of Southland Baptist Church, Memphis, for six years. He is a graduate of Baylor University, Waco, Tex., and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Hutchings, who served as secretary for the 1982 Pastors' Conference, has been pastor of the Lebanon church for six years. Before that he was pastor of Prosperity Baptist Church, Auburntown, for six years. Born in Sparta, he is a graduate of Pacific Western University, Denver, Colo., and Open Door Baptist College, Kansas City, Kans.

Holloman, a native of Indiana, has served the Humboldt church for more than six years. Previously he was pastor of Liberty Baptist Church, Skylight, Ky. He is a graduate of Union University, Jackson, and Southern Baptist Theological Seminary, Louisville, Ky.

'Tap your Source,' Stow tells pastors

By Charlie Warren

Tennessee Baptist pastors were reminded last week that God is the source, Jesus is the priority of their faith, and the Word of God is their authority.

Speaking to the 1982 Tennessee Baptist Pastors' Conference at Leawood Baptist Church, Memphis, Gerald Stow, pastor of First Baptist Church, Cookeville, said too many pastors and church members have forgotten who their source really is.

"We won't be of much worth to anybody until we realize we belong to the Source," Stow said. "You're a child of the King!"

Referring to famines recorded in the Bible, Stow told the pastors to let God be their source during hard economic times.

"We are not dependent on whether we have a depression or a recession. We are dependent on God," Stow continued. "It may be that God wants to teach His people to rely on Him.

"Jesus is the bread of life and when we get hungry, we need to remember that," he said.

The key to tapping the Source, Stow said, is great faith. He said God is looking for people today who will express great faith.

Urging the pastors to quit depending on themselves, Stow told them great faith brings about God's provision. "God can provide for every need abundantly," he said.

Roy Fish, professor of evangelism at Southwestern Baptist Theological Seminary, Fort Worth, Tex., led the pastors in a Bible study during each session of the one-day conference. He referred to three disciplines: time with the Word of God, prayer, and "life's supreme priority — to love Jesus."

"You can have enthusiastic activity," Fish said, "but apart from love for Jesus, enthusiastic activity is nothing more than ecclesiastical activism or active ecclesiasticism.

"You can have moral purity, but moral purity without love for Jesus is nothing more than a moral straight-jacket," he continued. "You can have doctrinal soundness, but apart from love for Jesus, doctrinal soundness is no more than a full head and an empty heart.

"Love for Jesus is the touchstone from which all the rest springs," Fish explained. "If you love Jesus, you'll be active for Him. If you love Jesus, you'll keep your life pure. If you love Jesus, you'll love His Book — you will be doctrinally sound."

Fish said the Word of God should be "our delight," nurturing our faith and giving power to our ministry.

Bob Agee, president of Oklahoma Baptist University, Shawnee, Okla., and former vice-president of religious affairs at Union University, Jackson, told conference participants that too often Baptists fail to saturate themselves with what the Word of God says Jesus is all about.

"We know about receiving Jesus," Agee said, "but how much do we know

about releasing Jesus?"

He urged the pastors to "turn Jesus loose" in their churches and acknowledge that with God nothing is impossible.

"People gather in their churches, sing songs, pray prayers, take the offering, and all too often nothing happens because Jesus is standing outside knocking, asking to come in," Agee cracked.

"Our world doesn't need to see what man can do with his ingenuity, with his time, with his talent, and with his money," Agee suggested. "The world needs to see a people who are submissive to what God can do in them, through them, and with them."

Other major speakers during the conference were Adrian Rogers, pastor of Bellevue Baptist Church, Memphis; Bob



Alan Celoria — inspirational music

Armour, director of missions of Beulah Baptist Association; Pat Kough, pastor of First Baptist Church, Bemis, and president of the 1982 Pastors' Conference; and H. Franklin Paschall, pastor of First Baptist Church, Nashville.

Using Psalm 118:24 as his text, "This is the day that the Lord hath made . . .," Rogers emphasized that God provided each day, that it is a precious day, that it is a passing day and a praiseworthy day, and that we should not worry about yesterday or tomorrow.

"There is enough time in every day to do gracefully everything God wants you to do," Rogers concluded.

Armour emphasized that Calab was God's man who relied on God as his source of power. He warned the pastors to follow Calab's example and avoid letting circumstances rob them of their faith or happiness.

Speaking on "things eternal," Kough said that God is eternal, His Word is eternal, man's soul is eternal, salvation is eternal, our inheritance as Christians is eternal, and heaven is the eternal home of the saints.

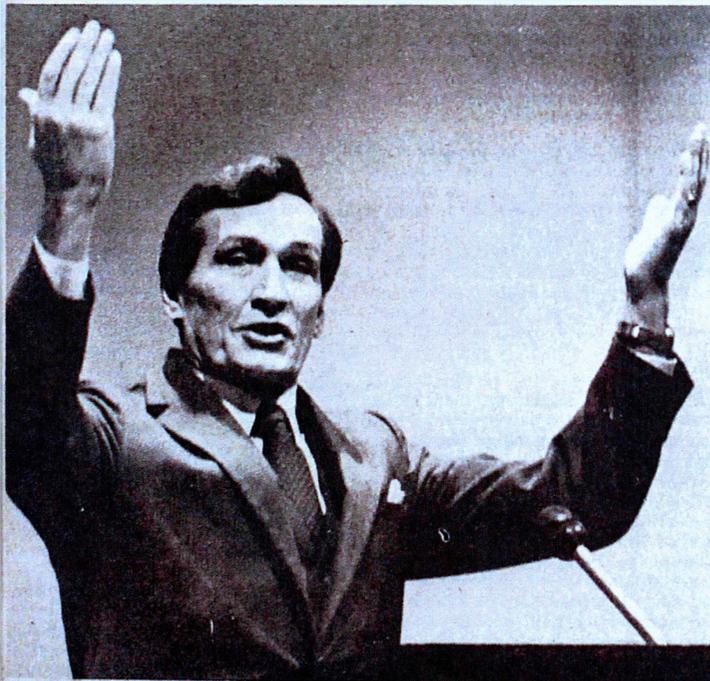
Paschall spoke on "glory," and the need for glory in individual lives of Christians and in the church.

Leading devotionals during the conference were James Glisson, pastor of First Baptist Church, Alexandria; James Welch, pastor of Hillcrest Baptist Church, Jackson; and Jack Sanford, pastor of Colonial Baptist Church, Memphis.

Marolyn Ford, author, speaker, and member of Broadmoor Baptist Church, Memphis, presented a testimony about her experience with blindness and how her eyesight was miraculously restored.

Presenting special music during each of the three sessions of the conference was Alan Celoria, evangelistic singer from Jackson, Miss. Other special music included "Covenant," a group from Union University, Jackson; a choral group from Leawood Baptist Church, Memphis; and a quartet from First Baptist Church, Bemis.

Charles W. Sullivan, pastor of First Baptist Church, Lenoir City, was elected president of the Pastors' Conference.



CHRISTIAN TIME MANAGEMENT — "There is enough time in every day to do gracefully everything God wants you to do," said Adrian Rogers, pastor of Bellevue Baptist Church, Memphis.

Six SBC heads lead convention devotions

During last week's Tennessee Baptist Convention at Leawood Baptist Church, Memphis, six leaders of the Southern Baptist Convention presented devotional messages at the opening of six of the sessions.

The following are quotations from these devotionals.

James T. Draper Jr., president
Southern Baptist Convention

"We all have a common interest, but a unique call. Our question should not be, 'What do I have to do?' but 'What may I do?' I challenge you to be what God wants you to be.

"We have as much of God as we want. He is not hiding from us.

"We have turned from missions and evangelism to some degree. These must be our priority.

"If you could take fear out of our churches, it will revolutionize us overnight."

Harold Bennett, executive secretary
SBC Executive Committee

"All across this world, people are hungry for the Word of God.

"There are people everywhere and God has given us the command to spread the gospel to everyone. He is going to raise up His proclaimers.

"I rejoice in your reaching out to a sister state in a pioneer area (Michigan) and to a foreign country (Upper Volta). You have had tremendous growth in mission giving through the Cooperative Program — from \$329,695 in 1925 to \$15,601,106 in 1982."

Grady Cothen, president
Baptist Sunday School Board

"The world is largely bankrupt in solving the problems of our day.

"It is infinitely important what you believe about the Bible, but the world pays little attention unless we live the Bible.

"We treat God as if He is something for Sunday, something to die with, and something for the rest of the world. We need to believe that God is able and interested, and that He will.

"An ill, dying world needs to see believers, witnesses, and ministers — which in the New Testament includes all believers."

R. Keith Parks, president
SBC Foreign Mission Board

"The God of eternity whose great heart passion is for the salvation of every human being — the God of all wisdom who could have taken any approach that we could imagine — that God who wants to win all the people in all the world — did not put a television screen in the sky. He didn't fasten amplifiers to the passing clouds to preach His gospel. That God of eternity came down and got inside you and me and said, 'If the world ever hears about My Son Jesus, it will be done when you wrap your lives around Him and take Him to the lost world.'

"Christ indwells us and we become the vehicle to carry Him around. We become the amplifier through which He proclaims His message. We become the con-

duit through which His power moves and touches people with whom we come in contact. The only hope of sharing the gospel with all the world is 'Christ in you.'

"All other religions are stories about men seeking to find God. The gospel of Jesus Christ is the story of God seeking to find man."

James Smith, executive director
SBC Brotherhood Commission

"We must learn to give to God as God has given to us. No word in the Bible appears more frequently than the word 'give.' There is nothing you can do in the world that is more God-like than give.

"We get back the same kind of that which we give, but it is always more. We get it back amplified.

"It has been promised, 'give, and it shall be given unto you.' But we do not get it back until we put in an investment — we have to make an investment before we can claim God's promise."

Carolyn Weatherford, executive director
SBC Woman's Missionary Union

"We who are Southern Baptists spend a lot of our time betwixt and between. We spend time reporting on what we have done and looking toward what we are going to do, but often we are guilty of frittering away the present.

"Jesus said 'Go into all the world.' How can we defend the fact that we've only carried the gospel to 96 countries?

"We need to look at the past, rejoice in our accomplishments, but grasp the opportunities of the present. This is our day. The Lord has put us here to make the message of the gospel clear.

"A witnessing lifestyle is what we must have if we are going to take advantage of the opportunity before us."

Baptists must face 'deeper issues' to reach urban youth, speaker says

By Michael Tutterow

ATLANTA (BP) — Southern Baptists must address the "deeper issues" of educational, racial, and economic injustice if they want to reach urban youth for Christ claimed a Southern Baptist evangelist from Boston.

Cliffe Knechtle addressed more than 50 persons attending the Southern Baptist Home Mission Board's fall forum on urban evangelism. Knechtle, a staff evangelist with Inter-Varsity Christian Fellowship, and a panel of youth leaders, discussed problems confronting urban youth and proposed strategies for reaching a Southern Baptist Convention goal of baptizing 1.5-million youth by 1990.

Knechtle stressed the need for Baptist ministry to reflect "God's compassion for low-income people." He cited fear as a major deterrent to inner-city involvement, but emphasized "God has a heart for the city and a special concern for the oppressed, the exploited, and the poor."



PREVIEWING ENDOWMENT CAMPAIGN — H. Franklin Paschall, chairman of a \$15-million endowment campaign for Tennessee's three Baptist colleges, presented his views on Christian higher education during the state convention in Memphis.

Baptist colleges, Paschall preview campaign drive

A \$15-million endowment campaign drive for the three Tennessee Baptist Convention colleges was previewed Wednesday night during the colleges' report to the convention's annual meeting in Memphis.

H. Franklin Paschall, chairman of the campaign and pastor of First Baptist Church in Nashville, spoke to the convention on behalf of the drive, scheduled to begin Oct. 1, 1983. Also present for the report were the presidents of the three colleges: Robert Craig of Union University, Jackson; William Trout of Belmont College, Nashville; and Cordell Maddox of Carson-Newman College, Jefferson City.

"Christian education is not optional, it

is mandatory," Paschall, himself a graduate of two Baptist schools, told the convention.

"We can quibble about our colleges and institutions," Paschall continued, "but the bottom line is: If we do not want the higher education of this country in the hands of unbelievers, atheists, and infidels, we better support our colleges and institutions.

"Our colleges are the best hope," he said, "if not the only hope, for this nation to have a Christian influence in higher education."

Describing three areas of his life in which he is most secure, Paschall presented a "trilogy of assurance" to his listeners.

"First, I know that the Lord saved me," he asserted. "I am sure the Lord called me to preach. And I am certain that He led me to a Baptist college (Union University)."

"Our Baptist colleges provide a good liberal arts education, plus an extra dimension you can't get anywhere else," Paschall said. "The Christian college through Christian teachers has the responsibility and privilege of relating every discipline of culture and every branch of study to the Lord Jesus Christ.

"It is not art for art's sake, or science for science's sake. Rather it is all things and everything for Christ's sake, for all things are Christ's and we are Christ's.

"Jesus was called 'Teacher' more than any other title," Paschall stated. "We need to be disciples. The greatest need of Southern Baptists is to know Jesus better and better. We need to be open for people who are saved, so they can learn."

In conclusion, Paschall explained that the reason he was involved with the endowment campaign was because of the crisis that exists with the colleges.

"The crisis in a disease is the turning point with the patient when he goes toward death or recovery," he said. "We are going to lose our schools — or we are going to rally behind them and give them the best help, and the greatest power, they can have."

The statewide campaign program, which marks the first time the colleges have joined together for a money-raising project, was approved by the Executive Board TBC in November 1980. Funds are scheduled to be raised through October 1985, and will be used to help lower tuition costs and undergird the major operations of the schools.

'Global Circuit' begins 12th year

RICHMOND, Va. — For the 12th consecutive year, Southern Baptists interested in foreign mission news will have access to current information through a toll-free number.

"Global Circuit" will be operating Nov. 25 through Dec. 10. Brief, specific prayer requests and foreign mission news will change every Tuesday and Friday morning during the two-week period. The number is 1-800-446-2725.

Last year more than 7,000 calls came in during the two-week time.

Baptists launch relief efforts to help refugees in Rwanda

By Dianne Randolph

KIGALI, Rwanda (BP)— Southern Baptist missionaries in Rwanda are working to ease the plight of thousands of displaced persons pouring into the small east African nation across its northern border with Uganda.

Sketchy news reports indicate the ethnic Rwandans living in Uganda — many residents for more than 20 years — apparently were evicted without notice. Reasons are not clear.

On an initial trip to one of two camps they surveyed, Southern Baptist missionaries Crawford Keese of Rwanda and Fred Sorrells of neighboring Burundi, brought back a woman who had given premature birth to an incredibly small baby en route to Rwanda. The woman had no clothing to cover her body. The missionaries clothed her and took her to a hospital where the baby was treated for bronchial pneumonia. But help came too late. The baby died.

They also reported finding a small child, about five years old, wandering around camp crying. He was lost and could not speak any of the languages of the people in the camp. The missionaries gave him food and clothing but have little hope of finding his parents. They believe he was brought by mistake.

Officials in Kigali, Rwanda, reported the continuing influx had reached 30,000 by late October and appealed for food, clothing, and medicine to help cope with the problem. Rwanda is already one of the most densely populated countries in Africa with a population of more than 5-million squeezed into an area the size of Maryland.

United Nations officials say about 1,000 people a day continue to cross the border and estimate about 120,000 people may eventually return to Rwanda, according to John R. Cheyne, the Foreign Mission Board's senior human needs consultant.

The Baptist Mission of Rwanda, an

organization of Southern Baptist missionaries in the country, is using \$10,000 of relief funds from the Foreign Mission Board to distribute medicine, clothing, and soap in cooperation with the Rwandan government. They are using \$65,000 of hunger relief funds to purchase food and utensils for preparing and distributing food. Some food and water is available.

The Baptist Union of Rwanda has provided two volunteer teams to help tackle the problem. One, under Keese's supervision, is building a base camp where various relief agencies will store supplies. The other is organizing worship services and other ministries for the camp residents.

Meanwhile, plans call for housing the displaced people in permanent camps. The mission and the union will assess what ministries they can provide on a long-term basis.

"We have found severe needs and the Baptist mission will give as much aid as possible using the hunger and relief funds generously donated by Southern Baptists," missionary Larry Randolph of Rwanda said. "Please pray for us and these thousands of people."

—Dianne Randolph, Southern Baptist missionary to Rwanda, is press representative for the Baptist mission of Rwanda.

Turner to edit Colorado paper

WHEAT RIDGE, Colo. (BP) — Colorado Baptists upped their convention's contributions to the Cooperative Program by one percent, postponed Constitutional changes for another year, and met the new editor of the Rocky Mountain Baptist at their annual meeting.

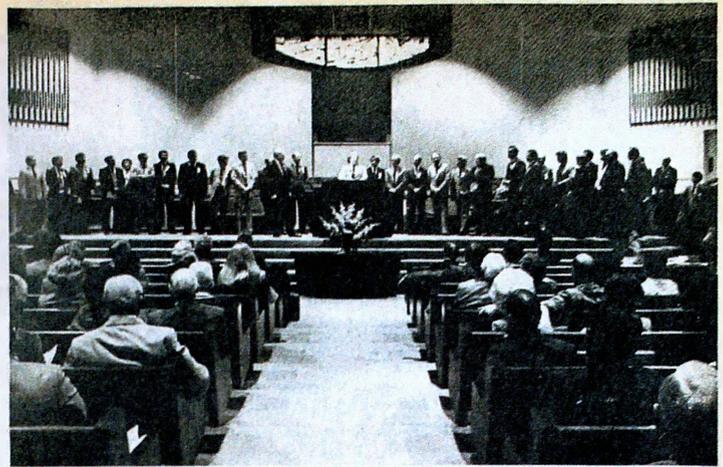
Messengers to the Colorado Baptist General Convention approved a budget of \$2,351,493 for the coming year with \$1,332,493 coming from the congregations in Colorado and the remainder from national Southern Baptist Convention agencies, primarily the Home Mission Board. Twenty-eight percent of the collections will be sent to national and worldwide SBC mission causes through the national level agencies.

The relationship among the CBGC, the Colorado Baptist Loan Corp., and the Baptist Foundation of Colorado has been a focus of attention for several months, but messengers postponed enacting changes in the convention's Constitution that would spell out those relationships in detail.

The directors of the two corporations were instructed to study the proposed restructuring in consultation with Glen Braswell, executive director-treasurer of the CBGC, and Bill Landers, president of both corporations under the present structure, and to report their recommendations to the Executive Board at its April 1983, meeting. Final action is expected to be taken at the 1983 state convention Nov. 8-10, at the First Southern Baptist Church of Colorado Springs.

Don Turner, pastor of First Baptist Church in Midkiff, Tex., will assume the editor's job of the Rocky Mountain Baptist some time in December.

He earned a bachelor's degree in journalism from Baylor University, Waco, and is a graduate of Southwestern Baptist Theological Seminary in Fort Worth. Braswell has been serving as interim editor of the publication since last June when editor James Young resigned.



NEW TENNESSEANS — Church staff members who have come to Tennessee churches since last year's convention were introduced and were welcomed by Tom Madden during the Tennessee Baptist Convention.

'82 convention recognizes new church staff members

New church staff members scattered across Tennessee were recognized by Tom Madden during the Tennessee Baptist Convention meeting in Memphis last week.

Pastors introduced were Marty Bell, First Baptist Church, Sharon; Mike Boyd, Boulevard Baptist Church, Memphis; Terry W. Cathey, Cedar Hill Baptist Church, Baxter; David L. Drumel, Union Avenue Baptist Church, Memphis; Kenneth E. Elkins, Central Baptist Church, Spring City; and Glenn Ellis, Excell Baptist Church, Clarksville.

Other pastors included John H. Farmer, West Side Baptist Church, Trenton; Gary Felton, Oaklawn Baptist Church, Memphis; T. L. Frederick, New Bethel Baptist Church, Shelbyville; Gary Harner, First Baptist Church, Medina; William Sam Henderson, New Prospect Baptist Church, Lawrenceburg; James E. Holloway, First Baptist Church, Woodlawn; and Leslie Huff, Lincocya Hills Baptist Church, Nashville.

Also, other pastors introduced were Steven Jett, French Broad Valley Baptist Church, Kodak; Jerry C. King, Trenton Street Baptist Church, Harriman; Mike Madewell, First Baptist Church, Byrdstown; James L. Mason, Blue Springs Baptist Church, Rutledge; Robert E. Phillips, Memorial Baptist Church, Maryville; Randall Rogers, Pleasant View Baptist Church, Clarksville; Fred H. Sanford, First Baptist Church, Englewood; C. Glenn Sullivan, First Baptist Church, Concord; Joe Thomason, Hornsby Baptist Church, Hornsby; Dean Wallace, Cooper's Chapel Baptist Church, McKenzie; Robert Willis, Oakland Baptist Church, Rutledge; and Mike Womack, Calvary Baptist Church, Erwin.

John C. Morris was introduced as associate pastor of Crieewood Baptist Church, Nashville.

Ministers of education were Richard R. Harden, First Baptist Church, Seymour, and Richard A. Savage, First Baptist Church, Athens.

Others included Wayne Simpson, minister of education/activities, First Baptist Church, Elizabethton, and Don R. Erwin Jr., minister of music, Colonial Baptist Church, Memphis.

Also ministers of music/youth were Dan McKaig, North Etowah Baptist Church, Etowah, and Andy Roby, First Baptist Church, Dyer.

Other church staffers included Eugene H. Huskey, minister of youth and family, Balmoral Baptist Church, Memphis; Bryan Read, youth and recreation, Trinity Baptist Church, Memphis; Gene Elliott, minister of students, Central Baptist Church of Bearden, Knoxville; Trent Hall, interim youth, Audubon Park Baptist Church, Memphis; and Gayle Haywood, minister of preschool and children, Brentwood Baptist Church, Brentwood.

He will retire from his job of nine years on Dec. 31.

Michigan adopts \$2-million budget

LANSING, Mich. (BP) — The Baptist State Convention of Michigan celebrated its 25th anniversary at Bethany Baptist Church of Lansing, Nov. 9-11.

The theme of the convention, "By Their Fruits," was taken from the name of the history book Arthur L. Walker Jr. has written for the convention. Walker, executive director-treasurer of the Southern Baptist Convention Education Commission, was on hand to autograph 500 copies of the just-released book.

The convention has grown from 53 congregations to more than 300 including missions. The messengers adopted a budget of \$2,180,000 — the convention's first budget over \$2-million. Member churches of the BSCM will contribute \$960,000 of that budget with 26 percent of that amount being sent to national level agencies to underwrite mission and educational work worldwide. This is the 12th year in a row Michigan Baptists have increased their SBC amount by one-half percent.

Two employees, Robert Wilson, executive director, and Joe Watson, director of the church development division, were honored for 25 years of service. Elected president was Joe Hall, pastor of Forest Park Baptist Church of Farmington Hills. Ray Babb was elected vice-president. Carl Petty was chosen second vice-president.



THE GAVEL PASSES — As his last official act as TBC president, Wayne Allen (right) presents the gavel to the new president, Fred Steelman, just prior to the adjournment of the 108th state convention.

Bagley announces retirement date during Alabama annual convention

MOBILE, Ala. (BP) — George E. Bagley, Alabama Baptist State Convention executive secretary for the past 19 years and an employee of the convention for 37 years, told messengers to the convention's annual meeting he will retire at the end of 1983.

Earlier in the day Alabama Baptists approved a record Cooperative Program budget goal of \$17,325,000 for 1983 of which \$6,917,159 (46 percent after deductions for general denominational causes) will go to Southern Baptist Convention causes. This represents an increase of one-half of one percent over 1982.

Messengers approved 15 resolutions with only two creating any discussion. One resolution called on the SBC Executive Committee to "exercise its ad interim responsibility and to use its collective wisdom and spiritual insight to find ways which will re-emphasize the

Baptists review decade of renewal

TOCCOA, Ga. (BP) — Southern Baptists took a look backward, reviewing the past 10 years of the lay renewal movement within the Southern Baptist Convention during the recent national renewal evangelism conference.

Participants, including representatives from the Home and Foreign Mission boards, Brotherhood Commission, Sunday School Board, Woman's Missionary Union, and Baptist seminaries, reaffirmed a cornerstone laid at the first such conference in 1972 that "every Christian is called, gifted, and sent by God as a minister," according to Reid Hardin, evangelism support director at the Home Mission Board.

The lay renewal program coordinated by the Home Mission Board and Brotherhood Commission was born 10 years ago when a small group met at Toccoa to forge a strategy for "awakening and equipping" laity for ministry.

A two-day evaluation which preceded the national conference produced consensus that "awakening laity is a common concern among all SBC agencies," Hardin reported. Henry Webb, deacon ministry consultant at the Sunday School Board, described lay renewal as a "concept rippling across the convention" beyond the boundaries of any one denominational program.

Review participants pinpointed lay renewal as a pivotal factor in increased volunteerism among Southern Baptists, as well as a catalyst in stimulating awareness of spiritual gifts and Bold Mission Thrust goals, Hardin said.

harmony and preserve the unity of the SBC."

The most debated resolution dealt with tuition tax credits. The original resolution registered opposition to the measure and urged President Ronald Reagan to reconsider his support of the legislation. An attempt to amend the document to praise the President's stance and to urge passage of the measure was overwhelmingly defeated. The original resolution was adopted after deleting a paragraph which charged tuition tax credits would "most benefit those who could afford to finance their children's attendance at private schools, including elite schools."

A resolution on prayer reaffirmed Alabama Baptist historic commitment to the First Amendment as sufficient to guarantee the principle of separation of church and state and called upon those in political, religious, and judicial positions to deal fairly, honestly, and with good judgment in seeking to protect First Amendment rights, including the right to practice voluntary prayer.

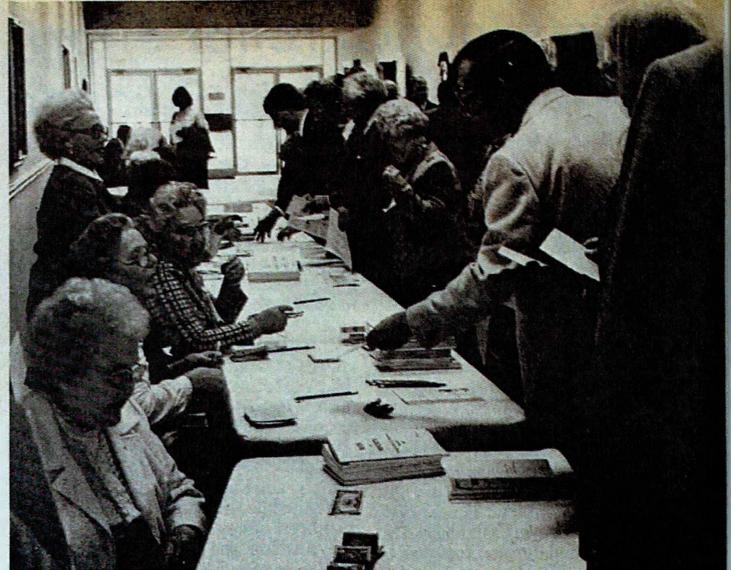
An attempt to delete the phrase "including the right to practice voluntary prayer," was defeated after a member of the committee explained the phrase was to encourage the courts to re-examine their position on the matter.

A resolution on abortion reaffirmed that all human life, both born and pre-born, is made in the image of God and is therefore sacred and should not be terminated by social abortion or abortion on demand.

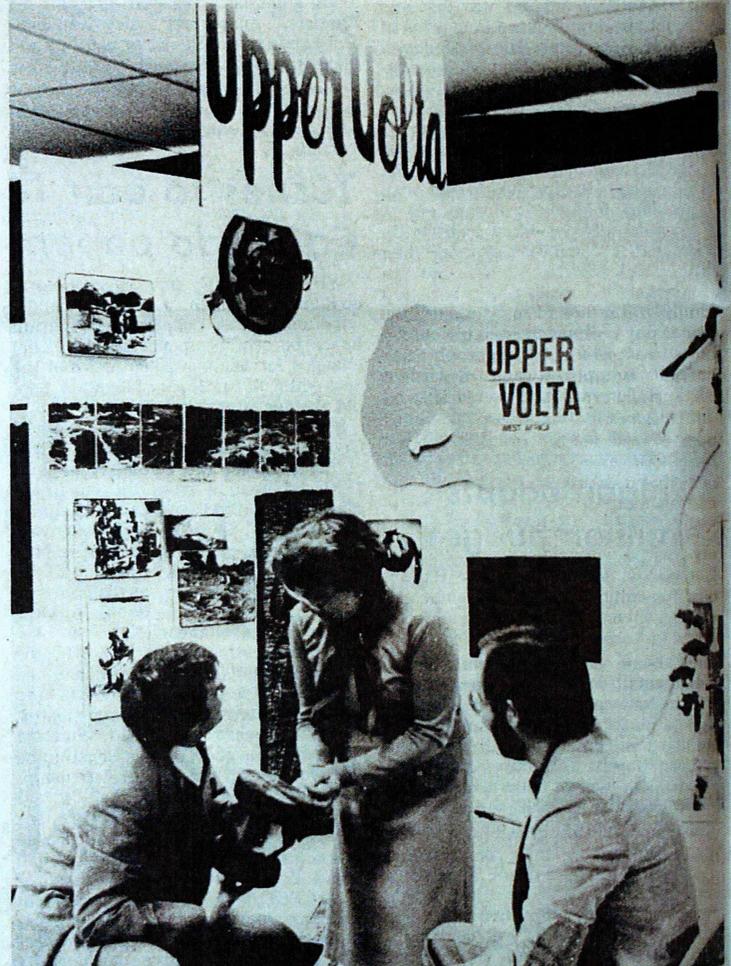
Another resolution on alcohol and drug abuse called for raising the legal age for the purchase and consumption of beverage alcohol in Alabama from 19 to 21 years.



SBC PRESIDENT — Jimmy Draper Jr., president of the Southern Baptist Convention and pastor of First Baptist Church, Euless, Tex., spoke at the TBC's Wednesday morning session.



REGISTRATION — Nearly 1,500 messengers registered at these tables in the foyer of Leewood Baptist Church, Memphis, during last week's Tennessee Baptist Convention. Alice Byram (left), registration secretary, and members of the host church handled the registration duties.



UPPER VOLTA BOOTH — Volunteers to Tennessee Baptists' Upper Volta hunger and relief project manned a booth at the state convention meeting at Leewood Baptist Church, Memphis. The volunteers told of their work in the project and showed artifacts from the west African country. Involvement in the project was extended from three to five years by the convention.

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EXECUTIVE DIRECTOR/TREASURER
EVANS B. BOWEN

It isn't like it used to be!

Child Care has changed drastically since the days of dormitory life and the "warehousing" of children by the hundreds.

While our ministries today actually help more children than in the highest years of campus populations, the way it is done is very different.

Today, the children live in family-style cottages rather than large drab dormitories. Usually 8-10 live in a cottage with a husband and wife who serve as houseparents. It is a family atmosphere. Problems and anxieties can be handled as they occur. The cottage is self-contained. The cottage functions very much as any large family would. The average stay on campus is now approximately eighteen months compared to ten-fifteen years times past.

When a child is able to return to his family, it is a time of rejoicing. It is very significant to know how many children have been returned to their own families. This probably means that we have successfully cared for the child at a very difficult period of his life. However, this does not end our concern. With many of those dismissed, there is an after-care plan that gives support to both the child and his family.

We make no excuse to any that our ministry is unapologetically Christian. Our goal is to minister to both the child and his family. Every child under our care is given the privilege of being a part of a local church program. Many of them have their first opportunity to learn about Jesus and come to know Him as Saviour and Lord.

Please pray for your Child Care Ministry. Pray for our dedicated staff. Many of them make great sacrifices to serve in this great mission cause. As you have opportunity, we encourage you to visit one of the Homes and become better acquainted with this work that is done at the command of Jesus our Lord.

Suffer the little children to come unto me and forbid them not . . .

ON THE LIGHT SIDE WITH OUR CHILDREN

On Thanksgiving Day a cottage family on one of our campuses sat down to Thanksgiving dinner and the turkey and fixings were greatly enjoyed after a solid blessing. The second day of leftovers, one little girl said her thanks, "Thank you Lord for helping our house-mother 'Repair' the turkey."



EVANS B. BOWEN

A QUALITY MINISTRY

The month of October drew to a close another year of Child Care Ministry through Tennessee Baptist Children's Homes, Inc. This year 531 children were ministered to through all of our programs of child care. Twenty-seven of these previous boys and girls found Jesus as Saviour. Since these statistics were compiled, numbers of other children have also come to know Jesus

as Saviour.

But numbers alone do not communicate the ministry of Tennessee Baptists to children. Our services are very significant in the total program of Child Care and family services in the state of Tennessee, and we represent some of the highest quality care in our state. Our programs are licensed by the state. We are not content just to meet the minimal standard, but our standards of care far exceed those required by law. The Christian compassion of Tennessee Baptist Children's Homes, Inc. enables us to offer hope, mercy, forgiveness, and that most important ingredient of love to the dependent children we serve.

Since we minister in the name of Christ, we offer that extra special ingredient of Christian love, concern, and training that puts that extra plus in the life of a maturing child.

We have the finest staff it is possible to have. No, we are not perfect, but we do the very best that is humanly possible to give the highest quality service. Through our programs of group care, foster care, mother's aid, counseling (children/families), continuing education, emergency shelter, crises intervention, referral, maternity care, adoptive care, in the name of Christ for Tennessee Baptists we offer some of the highest quality child care in Tennessee. We do it without accepting any government funds, but through the support of committed Tennessee Baptist people and churches.

FRIENDS AT THE ANNUAL STATE CONVENTION

We were pleased to have so many friends of The Children's Homes come by our booth at the Tennessee Baptist Convention last week. Although we are constantly aware of the support and prayers of Tennessee Baptists, it is still good to see our friends in person and to have them verbalize their feelings of love and concern for the ministry of Tennessee Baptist Children's Homes, Inc.

Tennessee Baptists are doing many great things in the Kingdom of God with all of the ministries and services provided through our great state convention. Tennessee Baptist Children's Homes is proud to be an institution and ministry of the Tennessee Baptist Convention, and the only truly benevolent institution in the Convention, in that TBCH charges no fee for its services of Child Care.

Tennessee Baptists are a great people, and we are grateful that Tennessee Baptists continue to see the vision of need in Child Care and continues to minister to homeless, dependent, and neglected children.

So when the annual Convention meets, we are reminded again of the friends of Child Care across the state, friends that pray for our workers and our children. Then there are also our

HOUSEPARENTS

Houseparents come to TBCH campuses from different backgrounds, in different sizes, and at different ages. But all come to serve in a strategic place of ministry in the Kingdom of God. They provide in a cottage of eight to ten children the closest facsimile to a Christian Home that most of the children will ever know. In the cottage home on a Children's Homes Campus, as is true in every Christian home, the true measure of Christianity is taken. It is here that in close relationships, Christian values are taught, Christian love practiced, and moral training given.

Our houseparents then are Christian parents, Christian parents to children who need in a very special sense to know that someone cares. They are parents to those who need love, care, discipline, Christian influence and training. It is the houseparent who is responsible for the day by day care of the children.

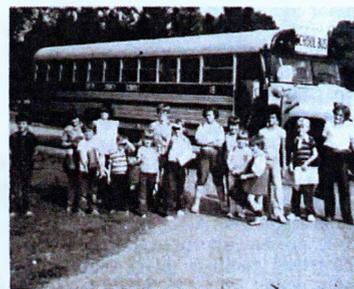
The children in our care are no different from other children, but his/her reason for being there has made his/her needs special needs. Every child needs to be loved, every child needs a sense of worth. Being a Christian houseparent, caring for children, helping to meet their needs is a special ministry in the Kingdom of God. We are grateful for the ministry of our houseparents.

If you are interested in serving as a Christian houseparent, or would like further information, contact the Superintendent of any of our campuses, particularly the Franklin Campus, telephone number 615-749-6648.

friends that contribute money, food, clothing, services, and equipment. There are also our friends who support us with kind words, who speak of the work of the Lord as we try to do it through Child Care, who tell others about our work. There are also our friends who serve in so many other ways. There are friends who have children from our campuses in their homes. There are friends in churches who welcome our children into their churches and into their hearts.

Although we are reminded of these things at the annual Tennessee Baptist Convention, we know it all year long.

Education is a vital part of child care. Our children attend public schools.



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A Memorial gift to TBCH is one way of honoring a loved one or friend who has passed on. There is no better way to show one's appreciation and sympathy in times of sorrow than through a memorial gift to a ministry such as TBCH.

CARING FOR A CHILD

What is involved in caring for a child in addition to furnishing a home in which to live? One of the most obvious areas is that of health care. Excellent medical and dental care is provided for each child, a necessary service when most children come to us. Good health for each child is of supreme importance. Good nutrition, adequate clothing and supervised recreation are all a part of good child care.

An opportunity for an education is a part of caring for children. TBCH children attend the local public schools. Children remain on campus through high school. TBCH supports them through college or trade school or until they are gainfully employed. The children participate in extra curricular activities with some of them excelling in sports as well as in their classwork.

When the health and educational needs are cared for, children as a part of their development need the added dimensions of spiritual growth. As a Christian ministry, our Child Care programs take special care that our children are nurtured in an environment which encourages and teaches personal faith in Christ. This is accomplished through regular church attendance, Bible readings, family devotionals in the cottages and the influence of Child Care Workers. Emphasis is placed on developing a living personal faith.

When our children are cared for with wholesome food, well prepared, comfortable living quarters, attractive and appropriate clothing, recreational activities, the best medical care that is available, spiritual training that emphasizes a living and personal faith in Christ, which this is all done in love and compassion, then a child is cared for as God intended.

BIBLE BOOK SERIES
Lesson for Nov. 28

Paul defends his authority

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

Basic Passage: 2 Corinthians 10:1 to 11:15
Focal Passages: 2 Corinthians 10:7-18; 11:5

The last four chapters of 2 Corinthians are some of the sternest in the whole epistle. We have seen Paul's defense of his ministry in chapters 1-7. Chapters 8-9 were an appeal for participation in the ministry to the Jerusalem saints. It is as if the conflict in Corinth had been resolved, and now it was time to get down to the business at hand.



Brown

Why the sudden shift again in tone beginning with chapter 10? Several explanations are offered. Perhaps this is a fragment of the "stern letter" which Paul had referred to previously. Or maybe he was interrupted in his dictation and when he returned he continued his defense. Maybe he received additional news from Jerusalem which encouraged him to make the appeal for the offering. On the other hand, maybe he received news from Corinth which suggested this defense was needed. Some have suggested that it is a reflection on the uneven temperament of Paul himself.

Why he wrote what he did is not clear. We have the benefit of only one side of the dialogue. Nevertheless what he felt compelled to do was to give a further explanation and defense of his ministry. In the passage under study, he defends his authority as an apostle.

On basis of Christ (10:1-7)

At other times in this letter, we have seen the centrality of Christ in Paul's life. What he was, what he did, and what he hoped for found substance in his intimate, personal relationship with Jesus Christ. Hence, it is only appropriate that further defense of his authority should find basis in Christ.

Though he must of necessity in this situation speak sternly, the character model for Paul's life is Christ. He desires to have attitudes and actions which are characteristic of the meekness and gentleness of Christ. Paul did not want the Corinthians to mistake this for weakness, however. If it was required of him,

Paul was willing and able to defend the truth with boldness and strength. Even in that Jesus could be his model (see Mark 11:12-18).

In addition Christ was the master of Paul's life. The spiritual warfare in which he engaged, the discipline he meted out, the arguments he countered, the obstacles he sought to overcome were achieved because Paul wanted to be obedient to Christ, his master. When the facts were in, Paul wanted it to be obvious that if anyone was Christ's, he was.

On basis of divine commission (10:8-11, 13-16)

It is awkward for Paul to have to boast, even a little, of the authority that is his. The authority had been given to Paul by the Lord because he responded to God's commission.

The authority of this commission was given to Paul that he might edify the Corinthian Christians, not destroy them. He would attack arguments and speak sharply to those false apostles who endorsed themselves. That would be done only in order to preserve the integrity of the gospel. His goal was to honor Christ by leading the believers to a sincere and pure devotion to Christ.

The authority of this commission also permitted Paul to extend his ministry to previously untouched regions. Apparently some of Paul's detractors suggested that he was overextending his authority by dealing with the Corinthians. Paul refuted this by claiming his rights to minister to this area and other extended areas because God had apportioned them to him. He believed that if the Corinthians grew in the faith, it would enable him to extend his ministry to other lands.

On basis of God's commendation (10:12, 17-18)

Paul had expressed his feelings about letters of recommendation earlier in the letter (3:1-3). He did not test his ministry by the approval of others. One validation of his ministry would be seen in the changed lives of those he encountered. They became his letter of commendation.

Some of Paul's critics had determined their own standards for acceptable ministry. They measured their ministries in comparison with one another. To Paul this was worthless. The ultimate commendation was that which came from the Lord himself.

Any authority Paul had and used did not come from his desire to assert and promote himself. His desire was to boast of Christ. Paul felt comfortable with his ministry and his use of authority because the Lord had approved it. On that basis he would continue doing what he had been doing.

UNIFORM LESSON SERIES
Lesson for Nov. 28

God is Israel's true king

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

Basic Passage: Judges 8:22 to 9:57
Focal Passages: Judges 8:22-23; 9:6-15, 55-57

Gideon's study is usually stopped with the rout of the Midianites. However, today's lesson takes us on beyond these great events to at least one other event which is much to Gideon's credit. During the time of Judges, with no centralized government and no permanent leader, Israel was subject to the pillage of enemy after enemy. For this reason the people of Israel approached Gideon with an offer to make him king and his sons after him.



Olive

power leads to a situation similar to catching a tiger's tail.

Christians walk through this life as pilgrims and citizens of another kingdom. The affairs of state are of passing interest, but never of ultimate concern. The Christian has been liberated from the bonds of blood and soil. He cannot without peril return again to the yoke of bondage.

The peril is the same as that of Jotham's time. To trust any leader is to trust in a shadow. The Christian who puts faith in any man, any party, any nation, or any system is doomed to disappointment. Even democracy, the best form of government ever devised by man, cannot but in the end fail.

Gideon's refusal

The offer to be king over Israel must have been an attractive one. But Gideon had learned well that Israel was a theocracy, that is, God ruled. Israel was not to depend upon any human leader in the final analysis. God needed no king. He needed no armies to protect His people if they were faithful. Gideon already knew that the problem with Israel was not the leader nor the lack of a leader. The problem was the breaking of the first commandment. Israel went after other gods.

But that is not the most dangerous of consequences. The fire of the bramble is unleashed against those who, once having sold their soul to the devil-state, try to break the contract. Jotham, long before our time, knew of the strings attached to power and its grants. The full fury of the state comes upon the one who, having made the state king, seeks to return to God.

Gideon responded, "I will not rule over you, neither shall my son rule over you: the Lord shall rule over you" (Judges 8:23). Later, even when there were kings over Israel, this ideal remained constant among the faithful: God is king of Israel. Isaiah's great vision in Isaiah 6:1ff affirmed this truth. And the kings in their better moments knew it too.

Christians, particularly Baptists, need to learn this truth once again. Those among us who look to earthly power to indoctrinate children through the state's schools are either trusting in a shadow or they are playing with the bramble's fire. Prayer instituted in public schools is a travesty upon Christian prayer and will provide the strings whereby the state will become the arbiter of the religious education of our children. Burned again!

Christians often echo this truth in song by calling Jesus Christ "King," crowning Him "prophet, priest, and king." This notion from Gideon to the present reminds us that all earthly authority is temporary and limited. Christianity never has been and never will be dependent upon any earthly ruler, nation, economic system, or government. The Christian can never make democracy, capitalism, or any other ideology or practice king. Only God is King.

Tuition tax credits for sectarian schools is again to sell one's soul to the state. Funding provides controls, and that is as it should be. But for the Christian such is detestable bondage. Only God controls the life of the Christian and the education of His children in the faith. To turn to the state means the state will exercise its rightful control over curriculum, use of facilities, certification of teachers, etc. Burned again!

Jotham's fable

After Gideon's death, one of his 71 sons decided his father had turned down the offer of kingship too quickly. Abimelech accepted the offer and established himself as king by slaughtering his brothers. Young Jotham, the sole survivor of Abimelech's massacre, stood on the top of the holy mountain Gerizim and spoke a fable about leadership among a people who would be ruled by man instead of God.

Another issue spoken to by Jotham's fable is that of legalizing a moral point of view. There always has been and always will be a difference between what is legal and what is moral. Christians are committed to a moral stance which governs their lives.

Jotham's fable (9:7-21) makes the point that faithful men attend to the exercise of the talents God has provided them and leave the matter of ruling to God. Only the bramble, the least worthy of all plants, takes the kingship. The people ruled by a bramble are trusting in a shadow. And if they reject the security of a shadow, a fire will come out of the bramble and devour them (v.15). Jotham told Israel that it was doomed because of its unfaithfulness. The only courses of action open to it were all equally devastating.

How frightening, however, for modern Christians to think that God's rules for their lives ought to be made the law of the land. To sell one's moral soul to the state is to trust in a shadow or to be burned. The pilgrim's morals can never be the same as those of the citizens. And if enacted into law, these morals become subject to the action and interpretation of a nonchristian public. The very laws which were supposed to support Christian morals can become the weapons to deny the Christian the legitimate and free exercise of moral conscience. Burned again!

The curse of Jotham

If Israel continued to trust in Abimelech, they were trusting in the shadow of a bramble where there was no comfort or shade. But once they turned from God to an earthly ruler, there was no easy return. Consorting with earthly

In Jotham's time his fable came true with a vengeance. Abimelech was killed by his own soldier, lest he die by the hand of women (9:54). All his dreams of kingship and dynasty died ignominiously with him. This curse of Jotham still falls upon those who seek the rule of an earthly king, who seek to have a state which will substitute for God, who seek to combine the truth of God with the power of the state, and who put their trust in the temporal.

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LIFE AND WORK SERIES
Lesson for Nov. 28

Faith and influence

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

Basic Passage: James 3
Focal Passages: James 3:1-5, 13-18

James 3 is a beautiful treatise on the power of the tongue and influence. Our words and actions are significantly important because of how they affect us and others.

The power of the tongue (3:1-5)

A man once asked his pastor for a Sunday School class to teach. The pastor asked why he wanted to teach. The man replied: "I really have the gift of gab and I want a place to exercise my gift." That is hardly a worthy motive for teaching!



Fowler

Perhaps, James had such people in mind when he warned: "My brethren, be not masters (teachers)." Some aspired to be teachers because of the recognition and status it would give them in the local "assembly." James sounds a warning: "knowing we shall receive the greater condemnation" (v.1). The warning involves an all important principle: The greater one's opportunities, the greater his responsibilities and accountabilities. A teacher's primary tool is the tongue. With it he is engaged in the awesome responsibility of opening minds and giving them direction. He must take care what and how he teaches and that he practice what he teaches.

James' concern in verses 1-12 is not primarily with teachers but with the use of the tongue. Evidently, "tongue sins" were rather prevalent among his readers. Five times in this small letter he brings up the subject (1:19, 26; 2:12; 4:11; 5:12).

Every Christian must admit that we "offend" (stumble, sin) in many ways (v.2). But sins of the tongue seem to head the list. The tongue is the hardest of the members of the human body to control. The "perfect" (mature) man is able to discipline his tongue and thereby control his whole body.

Since the tongue is so small, it is easy to minimize its importance. Control of the tongue is crucial for controlling the whole person. By placing a "bit," a small piece of metal, in the horse's mouth the rider obtains its obedience and controls its direction. Just as the pressure on the bit changes the direction of the horse, so pressure upon a small rudder (helm) alters the course of the largest ships (v.4). The bit and the rudder, though small in themselves, exercise great power just like the tongue. The tongue is a small member in the body, yet it has the power to direct or destroy, to bless or blight.

How imperative it is that the bit and the rudder be under the control of a strong hand. A runaway horse or a shipwreck could mean injury or death to pedestrians or passengers. Just so, it is imperative that the tongue be under the control of the Holy Spirit. When it is, we need not fear saying the wrong things or saying the right things in the wrong way.

A fire begins with a small spark, but it

can grow to set a whole forest aflame (v.5). An uncontrolled tongue results in great havoc and destruction. The tongue has immeasurable capacity for good or evil.

The power of a good life (3:13-18)

The opening question of this passage would suggest that James still has in mind the teachers with whom the chapter begins. The truly wise person will not need to make claims to wisdom. His good life ("conversation") will demonstrate that he has wisdom from above. Because a teacher's influence is so important, his wisdom should be tempered "meekness," which is disciplined humility (v.13).

True wisdom comes from above and false wisdom from below. The presence of "bitter envyings (jealousy, selfish ambition) and strife (contention, faction)" in the heart evidences the absence of true wisdom (v.14). Worldly wisdom (1 Corinthians 1:20-21) is "earthly," man-made reason. It is also "sensual" (natural, the opposite of spiritual) and "devilish" (demonic) (v.15). False wisdom always results in "confusion" (v.16), disorder, anarchy, and instability (see 1 Corinthians 14:33).

How different and refreshing is wisdom from above: "The wisdom that is from above" which James introduced in verse 15 he now amplifies in verses 17-18.

There are eight facets to this diamond. (1) It is "pure," wholly free from the defilements of worldly wisdom. (2) It is "peaceable," able to produce harmony between men. (3) It is "gentle," considerate of others. (4) It is "easy to be entreated," not obstinate but easy to work with and live with. (5) It is "full of mercy," bears with the sins of others, pities their sorrows, feels for their sufferings. (6) It is "full of good fruits," not sterile but productive for God. (7) It is "without partiality," without variance, dependable. (8) It is "without hypocrisy," no pretense, sincere.

"The wisdom that is from above" has positive results. Not only do those who live in peace enjoy the rewards of peace, but they sow the seeds of peace in others (v.18).

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Death cancels Israel rally

DALLAS (BP)— The death of Israeli Prime Minister Menachem Begin's wife cut short his U.S. visit and sponsors cancelled a Nov. 16 Dallas rally in support of Israel at which Begin was to be primary speaker.

Paige Patterson, president of Criswell Center for Biblical Studies, said the rally at First Baptist Church primarily was to give the prime minister a chance to tell Israel's side of the Middle East conflict — a side Patterson said goes untold in the secular press.

All 3,000 rally tickets were gone a week before the event and First Baptist was preparing closed circuit television for overflow attendance by another 1,500.

According to both Patterson and Regional Director of the Jewish Anti-Defamation League Mark Briskman, Israeli officials already are speculating Begin will seek a return trip to the U.S. He hopes to talk with U.S. President Ronald Reagan, a conversation originally scheduled for this trip.

Begin participated in several rallies sponsored by Jewish constituents while in the U.S. He was "eager" to attend the

First Baptist Church event, Patterson said, because "Israel may be in need of good public relations right now."

Patterson feels, despite widespread criticism of Israeli military decisions and conduct in the Middle East, fundamental evangelical support for the nation is unshaken.

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Nashville, TN 37217 Phone 615-367-9157

'Pac Man' becomes tool in arcade ministry

By Trennis Henderson

KANSAS CITY, Mo. (BP) — When Ellen Riffe walks up to a "Pac Man" machine and drops in a quarter, she has winning on her mind — winning people to Jesus.

Wearing jeans, a "Pac Man" T-shirt, and an "arcade chaplain" button, the Midwestern Baptist Theological Seminary student frequents several arcades in the Kansas City area befriending, counseling, and witnessing to customers. Her ministry began about six months

ago as a research project. Under the direction of Ken Taylor, Christian social and special mission ministries director for Blue River-Kansas City Association, and through funding from the Missouri Baptist Convention missions department (made possible by the state missions offering) Miss Riffe began studying the feasibility of such a ministry.

Three months and 50 arcades later she determined an arcade ministry was possible, ethically sound, and greatly needed.

"We started by saying 'Let's just see if there are any needs there' and we found there were," Taylor explained. "Most managers are very honored to have a chaplain in their arcade."

Nicknamed "The Arcade Queen" by friends from seminary, the energetic chaplain established a routine during the summer where she would visit arcades, play video games, and make friends with managers and customers alike.

Recalling her initial witnessing opportunities in the arcades, Miss Riffe remarked, "I was kind of scared ... I was real scared ... I was terrified." Now, however, she feels comfortable with her role and confidently eases into conversations about Christ and salvation as she fires away on a video game.

"I've grown to love all the people in the arcades," Miss Riffe said. "And many of them know me by name. Once they know you're a chaplain they usually bring up talking about God."

As the arcade ministry continued to grow, Miss Riffe realized the need for local church involvement in order to further expand the ministry and provide follow-up and discipleship for new Christians.

A great deal of her time now is being spent in Kansas City area churches, presenting the need for sponsors and participants in the program and training people interested in beginning an arcade ministry through their own church.

The essential elements in an arcade ministry, according to Miss Riffe, are prayer, perception to timing, and initiative in building relationships. Additionally, participants should "dress like the people you're witnessing to, look like you're ready to play, and always carry a New Testament, some tracts, and some quarters."

As two or three churches in the Kansas City area are preparing to initiate arcade ministries, Miss Riffe stays busy looking for other sponsoring churches and continuing her ministry in the arcades.

"The biggest thing is getting used to the atmosphere," she said. "Mostly you find good kids in the arcades because that's who the arcade managers want."

"You've just got to be flexible," she stressed. "You become their friend and become interested in them. People are just starving for the Bible."

—Trennis Henderson is associate managing editor of the Missouri Baptist Word and Way.

Relief workers request baptism after assisting Baptist efforts

By Elizabeth Smith

SAFED, Israel (BP) — Two women of diverse religious backgrounds who assisted in Israeli Baptist relief efforts were so influenced by the volunteer ministry they asked to be baptized.

Nowal Jerias Kumseyah of Beit Sahous, near Bethlehem, a Greek Orthodox, and Anna Birkenhauer of Tubingen, West Germany, a Lutheran, were baptized the same day in different services.

The two women were working in a hostel in the Galilee city of Safed where Lebanese Moslems, Druze, and Christians of several denominations stay while they visit hospitalized family members who are victims of the Lebanon war.

According to Ibrahim Sim'an, a pastor and director of Baptist relief and social ministries, the women themselves were influenced by the prayers and Bible studies they were leading. "They, too, felt something special as they served the Lord in the effort to provide for physical and spiritual needs in this ministry of reconciliation," he said.

As Mrs. Kumseyah, an Arab mother of five, completed 10 days of volunteer ser-

vice at the hostel, she told Miss Birkenhauer, her co-worker, that she planned to attend a Baptist conference at Baptist Village, Petah Tiqva, and she would ask for baptism.

Miss Birkenhauer, a 21-year-old social worker who had been at the hostel for six weeks, decided to go along to the conference and see her friend baptized.

She was in the crowd which gathered around the swimming pool just before the final session of the conference. She heard Mrs. Kumseyah's testimony and saw Sim'an baptize her.

Two hours later at the close of the message, Miss Birkenhauer went forward asking that she, too, receive believer's baptism.

Within half an hour conference participants — more than 150 Arabs, Jews, and other believers of many nationalities — were gathered around the pool again. This time Mrs. Kumseyah watched as Miss Birkenhauer was baptized.

Both women are preparing for more effective Christian service. Mrs. Kumseyah is a second-year student at Bethlehem Bible College. Her husband, a craftsman, approves of her studies although it is fairly uncommon in the Bethlehem area for an Arab mother in her mid-30's to be a college student. Family members give her prayerful support and help with the household chores while she is in class.

Miss Birkenhauer is studying Hebrew in Jerusalem where she plans to support herself by caring for children and the elderly.

—Elizabeth Smith is a Southern Baptist missionary, serving in Israel.



AMERICA'S MIGRANT WORKERS — "Slavery officially ended in America 117 years ago, but many of the nation's 1.5-million migrant farmworkers remain locked in economic bondage. ... The U.S. Justice Department civil rights division has convicted 23 persons on 19th-century antislavery statutes and at present has 22 active investigations. Critics contend that the federal government has barely scratched the surface of the problem. Studies by the Migrant Legal Action Program Inc., a federally financed legal aid program, and church-related support groups reveal the migrant workers' plight: Life expectancy ... is only 49 years — compared with the U.S. average of 73. Eighty-six percent of migrant children will fail to complete high school. For the rest of America, the figure is 25 percent. Median family income for a migrant family of six — with children often picking — is \$3,900 a year. That is less than half the government's official family poverty income level of \$9,287 a year and far below the average family income of \$22,388. Farmworkers are not covered by the National Labor Relations Act. ... Poor living conditions, bad food, and primitive sanitation make diarrhea, parasites, and TB common. Alcoholism is endemic." (PARADE MAGAZINE, 10/10/82)

Baptist union begins

ROSEAU, Dominica — The Dominica Baptist Union was organized recently with three churches as charter members. The new national body has been accepted into the regional Caribbean Baptist Fellowship.

Louisiana revival shows 'senior' class

By Oscar Hoffmeyer Jr.

WEST MONROE, La. (BP) — A minister who preached his first sermon in 1932, a couple who recently observed their golden wedding anniversary, and a choir of silver-haired musicians joined together in what is believed to be the first senior adult-led revival in Louisiana Baptist history.

The revival was at the Peniel Baptist Church in West Monroe. Luther B. Hall, the evangelist, is preaching his first revival since a heart attack two years ago. He started preaching in June 1932.

Special music Sunday evening was delivered by Mr. and Mrs. W. O. Cory, who celebrated their 50th wedding anniversary in September. Cory had been a pastor since 1947 when he retired in 1975. He continues serving as interim and supply preacher.

Pastor Charles Davis said he had been thinking of a way to engage the experience and talents of the many senior adults in the church when the idea of a senior adult-led revival kept coming around.

"I have never seen anything about this in any book, so we just had to start from scratch," Davis said. "Other adult groups were contacted for ideas and reactions and all were in favor of it, and the first man who came to mind as the evangelist was Luther Hall."

Activities of the week followed a recognized pattern of

visitation, attendance enlistment for services, and entertainment of the guest speaker, all directed by senior adults of the church. Prayer groups and pack-a-pew enlistment efforts were held with different age groups honored each evening.

On Thursday, all senior adults met for their regular monthly luncheon with the evangelist as guest. "The WMU has sponsored a senior adult luncheon every Thursday for about eight years and it came during revival week," Davis said.

Hall acknowledged he prepared in a special way for this revival. "I spent weeks preparing messages that I felt this age group might need," he said. "I preached messages not normally used in the usual revival. For example, I preached on 'Day of Destiny,' a sermon I had preached only once before in my life.

"Although a sermon can meet a universal age-group need, I know some senior adults have never made a profession of faith and the time is shorter for them than younger people. I have spent more time in preparation for this revival because of its uniqueness," he said.

One Hall sermon admonished his congregation to listen for God's voice. "Sometimes it's hard for God to get us quiet long enough for Him to speak to us," he pointed out.

From the enthusiasm of the Peniel Baptist Church senior adults, they are hearing God's voice without slowing down.