

Baptist and Reflector

Vol. 148/No. 50/December 15, 1982

News journal of Tennessee Baptist Convention



J. D. Grey

Robert Hamblin

D. L. Lowrie

Grey, Hamblin, Lowrie set for Evangelism Conference

The 1983 Tennessee Baptist Evangelism Conference, Jan. 17-18, will feature 12 speakers, according to Woody Watkins, director of evangelism for the Tennessee Baptist Convention.

The annual conference will be held at Belmont Heights Baptist Church, Nashville, with a "Laymen's Night" on Tuesday evening at the Grand Ole Opry House.

Speaking at both night sessions will be J. D. Grey, pastor emeritus of First Baptist Church, New Orleans, La., and former president of the Southern Baptist Convention; and D. L. Lowrie, pastor of First Baptist Church, Lubbock, Tex., and president of the Baptist General Convention of Texas.

Leading the Bible study at each of the five sessions will be Robert Hamblin, vice-president of evangelism for the Home Mission Board.

Other speakers on the conference program are:

-Ted Huckaby, director of missions for the Knox County Association of Baptists (Tuesday morning);

-Jim Lindsay of Elizabethton, evangelist (Tuesday morning);

-Tom Madden, executive secretary of the Tennessee Baptist Convention (Monday afternoon);

-Emmanuel McCall, director of black relations, Home Mission Board (Tuesday morning);

-Glenn Sheppard, spiritual awakening assistant in the evangelism division of the Home Mission Board (Monday afternoon);

-Ken Story, pastor of Germantown Baptist Church, Germantown (Monday afternoon);

-Ian Walker, pastor of First Baptist Church, Morristown (Tuesday afternoon);

-Billy Whitt, state director of missions for the Baptist State Convention of Michigan (Tuesday afternoon); and

-Benton Williams, church administration department, Baptist Sunday School Board (Tuesday night).

Featured soloist for the two-day conference will be Sid Buckley, church

musician from Easley, S.C. Other special music will be provided by Melanie Campbell, a student at Union University, Jackson; the Tennessee Baptist Chorale, directed by Julian Suggs, director of the TBC church music department; and a laymen's chorus, also directed by Suggs.

Watkins will preside at each session and share special features. Vocational evangelists will be recognized in the Tuesday morning session and laymen will be recognized Tuesday night.

Morning, afternoon, and night sessions will begin at 9 a.m., 2 p.m., and 6:45 p.m., respectively.



McCall

Face issues, ask questions, Draper urges Tennesseans

Southern Baptist Convention President Jimmy Draper told the Middle Tennessee Baptist Pastors' Conference last week that the time has come for Southern Baptists to face the critical issues of the day, show concern for lost people, and touch people who are hurting.

"I don't have the answers, but I know we had better start asking the right questions," Draper told the pastors from across middle Tennessee who were gathered at Belmont College for the meeting.

If Southern Baptists are going to be effective, "there is going to have to be a facing up to the real issues" of poverty, peace, war, and hunger, according to Draper.

"When the world is starving to death, we're trying to find bigger garbage cans and better pick-up service," he said. "Southern Baptists have promoted a Christ who is white, middle class, and a suburban Republican - and we wonder why people do not respond to us.

"Unless our faith, our theology, and our commitment get us out of the comfort zone in which we live and into an awareness of what we need to be doing, it really doesn't matter what we do," Draper charged.

Describing a "crisis of concern," Draper called for a renewed sense of the loss of humanity. He said witnessing to lost people is a "uniquely terrestrial" task because that is the "only thing we won't be able to do in heaven.

Tennessee team finds 'mission' in Missouri

After an initial frustrating day of trying to determine where to "plug in" to assisting victims of flooding in Missouri, Tennessee Baptist disaster team members found their "mission" last week and moved the disaster van to Sainte Genevieve, a Mississippi River town between St. Louis and Cape Girardeau.

"I believe our mission this time was to strengthen the local church and encourage Baptists in the area," said Archie King, Brotherhood director for Tennessee Baptists and coordinator of the state convention's disaster relief program.

King explained that for two days, the team of 34 Tennessee Baptists, the largest disaster team the state has ever sent, provided hundreds of meals to flood victims in Sainte Genevieve, a town where Baptists have not been well known. He said residents in the town now know that Baptists are people who care.

The convention's disaster van arrived at their original destination, Cape Girardeau, at about 11:30 p.m. Monday, Dec. 6. The next morning, they discovered most of the needs for feeding people, the ministry Tennessee Baptists are most equipped to provide, were already being

met by the Red Cross and Salvation Army.

Working through Red Cross, King and other team members began trying to determine where they were needed most. After considering several options, the decision was made at 5:30 p.m. Tuesday to move to Sainte Genevieve. By 6:30 p.m., they were in Sainte Genevieve, and began serving meals soon after arrival. Police, the sheriff's department, and other local officials helped them set up the unit about a block from the flood water. Officials also cancelled all meetings in a nearby public building and allowed the team members to use it however they wished.

Praising the help of local policemen, King said they used the squad cars to drive disaster team leaders around the area, pointing out the areas of greatest need. They also made themselves available to take team members anywhere they needed to go, whenever they needed something.

The Tennesseans worked from early morning delivering meals to flood victims, sandbagging crews, workers involved pumping water out of flooded areas, and local officials who themselves were working around the clock.

Breakfasts included coffee, hot chocolate, pastries, and fruit. Lunch deliveries, underway by 11 a.m., included balanced hot meals such as beef stew, chicken and dumplings, chili, and ravioli, along with vegetables, fruit, and dessert.

Sandwiches, fruit, hot chocolate, and coffee were distributed in the afternoons and hot meals similar to the lunch meals were delivered beginning about 5:30 p.m.

Meals were carried to areas where people were busy trying to begin recovering their property and clean up. Three church vans from Tennessee churches involved in the effort were used for deliveries.

"If we had limited feeding to those who came to the van, we would have missed two-thirds of the people who needed help," said King, explaining that people were reluctant to leave their homes.

Members of the Sainte Genevieve Baptist church pitched in to help in several ways according to King. Members helped serve meals, distribute meals, and offered help in other areas.

Members of the church's Woman's Missionary Union, for example, asked King what they could do to help. He suggested they might prepare some desserts, since cookies were the only dessert they had brought with the van.

The women responded with enthusiasm, bringing dozens of homebaked pastries, pies, and cakes.

One elderly couple, explaining that they were not physically able to help, handed King a check for \$25, saying they

(Continued on page 2)

Lottie Moon's church hosts FMB appointment service

CHARLOTTESVILLE, Va. (BP) — In the church where Lottie Moon was baptized, the Southern Baptist Foreign Mission Board named 62 new missionaries, breaking the 400 mark for the first time in missionary additions in a single year.

New missionaries approved in 1982 totaled 406, a 14.4 percent increase over 1981's record 355. The number includes 230 new career missionaries (another record, up 22 from '81), 40 missionary associates, 99 two-year journeymen, 24 reappointed missionaries, and 13 special project medical workers.

One of the 62 missionaries appointed Dec. 7 at First Baptist Church, Charlottesville, Peggy Smith, said she felt "surrounded by a cloud of witnesses. How could I not, standing in the church where Lottie Moon made her commitment to Christ?"

Miss Moon, a Southern Baptist missionary to China for nearly 40 years before her death in 1912, first challenged Southern Baptists to give a special offering for foreign missions.

Winston Crawley, board vice-president for planning, projected a year-end overseas force of 3,217, a net gain of 81, or 2.6 percent over 1981. He said the increase keeps Southern Baptists "on target to reach 5,000 missionaries (overseas) by A.D. 2000."

But Crawley also reported 143 career missionary resignations for the year, a sharp increase over the 95 in 1981. "This is the highest resignation rate in recent board history — at least in the last 40 years," Crawley said.

Reasons for missionary resignation are varied and complex often involving health problems, adjustment difficulties, family needs, and return to new ministries in the United States. The Foreign Mission Board is trying to decrease resignations, however, through such things as periodic missionary evaluations, increased personal development opportunities on the field and during furloughs, and a revamped orientation program.



Mr. and Mrs. Clark



Mr. and Mrs. Ford



Mr. and Mrs. Wilkinson



Mr. and Mrs. Wood

FMB appoints Tennesseans as foreign missionaries

RICHMOND Va. — Four couples with Tennessee ties were among the 62 people named as missionaries by the Foreign Mission Board during an appointment service at First Baptist Church, Charlottesville, Va.

Mr. and Mrs. Howard W. Clark Jr. will be missionary associates in Spain, where he will be an English-language pastor and she will be a church and home worker. Currently he is pastor of First Baptist Church, Gwinn, Mich., where he has served for 19 years.

A native of Chattanooga, Clark considers Red Bank Baptist Church there his home church. He is a graduate of Carson-Newman College, Jefferson City, and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Mrs. Clark, the former Joyce Nighbert, is a native of Knoxville and considers Fifth Avenue Baptist Church there her home church. A music teacher in Gwinn, Mich., for the past 17 years, she is a graduate of Carson-Newman and Northern Michigan University, Marquette. The Clarks have two grown children.

Mr. and Mrs. Robert W. Ford will work in Scotland, where he will be a general evangelist and she will be a church and home worker. He is currently pastor of First Baptist Church, Woodland Mills.

A native of Florida, Ford is a graduate of Saint Johns River Community College, Palatka, Fla.; Florida State University, Tallahassee; and New Orleans (La.) Baptist Theological Seminary.

Mrs. Ford, the former Marsha Waldrep, was born in New Orleans and grew up in Holly Springs, Miss. She is a graduate of Mississippi University for

Women, Columbus. The Fords have one child, Jason Marshall, born in 1977.

Mr. and Mrs. Christopher W. Wilkinson will work in Liberia, where he will be a general evangelist and she will be a church and home worker. Currently, he is minister of outreach at First Baptist Church, Fayetteville. The Wilkinsons previously have served as missionary journeymen in Liberia.

A native of Florida, Wilkinson is a graduate of Santa Fe Community College, Gainesville, Fla.; Stetson University, Deland, Fla.; and New Orleans seminary.

Born in Fayetteville, Mrs. Wilkinson, the former Gwendle Smith, grew up in Ardmore and considers First Baptist Church there her home church. She is a graduate of Georgetown (Ky.) College and New Orleans seminary.

Mr. and Mrs. Robert D. Wood will be missionary associates in Liberia, where he will be a builder and maintenance worker and she will be a church and home worker. They currently live in Dothan, Ala., where he has been a general contractor.

Born in Detroit, Mich., Wood lived in several towns while growing up, including Milan. He is a graduate of Bethany Bible College, Dothan, Ala., and also attended Baptist Bible College, Springfield, Mo.

Mrs. Wood, the former Elaine Daugherty, is a native of Alabama. She is a graduate of Bethany Bible College and also attended Lurleen B. Wallace State Junior College, Andalusia, Ala. The Woods have three children: Robert Darran, born in 1969; Shana Leigh, 1971; and Anissa Lynn, 1973.

The four families will go to Pine Mountain Ga., in January for a 12-week orientation before leaving for the field.

FMB adds three staffers, creates medical department

RICHMOND, Va. (BP) — Three new staff members were announced at the December meeting of the Southern Baptist Foreign Mission Board and steps were taken to seek a successor for Bill Marshall as vice-president for human resources.

Marshall was elected Dec. 2 to succeed Franklin Owen as executive secretary-treasurer of the Kentucky Baptist Convention. His resignation at the FMB is effective Jan. 31.

President R. Keith Parks will seek recommendations from both board members and the staff of persons who should



Moore

be considered. He hopes the position can be filled by the April board meeting.

The board approved creation of a new medical services department to be directed by Merrill D. Moore, a Knoxville emergency surgeon and former missionary to Gaza. Moore will manage health care for missionaries, enlist and evaluate medical missionary candidates and volunteers, and coordinate the board's medical meetings.

Since 1977 Moore has been in emergency medicine in Knoxville, in association with Knoxville Emergency Physicians. The Moores are members of Monte Vista Baptist Church, Maryville.

Born in Alabama, Moore grew up in Tennessee. He is a graduate of George Peabody College for Teachers (now part of Vanderbilt University), Nashville, Vanderbilt University School of Medicine, and also attended New Orleans (La.) Baptist Theological Seminary.

Franklin Fowler, the board's senior medical consultant, will join the new department. Fowler will continue evaluation of medical missionary candidates and management of health care for missionary families overseas. He also will continue as a consultant to the overseas office for medical mission strategy on the mission fields.

Jimmy Maroney, missionary to Kenya and director of the Center of Urban Evangelism in Nairobi, will become associate director for eastern and southern Africa on Jan. 1 and Helen Siner Wood, a former missionary to Luxembourg and Belgium, will become student coordinator.

Maroney will assist Davis Saunders in supervising the work of more than 460 missionaries in 16 nations. Mrs. Wood will correspond with pre-college and college young people interested in mission service and also visit college campuses to present overseas mission opportunities.

Allocations for hunger and relief work overseas have reached \$6.8-million, more than double the figure for the same period last year. Contributions from Southern Baptists for these human needs ministries thus far in 1982 are \$4.1-million with another \$700,000 expected in December.

The board's record allocations this year include a number of long-term projects aimed at alleviating the root causes of hunger and poverty. Such major projects have helped reduce a backlog of hunger relief funds which had built up because of record giving in recent years.

Tennesseans . . .

(Continued from page 1)

wanted to have a part in the disaster ministry.

By Thursday night, the immediate emergency need for food had been met, so the Tennesseans packed up the van and headed home.

The victims of the flooding were beginning to pick up the pieces. Homeowners in the area are required to have flood insurance, King said, so most of the homeless had moved into motels or were staying with relatives. A local caterer was preparing food for those who needed it.

"We bridged the gap of unrest until the people were more settled," King said.

A need had been met by Tennessee Baptists and residents of Sainte Genevieve will not soon forget the disaster team members who showed concern and compassion.

Landrum named committee head

The Committee on Arrangements for the 1983 Tennessee Baptist Convention held its first meeting Dec. 7 at the TBC Executive Board building in Brentwood. The state convention will meet Nov. 15-17 at Brairland Baptist Church in Chattanooga.

Pat Landrum, pastor of Brighton Baptist Church, Brighton, was elected as committee chairman. He had been designated as temporary chairman by the Committee on Committees report which was adopted by the 1982 TBC.

Elected vice-chairman was Larry Brooks, minister of music at Central Baptist Church of Fountain City, Knoxville.

After reviewing last month's state convention sessions in Memphis, the committee voted to follow the same basic schedule as the 1982 TBC — seven sessions from Tuesday morning through Thursday noon.

The Committee on Arrangements decided on having a closing speaker at six of the seven sessions. Two major speakers for next year's convention were determined by messengers to the 1982 TBC. James McCluskey, pastor of Wallace Memorial Baptist Church, Knoxville, was named to preach the 1983 convention sermon, and Fred Steelman, pastor of Red Bank Baptist Church of Chattanooga, was elected TBC president and thus will bring the president's address.

The committee announced that it is accepting invitations for the 1986 convention, which by tradition will meet in the eastern part of the state. Churches wishing to invite the 1986 TBC should write to the committee chairman, Pat Landrum, Rt. 2, Box 195, Brighton, TN 38011, or to Tom Madden, P. O. Box 347, Brentwood, TN 37027.

In other action, the committee members named Julian Suggs, director of the TBC church music department as music coordinator; assigned Jim McDonald, TBC business manager, as coordinator of exhibits; and designated Wallace Anderson, TBC program services director, and Mrs. Pat Mulloy, convention assistant in the TBC administration office, to prepare the printed program for the 1983 TBC.

Chairman Landrum appointed subcommittees to formulate a tentative agenda, contact speakers designated by the committee, and formulate a theme. These subcommittees will report at the March 25 meeting of the Committee on Arrangements.

Draper says liberals will kill evangelism

SAN JUAN, Puerto Rico (BP) — If conservatives do not fight to protect Baptists' theological integrity, "there will be no evangelism" and "your (evangelism directors) jobs will be abolished," Southern Baptist Convention President James T. Draper Jr. has warned.

During the closing address to the national conference of SBC evangelism directors in San Juan, Draper, pastor of First Baptist Church, Euless, Tex., listed the current SBC controversy and adverse theological winds as one of nine major problems facing the convention.

"The extreme theological stance of the left will absolutely kill evangelism," Draper said. "The churches represented in the 'denominational loyalist group' are not winning anyone to Jesus and are not giving as much to missions as we are," he charged.

Throughout his speech Draper consistently identified himself with the theological conservative faction in the SBC, harshly criticizing SBC pastors and churches that are not conservative.

"It is inconceivable to me that a church can be doing what it ought to be doing in missions and evangelism and have thousands of members and a million-dollar budget and go year after year with only five, 10, or 15 baptisms," Draper said.

"We're not trying to make everyone like us, but if we don't have theological integrity and if we don't stand firm, there will be no evangelism," he said.

"Your jobs will be abolished and we will end up like Southern Methodist University in Dallas which has a professing agnostic as head of the religion department."

"Don't believe that all the controversy in the SBC is just a power play for political purposes," he said. "That's not true."

Draper, who had just returned from Israel, also lashed out at religious pluralism that believes that all religions are all right. "The Bible doesn't know anything about a kind of pluralism that allows Christianity and paganism to settle down and be at peace with each other," he said. "We are to Christianize the world."

"If all our pastors and churches were busy witnessing, sharing their faith, winning people, going on partnership missions, and giving to missions, we'd have no theological controversy," he said.

"As a denomination," he added, "we have become obese spiritually, materially, and culturally and we can't win the world with business as usual," he said.

The denomination must also deal with the problem of urbanization since 35 percent of the people live in 22 cities, but more than 70 percent of Southern Baptist churches are in rural America.

He warned that the suburbs are becoming "more and more pagan" and Baptist efforts in evangelism must include the suburbs as well as the inner city in dealing with the urban challenge.

"It's not the Bible belt anymore," he lamented. "It's the pagan belt."

He expressed deep concern for the breakdown of the family, citing the need for Baptist efforts to reach and minister to seven-million divorced persons in America and a growing singles population.

Echoing an earlier address by American Baptist sociologist Anthony Campolo

of Philadelphia, Draper decried the intrusion of secular humanism and secular values into the church, saying faith should not be shaped by culture but is to be in tension with it.

He called on state Baptist evangelism directors to provide aggressive, creative leadership, telling them, "Don't wait to be pushed. Let us follow you, for you need to be taking the lead."

Walker L. Knight retires to start national paper

ATLANTA (BP) — Announcing plans to begin a new national newspaper providing a forum for issues facing the Southern Baptist Convention, Walker L. Knight has asked the SBC Home Mission Board for early retirement, effective March 1, 1983.

For 23 years, Knight has been director of the HMB editorial department and editor of Missions/USA (formerly Home Missions) magazine.

During the HMB's executive committee meeting the day after Knight requested early retirement, HMB President William G. Tanner commended Knight for his integrity and courage, saying he is "in a class by himself" in religious journalism.

Tanner especially commended Knight for the way in which he dealt with the race issue in the 1960s, saying he stood in the breach and never backed down, was never unchristian or judgmental, but was always fair and loving.

Knight said he would be seeking financial support for starting a new national publication for Southern Baptist leaders, with plans for the first issue in April.

Knight said a final decision had not been made on the name of the new publication, but it would be published by a private, non-profit corporation with a board of directors. Despite increased postage and printing costs, he feels the timing is right for such a publication to fill vacuums in SBC life.

"Southern Baptists do not have a national publication that reaches all pastors, SBC leaders, and a significant sector of the laity for the discussion of issues," he said. "Some state Baptist papers foster dialogue on SBC issues, but there is no national publication."

Although Knight emphasized that the new national publication will not be in competition with the state Baptist papers, he acknowledged that because of postal increases, some of the state papers are having to cut back on the frequency of publication and space devoted to national issues. Knight said the paper will reprint for its national audience much of the opinions and editorials in state papers on issues facing the SBC.

The publication will seek to provide "a cross section of what is being said by large numbers of opinion leaders," carrying both "pro and con articles" on the issues. "Opinion change will require that any significant issue be discussed over a long period of time, allowing a free exchange of opinions to build consensus," he said.

Knight, as editor, will take positions on the issues editorially, but he will seek to provide balance in news coverage to provide space for expression of all viewpoints on the issues covered, he said.

Knight said news coverage would seek to interpret what is happening in the SBC. "Because it will not be tied to any institution and will approach news from a national viewpoint, it will have a perspective and a freedom which is not

present in any Southern Baptist publication," Knight said.

Knight denied the publication would be a mouthpiece for liberals in the SBC, or that it would be designed to counteract such SBC conservative publications as Southern Baptist Journal or Southern Baptist Advocate. "This will not be a single-issue publication," Knight insisted. Although it will deal with the current SBC theological controversy, it will cover numerous other issues, he said.

Such issues, he predicted, might include separation of church and state, Baptist distinctives, new forms of evangelism, women's role in the church, soul competency and the Scriptures, abortion, urbanization, world peace, and world hunger.

Knight said he hoped the new publication would be financed by private contributions, advertising, and subscriptions priced at about \$10 a year. Initial plans call for the 24-page tabloid to be published monthly, but Knight hopes it could become bimonthly or weekly.

Belmont trustees name nursing head

The trustees of Belmont College, Nashville, elected officers, employed a chairperson for the nursing department, and heard a feasibility report concerning plans and goals for the college's participation in the 1983-1984 statewide endowment fund drive. The trustees met Dec. 9 at Gabhart Student Center on the college campus.

Morris Early of Nashville was re-elected chairman of the Board of Trustees. Also elected were vice-chairman, Robert Woody of Hendersonville, and secretary, A. O. Buck of Nashville.

Named chairperson of the nursing department was Anna Faye Morris Hite, effective June 1, 1983. Mrs. Hite holds a doctor of science in nursing degree from the University of Alabama.

The trustees heard a report of possible plans and goals for a fund-raising campaign related to the convention-authorized \$15-million endowment fund drive in 1983-1984 for the three Tennessee Baptist colleges. On recommendation from a subcommittee, the trustees voted that the report be received as information and that additional study by another fund-raising organization be authorized before a contract is approved.

In other action, the trustees accepted the resignation of Howard Wells as dean of the school of business, effective at the end of this school year, June 1, 1983.

The trustees authorized Early to write a letter of appreciation on behalf of the trustees for the tremendous growth that school of the college has had under Wells' six-year leadership. During this period the number of enrolled business students increased from 345 to 1,035 and the number of classes offered grew from 52 to 180.

SMU professor challenges Draper's 'agnostic' charge

DALLAS (BP) — While doubting the wisdom of replying to "groundless charges," Southern Methodist University Professor Schubert Ogden has replied to allegations made against him by Southern Baptist Convention President James T. Draper Jr.

Draper warned Baptists that if they do not strengthen their evangelism program the denomination "will end up like SMU which has a professing agnostic as head of the religion department."

Draper told the Dallas Morning News he was referring to Schubert Ogden, an internationally recognized theologian and director of the graduate program at the Southern Methodist University Perkins School of Theology. Draper said he did not intend his remarks to apply to Lonnie Kliever who heads the religion department at SMU.

"We drew this conclusion (that Ogden is a professing agnostic) from reading his book, Christ Without Myth," Draper said.

In reply, Ogden quoted author H.L. Mencken, who said, "Only a savage in the bush or the American gospel tent

preacher supposes that religion is primarily a matter of knowledge. Religion is 99 percent trust and one percent knowing."

Ogden further cited a passage from St. Thomas Aquinas: "We know that God is, but we don't know what God is."

Ogden pointed out that, unlike other denominational institutions, SMU does not apply a test of belief to its faculty.

Ogden's Christ Without Myth was written for completion of a doctorate in philosophy he received from SMU in 1958. The thesis won the Susan Colver Rosenberger Education Prize, presented by the University of Chicago for the best dissertation on education, sociology, or theology.

Ogden said he did not know what Draper had drawn from the book to develop his accusation.

"We are not called to know everything," Ogden said. "We are called to live in trust in God's Word to us and in loyalty to that Word."

"And if that's not good Reformation Christianity, Mr. Draper and I have lived in the wrong history."



ADULT HOMES OFFICERS — During the Dec. 6 Board of Directors' meeting for the Tennessee Baptist Adult Homes, new officers were elected. These were (from left) vice-president, Ed Parker of Johnson City; president, Joe Hampton of Nashville; and secretary, Joe Nickell of Maryville.

EDITORIAL

Why on earth did God choose Bethlehem?

It was a dirty, smelly stable in a small Judean village.

On a dark night a young virgin gave birth to a little boy in this stable near an inn in the town of Bethlehem. Surrounded by the animals of the barn, the couple wrapped the new-born child in common cloth and placed Him in the animals' feed trough.

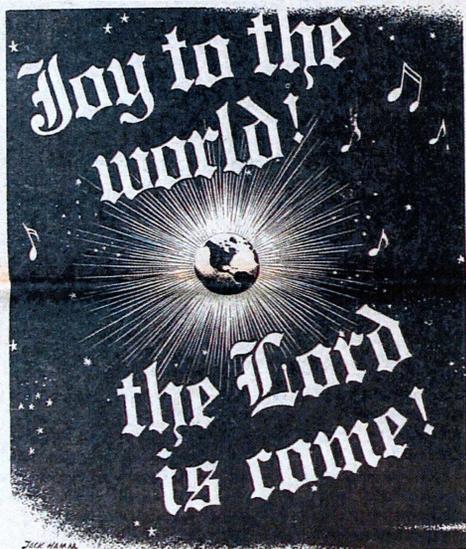
That child was the Son of God — the long-awaited Messiah — the Saviour of the world — the fulfillment of the prophesies of the prophets and the promises of God.

Why was it here of all places — A STABLE — that God chose to come into the world in the form of Jesus Christ?

Why not in the splendor of a Roman palace —
Or a plush Pacific island paradise —
Or a scholarly Grecian forum?

And why in Bethlehem?

It was not listed among the major cities of Judah. Even Israel's own prophets called it "little among the thousands of Judah."



CIRCULATION THIS ISSUE — 78,082

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Why not Rome — the center of government and power?

Or Athens — where philosophies and gods abounded?

Or at least Jerusalem — the center of Jewish worship?

And why was Jesus born at that time?

Why not during the Renaissance to share in mankind's great awakening?

Or in the early 1800s when revival swept across America and Europe?

Or in 1982 with our present-day worldwide means of communication and transportation?

And why a baby — a tiny, helpless baby?

Surely, it would have seemed more appropriate for God to come as a king,

Or an emperor,

Or at least a mystical philosopher,

Or maybe as an angel,

Or a 10-foot supernatural giant!

But a babe in a manger in Bethlehem.

Incarnation certainly was not planned by a 20th century press agent or dramatist! It was God's doing.

A babe in a manger in Bethlehem — Why?

There could be many theological theories. Yet, perhaps God simply wanted to avoid the where,

and the how,

and the when,

so that we might concentrate on the WHO!

God was in Christ. The Who of Christmas — Jesus Christ — will survive long after the fall of Roman triumphvirates, Grecian philosophies, or Jerusalem temples.

A babe in a manger in Bethlehem.

Yes, but that babe in an unpretentious stable in a small village was in reality a Saviour which is Christ the Lord.

The Person —

not the place,

nor the pomp,

nor the principality —

is the meaning of Christmas.

GUEST EDITORIAL

Aid dismissed pastors

By John E. Roberts, editor
"The Baptist Courier," Greenville, S.C.

Tennessee Baptists are to be commended for taking a first step toward correcting a black mark on the denomination's record. They voted in the recent convention to establish a fund to assist preachers who have been dismissed from their place of service with nowhere to go and no source of support.

It is a modest fund — \$100 a week for a maximum of 13 weeks. It also would pay hospital and retirement programs for the same period.

Many people are experiencing the misery and gloom of being without work in this time of economic uncertainty. Unemployment compensation helps to ease the burden to some extent for a little while.

But the dismissed preacher is not eligible for unemployment compensation. In many instances he also must vacate the parsonage. It can be a time of financial disaster for him and for his family. Fortunately, it happens to only a few, but for those few it is tragic.

The action by Tennessee Baptists was timely and should be followed by others. We would do well to look closely at the problem in South Carolina.

Cicero's comment



By the editor

"Why don't Baptists honor the Blessed Mother?"

This question was asked me several years ago after I had spoken to a class in a comparative religions course at an Indianapolis Catholic high school on the subject, "What Baptists believe."

I tried to explain to the young coed that — although we as Baptists do not believe that Mary was born of a virgin herself, nor that she ascended bodily into heaven without experiencing physical death, nor that she had power to answer prayers — Baptists do indeed honor and respect Mary.

Perhaps we do not give her all the honor she deserves, because of our over-reaction to the prominence given her by other religious groups, such as the Roman Catholics. But Christmas seems to be an appropriate time to review the faith and dedication of Mary.

When God decided to send His Son into the world in human form to accomplish His plan of redemption for sinners, it was no spur-of-the-moment occurrence. Jesus' birth, ministry, sacrifice, and resurrection were planned from the time of creation (Revelation 13:8).

Mary was highly favored by God. Surely no mortal is more favored by God than when our all-powerful God chooses that person to help Him accomplish His will and His purpose. Mary found favor with God (Luke 1:30). Any Bible student should be aware of the kind of person who finds favor with God.

Mary was chosen by God. An all-knowing God in His unquestioned wisdom selected Mary for the honor of giving physical life to His Son, of being an instrument of God's greatest revelation — but she was also chosen to bear the ridicule and shame connected with that event. Doubtlessly there were many who never ceased to gossip about her Son conceived out of wedlock.

Mary was also chosen to suffer the rebuke of Jesus Himself. On one occasion, Mary and her other sons went to see Jesus, only to hear Him say, "Who is My mother? and who are my brethren?" (Matthew 12:50).

Mary was a servant of God. She easily could have boasted of her favored selection by God, but she rather preferred to be God's handmaiden. She never tried to take advantage of her honored position.

Mary believed God. She asked the obvious question, "How can these things be?" — but she did not argue with Gabriel or God.

Mary was faithful to Jesus. Although she did not fully understand the mission of Jesus, the concern for Him personally never diminished. Even at His crucifixion in shame when others fled, she stood by the cross.

Certainly, the supreme meaning of Christmas is that Jesus Christ was born to prove that "God so loved the world." However, perhaps some of our understanding of Christmas can be increased as we examine what Mary meant to Christmas — and what Christmas meant to Mary!

Tanner warns against 'counterfeit goals'

SAN JUAN, Puerto Rico (BP) — Warning that Baptists must depend on God instead of denominational programs, Southern Baptist Convention Home Mission Board President William G. Tanner said there is no room for counterfeit goals in the denomination's Bold Mission Thrust.

"We've got to believe it can be done," Tanner said regarding the Bold Mission Thrust (BMT) plan to proclaim the gospel to every person in the world by the year 2000.

Speaking to the annual National Conference of Evangelism Directors meeting in a San Juan hotel, Tanner emphasized, "God can do it, even if we can't." He encouraged the state and national evangelism leaders to develop strategies and programs and work to accomplish the goals — but to depend more on God than on their strategies and programs.

"We cannot say, tongue in cheek, 'We've got to reach our land for Christ,' and then say on the other hand, 'We know this is an impossible goal,'" Tanner said.

Tanner acknowledged the SBC is lagging behind current BMT goals in both the number of conversions and starting new SBC churches. Citing reports projecting the number of baptisms for 1981-82 at about 400,000, Tanner observed "that's 600,000 behind the 1-million a year we will have to baptize to reach BMT goals by the year 2000.

Pointing out about half the number of new churches started each year are lost because of merger and disbanding, Tanner said it will be necessary to start about 28,000 new churches to reach the goal of 50,000 SBC congregations in America by the year 2000. "We have to admit we will lose half the churches we start."

Personal perspective

By TOM MADDEN
TBC executive secretary

I have been reflecting upon an early experience in my ministry. Upon graduating from the seminary, I had the privilege of serving as Baptist student director at North Texas Agricultural College, Arlington, Tex., (now Arlington State University). At the time I served, it was a part of the Texas A & M system.

At football games the student body never sat down. They were the "12th man." The tradition started when the football team, preparing to play a championship game, had only 11 men. Because of injuries and sickness, they did not have a substitute.

The coach called upon the student body to furnish a 12th man, thereby providing at least one substitute. They did! One man stepped out of the student body section and joined the team. Since that time, the student body is the "12th man." They are ready to play! They never sit during a game.

I believe God wants us to be the "12th man," always ready to step into the fray and do our best, to never sit and relax, to never be casual. He does not want us to be spectators but to actually do our best to make this world a place where His will is done.



Madden

Several speakers during the four-day meeting at La Concha Hotel in San Juan emphasized prayer as the key to the success of Bold Mission Thrust and all evangelistic efforts. "We must die to our programs and let God make them viable and effective through the power of prayer," said Glenn Sheppard, special assistant in prayer for spiritual awakening at the HMB.

D. L. Lowrie, pastor of First Baptist Church, Lubbock, Tex., led three Bible studies on the Lord's Prayer, saying Bold Mission is nothing but an empty dream if it is not dependent upon prayer instead of "our program and our system."

The evangelists heard three addresses dealing with the challenge of reaching small towns, the inner cities, and the suburbs.

Anthony Campolo, American Baptist sociologist from Eastern College, Philadelphia, Pa., said the reason Southern Baptists are not succeeding in the inner cities is because they are preaching a white, cultural Jesus who is a reflection of SBC culture.

Saying he was more of a fundamentalist than most Southern Baptists, Campolo said most SBC pastors have a

Foundation elects Early as president

NASHVILLE (BP) — Morris Early, vice-president of Merrill Lynch, Pierce, Fenner & Smith and manager of operations for the Nashville office, has been elected president of the board of directors of the Southern Baptist Foundation.

He succeeds William E. Crook, Nashville businessman. Early is also chairman of the board of trustees at Belmont College in Nashville.

The Southern Baptist Foundation manages funds for agencies and institutions and assists individuals with estate planning to leave funds for the benefit of Southern Baptist causes.

Early has been chairman of the foundation's investment committee for three years. That committee was praised by Hollis E. Johnson III, executive secretary-treasurer, for its contribution to the investment performance of the various accounts.

Also at the foundation's annual meeting Dec. 1, it was reported one convention agency account measured by a national evaluation firm placed the foundation in the first percentile over the past eight years. This means that the foundation outperformed 99 percent of the almost 4,000 investment managers surveyed, Johnson said.

Johnson announced a record total assets of \$29,185,781 as measured by book value. He also reported income produced by those assets increased 9.9 percent to a record total \$249,032.

Porter Routh to speak at Belmont graduation

NASHVILLE — Porter Routh, retired executive secretary of the Southern Baptist Convention Executive Committee, will speak during winter commencement exercises at Belmont College Dec. 17 at 7:30 p.m. in Massey Auditorium.

Routh will address Belmont's 28th graduating class, the largest winter graduating class in Belmont's history with 106 graduating seniors.



Early

problem with success and wealth and have adopted a worldly materialistic lifestyle.

Clark Hutchinson, pastor of Eastside Baptist Church, Marietta, Ga., told of his church's rapid growth, but added, "sometimes it is more difficult to reach the up and out than the down and out. Many of our people will give \$25 to help reach the down and out but they won't do anything to reach a rich person."

Charles Roesel, pastor of First Baptist Church, Leesburg, Fla., said he once felt God would never do much in a small town like the results of the super

churches in the big cities until revival swept across the church where he is pastor. "It can happen anywhere."

About 30 churches in Puerto Rico and the Virgin Islands held revivals in connection with the conference, about half with Spanish interpreters for the evangelists. Larry Wilkerson, director of evangelism for Puerto Rican Baptists, said about 100 persons made public decisions for Christ, according to initial reports, but Wilkerson said the number may double when final reports come from the churches holding revivals after the conference.

Maddox reports to C-N trustees; Metcalf re-elected as chairman

JEFFERSON CITY — At its annual winter meeting Dec. 3, the Carson-Newman College board of trustees re-elected Calvin S. Metcalf, pastor of Knoxville's Central Baptist Church, as chairman.

Oliver Springs businessman R. C. Fox was elected vice-chairman and Jeanette D. Blazier, Kingsport community leader and housewife, was re-elected secretary.

Carson-Newman President Cordell Maddox, in presenting his fifth annual report to the board, cited the spiraling costs of education and reported that last year the college spent over \$700,000 for energy.

Revenue from housing World's Fair guests on campus was allocated for improvement of the college energy system and student scholarships. Energy system improvements, which included installation of more energy efficient boilers and a Honeywell Energy monitoring and control system, should save the college in excess of \$313 a day.

Maddox indicated that cuts in financial aid at both the state and federal levels have made it increasingly difficult for students to begin or continue their college careers.

"This past year 1,321 of our students (76.8 percent) received some form of financial aid. The average financial aid package per student was \$2,900 with \$709 being directly from the college," Maddox said. "Carson-Newman awarded in excess of \$3-million in financial aid to its students in 1981-82."

Major developments in the academic program discussed by Maddox included the addition of the B.M. degree in music



C-N TRUSTEE OFFICERS — Carson-Newman trustee officers are (left to right, seated) Calvin Metcalf, chairman; Jeanette Blazier, secretary; and (standing, right) R. C. Fox, vice-chairman. With the officers is C-N President Cordell Maddox.

theatre, a degree program in business data processing, the addition of the B.S. degree in nursing, and a degree in public administration.

Plans for the statewide \$15-million endowment campaign among Baptist churches for the Tennessee Baptist Convention colleges were discussed. The three colleges (Carson-Newman, Belmont, and Union) will each seek \$5-million from their respective areas of the state beginning next October.

"To date gifts and pledges to Vision '80: Carson-Newman's Campaign for Greatness total \$4.9-million," Maddox said. "Vision '80 has exceeded my greatest expectations."

"In a surprise gift of appreciation for his dedication and diligent work for the college, the board presented to Mr. and Mrs. Maddox a check for almost \$4,000 and two Eastern Airline tickets to anywhere Eastern flies. The Board expressed appreciation to Maddox for bringing economic and academic stability to the institution.

Adams accepts call to first pastorate

John K. Adams began his first pastorate Oct. 17 in response to a call from New Hope Baptist Church, McKenzie.

At the request of the church, Adams was ordained Nov. 14 by Enon Baptist Church in McKenzie, of which he is a former member. Dennis Beal, pastor of Pleasant Grove Baptist Church in Greenfield, delivered the sermon for the ordination service.

A native of Gleason, Adams has attended McKenzie's Bethel College.

WMU headquarters brings \$3-million

BIRMINGHAM, Ala. (BP) — The national headquarters building of Woman's Missionary Union, auxiliary to the Southern Baptist Convention, was sold Dec. 7.

The purchasers met the asking price of \$3-million, and WMU will hold a mortgage for part of the cost. Proceeds from the sale will provide a substantial part of relocation funds.

In September, WMU broke ground for a new headquarters building on a 26-acre tract of land in Shelby County, Ala. The new site is about 12 miles from the present WMU building in downtown Birmingham which WMU purchased in 1952.

WMU staff expects to occupy the new 125,000-square-foot building in the early part of 1984. It can continue to occupy the old building for 18 months under terms of sale.

The relocation committee is refining plans for the new building while site development proceeds.

High court ponders anti-abortion cases

By Stan Haste

WASHINGTON (BP)— Taking its most comprehensive look at anti-abortion laws since its landmark ruling nearly a decade ago that states may not treat most abortions as criminal acts, the U.S. Supreme Court heard oral arguments Nov. 30 in three cases involving state and local laws designed to restrict the availability of abortion.

The nine high court justices peppered all seven attorneys arguing the cases with questions ranging from the latest medical techniques to basic Constitutional law.

Speculation as to the eventual outcome of a given case, based on the direction and tone of the justices' questions during oral argument, is at best risky. But after three hours of intense, dramatic questioning, few observers doubted the basic right of women to seek abortions during the first three months of pregnancy will be left intact.

Of the seven attorneys, not one asked the court directly to review the high court's landmark Roe vs. Wade decision of January 1973, a ruling that provoked continuing controversy and pressure on lawmakers to restrict by legislation the availability of abortion.

That ruling, often attacked by opponents as endorsing "abortion on demand," held that a woman has an implied Constitutional right to privacy enabling her, in consultation with her physician, to obtain an abortion free of state interference during the first trimester, or three months, of a pregnancy.

During the second trimester, the court ruled in 1973, a state may restrict abortions in the interest of protecting maternal health. And in the last three months a state may forbid abortion altogether in the interest of protecting the potential life of the fetus.

Most of the issues argued Nov. 30 deal

House action lifts IRS restrictions

WASHINGTON (BP)— In a departure from recent history the U.S. House of Representatives has refused to restrict Internal Revenue Service authority to regulate the tax-exempt status of parochial and nonsectarian private schools.

The restrictive language had been part of the Treasury Department's appropriations measure each year since 1979, but was stripped from the bill earlier this year in committee.

Efforts by Rep. Robert K. Dornan and Rep. Philip M. Crane to restore the restrictive amendments failed.

One of Dornan's proposals would have prohibited IRS from implementing controversial regulations conditioning tax-exempt status for private schools on racially non-discriminatory policies. The regulations, proposed in 1978-79, have been withdrawn by IRS. A second Dornan rider would have prohibited IRS from denying taxpayers a deduction on "general purpose" contributions to private schools attended by their dependents.

The Crane amendment would have prevented IRS implementation of new regulations on the tax exempt status of private schools not in effect when the appropriations bill is enacted.

While the impact of the House action is unclear, the overall question of tax-exempt status of private religious schools which discriminate on the basis of race is pending before the Supreme Court in the Bob Jones University/Goldsboro (N.C.) Christian Schools case.

with restrictions imposed by the state legislatures of Virginia and Missouri and the city of Akron, Ohio, on the availability of abortion during the second and third trimesters.

In the Virginia case Physician Chris Simopoulos has appealed his criminal conviction for performing second trimester abortions at his northern Virginia offices in defiance of a state law requiring that they be done in accredited hospitals.

Simopoulos' attorney argued the Virginia restriction unduly burdens a physician with an unreasonable prohibition unrelated to maternal or fetal health. But William G. Broaddus, Virginia's chief deputy attorney general, countered that Simopoulos' conviction should stand under the 1975 law, a statute he said is consistent with the Roe vs. Wade maternal health interest. The Virginia Supreme Court has upheld the conviction.

The challenged Missouri law, enacted in 1979, requires legally dependent minors under age 18 to obtain parental or judicial consent for an abortion, requires hospitalization for second trimester abortions and a pathology report on each such procedure, and demands the presence of a second physician during the abortion of a "viable" fetus.

All provisions of the law were challenged by Planned Parenthood of Kansas City. All except the requirement that minors obtain parental or judicial consent were earlier struck down by the Eighth Circuit Court of Appeals.

Frank Susman, Planned Parenthood attorney, argued that the consent provision makes no exception for emergencies but requires in each case the permission of at least one parent or a judge, even when the life of the young woman is threatened because of the delay.

Susman told the justices that the real purpose of the Missouri law and all other such statutes is to deny a woman's basic freedom of choice in the abortion decision.

But Missouri Attorney General John Ashcroft defended all provisions of the 1979 law, urging the high court "not to retreat" from its Roe vs. Wade guidelines, a "basic premise" of which was that the state has a "compelling interest" in regulating abortion to protect the health of both mother and fetus.

In the Akron challenge, Attorney Alan G. Segedy said the Ohio city enacted a "model" statute in its 1978 ordinance which, like the Virginia and Missouri

laws, requires all second trimester abortions to be performed in hospitals. In addition it demands parental or judicial consent for abortions performed on girls under age 15, written consent by each woman before obtaining an abortion, and a 24-hour waiting period between the signing of the consent and the actual abortion.

Unlike the other challenged laws, the Akron ordinance also requires the physician to inform the patient of a long list of "facts" about the dangers of abortion and a detailed description of the fetus at the point of development when the abortion would occur.

Three Akron abortion clinics chal-

lenged the law and all provisions except the hospitalization requirement were struck down as unconstitutional by the Sixth Circuit Court of Appeals.

Segedy defended the law saying it was designed to protect the woman's "essential right" to choose between having an abortion or bearing the child.

Stephen Landsman, who represents the Akron abortion clinics, argued on the other side that the law places a "strait-jacket on the physicians, particularly by requiring a lengthy process before abortion is performed even in an emergency situation." The entire law "clearly burdens the woman's choice" as well, he declared.

BJCPA legal brief attacks tuition tax deduction law

WASHINGTON (BP)— Acting on a longstanding position against tax aid for non-public schools, a Baptist church-state agency has filed a legal brief asking the U.S. Supreme Court to strike down a Minnesota law that allows tuition tax deductions to parents who send their children to such institutions.

Written and filed by John W. Baker, general counsel for the Baptist Joint Committee on Public Affairs, the "friend-of-the-court" brief declares: "When public funds, which are collected from all taxpayers regardless of religious belief or lack of religious belief, are used to aid, either directly or indirectly, elementary and secondary schools which teach religion, all taxpayers are compelled to assist in the support of that teaching of religion."

The brief argues that in drafting the First Amendment to the Constitution, the nation's founders were seeking to prohibit any form of compulsory religion backed by the power of government.

Specifically at issue in the Minnesota high court test is a 1978 law allowing a \$500 state income tax deduction per child to parents who pay tuition to private elementary schools. For a child enrolled in a private secondary school the deduction is \$700.

Earlier this year the Eighth Circuit Court of Appeals upheld the law's Constitutionality thus affirming a federal district court which first upheld it last year.

By agreeing to hear the case the nation's high court will face once more the question of indirect aid to non-public

schools, an issue that has been before the tribunal in various forms since 1946 when the court ruled states may provide transportation to pupils in such schools.

That principle was expanded in 1968 when the court upheld states providing free textbooks for parochial schools.

But in 1973 a 6-3 court majority struck down a New York law providing tuition tax credits to parents of parochial school pupils.

Because the issue in the Minnesota case is the Constitutionality of tuition tax deductions, as distinguished from tax credits, and because another federal appeals panel in 1980 struck down a similar Rhode Island law, the high court is apparently prepared to reopen what has become over the past four decades a major category of church-state legal questions.

No date for oral arguments in the case has been scheduled and no decision is expected before next spring.

House approves 'prayer' rider

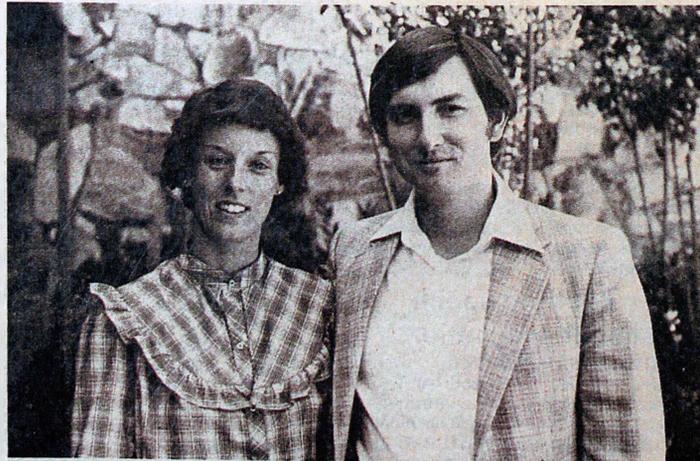
WASHINGTON (BP)— The U.S. House of Representatives agreed to an apparently symbolic amendment barring the Justice Department from blocking "programs of voluntary prayer and meditation in public schools."

But the restriction — which has been placed on previous funding measures for the Justice and Education departments — apparently will have little or no practical impact since the Justice Department is not involved in suits or other actions to prevent prayer in schools.

Even the amendment's sponsor, Rep. Robert S. Walker, said he has "no particular fear" that the Justice Department would begin such activities, but pushed the amendment to "assure" local school districts that the federal government will not interfere with school prayer programs.

The amendment passed on a voice vote with minimal opposition from the manager of the funding bill for the Department of Justice.

Immediately afterward, the House agreed on a 243-153 vote to bar the use of Justice Department funds for court actions seeking required busing of students.



HMB ORIENTATION — Mr. and Mrs. Carl Kyle of Knoxville attended an orientation meeting for Home Mission Board chaplains recently. Kyle is a hospital chaplain at St. Mary's Medical Center, Knoxville.

BAPTIST AND REFLECTOR
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Tennessee Scene

PEOPLE . . .

Aaron Wells was licensed to the ministry Nov. 10 by Georgetown Baptist Church, Georgetown. Gerald Atkins is the pastor of the church.

Christianburg Baptist Church, Sweetwater, ordained Joe Anderson, Fred McSpadden, and Delbert Watson as deacons Dec. 12. The pastor of the church is Quentin Lee.

Richard Fortner was ordained to the ministry Dec. 12 by First Baptist Church, Linden. Lynn King is the church's pastor.

Stuart Heights Baptist Church, Chattanooga, ordained David Jones and Marvin Porter into its deacon ministry recently. Richard J. Blalock, the church's pastor, delivered the sermon for the ordination service.

Don Payne was ordained as a deacon of Nelson Chapel Baptist Church, Mountain City, on Oct. 10. The church's pastor is Otto Giles.

An ordination service was held recently for five new deacons of Knoxville's First Baptist Church, Concord. Ordained were Neil Enloe, David Foster, Rick Powers, Cyrus Smith, and Don Tarvin. Interim Pastor Richard Smith participated in the service.

Zion Baptist Church, Brownsville, ordained Dale Beard and Mark Halbrook as deacons Dec. 5. Paul Mathenia is the pastor of the church.

T. J. Mayberry returns to Fairfield pastorate

Thomas J. Mayberry returned to the pastorate of Fairfield Baptist Church, Centerville, on Oct. 24, in response to a call from the congregation.

Mayberry, who previously served the church for several years, is a former pastor of Cross Roads Baptist Church, Centerville; Garrett Baptist Church, Hohenwald; Edgewood Baptist Church, also of Centerville; and Pine Grove Baptist Church, Falls Branch. He has served as moderator and clerk of the Alpha Baptist Association.

A native of Centerville, Mayberry is a graduate of Harrison-Chilhowee Baptist Academy, Seymour.

Jimmy Harrison accepts Meadow View pulpit

Jimmy Harrison accepted a call to the pastorate of Meadow View Baptist Church, Lawrenceburg, a ministry he began in November.

Harrison, a native of Gurley, Ala., is a former pastor of Oakley Baptist Church, New Market, Ala.; Hodgesville Baptist Church, near Dothan, Ala.; and New Hope Baptist Church, Marriana, Fla.

Kevin Parsons accepts call of Trenton church

Kevin Parsons accepted the pastorate of Salem Baptist Church, Trenton, in response to a call from the church.

Parsons, a native of Memphis, came to the church from the pastorate of RoEllen Baptist Church, Dyersburg. He is also a former pastor of Barker's Chapel Baptist Church, Friendship.

Ronald Bruce, James Cowan, Larry Hardister, and Melvin Qualls were ordained into the deacon ministry of Harmony Baptist Church, Whiteville, Dec. 5. The church's pastor is James S. Daniel.

Poplar Corner Baptist Church, Brownsville, ordained Eddie Ferrell as a deacon Dec. 5. The pastor of the church is Earl E. Wells.

Leonard Simmons and Tim Johnson were ordained as deacons of Greenwood Baptist Church, Doyle, during a Nov. 14 service. Participating in the ordination were Pastor Thomas Farmer; Johnnie Lee, director of missions for the Union Baptist Association; Douglas Farmer, pastor of Pleasant Hill Baptist Church in Sparta; and the deacons of the Greenwood church.

A Nov. 7 reception at Island Home Baptist Church, Knoxville, celebrated the 50th wedding anniversary of Mr. and Mrs. Clay Bailey. The Baileys are members of the church, where William R. Rosser is the pastor.

First Baptist Church, Troy, held an ordination service Oct. 31 for three new deacons. Ordained were O'Neal Baker, Mike Powell, and Phillip Senn. Beulah Baptist Association Director of Missions Robert Armour presented the sermon for the service. Bill Irvin is the church's pastor.

Mr. and Mrs. Roy E. Crook were honored Nov. 6 on the occasion of their 50th wedding anniversary. The Crooks are members of Beverly Hills Baptist Church, Memphis, where John L. Bedford is the pastor.

LEADERSHIP . . .

The congregation of Pomona Missionary Baptist Church, Crossville, recently accepted the resignation of pastor John C. McCoy after 23 years of service.

Mike Whaley resigned as minister of youth and activities at First Baptist Church, Jackson, to accept a call as minister of youth and students at First Southern Baptist Church, Tuscon, Ariz., effective Dec. 8. R. Trevis Otey is the pastor of the Jackson church.



CHRISTMAS SPECIAL — Bob Terrill (played by Jerry Russell) comforts his wife Linda (played by Lou Hancock), who is going blind, in the Christmas drama "The Gift of Hope," on "At Home With the Bible," Dec. 19.

Paul Shearin submitted his resignation as pastor of Mount Zion Baptist Church, Decaturville, which was effective Oct. 31.

Pleasant Hill Baptist Church, Orlinda, called Henry F. Boubelik of Portland as interim pastor.

Benny Proffitt resigned effective Dec. 31 as minister of youth and activities at Concord Baptist Church, Chattanooga, to accept a call as minister of youth at Trinity Baptist Church, Lake Charles, La. Bob Segrest is the pastor at Concord.

Indian Creek Baptist Church, Jacksboro, accepted the resignation of its pastor, Everett Gaylor.

Joe Bradford resigned effective Oct. 31 as pastor of McConnell Baptist Church, Martin, to accept a call from Faith Baptist Church, Old Town, Fla.

REVIVALS . . .

Trenton Street Baptist Church, Harri-man, was led in an Oct. 31 through Nov. 7 revival by Evangelist Henry Linginfeller and Music Evangelist Dick Barrett. During the services, the church recorded 26 professions of faith, three new members by letter, one new member by baptism, and 88 rededications. Jerry King is the pastor of the church.

Ernest Mayo, pastor of Wynnburg Baptist Church in Wynnburg, led Blessed Hope Baptist Church, Troy, in recent

Herbert Lee accepts Idlewild pastorate

Herbert Lee accepted a call to the pastorate of Idlewild Baptist Church, Idlewild, a ministry he began Oct. 24.

Lee came to the church from the pastorate of West Side Baptist Church, Trenton, and is a former pastor of New Mountain View Baptist Church, Oliver Springs; Liberty Baptist Church, Wartburg; and Eureka Baptist Church, Rockwood. He is chairman of the budget committee for the Gibson County Baptist Association and has served on other associational committees.

A native of Clinton, Lee is a graduate of Roane State Community College, Harri-man.

Russellville Baptists call Evans as pastor

Russellville Baptist Church, Russellville, called Duane Evans as pastor, a ministry he began Oct. 31.

Evans is a former pastor of Cedar Creek Baptist Church, Morristown; Phillippi Baptist Church, Greene County; and Double Branch Baptist Church, Zephyrhills, Fla.

A native of Morristown, Evans has served on various committees of the Nolachucky Baptist Association.

Bibles Chapel calls interim as pastor

Donnie Bible accepted a recent call from Bibles Chapel Baptist Church, Midway, to come as its pastor.

Bible, who has been a member of the congregation, has served the church as interim pastor since May. He was ordained by Bibles Chapel during a Nov. 14 service, at which Edd Cook delivered the ordination sermon.

revival services that resulted in two professions of faith, four new members by letter, and several rededications. Ralph Norman of the Blessed Hope church conducted the revival music. The pastor of the church is T. C. Thurman.

Bakers Gap Baptist Church, Mountain City, held revival services Oct. 10-15. The church received 10 members by letter and baptized six during the week. Victor Trivette was the evangelist; J. D. Rash is the church's pastor.

An Oct. 24-29 revival at Sink Valley Baptist Church, Butler, resulted in 15 rededications and many other decisions. Richard Estep was the evangelist; R. L. Poole is the pastor of the church.

Bethany Baptist Church, Mountain City, was led in revival Nov. 7-14 by Dave Shorter. Bill Brown, pastor of the church, reported 13 additions to the church, six of which were for baptism.

Wynnburg Baptist Church, Wynnburg, held revival services Oct. 24-29. James Kinsey was the evangelist for the services and Mark and Sherry Walker led the revival music. Pastor Ernest Mayo reported 29 professions of faith and 30 rededications.

Two professions of faith, two new members by letter, and several rededications were recorded during a Nov. 8-13 revival at Little Milligan Baptist Church, Butler. The evangelist for the services was Richard Jones; Douglas Hardin is the church's pastor.

CHURCHES . . .

A note-burning ceremony at East LaFollette Baptist Church, LaFollette, marked the completion of payments on its new building eight years ahead of schedule. The Nov. 21 service also celebrated the remodeling of the church's fellowship hall. Don Martin is the pastor of the church.

First Baptist Church, Johnson City, recently changed its name to Guaranda Drive Baptist Church.

Aldridge Baptist Church, Obion, celebrated its 100th anniversary Nov. 28. The pastor of the church is Don Robinson.

A recent note-burning service at Ridgedale Baptist Church, Knoxville, signified the completion of payment on two church notes. Participants in the service included Pastor Johnny Gray, Charles Hammett, Jim Story, and Hoskins Johnston.

ASK Baptist Church, Jonesboro, recently changed its name to Ridgedale Baptist Church.

Memorial staff names new president-elect

MEMPHIS — Lee W. Milford, an orthopedic surgeon and chief of staff at Campbell Clinic, has been chosen president-elect of the 1,020-member medical staff at Baptist Memorial Hospital.

Milford, a Baptist Memorial physician for 28 years and a former chief of staff at the hospital, will serve a three-year term: first as president-elect, as president in 1984, and then as immediate past president.

The president appoints all medical staff committees and serves as chairman of the medical staff's executive committee.

Herbert A. Taylor III, a specialist in obstetrics and gynecology, will be president of the medical staff in 1983.

Bible Word Search

By Mrs. Virginia Poehein
Answers on page 10

ZACCHAEUS

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

Abide	False	Joyfully	Poor	Seek
Abraham	Forasmuch	Little	Press	Son of Man
Accusation	Gone	Looked up	Publicans	Stature
Behold	Guest	Lord	Ran	Sycamore
Chief	Half	Lost	Rich	Thy
Climbed	House	Make haste	Salvation	Tree
Come down	Jericho	Man	Save	Zacchaeus
Day	Jesus	Murmured	Saw	

These words are all found in the story of Zacchaeus as recorded in Luke 19:1-10. Take your unused letters and see what Zacchaeus did for those he had defrauded.

HMB approves personnel changes; purchases World's Fair carillon

ATLANTA (BP)— In its December session, the executive committee of the Southern Baptist Home Mission Board shifted personnel assignments and voted to purchase the carillon and bell tower erected at the Baptist Pavilion during the 1982 World's Fair in Knoxville.

The carillon and bell tower will be installed on the Home Mission Board's property as a "visible and audible religious symbol" to the surrounding business community and to thousands of motorists who pass the HMB building daily on an adjacent interstate highway, according to William G. Tanner, HMB president. Funds for the purchase will be provided from the Cecil B. Day fund established in memory of the Days Inn founder.

The committee approved three staff

changes related to the HMB's evangelism section. Joe L. Ford, director of the evangelism development division, was named associate vice-president of evangelism. Fred E. White, director of the direct evangelism division, will fill Ford's position as director of evangelism development division. Bobby M. Sunderland, director of the mass evangelism department, was chosen to replace White as director of the direct evangelism division.

The executive committee also elected George W. Bullard Jr. as assistant director of the metropolitan missions department. Bullard, a national consultant for the HMB's MEGA focus cities strategy since last year, will continue to assist major metropolitan associations in developing mission strategies for reaching cities above the million population mark.

Bullard has also served as director of mission ministries for the Mecklenburg (N.C.) Baptist Association and as a consultant for Maryland churches in transitional communities. Bullard is a graduate of Mars Hill (N.C.) College and Southern Baptist Theological Seminary, Louisville, Ky.

In other action, the committee approved James O. Coldiron as a regional planning coordinator for Region II, which covers 10 states.

Coldiron has served as director of evangelism for the Baptist State Convention of Michigan since 1974 and was director of missions for two Michigan associations. He was also director of missions in Toledo, Ohio, from 1965 to 1972 and was pastor of churches in Ohio, Kentucky, and Missouri. He is a graduate of Georgetown (Ky.) College and Southern seminary.

The committee granted early retirement to James L. Nelson, who leaves the HMB after 18 years to become director of missions for Marshall Missionary Baptist Association in Albertville, Ala. Tanner also announced the resignation of Walker L. Knight, director of the editorial department since 1959 and senior editor of Missions/USA. Knight also requested early retirement in order to publish a national newspaper for Southern Baptists.

Tanner declared the two HMB veterans' absence would leave a large vacuum, but praised their "openness to tackle new challenges."

Hammonds ordained, called to pastorate

Stanley Hammonds was called as pastor of Rocky Mount Baptist Church, Athens, a ministry he began Oct. 10.

At the request of the church, Hammonds was ordained Oct. 24 by East View Baptist Church, Etowah, of which he is a former member. Hooper Crittenden delivered the sermon for the ordination service.

Hammonds is a native of Etowah.

McCosh accepts pulpit of Dandridge church

Earl C. McCosh was called as pastor of Central Heights Baptist Church, Dandridge, a ministry he began in October.

McCosh, who came to the church from the pastorate of Grace Baptist Church in Morristown, was previously pastor of Emmanuel Baptist Church in Jefferson City, Mars Hill Baptist Church in Knoxville, and Mitchell's Spring Baptist Church in Rutledge.

McCosh is a member of the Executive Board of the Tennessee Baptist Convention, and a member of the education committee of that board. He is a former moderator of the Nolachucky Baptist Association, and has served as clerk, treasurer, and evangelism chairman of other associations in Tennessee and Kentucky.

A chaplain with the Air National Guard, McCosh, a colonel, serves as special advisor on National Guard affairs to the command chaplain of the Tactical Air Command at Langley Air Force Base, Va.

A native of Paint Rock, McCosh is a graduate of Carson-Newman College, Jefferson City, and Southern Baptist Theological Seminary, Louisville, Ky.

Darrell Holly accepts call to Riverview

Darrell Holly accepted a call from Riverview Baptist Church, Elizabethton, a ministry he began Oct. 20.

Holly came to the church from the pastorate of Willow Springs Baptist Church in Elizabethton, and is a former pastor of Poplar Grove Baptist Church in that city.

A native of Elizabethton, Holly has served on several committees in the Watauga Baptist Association.

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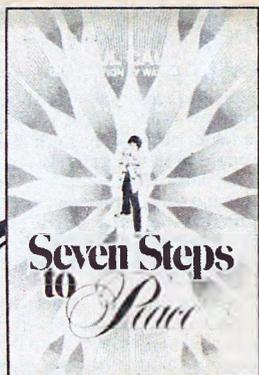
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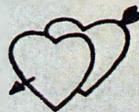
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Citizen's Corner

By Jerry M. Self
Public affairs and Christian life consultant

There are always willing predictors of the future among us. This time of the year brings them out more than usual.

Some of the trends that are forecast by those who seem to have some grasp of what direction we are going seem to be optimistic.

A number of trend observers see a more human direction in the way we do business. We are moving into a more highly technical age; but at the same time people respond more quickly to high technology that allows high incidence of interaction with people and things.

New telephone gadgets are well received but the electronic transfer of money is greeted with more suspicion.

There are trends toward decentralization and organizing on a smaller scale. Because of these trends there are more options available to us and the possibility of more small businesses.

Not being a prophet myself, I am not sure how these trends will work out in the near future. It appears to me that the small businesses are having a tough time. Nevertheless, if the predictors are accurate these prophecies are encouraging.

Specifically of interest are the political predictions. We seem to be moving from party politics to issue politics. In keeping with other trends towards small scale, it appears politics will be done in the future by smaller groupings around issues.

There also appears to be a trend away from letting somebody else do your politics toward participating in the process for one's self. It is important that people get involved with the process and they are more likely to do so at the point where they are being hurt by the system or see immediate damage to someone else close to them. This, too, is a hopeful trend as long as it does not mean that our nation will realign itself into thousands of small pockets of narrow self-interest groups.

Of course it is possible that none of this will come to pass. On the other hand, if these trends do work out, remember you read it first here.

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Student leaders cite priorities

NASHVILLE (BP) — Southern Baptist Convention student leaders have reaffirmed their commitment to Bold Mission Thrust and agreed their work is focused on the three priorities of reaching students, developing believers, and strengthening missions.

Charles Johnson, secretary of national student ministries of the Sunday School Board, noted in 1981-82 students gave nearly \$1-million to missions and 5,388 students were involved in summer missions and other short-term mission projects. In addition 10,187 students were involved in some type of community missions during the 1982 school year.

Earlier in the three-day meeting state student directors, National Student Ministries personnel, and representatives from three agencies and two state conventions discussed the need for more seminary trained, full-time student workers in newer convention territories.

Nine-million of the nation's 13-million students are located in SBC new work areas.

In other sessions, directors celebrated the 60th anniversary of student work, heard reports on a national mission conference and on a yearlong emphasis on discipleship, and participated in a session on priority planning.

Rollin DeLap, National Student Ministries mission consultant, announced a national missions encounter for students, Mission 85, will be held Dec. 28-31, 1984, at the Opryland Hotel in Nashville.

He said more than 100 home and foreign missionaries will be a major part of the program, conducting conferences and talking with students. The conference will be sponsored by National Student Ministries in cooperation with

the Home and Foreign Mission Boards, Woman's Missionary Union, Brotherhood Commission, and the six seminaries.

Milt Hughes, NSM discipleship consultant, reviewed progress on 1983-84 plans to conduct a yearlong campus emphasis on discipleship. The emphasis will be launched during the 1983 student conferences at Glorieta and Ridgecrest conference centers.

A seminar to train student directors in conducting the emphasis will be held Jan. 10-13, 1983, at the Baptist Sunday School Board. This will be followed by six regional discipleship conferences for students in late 1983 and early 1984.



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Novella Preston Jordan, former school teacher and assistant editor, Church Music Department, The Sunday School Board, is enjoying retirement years in Nashville, Tennessee.

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BIBLE BOOK SERIES
Lesson for Dec. 19

The birth of the King

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

Basic Passage: Matthew 1:18 to 2:23
Focal Passages: Matthew 1:18-25; 2:9-12

Miraculous — how else can one describe the events of the birth of Jesus? As Matthew writes his narrative, emphasizing that Jesus is King, he includes several details that point to the uniqueness and significance of this birth: a miraculous conception, heavenly heralds, visions from God, visitors from afar, and an unusual star.

The King and His lineage (1:18-20)

The genealogical approach used by Matthew traces Jesus' family line back through Joseph to David and Abraham. That Jesus is a descendant of Abraham relates Him to the covenant. As a descendant of David, Jesus is of royal blood, a true son of David.



Brown

Joseph himself, though of the family of David, is a simple, but humble man both in character and means. Mary is a young woman of faith who was chosen by God to bear the unique child who would be Saviour.

Matthew provides this information about Jesus' royal lineage as part of his emphasis on Jesus' humanity. But without expressing concern for how, Matthew also emphasizes that Jesus is divine. Jesus' filial background makes Him a son of David — man. His spiritual conception makes Him son of God — divine.

Jesus' divinity is not a product of Joseph's genealogy or Mary's purity. He is divine because He was conceived by the Holy Spirit. The Holy Spirit's role in conception is declared twice in these few verses, as a statement of fact (1:18) and as an explanation to Joseph (1:20). The child that is to be born is different indeed. He is more than an heir to the throne of Israel. He is the King of Kings through whom the hopes of the ages would be fulfilled.

The King and His mission (1:20-23)

This is no puppet king or an ornament of the throne. The king who is to be born comes to rule His people by serving their most basic need. He would be their Saviour. But what kind of Saviour?

Israel looked for the Messiah-King to come as a leader of military might. His mission would be to free the people from the bondage of Roman domination and, saving them from oppression, lead them into a national golden age.

Jesus was not recognizable as the Messiah-King because He did not fit the preconceptions of the people. In contrast, Jesus' Kingship would be realized as Messiah-Servant. He would be a Saviour.

His mission would be to free all men from the bondage of evil and, saving them from their sin, lead them into the glorious, everlasting Kingdom of God.

As instructed by the heavenly messenger, the baby would be called Jesus, meaning "the Lord saves." This name would be more than a title, it would testify of the mission for which He had come. Matthew sees this as a fulfillment of prophecy. The child's name was Jesus (the Lord saves) because His nature was Emmanuel (God with us). As Incarnate Truth, He could rightly and decisively forgive the sin which separated man from God, thus creating a new people.

The King and His people

Becoming one of the new people of the King was not automatic, however. Those who enter the kingdom must be willing to submit themselves in faith to the King.

Matthew's account is filled with contrasts of the various responses to the King who was born. Since Jesus did not look like a King and His birth did not have the external trappings of royalty, to acknowledge Him as King would require a deep, internal perception of who He was.

Joseph and Mary received the King. It is difficult to assess just how much this humble couple understood about this miraculous occurrence in their lives. Nevertheless in the face of possible local criticism and embarrassment, they both made themselves available to God.

The religiously educated of the day, the scribes and priests, who knew all the details that were to accompany Messiah's birth, overlooked the birth of Jesus as having no worthwhile significance. Having minds filled with facts, they possessed hearts void of feeling for truth.

Then there is Herod, the administratively competent but insanely jealous despot who could not see beyond his own throne. His opposition to even the possibility that a rightful heir to the throne had been born expressed itself in deathly rage upon innocent babies. His accomplishments as a ruler could not deny him his own appointment with death. Herod died having rejected the One who could have saved him from himself.

The Magi perceived a sign from God and then made their effort of faith to search for the King. Responding only to what they knew, limited though their understanding might have been, these Gentiles came seeking. Upon finding the Babe, they worshipped Him and paid homage to Him by presenting gifts worthy for a king.

So we see how some saw the child and responded in faith that He was the King sent from God. Others were blinded or unable to look beyond themselves, thus rejected this God-sent King and Saviour. So it is in every age.

UNIFORM LESSON SERIES
Lesson for Dec. 19

Jesus' birth and early life

By Clyde Cutrer, professor of religion
Belmont College, Nashville

Basic Passage: Luke 2
Focal Passages: Luke 2:4-7, 22-32, 52

Having announced the birth of John the Baptist to Elizabeth and the birth of Jesus to Mary, Luke stressed the subordination of John to Jesus. Luke also affirms that the two promised sons represent the one purpose of God. He now proceeds to describe the fulfillment of the announcement to Mary in the birth of Jesus.

The birth of Jesus (2:4-7)

Joseph and Mary were in Bethlehem enrolling in a Roman tax registration. Being compelled to register may have been eased somewhat by allowing Jewish families to enroll according to old tribal identities.



Cutrer

Although the date of Quirinius' census, as it relates to Jesus' birth, remains a difficulty, the fact that it is a Roman census probably brings into focus one of Luke's themes. The Gospel is for all people. Its sphere of influence spans the areas of Jewish and Gentile activity. Even as Jesus' family is affected by Roman decrees, so Roman life is to be challenged by the words and deeds of Jesus. Gentiles also are candidates for membership in the kingdom through faith.

Joseph and Mary, unable to find accommodations in an inn, were able to stay in a stable. It was here that the baby was born, and wrapped in swaddling clothes. A feed trough served as a cradle. The inability to stay in the inn was not necessarily due to the inconsideration of the innkeeper. Perhaps the hurt of having to stay in a stable was not at all equal to the hurt of being separated from family and friends at the time of birth.

But, Luke's description of the birth does picture a very sharp contrast — the paradox of the Son of God sleeping in a feed box. God came as a baby! It should then come as no surprise that He is to be received in childlike trust by men.

It is also significant that among those having opportunity to respond to the event of Jesus' birth were the shepherds. They were at home in the environment of the stable. It was not at all obvious in some quarters that they were to be freely accepted in the presence of the Messiah. After all, even though in the early history of Israel shepherds were held in high honor, during Jesus' day they were included in the category of tax collectors and other social outcasts. But, here along with Zacharias and Mary, they, too, receive the announcement of the birth of the Saviour, accompanied by the Shechinah presence of God and the heavenly hosts. Their inclusion then among those who have opportunity to respond is

accentuated by these indicators of God's approval.

The presentation of Jesus (2:22-32)

Moreover, these proceedings were related closely to the community of Israel and the observance of the law. Thus, the baby was circumcised on the eighth day in accordance with the law and was named Jesus, the Old Testament equivalent of Joshua, which means Jehovah saves.

Mary followed the law in reference to her purification and as she came for cleansing, she brought Jesus to the Temple "to present Him to the Lord." The sacrifice which is mentioned included "a pair of turtle doves or two young pigeons." Nothing is said of a lamb, which is listed as a part of the purification in Leviticus 12. It is sometimes suggested, therefore, that Joseph and Mary were poor, since mothers who could not afford a lamb according to Leviticus were allowed to substitute the less expensive offering mentioned by Luke.

The point is made also that Jesus is not only related properly to Israel, but is the fulfillment of the law through the appearance of Simeon and Anna who serve as witnesses.

The law required two witnesses in the giving of testimony (Deuteronomy). Luke introduced Simeon as one of these required witnesses who testifies to the child's future role. Simeon may have been an old man. At any rate his waiting to see the Christ finally had been rewarded.

Taking the child in his arms, Simeon gives in his words of praise to God the testimony that Jesus is indeed the Christ. He can now die in peace. The desire of his heart has been granted. This One who will be "a light for revelation to the Gentiles, and for glory to thy people Israel" has appeared.

Anna, an aged prophetess of Israel, served as the second witness as she "spoke of Him to all who were looking for the redemption of Jerusalem."

Luke closes the story of the origins of Jesus by describing the Temple visit at the Passover feast and with the summary statement that "Jesus increased in wisdom and in stature, and in favor with God and man."

BIBLE PUZZLE ANSWERS

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LIFE AND WORK SERIES
Lesson for Dec. 19

Birth of the Righteous One

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

Basic Passage: Matthew 1-2

Focal Passages: Matthew 1:18-23; 2:1-2, 11

The larger purpose of Matthew is to depict Jesus as God's righteous Son. The first four lessons from Matthew's gospel recount the birth, baptism, temptation, and style of ministry of Jesus. These studies provide a foundation for later study of Jesus' teaching about the new righteousness of God's kingdom.

The miraculous birth (1:18)

Like Joseph, the amount of biographical material in the Bible about Mary is meager. The only real Biblical insight into the personhood or character of Mary comes from the experience that took place nine months before the birth of our Lord (Luke 1:26-56), the mysterious encounter that took place between Mary and the angel Gabriel.



Fowler

In that encounter, two incredible things were proposed to Mary. First, she was told that the favor of God rested on her and she would become the mother of the long awaited Messiah. Then she was told how this miraculous birth would come about — there would be no human partner in the act of conception. Just as in the beginning the Holy Spirit had hovered over the formless deep and called forth life out of nothing (Genesis 1:2), so now the same Spirit would overshadow her and call from her virgin womb the Son of the Most High.

From this beautiful and mysterious episode in Mary's life we see how God relates to us and what is involved in participating with Him in His great work. There are two things that happened to Mary that will deepen our spiritual understanding. One, it is obvious from Mary's experience that being "favored with God" does not exempt one from hardships and suffering. Mary's honor, reputation, and hopes for the future were threatened by wagging tongues. Her experience explodes the idea that when you are doing God's will, all will be sweetness and light.

In the second place, Mary's response of trust and obedience (Luke 1:38) evidences that our obedience to God may cause difficulties and be costly. It pays to trust and obey Jesus, but it can also be costly. Are you prepared to be used of God in a special way if He so chooses? Are you willing to pay the price of unreserved trust and obedience?

A troubled man (1:19-23)

In these verses we have a sequence of events that enables us to look deeply into the character of Joseph. He faced a great personal crisis.

During the period of "betrothal" or engagement, Joseph learned that his bride-to-be was carrying a child he knew could not be his. What a staggering blow, but Joseph's reaction to it all indicates how a troubled man moved through troubled waters. Note three qualities that helped Joseph move through his tremendous trouble.

First, he demonstrated a depth of merciful compassion. Being a "just man" meant he regulated his life by Jewish law and the law called for Mary to be stoned if guilty of adultery. Doubly justified through hurt feelings and legal rights, he could have let Mary have it. But not even hurt feelings and legal right

could overrule the compassion in Joseph's heart. Unwilling to put her to shame, he decided "divorce her quietly" (1:19).

Secondly, he had an openness to incredible possibilities. Undoubtedly Mary had shared with Joseph the news of the coming of the angel and of the Holy Spirit. Most men would have been cynical, laughed in scorn at Mary, and would have ridiculed the suggestion as being preposterous. But Joseph was no ordinary man. He believed Mary and an angel confirmed it all.

Thirdly, Joseph was a man of decisive-

ness. With nothing more substantial than Mary's word and an angel's word, Joseph took this pregnant woman to be his wife. Joseph was profoundly aware of what was going on about him and had courage to act decisively upon the leadership of God in this matter. He was sensitive enough to realize what God was doing in his life and courageous enough to say: "Yes, I'll join you in this venture."

Searching for a King (2:1-2, 11)

Matthew makes little attempt to identify these "wise men." He simply says they were "from the east." We know they were teachers of science and religion, interpreters of dreams, men of wisdom and integrity. They displayed great openness to the truth and great perseverance in their quest.

Note three important truths about their search for Jesus. "born King of the Jews." First, their inquiry — "Where is He?" They traveled hundreds of miles, troubled all Jerusalem about Him, but

would not be baffled and beaten in their search. Men of great means and knowledge, well furnished and garnished on the outside, but on the inside they needed a King to pull life together and give it meaning and worth. They searched until they found Him.

Secondly, note their encouragement — "a star." Thousands of stars appeared in the sky, but this one was special; it was His star. They were guided to Jesus by a star. God uses ordinary and extraordinary means to lead men to Jesus. No man is beyond the reach of God. God always has the means of enlightening the understanding, rousing the conscience, and renewing the heart.

Thirdly, we need to follow their example (v.11). When they found the Christ, they bowed in humble adoration and worship. They also brought Him substantial gifts and offerings. Where men worship at the feet of Jesus, they are always inspired to a life of unselfishness. Love and worship of Him evokes gifts of self, heart, and substance.

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Shepherds see angels in Bethlehem again

By Elizabeth F. Smith

BETHLEHEM (BP) — Shepherds in a field near Bethlehem are seeing and hearing angels again.

Twice weekly a "heavenly host" appears to give the glad tidings of Christmas. Four little blond angels leave the host and skip along, leading the shepherds to a stable.

The four children of Southern Baptist representatives to Israel who live in Jerusalem, are part of the cast of "The Nativity Play of Bethlehem."

The shepherds are Arabs from villages in the Judean hills and the 60 or more other actors in the scene are Americans or Israelis of Christian, Moslem, and Jewish backgrounds.

On Sunday and Wednesday evenings, hundreds of spectators, mostly overseas

visitors, sit on bleachers to view the play enacted in a field owned by the YMCA. The "stage" is known locally as Shepherd's Field.

The hour-long play, written and directed by Francisco de Araujo, was performed each Christmas for seven years near the White House in Washington, D.C. Last year de Araujo and his professional theater company brought the play to Israel along with his original "Passion Play of Jerusalem."

Since they started their angel roles, the true meaning of Christmas has become real to Allison and Tyler Anthony (children of John and Connie Anthony of Arkansas), Melody Burnham, (daughter of Jim and Mary Anne Burnham of Georgia and Tennessee) and David Peach (son of Jarrell and Shirley Peach of

Texas and Missouri).

All four children agree angels come from God. Tyler, almost six years old, says an angel is "a spirit of God in heaven," who is "in rooms when kids are scared."

"How do we act the part of an angel?" Melody, 10, asked. "We have to be graceful and flowing and not smile." The idea of an angel not smiling is also hard for eight-year-old Allison. She has looked at many pictures of angels and not found one smiling. "They are so solemn," she exclaimed.

Not smiling is the thing Melody likes least about being in the play. David, also eight, said he has to work hard to keep his younger friend, Tyler, from looking at the audience. "'cause he will get into trouble if he does."

It was at Allison's initiative that the children tried out for the play when the director came to their school looking for actors.

Allison talked Melody into going with her. Little brother Tyler tagged along for the adventure. All three were chosen and were asked to bring along a friend who also had blond hair. David was their unanimous choice.

When they finish the play's 20-week season, David and the girls want to be in another play. However, Tyler is not in-

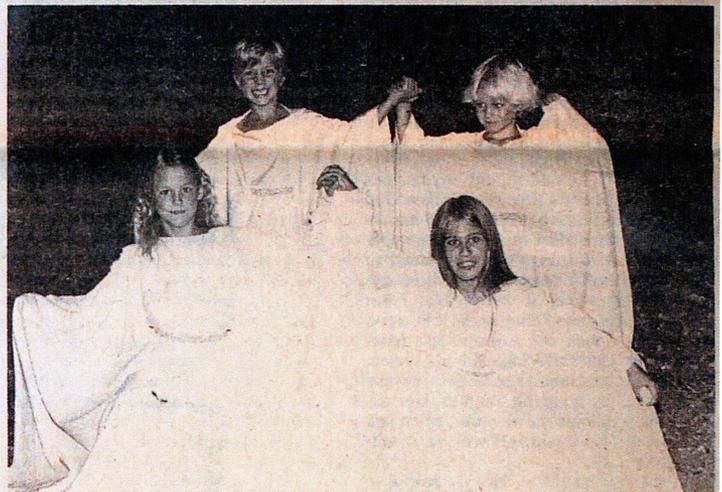
terested. "I didn't ask to be in the play," Tyler explained realistically. "Frank wanted me because of my blond hair."

Many animals are used in the play — horses, camels, donkeys, and sheep. The 10 sheep sometimes cause the children problems during the manger scene when they get close enough to tickle them or nibble at their costumes. Their big friend, the angel Gabriel (played by Randy Allen Hill, a recent high school graduate from Maryland) tries to make the animals move away so the children can remain very still.

David described their costumes as "long and white, sorta like a robe with holes for your hands." Melody added, "When you hold up your arms they look like wings." A gold belt and sandals complete the costume. David confided they also wear long pants and thermal undershirts. "'cause we would freeze half to death if we didn't."

When the children leave Bethlehem they leave their costumes behind. Is their angel-like behavior left behind also or do they act like angels at home?

"Not really," David admitted, "I never think of it." Allison answered with an emphatic "No" and explained, "I act like a little girl, sometimes good, sometimes bad."



MK "ANGELS" — Four "angels" get ready for their performance in "The Nativity Play of Bethlehem." The youngsters are (front row, left to right) Allison Anthony and Melody Burnham, and (back row) David Peach and Tyler Anthony.

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Interpretation

The pool of Bethesda

By Herschel H. Hobbs

"Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches" (John 5:2).

"Bethesda" means "house of mercy." The identity of this pool has been a debated one. Some suggested Siloam, Virgin's Fountain, or some other body of water. But none fitted John's account. In 1888 a pool was discovered in the area mentioned by him. Crusaders had built a church over it, showing they regarded it as a sacred site.

It was located near the "sheep gate" mentioned in Nehemiah 3:1, 32; 12:39. John's Greek text reads "by the pertaining to sheep." "Market" (KJV) is not in the Greek text.

When this site was excavated it revealed "five porches" or colonnaded

areas. There are two pools alongside each other. There are five colonnaded areas — one on each of four sides plus one between the pools. There can be little doubt that this is the pool of John 5:2. It is exactly as John described it.

This discovery has a great bearing on the question of authorship of the fourth Gospel. Some denied that it was written by the Apostle John. They even said the author only had a tourist's knowledge of Palestine at a later date than John's life.

But this discovery shows that the author had a personal knowledge of Jerusalem prior to A.D. 70 when the city was destroyed by the Romans. While this alone does not prove that John wrote this Gospel, it certainly strengthens the case for him as the author. I hold to his authorship. The burden of proof to the contrary is upon those who deny it.