

Baptist and Reflector

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News journal of Tennessee Baptist Convention



CHECKING EQUIPMENT — Members of the Tennessee Baptist disaster team check out a portable generator late Monday afternoon before loading it on the disaster relief van and heading to Cape Girardeau, Mo., to assist hundreds who have been forced from their homes by floods.

Tennessee disaster team leaves for Cape Girardeau

The Tennessee Baptist disaster van left Brentwood late Monday afternoon (Dec. 6) enroute to Cape Girardeau, Mo., where about 15 disaster team members will assist flood victims.

Cape Girardeau and parts of nine surrounding counties were flooded over the weekend due to heavy rains in the area. Flood waters left hundreds of families in the area homeless, according to Archie King, director of the Tennessee Baptist Brotherhood department and coordinator of the disaster relief program.

King said the van will be equipped with several thousand meals, along with health kits, first aid kits, Bibles to be distributed, and other emergency equipment.

The Tennesseans will coordinate their efforts with First Baptist Church, Cape

Girardeau, the Cape Girardeau Baptist Association, and the local Red Cross.

The team will be the largest disaster team ever provided by Tennessee Baptists, according to King. He said needs reported in the area warrant the larger team.

In addition, local Missouri Baptists will be helping the Tennesseans with food distribution, especially as teams carry food to victims who are unable to get to the van for meals, King said.

Members of several Tennessee disaster teams will be working together as one team in Cape Girardeau. Included are members of LaGuardo Baptist Church, Lebanon; Second Baptist Church, Clinton; Calvary Baptist Church, Oak Ridge; East Commerce Baptist Church,

(Continued on page 3)

Stewart plans retirement

Jonas L. Stewart, executive secretary-treasurer of the Tennessee Baptist Foundation since 1968, has announced his retirement from that position on April 29, 1983.

Stewart stated his intention of retiring to the foundation's executive committee at a Dec. 3 meeting in Brentwood. His official announcement will be made to the foundation's Board of Trustees when that group meets Jan. 28, 1983.

In making the committee aware of his intentions, Stewart said that the executive committee might wish to bring some recommendations to the trustees



Stewart

next month concerning the selection of his successor and interim leadership, if a successor is not named before his retirement.

Later in last Friday's meeting, a subcommittee was named to study the procedure of naming a new executive secretary-treasurer.

Stewart has been serving as interim pastor of First Baptist Church, Somerville, and was called as "permanent" interim pastor last month. He expects to move to Somerville and continue as pastor after his April 29 retirement from the foundation.

Before becoming executive secretary of the Tennessee Baptist Foundation in July 1968, Stewart was pastor of the Somerville church from 1948-1956 and First Baptist Church, Huntingdon, from

(Continued on page 3)

Tennessee Baptists top Nov. CP goal

Tennessee Baptists began the new convention year with mission gifts through the Cooperative Program for November totaling more than the new monthly goal, according to Tom J. Madden, executive secretary-treasurer of the Tennessee Baptist Convention.

Messengers to last month's state convention, meeting at Leewood Baptist Church in Memphis, approved a \$16.8-million basic budget-goal for the November 1982-October 1983 convention year. The monthly goal is \$1.4-million.

Cooperative Program gifts for November were \$1,428,851.79, which is 2.06 percent higher than the monthly goal.

"Normally, for some reason November is one of our lowest months in mission giving as compared to the other months of the year," Madden said, noting that this is the first time since 1978 that the November receipts have reached the goal for that month.

He also noted that the \$1,428,851.79 received in November 1982 is the ninth highest monthly total in Cooperative Program mission giving in the history of the Tennessee Baptist Convention.

Comparing last month with November 1981, the executive secretary said that November 1982 Cooperative Program

gifts were 55.9 percent higher than the \$916,571.79 given during November 1981.

During the 1981-1982 convention year which ended Oct. 31, Tennessee Baptist churches gave \$15,601,106.30 to missions through the Cooperative Program. This was a 7.85 percent increase over the \$14,465,151.64 given during the 1980-1981 convention year.

At last month's state convention, the messengers approved an \$18-million Cooperative Program mission giving goal for the 1982-1983 convention year, with a \$16.8-million basic budget and an additional \$1.2-million Bold Mission Thrust challenge section.

Also, based on the action by last month's convention, the percentage of Tennessee Baptist Cooperative Program mission gifts shared with missions and ministries supported through the Southern Baptist Cooperative Program was increased from 35.75 percent to 36 percent.

Using the new percentage, Madden said that a check for \$514,386.64 has been sent to the Southern Baptist Executive Committee to be distributed among SBC causes according to the budget allocations approved by messengers to the 1982 SBC.

Kentucky elects William Marshall as executive secretary-treasurer

MIDDLETOWN, Ky. (BP) — William Marshall, vice-president for the office of human resources at the Southern Baptist Foreign Mission Board, has been elected executive secretary-treasurer of the Kentucky Baptist Convention.

Marshall will succeed Franklin Owen who held the Kentucky convention's top administrative post for 10 years. Owen will retire Dec. 31 but will remain as a consultant to the convention until June 30, 1983.

Marshall was elected unanimously by the Executive Board of the Kentucky convention after a 10-month search to designate Owen's successor. He will begin duties as secretary-elect in February and will officially become secretary-treasurer on May 1, 1983.

The new executive secretary is a native of Frankfort, Ky., and was educated in his home state. He attended Eastern Kentucky State College, Richmond, and was graduated from Georgetown (Ky.) College, and Southern Baptist Theological Seminary, Louisville.

He taught at the Baptist school in Nazareth, Israel, during the 1957-58 academic year and spent the following summer working and studying Hebrew at a kibbutz near Nazareth. He joined the Foreign Mission Board as associate secretary in the department of mis-



William W. Marshall

sionary personnel in 1964 after being pastor of churches in Kentucky and Virginia.

From 1969 to 1976 he and his wife, Alice, were under appointment as foreign missionaries working in Cyprus, Lebanon, and West Germany.

In 1976 he returned to the FMB as director of furlough ministries and assumed his present position in 1980.

Overflow crowd celebrates Humorist Grady Nutt's life

By Vince Staten

LOUISVILLE, Ky. (BP) — Friends, more than a thousand of them, crowded into Crescent Hill Baptist Church in Louisville Nov. 29 for a memorial service to Grady Lee Nutt, the country humorist who died in an Alabama plane crash Nov. 23.

There were well-known friends from his show business career like country music legends Roy Acuff and Grandpa Jones, "Hee Haw" singer-comedian Kenny Price, producer Sam Lovullo, and writer Tom Lutz. There were friends from his life as a Southern Baptist. There were friends from his college and seminary days. And there were friends who had just encountered Nutt and responded to his warmth and happiness.

They came, not to wallow in sorrow, but to celebrate the life of the man known to millions of television viewers as "The Prime Minister of Humor" on "Hee Haw."

"Grady was always taking care of his friends, always making us feel as if we were the most special person to him," said Dwight Cobb, who had known Nutt since their seminary days 16 years ago and, like Nutt, was a member of Crescent Hill Baptist Church.

So while the congregation was singing the hymn of affirmation, "Great Is Thy Faithfulness," Cobb was remembering the man who had made him feel so special.

"Grady was always the word of affirmation for me. His last Sunday he called

Chattanooga tops C-N Vision '80 goal

CHATTANOOGA — The Chattanooga area Vision '80 campaign for Carson-Newman College has exceeded its original goal and adopted a new challenge goal.

About 140 people from Chattanooga and Cleveland, attending the recent Chattanooga area campaign dinner, officially launched the solicitation phase of the \$200,000 campaign.

Clifton Ward, campaign chairman, surprised everyone by announcing that the gifts and pledges by the campaign leaders already had exceeded the goal by more than \$10,000.

"When we totaled the gifts and pledges," said Ward, "we realized we had to raise the goal." The Executive Council then met and established a \$300,000 challenge goal.

"When we first discussed the campaign, we looked at a goal of \$100,000. But, when we began to talk to others, we found so much enthusiasm we felt we could raise \$200,000. And now, I believe we will exceed the \$300,000 challenge goal. We just never expected to find so much interest."

With projected needs totaling \$7-million, the 30-month campaign, with a \$2.5-million base goal and \$4-million challenge goal, was initiated in December 1981. A \$5-million victory goal was established in the spring of 1982.

"Just 17 months into the campaign," Ward continued, "Vision '80 had exceeded the \$4-million mark, and now our campaign, the eighth in a series of nine, has a solid chance to push the overall Vision '80 campaign over the \$5-million mark."

Vision '80 will conduct its last community campaign in Knoxville, beginning in January 1983.

me up to see if I had some time. We built a fire and sat by it. I'll always be grateful for those three hours together because of his affirmation," Cobb said.

Paul D. Duke, pastor of Highland Baptist Church in Louisville, brought a smile when he remembered Nutt saying, "If all the people who loved me were placed in one room, you'd need a bigger room."

And sure enough, the church did not have a room big enough. After the sanctuary was filled, about 250 people were routed to the chapel to watch the service on closed-circuit television.

Crescent Hill's minister, H. Stephen Shoemaker, brought a knowing nod from many in the crowd when he told Nutt's version of the story of Abraham:

"Grady loved to talk about Abraham getting antsy about God giving him a family with Sarah, and Abraham deciding to black his face and take up, as the law allowed him, with the concubine Hagar. They went into the desert, Grady said, for prayer and, in his words, their devotional they named Ishmael."

While Shoemaker told that story, Cobb remembered and nodded, "Grady preached that sermon during one of our youth emphasis weeks."

Daniel Aleshire, associate pastor at Crescent Hill, spoke for everyone at the service when he said, "We are not ready for Grady Nutt to be absent from our lives. We're in too great a need for the laughter he has given us and the gospel of Christ we experienced in him."

When the service was over, many stayed, gathering in the aisles, talking, embracing and remembering, swapping Grady-stories, and laughing at how much Nutt would have enjoyed his service. "He'd have had fun with this," said Ray Bailey, a church member who had known Nutt since their days at Baylor University in Waco, Tex.

"Grady would have cried all the way through," said Cobb. "He wouldn't have made it through a single hymn before crying. And he would have loved what's happening now, all the people hugging. Grady was always the last to leave."

An hour after the service, Eleanor Nutt was still standing at the altar, hugging friends. "No doubt about it," she said of her husband. "Grady would have loved it."

©1982 Louisville Times. Used by permission. Vince Staten is the television-radio critic for the Louisville Times.

Friends initiate Grady Nutt fund

LOUISVILLE, Ky. — Friends of Humorist Grady Nutt, who died Nov. 23 in a plane crash, have begun a permanent memorial fund in his name at Southern Baptist Theological Seminary, his alma mater.

Those who wish to have a part in the memorial fund should address their contributions to Treasurer, Southern Baptist Seminary, 2825 Lexington Road, Louisville, KY. 40280.

When contributions have been tallied, the fund will be applied to an appropriate permanent memorial, such as student aid scholarships, a visiting professorship, or a capital project on the campus, seminary officials said.



CONSTRUCTION AT UNION — The west entrance to Union University's Penick Academic Complex has taken the shape of mangled concrete as workers begin a \$900,000 addition to the building. Construction is expected to be completed in 12 months.

Construction starts at Union on student activity complex

JACKSON — Construction has begun on Union University's student activity building and bookstore, the newest addition to Penick Academic Complex.

Workers are clearing trees and removing sidewalks and top soil for enlargement of the west end of the complex. The 170,000-square-foot classroom building will be extended 153 feet with the main corridor running 85 feet of that length, stopping at the entrance to the new Olympic-size swimming pool.

The project, expected to cost nearly \$900,000, is being financed through pledges to the Expansion Program which raised \$1.75-million for enlargement of the over-crowded academic complex. Completion of the addition is expected in December 1983.

The student activity building will provide Union with the six-lane swimming pool, two racquetball courts, a mini-gym

for intramurals and campus activities, dressing rooms, a large game room, and an office and storage area.

The fully functioning student center will enclose 18,437 square feet adjacent to the athletic department, according to Larry Stewart, vice-president for development.

The bookstore, which outgrew its facilities shortly after the campus relocated, will more than triple its space through the construction effort. A popular shopping area for students, the bookstore will increase from 2,000 square feet to 6,800.

Manager Louise Lynch said the expansion will allow the bookstore to offer more reference and general interest books, enlarge the softgoods area, and possibly add a line of packaged convenience foods such as frozen pizza. With kitchenettes in half of the Student Apartment Village, the frozen food line could prove to be a profitable venture for the college while providing a service to the students, she explained.

The college post office, which shares a wall and is supervised by bookstore personnel, will be relocated in the new bookstore area with its mail boxes increased from 1,100 to 1,500, with future expansion potential up to 2,000.

The Student Services Center will expand into a portion of the area vacated by the bookstore. Though plans have not been finalized, tentative projections suggest remodeling the area to include a larger medical clinic, office space for Student Government Association and related functions, expanded testing center, and a career information center adjacent to the Director of Placement/Counseling.

Tennesseans receive seminary diplomas

JOHNSON CITY — Two Johnson City area residents received Seminary Extension pastoral ministries diplomas in a recent ceremony at the Holston Baptist Bible Institute.

Receiving the diploma in pastoral ministries were Charles L. Weatherford of Kingsport and Wayne Murray of Elizabethton.

James Harris, center director, presented the diplomas on behalf of the six Southern Baptist theological seminaries, which operate the Seminary Extension Department through a jointly sponsored Seminary External Education Division. Each diploma represents the completion of 16 college-level courses.

Trustees at Union adopt master plan

JACKSON — Union University trustees, meeting in their annual fall session last week, heard committee reports and welcomed 12 new members to their ranks.

The policy-making group accepted a five-year master plan for the college's future operations, which was presented by Associate Academic Dean Pat Taylor. The long-range planning guide outlines Union's operating policy through 1987, the administrator noted.

Vice-president for development Larry Stewart told the 48-member board that the college had received pledges of \$132,105 toward a \$261,000 goal on the organ campaign. The board has stipulated \$200,000 must be committed prior to a contract being signed to begin construction of the instruments.

In order to have the two instruments — a large concert pipe organ and smaller practice organ — installed by the summer of 1985, the \$200,000 must be committed in December, and the remaining funds must be raised and the contract signed this fall. The smaller organ would be delivered in six months and the larger installed in 30 months.

The board also heard a progress report on the \$900,000 addition to Penick Academic Complex. (See related story.)

The board also recognized 12 new members who were recently approved during the annual session of the Tennessee Baptist Convention.

State convention meetings reflect common themes

NASHVILLE (BP)— Increasing support to the Cooperative Program and opposing government directed or scheduled prayers and tuition tax credits were the most common themes as the 34 state conventions of the Southern Baptist Convention met.

By the time the final budgets had been adopted, 20 conventions had increased the percentage of their collections they will send on to national and worldwide

missionary and educational cause; through the Cooperative Program, the SBC's unified, voluntary giving program.

Noteworthy in the group were the Hawaii convention that approved its first increase in CP giving since 1952 (jumping two percent to 27 percent), Michigan that voted its 12th consecutive yearly increase of one-half of one percent (to 26 percent), Nevada which increased two percent (to 18 percent), and Oklahoma which climbed to 45 percent with a one-percent increase.

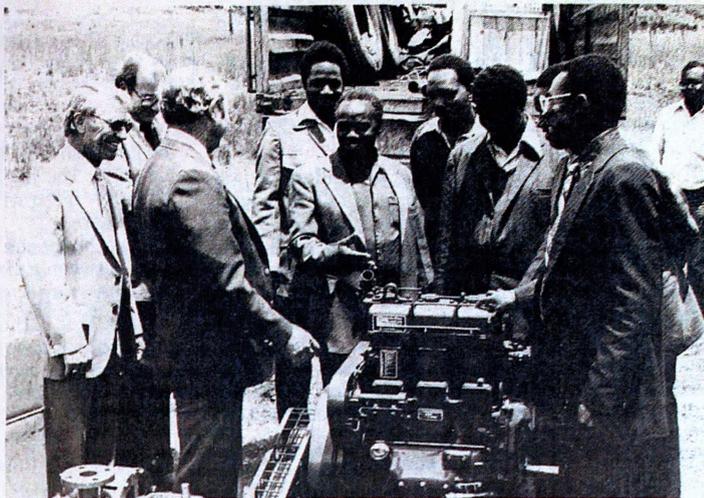
Ten states, including the first and third highest percentage states (Florida at 48 and Georgia at 45), voted to fund the national CP programs at the same level as last year and four decreased their percentage support. West Virginia made the biggest cut (three percent to 22.5) while the District of Columbia dropped two percent (to 21.5). Virginia decreased one-half of a percent (to 38) and South Carolina decreased four-tenths of a percent (to 38.31).

Historic Baptist insistence on the separation of church and state was reflected in resolutions opposing government involvement in structuring school prayers or prayer time and a proposal to give tax credits to parents who send their children to private schools. Alabama, Arkansas, California, Maryland, Missouri, North Carolina, and Tennessee approved resolutions opposing such tax credits.

Opposition to "government directed or scheduled prayers" or statements that the "First Amendment is sufficient" and "the Supreme Court has never outlawed voluntary prayer" surfaced in resolutions adopted by messengers in Alabama, Louisiana, Maryland, Missouri, Tennessee, Texas, and Virginia, while calls for separation of church and state were adopted in Arkansas, California and Washington D.C. North Carolina, the only exception, endorsed President Ronald Reagan's prayer amendment.

Other widespread resolution topics included raising the legal drinking age to 21 (five states), working toward peace (seven states), relieving hunger (six states), and opposing gambling (five states).

North Carolina was the only convention to adopt a highly restrictive abortion resolution, opposing abortion except to save the physical life of the mother. South Carolina defeated a similar resolution while messengers in Alabama and Texas repeated traditional Southern Baptist stances opposing "social abortion" or "abortion on demand" but accepting the need for the procedure "to protect the mental or physical health of the mother or in cases of rape and incest."



BAPTIST-FUNDED PUMP — Missionaries (from left) Jim Green, Al Cummins, and Tom Jones show Kenyan officials a 39-horsepower, diesel-driven water pump Baptists donated to Kenya's drought-plagued Nyandarua District. It will reduce health and hunger problems for 10,000 families by providing plentiful, pure water.

Florida Baptists hold CP at 48%

The Florida Baptist Convention at its annual meeting last month did not increase the percentage of its Cooperative Program funds that are forwarded to the Southern Baptist Convention as was reported in the Dec. 1 issue of the Baptist and Reflector.

The SBC percentage remained the same at 48 percent, while 52 percent will be used for ministries within the state. Other statistics in the earlier story were accurate and the Florida convention still leads all states in percentage giving to the SBC national and worldwide Cooperative Program budget plan.

Hurricane damage helps church grow

LOS MOCHIS, Mexico (BP)— Members of Cinco de Mayo Baptist Church near Los Mochis, Mexico, know how to make the best of bad situations.

For the five years before Hurricane Lidia devastated Los Mochis, the mission, made up mostly of women and children, had struggled to survive.

But when the men of the community saw how Baptists pitched in to help in the wake of Lidia's 1981 assault on Los Mochis, they became willing to listen to the Baptist message. Attendance escalated and church membership multiplied rapidly. A few months after Lidia, the mission organized as Mexico's first Mayo Indian Baptist Church.

When Hurricane Paul hit this fall, damaging the roof and buckling one wall, the church decided to take advantage of the storm's demolition work. Attendance sometimes was hitting 300 — more than the building could hold — so instead of repairing the latest hurricane damage, church members are enlarging the entire church building.

Hickory Valley calls Tolbert as pastor

Hickory Valley Baptist Church, Ripley, called John Tolbert as pastor, a ministry he began Oct. 15.

Tolbert was previously an associate pastor of Kensington Avenue Baptist Church, Kansas City, Mo., and a chaplain at Baptist Memorial Hospital, also of that city. The Hickory Valley church is his first pastorate.

A native of Ripley, Tolbert is a graduate of Union University, Jackson, and Midwestern Baptist Theological Seminary, Kansas City, Mo.



Tolbert

Kenyan officials welcome Baptist-funded water pump

NYAHURURU, Kenya (BP)— Kenyan officials turned out in force here to receive a \$15,000 water pump Southern Baptists financed for Kenya's drought-plagued Nyandarua district as the first phase of a hunger and relief project.

Tom Jones, treasurer for the Baptist Mission of Kenya, told the group the gift came because of Southern Baptists' concern for the spiritual and physical welfare of Kenyans.

"When the time comes for you to put up new churches, just contact me and we will give you the plots," District Commissioner Philemon Elisha Mwhisaka told Jones, missionaries Al Cummins and Jim Green, and Baptist Convention of Kenya Vice-chairman Eluid Mungai. The district commissioner praised

Baptists for "preaching the love of Christ and then showing it in action by giving a pump" which will revolutionize the lives of 10,000 families.

Churches, Mwhisaka said, play an important role in his district. "Our people must be fed spiritually as well as physically. When people are revived spiritually, it will change their attitudes and lessen crime. Laws will not change people, but Jesus Christ will."

Mwhisaka, an Anglican layman, also asked the missionaries and Mungai what Christian literature they could provide for his office. They promised to send Baptist-produced Bible Way Correspondence School literature for him to pass out to his constituents.

The pump, financed by Foreign Mission Board hunger and relief funds, will power a water distribution system for a large segment of the 350,000-population district.

It will allow residents to reduce health and hunger problems by providing plentiful, pure water for their families and livestock, by improving crop yields, and ultimately, nutrition.

The mission will also consider providing pipes to extend the capability of the system and has promised that Agricultural Missionary Ron Bodenhamer will come to the district to counsel farmers on effective water use and agricultural techniques.

"We haven't been able to get many to attend our district literacy training sessions because they always have the excuse they must find water for their families," he said. "Now that we have a pump to bring it to them, they won't have that excuse anymore."

Stewart to retire . . .

(Continued from page 1)

1956-1968. He was associational missionary in Big Hatchie Baptist Association from 1946-1948.

A former president of the Tennessee Baptist Convention, Stewart has served on the Executive Board and on many boards and committees of the state convention and the Southern Baptist Convention. He has served as a trustee of the Baptist Sunday School Board and the Foreign Mission Board.

Stewart, who will be 64 next month, is married to the former Emma Lee Simpson.

October shows SBC CP rising

NASHVILLE (BP)— Financial support for Bold Mission Thrust continues to increase, according to the latest report on Cooperative Program receipts from the Southern Baptist Convention Executive Committee.

For October, the first month in the committee's fiscal year, the 34 state conventions within the Southern Baptist Convention, contributed \$7,972,260 to the national and worldwide mission and educational causes of the SBC.

That reflects an increase of 16.59 percent (\$1,134,449) over donations in October 1981.

Five conventions contributed more than \$500,000 each to help underwrite Bold Mission Thrust, the SBC effort to present the message of Jesus Christ to the entire world by the year 2000: Texas, \$1,350,650; North Carolina, \$630,161; Georgia, \$623,421; Alabama, \$619,093; and Tennessee, \$548,976.

Designated contributions (in addition to Cooperative Program gifts) from the states jumped over the \$1-million mark for October to \$1,016,879 — an increase of 5.17 percent over the same month last year.

Disaster team . . .

(Continued from page 1)

Lewisburg; Baptists from the Beulah Baptist Association; Salem Baptist Association, and Holston Baptist Association.

The van was expected to arrive in Cape Girardeau at about 11 p.m. Monday night. King said the teams would begin feeding people Tuesday morning (Dec. 7). At press time Monday, it was not known how long the team would stay, but King indicated they would stay as long as needed.

EDITORIAL

What is the pastor-church relationship?

It is a sacred occasion in the life of a church and in the life of a minister.

A congregation meets to vote on calling a new pastor. They have heard about him — and they have heard from him in a trial sermon. After sincere prayer for God's will, the congregation votes on a recommendation from the Pastor Search Committee. The ballots are counted, and the call is issued.

The prospective pastor has learned about the church from the committee and his visit to the church field. He has given the committee consent to present his name to the church. Now he is informed of the church's vote. After sincere prayer for God's will, he accepts the call to become their pastor.

With excitement and assurance of God's leadership — by both pastor and church — a long fruitful relationship is begun.

However . . . if this is an average Southern Baptist

church, less than two years from now this church will be going through the same procedure. The pastor will be gone. The joy of a pastor-church relationship has ended — often with bitterness, hostility, and permanent scars.

What happened? Why? What really is the relationship between a church and a pastor?

PASTOR'S RELATIONSHIP TO CHURCH

Usually it is the pastor who dissolves this relationship, although we will admit that occasionally his resignation is "encouraged."

Basically there are two reasons why a minister moves from his present pastorate.

(1) The pastor accepts a "greater challenge," which usually means he goes to a larger church with a larger salary; to a bigger membership with a bigger parsonage.

We accept the fact that God often uses a smaller congregation to train a pastor for greater responsibility — but no pastor should see his present pastorate as merely a "stepping-stone."

(2) A second reason for a pastor's departure is that he comes face to face with the church's problems.

The first year is the "honeymoon" period for a new pastor. Gradually, he is asked to solve the church's problems — huge church debt, indifference, lack of leadership, strife among the membership, crises in members' lives. As he works with these and other problems, it is likely that he will encounter discouragements and disappointments.

So, the pastor has a choice. Now that he knows the problems he must face, he can either determine to have an effective ministry by working out, working under, or working in spite of these problems — or he can go to another church, where he will encounter similar situations. Tragically, too many pastors are unwilling to stick it out, so they choose to leave.

CHURCH'S RELATIONSHIP TO THE PASTOR

Until recent years it was a rare occasion for a congregation to vote out its pastor. Such votes came when the pastor was accused of gross immorality or extreme heresy — after the pastor had been given the opportunity to resign.

Now, however, we hear of an increasing number of churches who, seemingly without serious charges, bring the pastor to the congregation for a "vote of confidence." When the pastor is called, the membership had by vote expressed their conviction that it was God's will for him to be their pastor.

But before many months pass, some members discover that the new pastor has no miracles to offer. If the church is to be the church, there must be visitation, prayer meetings, teacher training, stewardship campaigns, Saturday work days, etc. The problems and discouragements which existed before he came will not disappear quickly — if at all.

So, some of the members begin to talk about his "lack of leadership" or that he "doesn't fit in" or that his methods are too old or too advanced. A solution is offered — "We need a new pastor."

Rather than support the pastor by faithful attendance, by encouragement, and by prayer, these members prefer to move him out and get a "better" pastor. Even if the pastor survives the vote, it is doubtful he can regain a position of strong leadership within the church.

THE PASTOR-CHURCH RELATIONSHIP is in some ways like a marriage. It should not be entered into lightly. It must be based upon a conviction that God's will is being followed. It must recognize there will be periods of "better, worse; richer, poorer; sickness, health." It should be entered into with a desire for permanency.

The relationship between a church and its pastor is a sacred God-given bond. Neither that pastor nor that church should tamper with that bond without anticipating God's judgment.

Cicero's comment



By the editor

"Cicero, I have come to officially register my complaint that you have not been fair in your reporting the current political struggle in the Southern Baptist Convention," announced Milt Rhodes, who identified himself as a middle-of-the-road Baptist.

"But," I protested, "the Baptist and Reflector has tried very conscientiously to present both sides of this power struggle."

Milt interrupted, "You have just indicted yourself — by using the term **BOTH SIDES**. You are under the incorrect impression that there are only two SBC political parties."

Cicero observed that the Baptist and Reflector had given extensive space to the leaders of the "Inerrantists Party" and the "Denominational Loyalists Party" in an attempt to be fair.

"Well," Milt Rhodes said, "that is fairly true — but you haven't been fair to my new SBC political party."

While I was trying to figure out which direction Rhodes was heading, he picked up our Nov. 24 issue.

"Just look here on page 2," Rhodes instructed. "You allowed leaders of two parties to criticize state papers."

He continued, "First, Paige Patterson, a spokesman for the 'Inerrantists Party' asks, 'Can assurances be provided that there will be coverage of the views of the inerrantists in the denominational press?' This certainly implies that our state papers are not providing an inerrant view of the Scriptures."

Cicero interrupted, "But the Baptist and Reflector, its editor, and its writers always write from the perspective that the Bible is infallible, inerrant, and inspired by God."

Rhodes noted that we were not criticized for our Scriptural views, but for not representing the Inerrantists Party.

"Then in the same issue," Rhodes added, "you quoted from two leaders of the 'Denominational Loyalists Party.' Cecil Sherman criticized state papers by saying he was 'trying to alert editors who don't want to be alerted' and Kenneth Chafin was critical of 'having some sanctimonious editor paint me as a troublemaker.'"

"I guess that proves we are trying to be fair — since we are equally criticized by both groups," Cicero observed.

"But what about our party?" Milt asked. "In fairness, you must let us criticize the state papers."

Cicero wondered what new party.

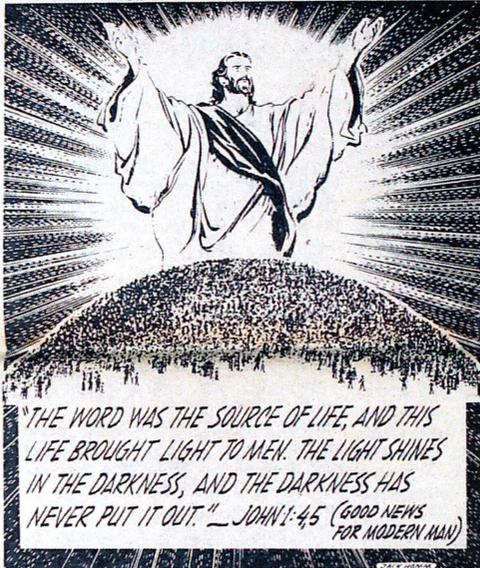
"Our SBC political party is called **GRASSROOTS Baptists** — which stands for Grateful Recipients And Scripture Supporters, Respectful Of Our Traditional System — composed of middle-of-the-road Baptists," said Rhodes.

Cicero observed that both the Inerrantists Party and the Denominational Loyalists Party claimed to represent **GRASSROOTS Baptists**.

Milt said that this was not necessarily true, and "if you are going to be fair, you must let grassroots Baptists criticize the state papers, too."

Cicero thought for a moment and said, "I figure we did — judging by the 'letters to the editor' every week!"

"His Name is called The Word of God"



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

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Personal perspective

By TOM MADDEN
TBC executive secretary

"Love one another as I have loved you" (John 13:34).

This Scripture verse caught my attention recently and I found myself asking, "How did Christ love His disciples?"

For one thing, He loved them with a self-denying love. He left a mansion and chose a manger. He demonstrated this kind of love through-out His public ministry and climaxed it by voluntarily going to the cross where He suffered, agonized, bled, and died.

Christ also loved with a boundless love — a love which flowed out to all. He loved the world because He loved everyone in the world.

He loved with an endless love. "Having loved His own which was in the world, He loved them unto the end." His love is permanent, a love that will not let go.

We are to love one another as Christ loved His disciples — self-denying, boundless, and endless.



Madden

Concord dedicates office building

A new office building for Concord Baptist Association, Murfreesboro, was dedicated last month.

The building, containing a conference room that seats 100 people, was built on land donated by Mr. and Mrs. Robert Comer of Murfreesboro.

During dedication ceremonies, a plaque in honor of the Comers was unveiled.

On the program during the services were Eugene Cotey, pastor of First Baptist Church, Murfreesboro, who served as chairman of the building committee; Thomas E. Bryant Jr., director of missions for the association; Larry Bass, contractor for the building; Tom Madden, executive secretary of the Tennessee Baptist Convention; Leslie Baumgartner, director of the TBC missions department; Paul Dinkins, pastor of Giles Creek Baptist Church, Murfreesboro; and Joe Elliott, pastor of Belle Aire Baptist Church, Murfreesboro.

The dedication service was followed by an open house hosted by the associational Woman's Missionary Union.

Glenn Sullivan begins first state pastorate

Carley Glenn Sullivan accepted his first Tennessee pastorate in response to a call from Knoxville's First Baptist Church of Concord.

Sullivan, who began the position Nov. 21, came to the church from the pastorate of Oakhurst Baptist Church, Clarksdale, Miss. He was previously pastor of First Baptist Church, Russellville, Ky.

Sullivan is a graduate of Mississippi College, Clinton, Miss., and Southern Baptist Theological Seminary, Louisville, Ky.



Sullivan

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.

Convention schedule

Dear editor:

Our recent Tennessee Baptist Convention was very encouraging and inspirational. It makes one proud to be a Christian, a Baptist, and the pastor of a Tennessee church. I am going to make an effort to help more of the members of our church to attend our next meeting, so they might get a larger vision of what our convention is seeking to do in response to Bold Mission Thrust.

There is but one change that I would like to see made in the format by which our convention operates. It would be better if the convention were to open on Monday evening and conclude with a Wednesday evening session.

There would be several advantages in making this change.

First of all, it would do away with a very poorly attended Thursday morning session. The final session would be held on Wednesday night, when Baptists all over our state are gathered for mid-week prayer services. They could be encouraged to focus in prayer for the work of the convention and its leaders.

The second advantage is that the speaker who brings the message at the final session would be challenged to bring the convention to a climax, instead of just blowing out the light.

A third advantage is that it would allow our entire day for the return trip home, without having to miss a convention session. Being gone for this extra full day leaves much to catch-up on during Friday and Saturday, when one is physically tired.

If this format were adopted, the WMU Convention, the Pastors' Conference, and the other conferences could begin on Sunday evening and conclude with a Monday afternoon session. Of course, some would have to make changes in their schedules to be able to attend the Sunday evening sessions.

Larry Alan Reeves
P. O. Box 220
Jacksboro, TN 37757

Resolution and Reagan

Dear editor:

I could agree with all the "whereases" and the "therefores" of the school prayer resolution passed at the Tennessee Convention, but my reasoning carried me one step further than the committee had gone.

All of the prayer amendments that have been proposed so far, both on the national level and the state level, have had some Constitutional weakness with which I have also agreed. Even the recent Tennessee legislature action has strained at this point of church-state separation, it has seemed to me. But I have continued to hope, though I have not known exactly how to word it, that someone would come up with an amendment that would clarify the situation without compromising church-state separation.

Although there is no law against voluntary prayer, the Supreme Court decision on school prayer has been interpreted to mean such. And your quotation of my statement at this point is exactly accurate. I can buttress this statement with many cases.

The problem is becoming more serious with every passing month. And to my mind what might be called the Reagan

Amendment appeals to me as meeting the Constitutional requirement of separation of church and state, while bringing the necessary clarification to the confusion that exists. The gist of the amendment says: Nothing in the Constitution shall be so construed as to prohibit the freedom of individual prayer in public schools and other places, and no person shall be required to participate in such prayer or religious acts.

This is the first time an amendment has been proposed which has seemed altogether reasonable and Constitutional to me, and lots of others of my friends with whom I have discussed it. I feel that the TBC Resolution should have added: "Therefore, to the intent that we support the Reagan Amendment which states that ... (then quoted the proposed amendment)."

Maurice Blanchard
4803 13th Ave.
Chattanooga, TN 37407

Tennesseans at SWBTS

Dear editor:

On behalf of the over 200 Tennessee students enrolled at Southwestern seminary, I would like to publicly express thanks to Tom Madden and his wife for coming to our campus recently to be with us for a banquet.

I also want to thank the following TBC offices for sending table favors for the banquet: Baptist and Reflector, Brotherhood, church ministers information, Cooperative Program-stewardship, and the foundation.

Madden spoke in chapel, in several classes, and also at the banquet that evening. Both he and Mrs. Madden were most gracious in taking time to visit with the students, in providing encouragement to do our best and in inviting us to come back to Tennessee should the Lord lead in that direction.

After a slide presentation of over 200 slides depicting Tennessee landmarks and scenery (especially fall foliage), we were about ready to get up a busload and leave immediately after the banquet for Tennessee!

Everyone was pleased to hear the good reports that he gave about Tennessee, especially the continuing involvement in Upper Volta and Michigan.

Please continue to remember your seminary students in prayer as we prepare for service wherever God leads.

Rodger D. Eakin, President
Tennessee Club, 1982-83
Southwestern Baptist Theological Seminary
Fort Worth, Tex. 76122

'Victims' of sin?

Dear editor:

In Jesus' day, it was common to indict the victims of illness as persons getting what was due them because of some hidden sin. As cold as it may seem, it was a part of the popular theology that physical handicaps and illness were a result of sin in the life of the victim (see John 9:2). The "religious man" could easily affix the blame for a condition to the sufferer and self-righteously dismiss any thought of care or ministry.

In such an atmosphere is it any wonder that our Lord's advocacy of the blind, the lepers, and the miserable seemed dangerously unorthodox?

Recently, a friend and I passed an unemployment office. As we glanced at

Kenyan president attends worship

NAKURU, Kenya — Kenya's President Daniel arap Moi joined worshippers at the Nakuru Baptist Church for the Sunday morning service Nov. 14. Church members were notified the day before that he would be attending.

The president visits his farm near Nakuru from time to time, and he also does some of his work from the nation's Makuru State House. Recently the church sent a letter inviting him to worship with them whenever he was in the area. Within about a week he accepted their invitation.

Arthur Kinyanjui, Swahili pastor of the church, preached a short sermon. Then the president addressed the congregation, quoting many Scripture verses from memory and also reading several passages from the Bible. He urged them to be strong Christians so that their children could look up to them and pattern their lives after their parents.

Robert Payne begins Friendship ministry

Robert Payne began duties in October as pastor of Friendship Baptist Church, Shelbyville, in response to a call from the church.

A native of Clinton, Mo., Payne is a former associate pastor of Harvest Baptist Church in Guam.

the line he remarked, "If those people really wanted a job, they could find one." Later that day my car radio crackled with the latest unemployment statistics — up from last month.

It occurred to me just how common it has become to blame the victims of the current recession for their own joblessness. No doubt some lazy people exist, but do the increasing unemployment statistics indicate an epidemic of laziness or a stagnant economy?

Those of us who are healthy, or should I say employed, are all too apt to judge the jobless with a self-righteous tone. A plant can lay off 1,000 workers and we say, "How awful." But let a few weeks pass and we judge the layoff victims as layabouts — looking for a handout.

We Christians simply must cut through our cultural revulsion toward the unemployed and increase both the volume and scope of our response to the current crisis in joblessness. I am convinced that as our Lord walks our streets, that along with the deaf, dumb, and blind, He delivers the good news of the Kingdom also to the jobless.

James W. Watkins
3177 Flowering Cherry
Memphis, TN 38115

Declaration not description

Dear editor:

Luke 1:37 is best translated, according to Ray Summers, emeritus professor and chairman of religion, Baylor University, as "Because not without power shall be any word from God" (personal communication) or "for shall not be powerless any word from God" (Commentary on Luke, Word Book Publishers).

The power of the Word is in its declaration, not in its description. Those who accept this verse need no labels or adjectives to describe what God's Word is to them.

It is encouraging to see our convention leaders act like they believe this. I feel the majority of Southern Baptists believe it and are ready to move on with the proclamation of the Word.

Joseph G. Miller
Rt. 3, Box 252A
Elizabethton, TN 37643

Southern's first female trustee leaves \$1-million to seminary

LOUISVILLE, Ky. — More than \$1-million will be added to the endowment of Southern Baptist Theological Seminary from the estate of Mary Jo Gheens Hill, first woman trustee of the seminary, who died last June at her home here.

Her legacy for the seminary, which is in addition to more than \$750,000 in gifts made during her lifetime, will support a variety of needs.

At Mrs. Hill's encouragement, the Gheens Foundation, of which she was chairman, has established an endowed professorship named for her late husband, C. Edwin Gheens, who also had been a longtime trustee of the seminary.

The \$500,000 gift will create a distinguished teaching post as part of the seminary's new Center for Christian Family Ministry.

She established a permanent trust of \$250,000 to support the Gheens Lectures, which she and her husband had funded on an annual basis for 25 years.

The estate furnishings, most of them antiques and appraised at more than \$250,000, also were given to the seminary. They will be sold, and the proceeds used to establish the Mary Jo Gheens Hill Endowment Fund.

In addition, Mrs. Hill specified \$25,000 to help endow the operation of Faculty Center, a seminary guest house in which she had special interest.

During the seminary's "Resources for Excellence" capital campaign in 1977-80, she committed the family's 32-acre estate, Lincliff, to the ultimate use of the seminary, holding a life interest in the property.

The Lincliff compound, which includes a main residence and five associated staff residences, will be sold and the proceeds added to the Mary Jo Gheens Hill Endowment Fund.

Mrs. Hill served on the seminary board from 1966 to 1979. Gheens was a trustee from 1922 to 1961.

Following Gheens' death in 1961, she later married Richard Harrison Hill, whom she also survived.

Citizen's Corner

By Jerry M. Self
Public affairs and Christian life consultant

Overcrowded prisons are a threat to our state and most of the nation. Thirty-one states and the District of Columbia are under court order to correct the condition of their prisons because of overcrowding and other problems.

Prison overcrowding leads to inmate violence in a variety of forms, to large scale release of inmates to provide room for new prisoners, and to probation and suspended sentences for people convicted of crimes who would better serve society by spending some time behind bars.

Prison Fellowship, an organization begun by Chuck Colson, has drafted a bill to reform sentencing policies for people convicted in federal courts. The intent of the proposed legislation is to relieve prison overcrowding by locking up only some felons.

People who have committed violent crimes or other serious crimes which would require prison as the most suitable action for the good of society would go behind bars. Alternative forms of punishment would be used for others who are convicted. These alternatives would include such things as restitution and community service.

By requiring an alternative sentence such as restitution, an individual who commits a crime would be forced to face the consequences of his action. He would not, however, be enrolled in a "school for crime," which unfortunately is what most prisons are.

This bill bears the title "Sentencing Improvement Act of 1982." Senators Nunn and Armstrong have agreed to sponsor this bill and should be introducing it to the Senate very soon.

Something needs to be done to stop the merry-go-round which takes a large number of people through the front door of a prison, out the back door, and around to the front again in short order. Perhaps this bill is our answer.

Thailand Baptist seminary celebrates 30th anniversary

BANGKOK, Thailand — Thailand Baptist Theological Seminary in Bangkok celebrated its 30th anniversary in October. The seminary, which has graduated 117 students, was started just three years after Southern Baptists began work in Thailand.



Self

SBC church wins 'Guideposts' award

FULTON, Mo. (BP) — Southside Baptist Church has been selected from among 500 churches of all denominations to receive Guideposts magazine's "Annual Church Award" in recognition of its part in a ministry to over-the-road truckers.

The 23rd annual award of \$5,000 was presented to Pastor Ron Baker in recent ceremonies by Guideposts' founder Norman Vincent Peale. In addition the truckers' ministry is featured in Guideposts' December issue.

Southside, in a joint project with Southern Baptist churches of Audrain and Callaway Baptist associations, was chosen for the honor because of its "original approach to outreach in an unusual context that's worthy of being copied," according to James McDermott, the interfaith magazine's senior editor.

The idea of the ministry came to Baker three years ago as he read a home mission study book, Hugo and the Big Rig, to his son Lance. The story of a truck-stop chaplain prompted Baker to approach T. J. Atkinson, owner of Gasper's Truck Plaza in Kingdom City, for permission to provide counseling for the 2,500 truckers who daily pass through the sprawling truck stop.

With Atkinson's support, Baker took the idea to church and state mission leaders. Kay Hardage, director of Christian social ministries for middle Missouri, helped develop a plan for staffing Gasper's with teams of trained Baptist volunteers from area churches.

Three nights a week two counselors are on call at Gasper's in a small office furnished by Atkinson rent-free. The 17 regular volunteers include a school custodian, a divorced mother, and a farmer. Wearing "Truckers' Minister" name-tags, they're available to drivers eager to talk about troubles on the road, family problems, their fear of losing their rig — and their life — on an ice-slicked curve.

Margaret Fund students attend Tennessee colleges, universities

The following young men and women, sons and daughters of Southern Baptist home and foreign missionaries, are studying in Tennessee colleges and universities. Each has been assigned to one or more associational Woman's Missionary Unions with the request that the sponsoring associations remember these young persons on various occasions as birthdays, Christmas, Easter, etc.

Name and Address	Country	Birth-day	Assigned Associations
Belmont College, Nashville, TN 37203			
Guajardo, Ruth Diane, 2920 Walnut Crest, Antioch, 37013	HMB		Alpha & Trust
Sharp, Ted Stuart, Box 277, BC	HMB		Judson & Riverside
Williamson, John D., Box 554, BC	Mexico	Aug. 23	Nashville & N. Salem
Carson-Newman College, Jefferson City, TN 37160			
Brown, Lydia, Box 377, CNC	Liberia	July 25	E. Tenn. & Northern
Griffin, Edwin, Box 2231, CNC	Indonesia	Feb. 20	Nolachucky & Sweetwater
Griggs, Ruth, Box 1038, CNC	Zimbabwe	April 21	Grainger Co. & Tenn. Valley
Hancock, Claire, Box 919, CNC	Haiti	Dec. 21	Sullivan
Oliver, Jean, Box 1319, CNC	Japan	Dec. 7	Helston Valley & Stone
Stouffer, Andrew, Box 1654, CNC	Brazil-South	Dec. 25	Jeff. Co. & Hamilton Co.
Swiney, Rachel, Box 196, CNC	HMB	Dec. 7	Halston & N. River
Tribble, Dianne, Box 737, CNC	Bolivia	Mar. 19	McMinn-Meigs & Watauga
Wyatt, Deborah, Box 1517, CNC	Colombia	Sept. 27	Cumb. Plat. & Seq. Valley
Yarnell, Carol, Box 264, CNC	Guam	Mar. 1	Bradley & Chilhowee
Yarnell, Vivian, Box 364, CNC	Guam	Oct. 19	Copper Basin & Cumb. Gap
Harrison-Chilhowee Baptist Academy, Rt. 5, Box 1300, Seymour, TN 37845			
McKinley, Wade	Bangladesh		Sevier Co.
Memphis State University, Memphis, TN 38152			
Barnes, Randall, 3452 Freland, Memphis 38118	Lebanon	July 14	Big Hatchie
Barnes, Steven, 3452 Freland, Memphis 38118	Lebanon	Nov. 2	Fayette & Wm. Carey
Morgan, Kenneth, 4159 Robert Everett Cove, Memphis 38111	Brazil-South	Apr. 13	Shloh & Western Dist.
Redding, John, 6810 Kelmescott, Memphis 38119	Peru	Jan. 21	Shelby Co.
Middle Tennessee State University, Murfreesboro, TN 37130			
Guajardo, Orpha Elia, 2920 Walnut Crest, Antioch 37013	HMB		Duck River & Union
Jones, Elizabeth, Box 2394, MTSU, Murfreesboro 37132	Taiwan	May 23	Concord & Salem
Jones, Elizabeth, Box 2394, MTSU, Murfreesboro 37132	Taiwan	Mar. 4	Central & NDR
State Technical Institute at Memphis, TN 38134			
Fitts, Philip, 3999 Scotchwood Lane, Apt. 3, Memphis 38116	Peru	Mar. 21	Beech River & Lawrence
Union University, Jackson, TN 38301			
Powers, Angela, Box 43, UU	Taiwan	Sept. 6	Hardeman
Redding, Janice, Box 582, UU	Peru	Aug. 21	Wilson & Gibson Co.
Smith, Kelvin, Box 434, UU	Indonesia	May 15	Madison-Chester
Smothers, Eddie, Box 250, UU	Paraguay	Sept. 27	Crockett & Maury Co.
Sutton, Anita, Box 1004, UU	Brazil-South	Jan. 8	Carroll-Benton
Sutton, Sharon, Box 1004, UU	Brazil-South	Feb. 13	Beulah & Haywood
Willis, Wade, Box 961, UU	Indonesia	Jan. 1	Dyer & Weakley Co.
University of Tennessee, Knoxville, TN 37916			
Davis, Tamra, 1217 Clinch Ave., Apt. 3, Knoxville 37916	Grenada	July 8	Clinton & Midland
Duncan, Kenneth, 1811 Melrose Ave., Knoxville 37916	Kenya	Aug. 23	Big Emory & Folk Co.
Emanuel, David, 323 Lakeside Ave., #2, Knoxville 37914	Japan	Feb. 26	Campbell & Hiwassee
Gammage, Lee, Box 178, 1701 Andy Holt Ave., Knoxville 37916	Philippines	Mar. 16	Knox
Pennell, Brian, 1811 Melrose Ave., Knoxville 37916	Indonesia	Mar. 15	Loudon
Vanderbilt University, Nashville, TN 37240			
Alexander, Doris, Box 1966 Stat. B, VU, Nashville 37235	Thailand	Oct. 24	Bledsoe & Giles Co.
Smith, Deborah, Box 3628, Sta. B, VU, Nashville 37235	Hong Kong	Mar. 18	Cumberland & Stewart
White, Terry, 2910-B, Stat. B, VU, Nashville 37235	Korea	Jan. 19	Rob't Co. & In. Creek

Crowded missionary orientation reflects Bold Mission Thrust

PINE MOUNTAIN, Ga. (BP) — Callaway Gardens, the scenic resort center 75 miles southwest of Atlanta, was drastically overlooked recently — not with tourists — with missionaries.

In September, 154 new foreign missionaries moved into the resort grounds where the Southern Baptist Foreign Mission Board rents facilities for twice-yearly orientation sessions. The 11-week session ended Nov. 24, with the missionaries scattering to 38 countries to begin their assignments.

The 16 single missionaries and 69 couples (with 107 children) constituted the largest orientation group ever but the rented facilities comfortably accommodate only about 115. The result was closer fellowship than the missionaries bargained for.

To handle the crowd, orientation center staffers divided the missionaries into four groups which attended split sessions for lectures and workshops and followed a staggered eating schedule. When the entire group gathered in the main lecture hall, it usually spilled over into the adjacent library.

Families squeezed into 85 living units. Warren and Kathy Rose, on their way to Brazil, said they were comfortable with their three children in a two-bedroom unit. But most families with two children or less made do with a single bedroom and a sofa bed in the family room.

Orientation manager Frank Wells, admitted the crowding "took its toll on the learning process," but said it is one of the growing pains of Bold Mission Thrust.

"What an exciting problem to have

when so many mission groups are about to fold," said Wells, formerly a missionary to Indonesia.

Continuing record appointments of new missionaries to meet Bold Mission Thrust goals will mean continuing large orientation groups, at least until completion of the \$9.1-million missionary learning center under construction in Rockville, Va., set to open in the summer of 1984.

Nigerian church sees answer to prayers

IBADAN, Nigeria — Members of New Life Baptist Church, Ibadan, Nigeria, saw their prayers answered just before their second anniversary, the deadline they had set for acquiring land for a church building.

Meeting in a government school on their first anniversary last year, church members agreed to pray to secure land by their second anniversary, says Veda Locke, Southern Baptist missionary in Ibadan.

During the year they often heard rumors that they could meet in the school only a little longer. At one point, it seemed almost certain that a plot had been secured in the crowded city, but it fell through. News that government authorities had given the church permission to purchase 1.8 acres in a new subdivision came as the anniversary deadline loomed near.

New Life church now averages about 100 in attendance each Sunday and receives about \$1,000 each month in offerings.

Randall Lolley sounds plea for 'unity in diversity'

ATLANTA (BP)— A strong plea for "Baptist boldness on behalf of unity in diversity" was sounded to Georgia Baptist Convention messengers by the president of Southeastern Baptist Theological Seminary.

Randall Lolley told GBC messengers, "your six Southern Baptist seminaries are magnificently unlike — just like Baptists are not alike. But they are together!"

"Southeastern is not Southwestern. Never should be. Never will be. Two schools in two places as different as Wake Forest, N. C. and Ft. Worth, Tex., should be different," he said. Two schools comprised of different trustees, different presidents, different faculties, different students ought to have their own 'personalities.'

"God has not used a cookie cutter at Southern or New Orleans, at Midwestern or Golden Gate. But they are together. Together — but not alike! United through diversity!"

"As we faithfully teach and learn the truth we know at the last that the truth will be its own best defense. Tell me, does this run counter to our heritage?"

China missionary Jessie Green dies

CALHOUN, Ga. (BP)— Jessie Green, one of two missionaries who elected to remain in Wuchow, China with Bill Wallace after the country was taken over by communists, died Nov. 25 in Calhoun, Ga. She was 79.

Miss Green escaped from Wuchow shortly after the Communists reached that city because it was feared her safety as an evangelistic worker was less secure than that of the other missionaries, both medical workers. Wallace, later imprisoned by the Communists, died in Wuchow. The other missionary, Everley Hayes, was allowed to leave the country six months after his death. Wallace was later the subject of the book *Bill Wallace of China*.

For 15 years before the Communist takeover, Miss Green was a rural evangelistic worker, principal of a Bible school in Wuchow, and teacher of English-language Bible classes in Tsunyi.

When she transferred to Malaysia after escaping from China, she helped Chinese Baptists in Kuala Lumpur begin a church and worked with this group and other Baptist churches in the capital area for nine years.

From 1959-61 she did religious education promotion in Ipoh, Malaysia.

Her final assignment was in Petaling Jaya, Malaysia, where she was the superintendent of the Baptist center with a program that included various religious organizations, a kindergarten, adult education classes, and a lending library. She retired in 1968 after 32 years.

Gary Felton ordained, accepts Oaklawn call

Gary Felton accepted a call to the pastorate of Oaklawn Baptist Church, Memphis, a ministry he began in October.

Felton, who has led the church as interim pastor since June, came to Oaklawn from the membership of First Southern Baptist Church of Apple Valley, Cal. He was ordained by the Memphis church on Dec. 5 with Steve Miller delivering the ordination sermon. Felton is a native of Newton, Miss.

Will it abort the mission? It hasn't! It doesn't! It won't!"

Lolley used 2 Timothy 2:14-21 as his text in calling for three "kinds of Baptist boldness needed now" he described as "three principles for Christians embroiled in controversy."

Principle one, Lolley said, is "do not fight over words."

"Look at us Baptists, so embroiled in words about the Word. I believe Baptists believe in the authority of the Bible. They have said so, in many different words, at many different times. . . . Thus we need no longer to defend the authenticity of the Scriptures or to debate their authority. What we need to do now is to study, learn, hear, proclaim, incarnate, and obey the Scriptures."

His second principle was "do something better than argue."

"Christians are to be kind because in Christ they belong to one another. As priests — each and all — Baptists must respect differing opinions and learn to disagree agreeably," he explained.

After calling by name leaders on both sides of the SBC "inerrancy" debate — Adrian Rogers, Bailey Smith, Jimmy Draper, Cecil Sherman, Kenneth Chafin, and Duke McCall — Lolley thundered: "We do not have to have anybody's permission, under God, to believe as we must in our freedom of conscience. That is why I am a Baptist. And I suspect that is why you are a Baptist too."

Lolley's third principle for dealing with controversy was "do not be defensive," quoting verses 9 and 19 of 2 Timothy 2.

He tied this to perennial attacks on theological seminaries. "Southern Baptists have six fine theological schools. Each one of them is dedicated to the same purpose — to equip God called men and women for their ministries," he said. "This very day 20 percent of students enrolled in an accredited theological school in the United States and Canada are in your six schools. All enrollments are up this fall. What a mighty army!"

"Let's be bold," he said. "Let's live joyfully together in Christ."

Truett adds church under watchcare

Truett Baptist Association added a Waverly church to its roster during its recent annual meeting.

Mount Olive Baptist Church of Waverly was accepted into fellowship with the association under watchcare status. Upon approval of the association, the church may be voted into full membership after a one-year period.

In other business, Thomas Drake, pastor of First Baptist Church in McEwen, was elected moderator of the Truett organization, while Carlton Connelly, pastor of Liberty Baptist Church in White Bluff, was elected vice-moderator. Drake succeeds Bill Fox, pastor of Trace Creek Baptist Church, New Johnsonville.

Re-elected were Leon Moody, a member of Immanuel Baptist Church in McEwen, as treasurer, and Mrs. Thomas Drake, a member of McEwen's First Baptist Church, as clerk.

The meeting was held at the Liberty and Immanuel churches. According to Director of Missions H. D. Knight, the 1983 meeting will be held Sept. 29-30 at Cedar Grove Baptist Church, Hurricane Mills, and Sylvia Baptist Church, Dickson.

Begin interrupts mourning for meeting with Baptists

By Dan Martin

JERUSALEM (BP)— Israeli Prime Minister Menachem Begin met with 15 Southern Baptists and seven U.S. Jewish leaders Nov. 30 — his first meeting with a non-political group since the Nov. 13 death of his wife, Aliza.

The Southern Baptists and Jewish representatives of the Anti-Defamation League of B'nai B'rith spent a brief time with Begin on the last full day of a 10-day joint Baptist-Jewish study tour. The Israeli leader, presently in a 30-day period of mourning, was bearded and haggard-looking.

Southern Baptist Convention President James T. Draper Jr. expressed sorrow for Begin's loss and also gratitude that Begin met with the Baptists while mourning. "Through all of these weeks we have been praying for you. We are sad at your experience," Draper said.

Draper said Southern Baptists are praying for him (Begin) and reminded him Southern Baptists had prayed for him during his courageous effort at peacemaking with Egypt during the signing of the Camp David Accord sever-

al years ago. "We will continue to pray for your effort at peacemaking and that you will have great success."

Begin told the Southern Baptists, "I cannot speak of my personal problems. We had a lifetime of 45 years together . . . 45 years which were unique in the annals of mankind and in our history. There was much suffering and more of that was on the side of Aliza." Her death was, "God's will and I have to accept it humbly although with great pain," he said.

On other topics he said Israelis "have made great sacrifices for peace. We have fulfilled the accord. There were two parts of the Camp David Accord and one has been completed and the other part deals with the autonomy of our neighbors."

"This land (Israel) should be a land of peace and not a land of bloodshed."

Begin did not speak specifically of the Israeli invasion of Lebanon but did thank Southern Baptists for their support of Israel and "its just cause."

During the meeting, Paige Patterson, president of Criswell Center for Biblical Studies in Dallas, and an associate of W.A. Criswell, pastor of First Baptist Church of Dallas, reissued an invitation for Begin to participate in a rally at First Baptist Church in Dallas when he returns to the United States.

Begin was to have appeared at such a rally at First Baptist Church, Dallas, last month but cancelled the appearance when his wife died.

The tour group visited several villages in southern Lebanon one day of the tour accompanied by representatives of the Israeli defense force (army).

Draper, Dale Thorn (administrator of the Israeli Baptist Mission), and Dan Martin (news editor of Baptist Press) went to Sidon, about 50 kilometers north of the Israel-Lebanon border, for a meeting with Southern Baptist representatives in Lebanon.

The missionaries in Lebanon expressed concern for the plight of the Palestinian refugees and shared with Draper their concerns about the Israeli incursion into Lebanon.

Two churches join Bledsoe Baptists

Two churches were inducted into the fellowship of Bledsoe Baptist Association during its 68th annual meeting Oct. 21 at Cragfont Baptist Chapel, Castalian Springs.

Messengers to the association granted membership to Madison Creek Baptist Church of Goodlettsville, led by Pastor James H. Mayes, and Calvary Baptist Church, Gallatin, led by Pastor Paul R. Gunn. The Madison Creek church is a former member of the Nashville Baptist Association, and the Calvary church is a former mission of Cottontown Baptist Church, Cottontown.

Elected at the meeting to lead the association were Don Peek, pastor of First Baptist Church in Lafayette, as moderator, and Richard Patton, pastor of First Baptist Church of Portland, as vice-moderator. Peek succeeds Harold Allen, pastor of First Baptist Church, Gallatin.

Re-elected to their posts were Treasurer Jack Goodwin, pastor of Indian Hills Baptist Church in Gallatin, and Clerk Richard Graham, pastor of the host church.

J. C. Lewis is the Bledsoe director of missions.

'Moderates' say group to continue

ATLANTA (BP)— The "moderate-conservative" faction of the SBC, a group organized to counter the "takeover" of the denomination by inerrantists, is not being disbanded.

The announcement came from Cecil Sherman, chairman of the group's steering committee, following its meeting in Atlanta attended by 14 persons.

Sherman, pastor of First Baptist Church of Asheville, N.C., said, "We are not disbanded. We will continue to speak to the issues of Southern Baptist life."

Continuation of the group had been questioned earlier when one of its leaders — Kenneth Chafin of South Main Baptist Church in Houston — announced his withdrawal.

Chafin attended a meeting Nov. 12 in Irving, Tex., of 40 denominational leaders to discuss the future and the state of the denomination. It was chaired by SBC President James T. Draper Jr., pastor of First Baptist Church of Euless, Tex.

Afterwards, he said the moderate-conservatives would no longer oppose the inerrantists politically.

Chafin did attend the Atlanta meeting and at its close reaffirmed his earlier announcement, "I will no longer attend meetings of the group." However, he made it clear he was not disassociating himself from the group. He said the group had his support and could associate his name with their interests.

The steering committee named Vernon Davis, pastor of First Baptist Church of Alexandria, Va., as vice-chairman. "We will meet in March and discuss again how we ought to plan for the Pittsburgh convention," Sherman said.

John Payne accepts Beech Springs call

John Payne recently accepted a call from Beech Springs Baptist Church, Oldfort, to come as its pastor.

Payne, the church's first full-time pastor, was previously pastor of Blue Ridge Temple Baptist Church, Oldfort; Hiwassee Union Baptist Church, Reliance; and Mountain Springs Baptist Church, also of Oldfort.

Bible Word Search

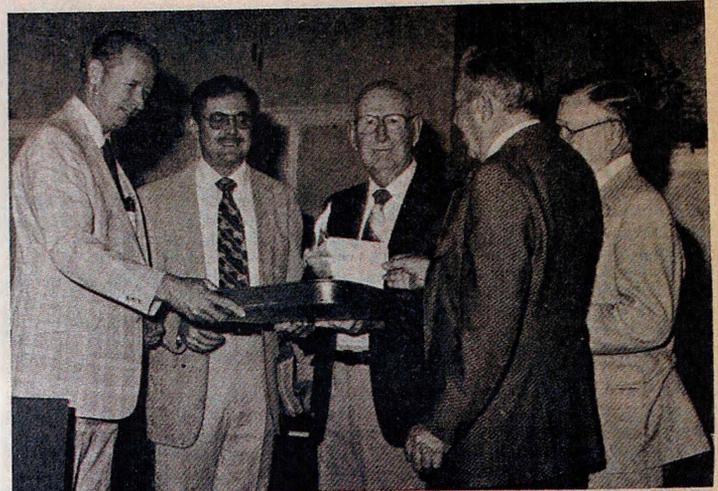
By Mrs. Virginia Poehlein
Answers on page 10

FORMULA FOR REVIVAL

D I M Y A R P H E A R T
N Z W H I C H L L A H S
A S W I L L P Z L E U F
N B Y L C O N A M E M R
D E I A E K E S T Y B O
N W R P W H E H I T L M
A T C A L L E D U N E N
N L H E V I G R O F L E
D L Z E R F N E V A E H
N I S R I E H T N C Z T
A W Y M O R F D S E E K

And	From	My	Their
And	From	My	Themselves
And	Heal	Name	Then
And	Hear	People	Turn
And	Heaven	Pray	Ways
Are	Humble	Seek	Which
By	I	Shall	Wicked
Called	If	Sin	Will
Face	Land	Their	Will
Forgive	My	Their	Will

This verse is found in 2 Chronicles, chapter 7. Do you know what it is? Remember, no word can be found completely within another word or words.



DEBT-FREE — First Baptist Church of McKenzie marked the completion of payments on a note, which supported the remodeling and expansion of its sanctuary, during an Oct. 31 note-burning ceremony. From left are James Chatham, Pastor John Adams, Floyd Noel, Robert Hall, and John Sasser.

Student missions participation shows three-year increase

NASHVILLE (BP) — Participation in missions by Southern Baptist college students has increased dramatically in the last three years.

According to the Student Ministries Bold Mission Thrust Report compiled annually by National Student Ministries of the Sunday School Board, student gifts to missions increased 11 percent during 1981-82 from \$897,031 in 1980-81 to \$996,154.

Since July 1978, students have contributed \$3,293,877 to missions, a 67 percent increase in three years, according to Charles Johnson, National Student Ministries secretary. "Southern Baptist student ministries are teaching students to give sacrificially to missions," he said.

Johnson noted students are not only supporting missions through their contributions but are also participating in mission projects. "One out of every 10 students involved in student ministry is

involved in some type of short-term mission project," he said. "What would happen if every Southern Baptist program had 10 percent of its constituency involved in missions?"

One of the NSM three-year mission goals was to involve 15,500 students in community missions. Since 1979, 38,921 students have participated in community mission projects.

The Home Mission Board volunteer project, Mission Service Corps, has received widespread support from students. Over the past four years more than 80 student directors have been enlisted through MSC. "That's significant when you realize there are only 350 volunteers in the total program," said Johnson. "Student work accounts for nearly 35 percent of the total program."

Not only are students actively supporting missions but they have more than doubled the NSM three-year goal of having 1,000 evangelism projects, with a total of 2,475 projects.

Other statistics show students have been responsible for starting 169 new churches or ongoing Sunday Schools.

The survey results also indicate that 130 black student fellowships were started last year, 80 more than the original goal of 50.

BSSB recognizes two TBC churches

NASHVILLE — First Baptist Church, Morristown, ranked 14th among Southern Baptist churches in study course awards for 1981-82 with a total of 556, according to annual survey results compiled in the Church Study Course office at the Sunday School Board.

Broadway Baptist Church, Maryville, ranked 16th with 542 awards.

Nashville Baptist Association led all SBC associations in study course awards with 5,150.

Nationwide, total study course awards increased from 448,674 to 491,780, for a gain of 10 percent from the previous year. Diplomas earned jumped 21 percent, from 27,656 to 33,508.

Presently, 46 percent or 16,946 Southern Baptist churches participate in the church study course system. Ninety-eight percent or 1,226 associations received study course awards during the year.

Foundation

Picasso had no will

By Jonas L. Stewart

Pablo Picasso is reported to have been a multi-millionaire. He died without having made a will. A lawyer friend said, "He never made a will because of superstition — a way of avoiding death." He refused to let anyone discuss death in his presence.

It is difficult to imagine anyone refusing to prepare for the only inevitable part of life. Death is a reality and refusing to think about it will not stay its hand. With proper preparation it will be one's finest hour.

Eternal life is assured for anyone who is born again. God's invitation for that experience is "whosoever will."

A continuing testimony to one's faith can also be assured by careful planning of one's estate. A great part of that planning may be the preparation of a Christian will.

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Tennessee

PEOPLE . . .

Steve Cox, J. L. Joines, Wayne Quinn, and Bob Willis were ordained as deacons of First Baptist Church, Etowah, during a Nov. 7 service. Larry Bullard is the pastor of the church.

Jerry Boyd, pastor of Anderson Baptist Church in Clio, Ala., was ordained into the ministry Nov. 14 by Tyner Baptist Church, Chattanooga. Participants in the ordination service included Tyner Pastor A. Marvin Sanders and Charlie Hyder.

Mr. and Mrs. Ed McPherson celebrated their 50th wedding anniversary Dec. 5 at Sevierville's First Baptist Church of Wears Valley. The McPhersons are members of the church, where Roy Gose is the pastor.

Piney Baptist Church, Oakdale, recently ordained Mitchell Johnson and Elwood Tompkins as deacons.

Tim Morgan and Marty Mowell were recently ordained into the deacon ministry of North Folk Baptist Church, Rogersville. Frank Whitaker is the church's pastor.

Pleasant Hill Baptist Church, Rogersville, held a recent ordination service in which Carroll Manis was ordained as a minister and Henry E. Price and Danny C. Vaughn were ordained as deacons. The pastor of the church is James Elkins.

John McCall, minister of music at First Baptist Church in Tullahoma, was ordained as a minister by the church Nov. 14. Participating in the ordination service were Pastor James Porch and John McCall, the candidate's father.

Concord Baptist Church, Chattanooga, ordained Richard Robinson into the ministry Nov. 28. Robinson, a former member of the church, is a graduate of

Leaders re-elected in Stewart County

Messengers to the Stewart County Baptist Association, meeting in annual session Oct. 28-29, elected the association's slate of officers to a new term.

Re-elected were Moderator Morris Lee, pastor of Big Rock Baptist Church in Big Rock; Vice-moderator William Gray, pastor of Midway Baptist Church in Dover; Treasurer Tom Askew, a member of Corinth Baptist Church in Dover; and Clerk Wanda Luffman, a member of Fairview Baptist Church, also of Dover.

The meeting was held at the Big Rock church and Hurricane Creek Baptist Church, Stewart. The next meeting of the association is scheduled for Oct. 27-28 at the Fairview church and Pleasant Grove Baptist Church, Indian Mound.

H. D. Knight is the director of missions for Stewart County.

Dale Mandrell called to Lavinia pastorate

Lavinia Baptist Church, Lavinia, called Dale Mandrell of Big Sandy to come as its pastor.

Mandrell, in accepting the church's call, returns to Tennessee after a three-year pastorate in Missouri.

Columbia Bible College, Columbia, S.C., and has attended the University of Tennessee at Chattanooga. He is currently a student at Southern Baptist Theological Seminary, Louisville, Ky. Participants in the ordination service included G. W. Splawn, a former pastor of the church, and Pastor Bob Segrest, who delivered the ordination sermon.

Dale Tisdale was ordained Sept. 26 as a deacon of Bethel Baptist Church, Greenbrier. John H. Rushing is the church's pastor.

Lakewood Baptist Church, Nashville, recently ordained Tony Jones, Dwight Ragland, and Hank Stassner into its deacon ministry. Ken Brown is the pastor of the church.

REVIVAL PRAYER REQUEST . . .

Open Bible Baptist Church, Woodbury, will be led in revival services Dec. 10-12 by Wade Carpenter, pastor of Pleasant View Baptist Church in Woodbury. James C. Lassiter is the pastor of the Open Bible church.

REVIVALS . . .

North Fork Baptist Church, Shelbyville, was recently led in revival by Toonie Cash of Johnson City. Mike Bayne, pastor of the church, reported six professions of faith.

Recent revival services at First Baptist Church, Sweetwater, resulted in 33 professions of faith, three new members by letter, one commitment to mission service, and 62 rededications. The services were led by the team of Evangelist Henry Linginfelter and musician Dick Barrett. Leonard S. Markham is the pastor of the church.

Memphis Evangelist Benny Jackson led Euclid Avenue Baptist Church, Knoxville, in a recent revival. Pastor Bob Kerr reported 19 professions of faith and numerous other decisions as a result of the revival.

A Nov. 7-10 revival was held at Wartrace Baptist Church, Wartrace. Carl Bond, pastor of El Bethel Baptist Church in Shelbyville was the evangelist, and Wayne Alexander, minister of music at Center Grove Baptist Church in Tullahoma, led the revival music. Wartrace pastor Wallace Rowland reported 17 professions of faith.

Mount Hermon Baptist Church, Murfreesboro, was led in revival Oct. 25-29 by Billie Friel and Nov. 1-5 by Larry Bullard. According to Pastor Thomas Baines, the church recorded 13 professions of faith, eight new members by letter, two new members by statement, and many rededications.

Grant L. Jones, pastor of Unaka Avenue Baptist Church in Johnson City, and Sam Wagner, Unaka Avenue's minister of music and youth, led their church in a recent revival. During the services, the church recorded 11 additions to its membership.

An Oct. 3-10 revival at Flat Mountain Baptist Church, Dunlap, resulted in one profession of faith and several rededica-

tions. William Jackson was the evangelist for the revival; L. R. Dobbins is the pastor of the church.

A fall revival at Piney Baptist Church, Oakdale, was led by James McKeithan of Orlando, Fla. The church recorded eight professions of faith, two new members by letter, and 22 other decisions.

LEADERSHIP . . .

Tommy Harrison has resigned as pastor of Fellowship Baptist Church, Sharon.

Central Baptist Church, Spring City, called Mike Toney as minister of music and youth. Toney is a student at Bryan College, Dayton. Kenneth Elkins is the church's pastor.

Gary N. Armstrong was called by Ivy Memorial Baptist Church, Nashville, as associate in music and youth, a ministry he began Nov. 21. Armstrong, a native of Madisonville, Ky., is a student of Nashville's Belmont College. Harlan B. Williams is the pastor of the church.

Brook Hollow Baptist Church, Nashville, called Loyce Adkerson as its minister of youth. The church's pastor is John B. Daley.

Mike Daniels accepted a call from Washington Avenue Baptist Church, Cookeville, to come as minister of music and education. Daniels is a former min-

ister of music and youth at Calvary Baptist Church, Cleveland. The pastor of the Cookeville church is Sam Brooks.

Chalk Level Baptist Church, Camden, recently called Joe Harris as interim pastor.

Harold Grissom submitted his resignation as pastor of Concord Baptist Church, McKenzie, which was effective Nov. 28.

Mount Nebo Baptist Church, Buena Vista, accepted the resignation of its pastor, Hillman Walker, which will be effective Jan. 30.

F. Ray Walker accepted a call from Ridgeview Baptist Church, Chattanooga, to come as interim pastor, a ministry he began Nov. 15. Walker is a former pastor of Eastwood Baptist Church, Ooltewah.

Chattanooga native joins BMHC system

CORNING, Ark. — William E. Torrence Jr., assistant vice-president at Erlanger Medical Center in Chattanooga, has been named hospital administrator for Corning Community Hospital, one of nine institutions in Baptist Memorial Health Care System Inc.

A Chattanooga native, Torrence is a graduate of the University of Tennessee, Knoxville, and the University of Cincinnati (Ohio). He was scheduled to begin his new duties on Dec. 6.

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Fred M. Wood has served Eudora Baptist Church, Memphis, Tennessee, for over thirty years. A prolific writer, he is author of **Fire in My Bones and Growing a Life Together** (Broadman).



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BIBLE BOOK SERIES
Lesson for Dec. 12

Paul's final plea

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

Basic Passage: 2 Corinthians 12:14 to 13:14
Focal Passages: 2 Corinthians 12:14-15; 13:1-11

This letter to the Corinthian Christians was written with a sense of urgency. The matters which Paul addressed were not to be treated lightly. Paul had responded directly to the charges that had been leveled at him.

Now he comes to conclude the letter. Evident in his conclusion is a desire that all these problem areas could be resolved so that his anticipated visit would be a pleasant one. Hence, Paul summarizes some of his concerns and offers a final plea for these Corinthian believers to mend their ways. In this conclusion we see again Paul's compassion, conviction, and concern.



Brown

Reaffirmation of love (12:14-21)

This had not been an easy letter for the apostle to pen. He had to be firm and straightforward. In defense of his apostleship and ministry, Paul had to resort to the tactic of boasting, which in his mind was foolish and embarrassing.

Some in Corinth had accused him of being weak. In this letter Paul prepared the Corinthians for a display of authority if the problems plaguing the church continued and the problem-makers persisted. There was a limit to his tolerance. When the truth of the gospel and the person of Jesus Christ were threatened, Paul would respond forcefully.

In the midst of all this, however, Paul remained motivated by love. He did not want to maintain the relationship with them in order to gain financial support, to exploit, or to deceive them. Neither was his primary interest self-defense.

Paul desired to reaffirm his love for the Corinthians. All that he did and said was because he cared about them. Gladly he would have spent all his possessions and have given himself completely if these fellow believers would have been strengthened in the faith.

He bore a burden for the Corinthians. He wanted Christ to be honored in his life and in the lives of his brothers and sisters in Christ in Corinth. When he arrived for his third visit, he did not want to find the church in disorder and the people in a lifestyle of sin. Paul loved these saints and wanted their love in return. Even more, he wanted them to be in love with one another as together they were in love with Christ. Anything less would have been grievous to Paul.

Restatement of warning (13:1-4)
With the thought of returning to Cor-

inth and finding disorder and debauchery, Paul offered a final warning. When this third visit was realized, he would be prepared to deal with the problems and the person involved.

The critics, creators of strife, and participants in sinful conduct should take note. Those who had accused Paul of being weak and cried out for proof of Christ's authority in his life should beware. The power of God would be at work through Paul in judgment.

Using Christ as his model, Paul declared that what had appeared as weakness now would be seen as powerful. The power at work would not be Paul's by position or personality. The power would be God's power.

Just how Paul would exercise this power was not spelled out. It would be firm and decisive. It would not be self-serving, but would be in the best interest of Christ and the Corinthians themselves.

Paul knew there was an appropriate time for authority to be exercised. He also knew that the use of power must build up the body, not tear it down. God gives his power for constructive, not destructive purpose (13:10).

Re-examination of the faith (13:5-11)

The Corinthian Christians had made a lot of demands on Paul and issued several charges against him. Now the apostle exhorted them to do further examination, but this time to make themselves the subjects.

Here was a call for a test of faith by those who already professed a faith. The source and the object of their faith was Jesus Christ. Those who passed the test were those who attested to His presence in their lives.

The proof of Christ's presence in life was more than a profession of faith. Those who stood the test of faith would be those who practiced the faith. Not only would they "not do anything wrong," but they would "do what is right."

Living in faith in Christ is not to be equated with the omission of wrongful acts. It is an active faith that makes a positive contribution to this world through actions of truth. Paul prayed that the Corinthians might experience perfection, or a mending of their ways. In other words, he wanted the Corinthians to do whatever was necessary for their relationship with him and others to be improved.

As he ended his letter, Paul made a summary appeal. This fourfold appeal (13:11) addressed the problems that hindered the effectiveness of the Corinthian Christians' witness. His chief concern was that these believers would know the rich love and peace that God gives in Christ and that they would live it before others. That would be Christ-honoring.

UNIFORM LESSON SERIES
Lesson for Dec. 12

Promise of Jesus' birth

By Clyde Cutrer, professor of religion
Belmont College, Nashville

Basic Passage: Luke 1:26-56
Focal Passage: Luke 1:39-56

In his preface, Luke stated that he would write that Theophilus might know the "certainty" of those things wherein he had been instructed. Now he undertakes this task by affirming that in the very beginning of the gospel, the hand of God is to be recognized.

The birth of the gospel is of God. The birth of John the Baptist is of God. The birth of the Messiah is of God. It is all His doing. That is the wonder of it and the certainty of it all.



Cutrer

The announcement to Zacharias (1:5-25)
The starting point for Luke is a startling announcement made to Zacharias. Zacharias comes to grips with the understanding that in his yet unborn son, God would begin the work of the messianic age. It is an announcement of overwhelming proportions.

First of all, Elizabeth and Zacharias had no children. They were old. The thought that at this late time in life they would be so blessed was staggering. But the fact that their son would play an important role in the beginning of the messianic age was far more staggering.

Already Zacharias had enjoyed an unusual experience. As one of a large number of lower priests, in contrast to a small number of high priests, he had been separated into one of 24 groups.

Each group, on occasion, assembled in Jerusalem for a week of duty. Again, because of large numbers in each group, it was impossible for all to officiate. Thus, some were selected on the basis of lineage and others by lot. The privilege of presenting the incense offering was done by lot, selecting the participant from among those who had never before officiated.

As an old man, from one of the least prestigious groups, now Zacharias finally had been chosen to serve. This was a high moment for him, but it became an almost unbelievably sublime moment with the appearance of Gabriel who was traditionally associated with messianic affairs. The Gabriel announcement was unbelievable. When Zacharias doubted the promise that he should have a son and that the messianic age should begin with him, he was struck dumb until after the birth of his son. The gospel must be met with faith and obedience. Even so, it was of God. John would be God's man.

The announcement to Mary (1:26-38)
The announcement to Zacharias is a preliminary announcement. The highlight of Luke's story of origins is the startling announcement to Mary. She, too, would receive the gift of a son. But in contrast to Elizabeth's child, her son

would occupy the "throne of David" and His kingdom would be forever.

Moreover, His birth would occur as a result of the Holy Spirit, who would "hover over" Mary much as the Spirit hovered over the waters at creation in Genesis. In contrast to the birth of John, which was to be a normal birth, the birth of Jesus was to be the miraculous beginning of a new creation.

The rrsponse of Zacharias to the announcement made to him was disbelief. Elizabeth was past the childbearing stage. She could not give birth. But what many could not do, God could. And now, indeed, Mary could not give birth. But what is impossible with man is possible with God.

Salvation is not of man. Man cannot lift himself into the kingdom. It must come at the hands of God. The provision has been made in the coming of Jesus. His birth is of God. Man is utterly dependent upon Him and must learn to trust in God's power to provide. God takes the initiative and freely provides the opportunity to trust through the birth of a little child.

The visit of Mary to Elizabeth (1:39-56)

The story of the visit of Mary to Elizabeth melds the announcement to Zacharias and the announcement to Mary to make a unity of the two.

God is behind both births and will make use of both. However, Luke clarifies the relationship between John the Baptist and Jesus. John is to be subordinate to Jesus.

Elizabeth greets Mary with the words, "And why is this granted me, that the mother of my Lord should come to me?" and, "... when the voice of your greeting came to my ears, the babe in my womb leaped for joy."

Luke wants his readers, contemporary and otherwise, to understand that John is the subordinate one. He can do no more than point the way to Jesus in his role as forerunner. At the same time, the two sons represent the one purpose of God.

The visit of the women is then marked by Mary's hymn in praise of God.

James Patton called to first pastorate

James Patton accepted his first pastorate in response to a call from Riverside Baptist Church, Nashville, a ministry he began in October.

Patton, a native of Elizabethtown, Ill., is a graduate of Belmont College in Nashville and New Orleans (La.) Baptist Theological Seminary.

BIBLE PUZZLE ANSWERS

FORMULA FOR REVIVAL



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LIFE AND WORK SERIES
Lesson for Dec. 12

Faith and fellowship

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

Basic Passage: James 5
Focal Passages: James 5:7-11, 13-16, 19-20

Faith to the Christian is as important as the air we breathe and the food we eat. In this passage, James teaches us the vital relationship between faith and patience, faith and prayer, and faith and fellowship.

The patience of faith (5:7-11)
Patience is one of the most important elements of the prospect of the Lord's return should produce in the believer's heart (v.5). Believers in James' day had suffered many injustices at the hands of the rich (5:1-6). Some had begun murmuring, complaining, and blaming fellow believers for their suffering and hard times (v.9). The hope of the Lord's return would "stablish" (strengthen) their hearts (v.8) and their fellowship.



Fowler

In a masterful way, James illustrates why they should have patience. Patience, he says, is one of the strong qualities of the farmer as he waits for harvest time (v.7). He does not rush the harvest, but waits patiently for it. It also will help us to maintain a patient spirit if we will remember others who have experienced similar suffering and injustices. The prophets serve as an "example of suffering affliction and of patience" (v.10). Blessed are those, who like Job, can suffer so much loss and still remain patient under those circumstances (v.11).

The prayer of faith (5:13-16)
Admittedly, these are difficult verses. I fear they have been used too often to support unscriptural practices. Many interpretations of this passage have strayed far from its original intent. James' warning about the misuse of the tongue is followed by the admonition to pray. Old "Camel-knees" (James) himself was a practitioner in prayer. He reminds us that there is no legitimate aspect of human life in which prayer does not play an important part. In these verses he states that one can pray when he is in trouble, when he is happy, when he is sick, and when he has sinned.

"Afflicted" in verse 13 means "suffering in difficult circumstances" or "in trouble." Have you ever weighed the possibility of God's allowing adversity and trouble to help you become more like Jesus? Paul's classic statement in Romans 8:28 says that "all things work together for the good of those who love God, to them that are called according to His purpose."

What is God's one purpose for His children? Paul says it is that we might "be conformed to the image of His Son" (8:28). Then what should Christians do when affliction comes? James says: "Let him pray." Pray that those afflictions will make you more like Jesus.

James indicated that not all Christians go through troubles and afflictions at the same time: "Is any merry?" (v.13). When we are free from anxiety and affliction a note of song and praise should

be upon our lips. No better song could we choose than "psalms."

Prayer is also very effective in healing the sick (vv.14-15). James does not give us a blanket formula for healing the sick. Nor can this be used as a proof text for divine healers. Neither do the "elders" or the "oil" possess any power to heal. It is only through "the prayer of faith" that healing comes, and not always at that.

The case of Trophimus (2 Timothy 4:20), and even Paul himself (2 Corinthians 12:7-9), prove that bodily healing is not always in God's will. If it were always the Lord's will to heal the sick,

those for whom we pray would never die. But where we have inner conviction from the Word of God and the Spirit that it is God's will to heal, then we can pray "the prayer of faith" and expect God to work.

Sickness is not always the result of sin (John 9:2), but there are cases where sickness is caused by sin (Mark 2:5, 11). Note that James says "if" at the end of verse 15, meaning there are instances in which iniquity is the root cause of sickness. In such cases wickedness is dealt with before weakness. Confession must accompany prayer if healing is expected.

Verse 16 makes it clear that the power of prayer is never to be minimized. But the man of prayer must be "righteous," holy in life. The manner of prayer must be "fervent," his whole heart being in it.

A work of faith (5:19-20)

The "you" in verse 19 indicates James is speaking of Christians, not the unsaved. Christians do err from the truth and need to be brought back to the Lord.

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Versatile dentist keeps Sanyati afloat

By Robert O'Brien

SANYATI, Zimbabwe (BP)— John Monroe is an avid worker — some would say a workaholic — with a multitasking mind.

Otherwise he would never keep the personnel-strapped Sanyati Baptist Hospital afloat.

The Southern Baptist Foreign Mission Board appointed Monroe in 1971 to be a dentist in Zimbabwe (then Rhodesia), but he has had to be more versatile than that.

"We dentists are basically mechanics," he joked. "I guess that's why I can fit into all these roles." Monroe serves as administrator, pharmacist, dentist, business manager, purchasing agent, and maintenance supervisor at the hospital, a landmark for Baptist work in the southern African nation over the years.

But now it faces hard times.

"Unless we can find at least one physician and other crucial personnel to serve at the hospital, its standards will deteriorate and we run the risk of damaging its accreditation by the Zimbabwe government," explained Davis Saunders, the Foreign Mission Board's director for eastern and southern Africa.

The board has four physicians under appointment for Zimbabwe but the situation is critical at the Sanyati hospital. Giles and Wana Ann Fort work in the capital city of Harare, Maurice Randall is on extended leave of absence, and Rob Garrett works out of Sanyati.

Garrett performs surgery at the hospi-



THAT'S MY MAMA — A little Zimbabwean girl watches uncertainly as John Monroe, missionary dentist, performs his dental "mechanics" in her mother's mouth,

tal when he can but he is deeply involved in rebuilding desperately needed rural medical clinics destroyed in the nation's Communist-backed war for independence. Well-trained African medical assistants treat patients but need super-

vision by a physician, Saunders said.

Garrett has also been laying groundwork for a massive relief and hunger project Southern Baptists will establish to ease the plight of the Tonga people in the drought-plagued Gokwe area.

Monroe, who handles most of the chores a station manager would perform at the sprawling Sanyati Baptist compound, can expect some relief in several months when a hospital administrator arrives following missionary orientation. But he also sees a pharmacist and more nurses as vital personnel needs.

The Foreign Mission Board has sought these professionals, especially a physician, with limited success.

Interpretation

A feast of the Jews

By Herschel H. Hobbs

"After this there was a feast of the Jews; and Jesus went up to Jerusalem" (John 5:1).

Except for John 4:46-54, John does not record Jesus' Galilean ministry, since it was included in the other gospels. One of John's purposes was to supplement them. But for the other accounts, it would seem that Jesus went from Judea to Galilee and then immediately back to Judea.

"After this" or "after these things" is a phrase used by John to show that he is inserting into the gospel story matters omitted by the others. In this case Jesus was at least six months into His Galilean ministry. Then He returned to Jerusalem. Note that He "went up" to Jerusalem, even though He was going south. Jerusalem is located in the mountains. Hence the word "up."

What "feast of the Jews" was this? Since there is no definite article in the Greek text, it could be any one of their feasts. Various ones have been suggested: Dedication, Tabernacles, Purim, Pentecost, or Passover. Dedication was a lesser feast. Jesus would hardly have gone this distance for it. He did attend one (John 10:22) because He was already in Judea. Purim was never observed on the sabbath (John 5:9). Tabernacles usually was observed at home. Jesus attended one because He had missed the previous Passover (John 6:4; 7:2, 10). Pentecost is possible, but it is difficult to fit it into Jesus' known schedule.

This leaves only the Passover feast. It was the main Jewish feast. It is reasonable to see Jesus interrupting His busy Galilean ministry to attend it. So it is the most likely one.

The identity of this feast is important in determining the length of Jesus' ministry. If it were some other feast, it would signify a ministry of two and one-half years. If a Passover, a year would be

added. This fits the chronology better. Thus it most likely was a Passover, the second in Jesus' ministry. It would come in the Spring A.D.28.

Tanzanians show care for world

By Evelyn Knapp

KATETE, Tanzania (BP)— In this small Tanzanian village, not printed on anyone's map, 36 women from 10 nearby churches sat on straw mats under a mango tree and prayed together.

Babies were nursing, toddlers played nearby, a stray chicken scratched in the dirt.

It was the Baptist Women's Day of Prayer, a worldwide observance. These women had met to pray for faraway places, some on the other side of the world. They knew nothing about the people except they had problems and needed prayer.

Most of the women were illiterate but several younger ones had been to school and discussed the program with the older women.

They prayed in Swahili and Nyakyusa. They prayed for two hours that a missionary might go to work with the Aborigines in Australia, for Christian literature to be printed in Hausa and Yoruba in Nigeria, for the gospel to be effectively preached in Spain — and on and on.

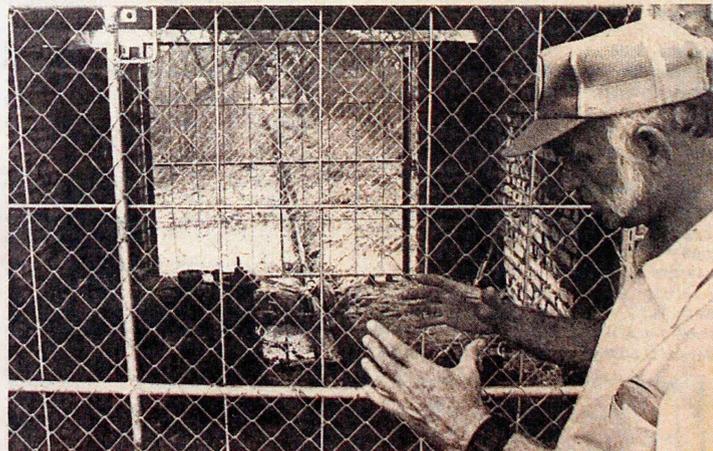
They also brought offerings to be used all over Africa. One woman brought \$14, several \$5, and others lesser amounts. In Tanzania, \$12 represents a week's wages at the minimum wage level for those fortunate enough to have a job.

Nelusigwe, the young woman who brought the \$14, lives with her husband on a small three-acre subsistence farm near Katete. If the weather is good, he will harvest several bags of rice and corn

a year, a few baskets of beans, sweet potatoes, and cassava. He also has a small patch of plantains (cooking bananas) in the backyard. These products must feed him and his wife and their three young children for a year.

But they care. They care for a world about which they know very little. They care enough to pray and give.

—Evelyn Knapp, a Southern Baptist missionary, is press representative for missionaries in Tanzania.



STATION MANAGER — Besides serving as dentist and administrator at Sanyati Baptist Hospital, John Monroe also handles duties as station manager on the sprawling Sanyati compound. He demonstrates the size of the borehole for one of the station's water wells.

The hospital, formerly owned by the mission, has been turned over to the Baptist Convention of Zimbabwe and is ending the second year of a five-year phase-out of Southern Baptist financial support.

The phase-out was initiated to allow the hospital's board to make its own decisions based on the realities of the Zimbabwe pattern of socialized medicine and dispensing of government aid to hospitals.

Meanwhile, Monroe and other Southern Baptist hospital personnel keep hanging on, trying to slow down deteriorating standards.

So he can continue to be everywhere at once in his 6 a.m.-until-whenever schedule, Monroe has trained his wife Mary as a dental assistant. He also has the help of African staff, three career missionary nurses, and several missionary journeymen in maintenance, administration, and bookkeeping.

Sometimes the task seems as endless as emptying the ocean with a thimble but hard work and perseverance are no novelty to the Monroes and other missionaries on the Sanyati Baptist compound.

Monroe's hectic schedule calls for him to change gears from drilling a tooth to repairing one of the station's invaluable water wells without a break. Then he meets with missionary journeymen Marty Escoe, who assists with administration, and Mark Dewbre, the bookkeeper, to solve a foul-up in ordering equipment.

In the meantime, equipment has broken down on a ward, while in another section of the 1,500-person compound, a sticky personnel problem needs attention. The pumping station under construction, sewage disposal problems, and more equipment repairs will call for attention before the day ends.

After guerrillas murdered Southern Baptist Missionary Archie Dunaway in 1978 at the compound, most missionaries, including the Monroes, evacuated the Sanyati area and moved to other duties in urban areas until hostilities ended.

But Monroe and Randall, braving the perils of war, drove or flew back regularly each week for about two years to minister to the people and keep the hospital going. A faithful African hospital staff made that possible.

They survived close calls because the guerrillas respected the need for their medical and dental expertise.

After all of that, Monroe is not about to lay aside his "thimble" and watch the Sanyati Baptist Hospital sink.