

# Baptist and Reflector

Vol. 148/No. 51/December 22, 1982

News journal of Tennessee Baptist Convention

## Executive Board acts on Paynes property

By Al Shackelford

The Executive Board of the Tennessee Baptist Convention has voted to support the proposed law to raise the drinking age in Tennessee from 19 to 21; to distribute coverage for Cooperative Program gifts received during the November 1981-October 1982 convention year; and to convey the property of Bethel Baptist Church, Estill Springs, to the newly-organized Paynes Baptist Church.

The board met Dec. 16-17 at the Executive Board building in Brentwood.

In other actions, the board designated 1984 as a statewide "Year of the Tithe"; delayed action of the acceptance of the original site of Mill Creek Baptist Church where the original Tennessee Baptist Convention was organized in 1833 and the sale of its downtown Nashville property; and divided itself into seven standing committees (see article on page 8).

On recommendation of the public affairs and Christian life committee, the board voted to support an expected attempt in the 1983 Tennessee General Assembly to raise the legal drinking age from 19 to 21.

When the convention year closed on

Oct. 31, 1982, it was reported that \$15,601,106.30 had been given to missions through the Cooperative Program. Under the budget adopted by the 1981 state convention, \$15.6-million was for the basic operating budget, and any gifts received above that amount would go into a Bold Mission Thrust challenge section.

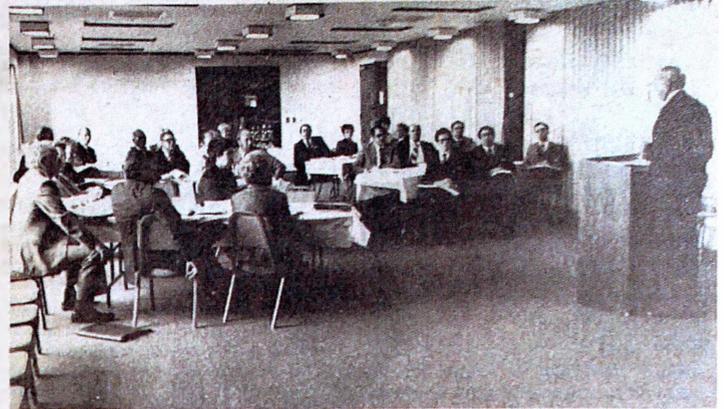
Under the budget, 35.75 percent of the \$1,106.30 was to be shared with missions and ministries supported through the Southern Baptist Convention's Cooperative Program. This was \$395.50.

Of the remaining 64.25 percent (\$710.80), 35 percent was to go to the TBC educational institutions for endowment and 65 percent for Bold Mission activities.

The \$248.78 for the educational institutions was divided with 30 percent each (\$74.63) for Belmont College, Carson-Newman College, and Union University and 10 percent (\$24.89) for Harrison Chilhowee Baptist Academy.

On recommendation of its administrative committee, the Executive Board voted unanimously "that the property of

(Continued on page 3)



**ORIENTATION** — Tom Madden (right), TBC executive secretary-treasurer, led an orientation session for 21 new Executive Board members last Thursday before the board's Dec. 16-17 meeting.

## Draper names tellers for Pittsburgh '83 SBC

**NASHVILLE (BP)** — The Tellers Committee for the 1983 Southern Baptist Convention in Pittsburgh has been announced by SBC President James T. Draper Jr. and Registration Secretary Lee Porter of Nashville.

Draper, pastor of First Baptist Church of Euless, Tex., previously had announced that James H. Landes, retiring executive director-treasurer of the Baptist General Convention of Texas, would be chairman of the tellers, who are charged with tabulation of all votes taken during the convention.

Bylaw 10, Section 4 of the SBC Constitution requires that the "president, in consultation with the registration secretary, shall appoint the tellers."

Named to the committee are three state executive directors, George E. Bagley of Alabama, Ellis Bush of Pennsylvania-South Jersey, and Roy Owen of the Northern Plains.

Also to serve on the tellers body are Frank R. Campbell, pastor of First Baptist Church of Statesville, N.C., and president of the Baptist State Convention

of North Carolina, James F. Yates, pastor of First Baptist Church of Yazoo City, Miss., and president of the Mississippi Baptist Convention; R. Kirby Godsey, president of Mercer University in Macon, Ga.; Duke K. McCall, chancellor of Southern Baptist Theological Seminary in Louisville, Ky.; Dorothy E. Sample, president of the Woman's Missionary Union, auxiliary to the SBC, of Flint, Mich.; James L. Sullivan, retired president of the Baptist Sunday School Board in Nashville, and former president of the SBC; Mrs. Clayton Teague, president of the District of Columbia Baptist Convention WMU; and John J. Hurt, editor emeritus of the Baptist Standard, newjournal of Texas Baptists, in Dallas.

Draper called the Tellers Committee an "extremely important committee. Even in the midst of questions about the casting of ballots, no one has ever doubted the integrity of the tabulation of the ballots. It is important that we maintain the highest degree of integrity."

He said he had consulted with Porter about the persons to serve on the Teller Committee, and informed the two vice presidents — John Sullivan, pastor of Broadmoor Baptist Church of Shreveport, La., and Gene Garrison, pastor of First Baptist Church of Oklahoma City — about the appointments.

Draper told Baptist Press he probably will not be able to announce the other key committees — resolutions, credentials and committee on committees — by Jan. 1 as he earlier had promised. He said however, that he plans to meet with Garrison and Sullivan soon and hopes to be able to make the appointments early in January.

"When I said I would do it by Jan. 1, I didn't realize I would be out of the office so much. The trip to the Middle East also slowed me down, but hopefully I will be able to make the appointments by the first week in January," he said.

## SBC hotels overflow

**NASHVILLE (BP)** — All of the rooms assigned to the Southern Baptist Convention for the 1983 annual meeting in Pittsburgh have been filled, convention manager Tim Hedquist says.

Hedquist said the Pittsburgh Convention and Visitors' Bureau is "looking for other hotels and dormitory facilities for messengers," but added that persons who do not already have room reservations should await subsequent announcements of room availability.

About 6,500 rooms were allocated to the SBC. Of them, 40 percent were included in the block reservations. The drawing for priority assignment of the blocks was made in July, leaving 3,800 rooms available for individual messengers.

"On the first day for individual requests — Oct. 1 — we received 3,000 requests. On the second day — Oct. 2 — we received more than we could fill," Hedquist said. "The convention bureau is now looking for other facilities to house messengers."

He added that the majority of the first day requests asked for rooms in the five downtown hotels. "Many did not get their first choices and about 800 did not get any of their first five choices. We assigned them to the next closest hotels."

Hedquist said one of the reasons individual rooms are so scarce is that "block reservations have cut drastically into the allocation of rooms. A recommendation will be made at the 1983

meeting to eliminate all block reservations, except for the convention and for the Woman's Missionary Union. All other reservations "made through the city housing bureau will be made on an individual basis."

The convention manager commented that "many persons who made requests for blocks of rooms also made individual requests . . . and plan to take the better of the two. Perhaps some rooms will be released March 1, when block room reservations must be made or released."

Hedquist added four other factors have contributed to the scarcity of rooms in Pittsburgh. First, he said, the closest hotel to the convention center has been turned into an apartment complex since Pittsburgh was selected in 1978. Secondly, a hotel two blocks from the convention center has been torn down.

The third factor, he said, is that many hotels in Pittsburgh are remodeling, causing a loss of about 250 rooms in the downtown area.

"A fourth factor is that a hotel we were told was scheduled to be built when we selected the site is still scheduled to be built," he added.

Hedquist added the room request statistics do not indicate a record number of messengers and said he expects only about 14,000 to 15,000 messengers for the 1983 SBC, down from previous years. However, he said, the arena can accommodate more than 17,000, if necessary.

### No 'Reflector' mailed next week

The Baptist and Reflector will not be printed and mailed next week.

The Tennessee state Baptist newspaper is printed every week of the year — except New Year's week. Therefore, there will be no issue dated Dec. 29, 1982.

This issue (Dec. 22, 1982), our 51st of the year, closes Vol. 148 of the Baptist and Reflector.

The next issue of the Baptist and Reflector will be dated Jan. 5, 1983, and will begin the 149th year of publication.

## Drunk driving panel urges immediate decisive action

WASHINGTON (BP)—As Americans approached the Christmas holiday season, the Presidential Commission on Drunk Driving issued a set of preliminary recommendations along with a warning that the problems caused by

drunk drivers must receive continuing attention if the carnage on the nation's roads and streets is to be reduced significantly.

Appointed last April by President Ronald Reagan, the commission released a 52-page interim report containing dozens of recommendations calling on Americans to assault head-on the menace of drunk drivers. It will release a final report by April 1, 1983.

Reagan, appearing with commission chairman John A. Volpe at a White House ceremony marking National Drunk and Drugged Driving Awareness Week, declared that decisive action against drunk driving should be taken now because of Americans' obvious concerns about this problem.

"Our loved ones are not being killed in drunk driving 'accidents,'" Reagan said. "They're dying because some of the nation's motorists have chosen to turn their vehicles into weapons."

Some 25,000 Americans die each year, and another 700,000 are injured, in auto crashes caused by drunk drivers.

The commission's report sounded the hopeful note that increased public awareness of the problem and tougher laws in some states and localities have resulted this year in dramatically reduced fatality and injury statistics.

The report specifically recommends the immediate adoption by all states of 21 as the minimum legal drinking age for all alcoholic beverages.

Police at all levels should be encouraged, the report suggests, to apply "selective enforcement" techniques, including randomly selected and judicially approved roadblocks to get more drunk drivers off the roads. The commission estimates that as few as one in every 2,000 drunk drivers is ever arrested.

To help police in making DWI arrests, the report adds, preliminary breath test laws should be enacted by all states, and citizens should be encouraged to report to police suspected drunk drivers.

Once an arrest has been made, prosecutors and courts should not reduce DWI charges, and courts and judges should impose mandatory fines and jail terms.

In addition, the panel said state laws are needed to classify as felons those who cause death and serious bodily injury while driving intoxicated and to require any person convicted of drunk driving to pay restitution to his victims.

State and local governments should also enact laws to help drunk drivers' victims, his report concludes.

The report also recommends that rehabilitation and education programs for convicted drunk drivers should supplement, not replace, their punishment.

More general recommendations include:

- Establishment of a permanent national panel with the ongoing task of fighting drunk driving;

- State legislation providing funding for increased efforts in enforcement, prosecution, adjudication, education, and treatment;

- State and local task forces to call continuing attention to the problems associated with drunk driving;

- Support for grassroots citizen advocacy groups such as Mothers Against Drunk Driving (MADD) and Students Against Drunk Driving (SADD); and

- Involvement of the private sector at all levels, with special attention to the responsibility of the beer, wine, and liquor industry to initiate or expand programs to warn the public of the hazards of drinking and driving.



**TRUSTEE OFFICERS** — Joseph Powell (seated), president of Baptist Memorial Health Care System, Inc. poses with new trustee officers (left to right): Irvin Hays, secretary; George Dunklin, first vice-chairman; Cameron Dean, second vice-chairman; and Fred Kendall II, chairman.

## Kendall to chair BMHCS trustees

MEMPHIS — W. Fred Kendall II, pastor of First Baptist Church, Union City, was elected chairman of the board of directors of Baptist Memorial Health Care System, Inc., here during the semi-annual meeting of the corporation's governing body last week.

George H. Dunklin, president of Planters Cotton Oil Mill, Inc., Pine Bluff, Ark., was chosen first vice-chairman, and Cameron Dean, planter of Tribbett, Miss., second vice-chairman.

Irvin Hays, pastor of Bartlett Baptist Church, Bartlett, was re-elected secretary.

The corporation is composed of the three units of Baptist Memorial Hospital and nine affiliate health care institutions.

## China missionary dies in Georgia

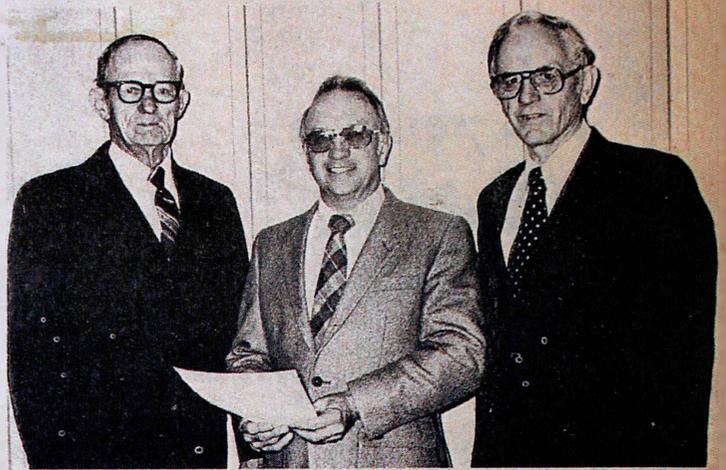
WAYCROSS, GA. — Drure F. Stamps, emeritus Southern Baptist missionary to China and Hawaii, died Dec. 16 in Waycross, Ga. He was 97 years old.

Stamps and his wife, Elizabeth, worked for more than three decades in China. He was president of Bible schools in Chinkiang and Yangchow and taught at a theological seminary in Hwanghsien. He also did evangelistic work in those areas.

After the communist occupation of China, the Stampses transferred to Hawaii in 1952, where he was pastor of University Avenue Baptist Church, Honolulu. They retired in 1955.

Stamps married the former Elizabeth Belk of Chatham, Va., in 1920. They were appointed missionaries that year by the Southern Baptist Foreign Mission Board.

Stamps is survived by his wife, who resides at Baptist Village in Waycross, and a son, George M. Stamps of Westport, Conn.



**SCHOLARSHIP FUND** — Herman Cavitt (left), treasurer of New Hope Baptist Church, Dyer, and Pastor Odell Bell (right), recently presented Union President Robert Craig with a \$10,000 scholarship fund from the congregation.

## Gibson County church establishes \$10,000 scholarship fund at Union

Hoping to offset a loss in student aid brought about by government cutbacks in scholarship money, New Hope Baptist Church, Dyer, has established a \$10,000 fund to help students attending Union University, Jackson.

The Gibson County church has a history of supporting Union and other Baptist missions efforts and is hoping other churches will follow its example. Church treasurer Herman Cavitt and Pastor Odell Bell recently presented Robert Craig, president of the Tennessee Baptist college, with the check to endow the fund.

"With cutbacks in federal and state financial aid programs, many students are having to take a second look at affording an education from a Christian college like Union," Cavitt explained. "New Hope felt this investment would reap high dividends in the lives of young people who need help today.

"By establishing such a fund that renews itself each year, more students will be helped than if this was a one-time gift," added Cavitt, treasurer of the church for the past 50 years.

Interest from the fund is available first

to members of the church and their immediate families, and then to other needy students attending Union.

Through the years, numerous ministerial students from the college have served as pastor of the church. Student musicians and youth workers have also served on the staff. The church regularly hosts weekend revival teams from Union.

A missions-minded congregation, New Hope had ten members to volunteer for summer mission work as Vacation Bible School workers in Pana, Ill. last summer. The church helped through the effort was Calvary Baptist Chapel, a mission where church planter Odus Weaver, a 1978 Union graduate, is pastor.

The effort was coordinated by Bell, who served mission churches in Illinois for 22 years.

## Japan missionary dies in Atlanta

ATLANTA, Ga. — Emeritus Southern Baptist Missionary Jennie Clarke died Dec. 16 in Atlanta after an extended illness. She was 71 years old.

Mrs. Clarke and her husband, Coleman D. Clarke, opened Baptist work in Kyoto, Japan, after World War II and helped establish Japan Baptist Hospital in that city.

While her husband started and led churches, Mrs. Clarke developed an effective ministry through personal relationships. "One of my greatest joys," she once wrote, "is visiting with, witnessing to, and having fellowship with Japanese women."

She married Clarke, who was born in Japan to missionary parents, in 1935. The two were appointed by the Southern Baptist Foreign Mission Board in 1945. They served for three years in Hawaii, opening Baptist work on the island of Kauai.

They transferred to Japan in 1948 and worked in Kyoto for eight years after language study. In 1959 they moved to Tokyo, where Clarke served as associate secretary for evangelism of the Japan Baptist Convention.

The Clarkes resigned in 1967 and worked for five years with Japanese people in New York City. Reappointed in 1972, they returned to Japan and did evangelistic work until their retirement in 1976.

Mrs. Clarke is survived by her husband and three children.



**SERVICE** — Receiving service awards at last week's Executive Board meeting were Carole Hayner, (left) executive office, for five years, and Naomi Thomas, who retired last month as multilith supervisor after 25 years of service.

# Women's task force recommends program

NASHVILLE (BP) — A seven-member task force on women in Southern Baptist life, named by the Christian Life Commission, has made recommendations to the moral concerns agency to enhance the status and responsibilities of women in the 13.8-million-member denomination.

Proposals include an informative service on women who are employed or who are seeking employment in church-related vocations, production of educational resource materials on issues related to women, and an enlarged program to provide information on women's issues to state Baptist papers and denominational publications.

Members of the task force which met for two days were T.B. Maston, professor emeritus of Christian ethics at Southwestern Baptist Theological Seminary in Fort Worth, Tex.; Sarah Frances Anders, chairperson of the sociology department of Louisiana College in Pineville; James Flamming, pastor of First Baptist Church in Abilene, Tex.; and Carolyn Weatherford, executive director of Woman's Missionary Union.

Other members included Darold Morgan, executive director of the Southern Baptist Annuity Board; Patsy Ayres, active layperson from Sewanee; and David Matthews, pastor of First Baptist Church in Greenville, S.C., also

chairman of the Christian Life Commission.

Other recommendations include requests for the commission to consider establishing regular lines of communication for women in ministry and also to consider taking the leadership in sponsoring national meetings for Southern Baptists who share these concerns.

Members of the task force encouraged the ethics agency to sensitize Southern Baptists to the discrepancies in employment positions and wages between women and men and also to point out that many local churches fail to include their female employees in Annuity Board retirement plans.

"Some of the most sinned against people are women employees of churches. Many if not most retire without a cent of retirement benefits," said Morgan, who heads the SBC annuity agency. "Churches should include every full-time employee

in their pension plan. It is the only fair and right thing to do."

During the meeting, task force members recommended the commission produce and market as widely as possible a study guide and a series of pamphlets on issues related to women.

Members of the task force highlighted the need to maintain current lists of women who are ordained or commissioned for full-time Christian service, churches which have ordained women deacons, and women in professional church-related vocations who are not ordained. The task force also encouraged the commission to offer resources to support the seminaries in providing improved opportunities for women.

The task force also recommended the need for regional meetings to communicate with pastors regarding women's issues and the need for additional support services from the commission with regard to women.

## Executive Board meeting . . .

(Continued from page 1)

Paynes Baptist Church be conveyed to the plaintiff at the proper time in the appeal process upon the advice of the Tennessee Baptist Convention attorney."

As the result of a July 29-30, 1981, trial in Chancery Court of Franklin County, Judge Earl H. Henley ruled in August 1982 that Bethel Baptist Church of Estill Springs (formerly Paynes Baptist Church) had violated a "breach of the trust" of being a cooperating Baptist church under a reversionary clause in the property deed.

The deed requires the church "to adhere to, maintain, and propagate the doctrines, faith, and practices of Missionary Baptist Churches to cooperate with the local Baptist Association, Tennessee Baptist Convention, and Southern Baptist Convention." If the church ceases to fulfill this condition, the property will go to the group of members who do or will revert to the TBC Executive Board "to be used for church and mission purposes."

In his Aug. 5 memorandum, Henley ruled, "Rather than place the property into the hands of the minority members who are not presently participating in the church's activities due to a conflict in doctrinal belief, the Court is of the opinion that it would be wiser to adhere to the alternate prayer and allow the property to revert to the Executive Board of the Tennessee Baptist Convention."

The matter surfaced at last month's state convention when Gary Gober, attorney for Bethel Baptist Church, made a motion that the convention restore the property to Bethel Baptist Church. The motion was referred to the Executive Board by the messengers.

Last Friday, Robert Taylor, TBC attorney, told the board that the court order legally conveying title to the property had been entered and recorded in the Franklin County Clerk and Master Office.

On Dec. 12, 1980, the Executive Board voted to respond to a request for support from the group which sought to regain the property and was also a plaintiff in the lawsuit.

The defendant in the suit, Bethel Baptist Church, has filed a notice of appeal of the Chancery Court ruling.

On Sept. 19, a new Paynes Baptist Church began meeting in the office building of Duck River Baptist Association. That congregation, which now has 53 members, was acknowledged by the association at its annual meeting in October.

On Dec. 12, the membership of Paynes Baptist Church voted to ask the Executive Board to convey the title of the property to its trustees.

This request was honored by the Ex-

ecutive Board last Friday on a unanimous hand vote. The action did contain a provision that the conveyance take place at the appropriate time in the appeal process.

The property in question was purchased in 1963 with a \$1,500 grant from the Executive Board at the request of First Baptist Church of Estill Springs, then sponsor of the Paynes congregation, and Duck River Baptist Association.

Two other actions of the Executive Board at last week's meeting also dealt with property.

The board has received an offer from James M. Whitsitt Jr. to give to the convention a four-acre tract in southeast Nashville, which was the original site of Mill Creek Baptist Church, where the first Tennessee Baptist Convention was organized in 1833. The provisions of the gift would require that the convention maintain the property and would promise never to sell it.

The board voted to refer the matter to its denominational cooperation committee for further study.

Also, the board was told that Metropolitan Development and Housing Authority of Davidson County had made an offer to purchase a TBC-owned building at 8th and Commerce streets in Nashville. The property would be used in a proposed widening of Commerce St.

Although the members felt that the offer was probably a fair one, the board authorized an independent appraisal of the property. The board will be polled by mail after the appraisal is completed.

The next scheduled meeting of the Executive Board will be May 3 in Brentwood. All meetings of the board are open to visitors.

## Estimated 1982 SBC statistics

	1981 Total	Estimated 1981-82 % Change	Estimated 1982 Total	Estimated Numerical Change
Baptisms	405,608	-1.6	399,118	-6,490
Church membership	13,789,580	1.5	13,996,424	206,844
Ongoing Sunday School enrollment	7,528,400	1.8	7,663,911	135,511
Church training enrollment	1,814,179	5.9	1,921,216	107,037
Ongoing church music enrollment	1,590,992	2.2	1,625,994	35,002
Ongoing WMU enrollment	1,114,461	3.0	1,147,895	33,434
Ongoing Brotherhood enrollment	512,900	3.0	528,287	15,387
Mission expenditures	\$441,400,157	9.5	\$483,333,172	\$41,933,015
Total receipts	\$2,782,555,130	11.2	\$3,094,201,304	\$311,646,174

## Church training leads projections on program enrollment increases

By Jim Lowry

NASHVILLE (BP) — Church training is projected to lead all five church programs in enrollment gains with a 5.9 percent increase as Southern Baptists edge close to the 14-million milestone in church membership.

Annual statistical projections for the Southern Baptist Convention released last week by the research services department of the Sunday School Board also indicate the denomination's total receipts will top \$3-billion for the first time.

Total receipts are expected to increase 11.2 percent (\$311,000) to \$3,094,201,304. A decline of 1.6 percent is projected for baptisms, but the total is expected to remain near the 400,000 mark.

This will be the third consecutive year for gains to be reported in all five church programs which include Sunday School, church training, church music, Woman's Missionary Union, and Brotherhood.

Sunday School enrollment is projected to increase by 1.8 percent or 135,511 which is the biggest gain since 1976 for the denomination's Sunday morning Bible study program. That increase will bring the Sunday School enrollment total to more than 7.6-million.

The church training increase, the largest since 1955, represents 107,037 persons bringing the total to 1.9-million. Church training leaders attributed the

substantial increase to a renewed commitment to short-term and ongoing discipleship and doctrinal training.

Church music enrollment is projected to increase by 2.2 percent in the 1981-82 year, a gain of 35,002 to more than 1.6-million.

Enrollment for Woman's Missionary Union is projected to increase by 3.0 percent or 33,434 to almost 1.15-million. The Brotherhood enrollment increase also is expected to be 3.0 percent or 15,387 to a new total of 528,287.

Mission expenditures in Southern Baptist churches are projected to increase by 9.5 percent, or almost \$42-million for the church year to more than \$483-million.

The projected total for church membership is expected to increase by 206,844 or 1.5 percent to a total of 13,996,424.

Projections are based on uniform church letters from 26,058 Southern Baptist churches, according to Martin Bradley, secretary of the research services department. He added that statistical sampling error could cause projected totals to vary slightly from actual totals.

Bradley said the only changes in this year's letter were the addition of two items under church training that identify MasterLife and other in-depth training courses.

About 36,000 churches are expected to be involved in the final statistical report which will be released in February 1983.

## SBC CP gifts show increase

NASHVILLE (BP) — Southern Baptists gave \$15,357,398 to national and worldwide mission and education efforts in October and November — an increase of almost \$1.5-million over the same two months last year.

November, the second month of the Southern Baptist Convention fiscal year, produced gifts of \$7,385,139 to the Cooperative Program, the unified giving plan of the SBC, for an increase of 5.13 percent.

That left the Cooperative Program \$1,495,123 (10.79 percent) ahead of the figures for October-November of 1981.

## EDITORIAL

## The meaningful 'Word' of Christmas

John in his Gospel describes the meaning of Christmas by writing, "And the Word became flesh and dwelt among us, and we beheld His glory, glory as of the only begotten from God, full of grace and truth" (John 1:14 NASV).

Under the inspiration of the Holy Spirit, John used the designation "Word" to refer to Jesus.

This was the Greek word *logos* and was commonly used to refer to the ultimate principle of the truth of the universe.

The Hebrews saw added meaning to "Word," giving it the dimension of the essence of a person, an individual's true personality. So when the Old Testament uses the phrase "the Word of the Lord," it represents the character of God, as well as His utterance.

Therefore, when John calls Jesus "the Word," he is attributing to Jesus all the power and personality of God.

Jesus was pre-existent. "In the beginning was the Word" (John 1:1). Before the miracle of creation, Jesus existed. Eternity not only applies to unending time in the future, but also in the past.

Since Jesus was "with God" in eternity past, this says to us that Jesus was not a created being, and therefore of a lesser rank or position. Just as God has always existed, so indeed has Jesus always been.

To further emphasize that Jesus is not less than God, John quickly adds in John 1:1, "The Word was God." All that God was, Jesus was. All that God is, Jesus is. All that God will be, Jesus will be.

Not only did Jesus exist at creation, but He was actively involved in the creation process. "All things came into being by Him" (John 1:3). Jesus cannot be separated from God in the creation of the world.

And just so that we will not believe that Jesus was involved only in a part of creation or had a subservant role, John adds "and apart from Him nothing came into being that has come into being." The completeness of Christ extends to creation.

In John 1:4, John emphasizes that "life" came from the Word, and he describes that life as the "light of men." The pre-existent Word was the source of all life — both physical and spiritual.

In the New Testament "light" represents good, and darkness evil. So, the goodness coming from the Word was revealed to a world of darkness. And this clear, shining light overcame the darkness of evil.

Evil cannot triumph over good, just as darkness cannot subdue light. At times it might appear that evil is winning — such as in the life of Jesus Himself — but the ultimate victory of light is assured.

The Word, the eternal Jesus, had been forever with and is the same as God.

The Word had been involved in all of creation.

The Word of God had been presented continually through the law and the prophets.

But the understanding of evil-minded mankind could not comprehend the power and majesty of the Word. The miracle of creation was taken for granted. The counsel of God was ignored.

How could God then reveal His power, His personality, His majesty, His glory?

John tells us of God's greatest plan of revelation — "The Word became flesh."

What this meant to Jesus, the Word, is stated by Paul: "Although He existed in the form of God, (He) did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bondservant, and being made in the likeness of men. And being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even the death on a cross" (Philippians 2:6-8).

Jesus through the incarnation made it possible for us to "behold His glory" (John 1:14). No longer do we have to wonder about the grace and truth of God, for this has been revealed in Jesus in all its fullness.

May it be our prayer and desire at Christmas 1982 that each of us will "behold His glory, glory as of the only begotten from God, full of grace and truth."

## GUEST EDITORIAL

### Gifts that go on blessing

By Hudson Baggett, editor

"The Alabama Baptist," Birmingham, Ala.

One of the most frustrating things about Christmas is the task of buying gifts. How does one find a suitable gift for everyone on the list? We all face the predicament of buying gifts for persons who have everything.

In retrospect, it is difficult for me to remember specific gifts received at Christmas. I remember one church which gave me luggage at Christmas time. Friends in another church gave me a beautiful watch for Christmas. Such gifts to a preacher may have a message that is in the form of advice — to move on or to shorten his sermons. But the greatest gifts I have received at Christmas have not been in tangible and material form. They are gifts that have to do with the spirit of Christmas.

For example, my parents gave me the gifts of joy, happiness, and peace at Christmas time. They provided for me an influence in the home that focused on joy and optimism. My recollections of Christmas time in those early days are pleasant and good. This seems ironic because some of those days were days of economic depression.

Again, the gift of gratitude was given to me by my parents and grandparents. They instilled in me that Christmas time was a time for gratitude indicated by giving and receiving gifts. Gratitude was based more on the thought than on the cost of the gift.

Still another gift which goes on blessing my life is that the celebration of Christmas should include emphasis on the eternal dimension of Christmas and life. As the writer of John's Gospel indicates, "The Word became flesh and dwelt among us." The means that the eternal and the temporal, the human and divine were linked in the miracle of the virgin birth of God's Son.

Perhaps the greatest gift of all which came to me early in life at Christmas time is that the Christmas message is both simple and profound. The characters connected with the Christmas story and circumstances related to what happened put the spotlight on simple people and things. The birth of Jesus, for example, was not originally revealed to Herod the king, not to other governmental officials nor religious leaders, but to simple people such as Joseph, Mary, and shepherds. Most of the people of the time missed the significance of the birth of Jesus because the revelation of it did not come through normal channels. The profound truth of what happened in that faraway time and place has a significant bearing on those of us who profess the name of Jesus.

Love is another gift that goes on blessing. At the heart of the gospel story is God's love. "God so loved the world that He gave His only begotten Son." And the gospel calls us to express God's love to others. We can give a person no greater gift than to love him or her in spite of everything or anything that may hinder us.

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### No 'Baptist and Reflector' next week

Under the present publication schedule of the **Baptist and Reflector**, we do not print and mail an issue during New Year's week. Therefore, no issue of the **Baptist and Reflector** will be mailed to you next week.

In spite of rising printing and postage costs which have caused some of our sister state Baptist newspapers to cut back on the number of issues printed each year, the **Baptist and Reflector** continues to publish 51 editions annually. We are committed to that number, as long as it is economically feasible.

The one issue which we omit is New Year's week. There will be no **Baptist and Reflector** dated Dec. 29, 1982.

Your next issue will be dated Jan. 5, 1983, as we begin our 149th year of publication. Our purpose remains — as it has since 1835 — to provide the Baptists of Tennessee with the most informative, most inspirational state newspaper possible.

Thank you for your continued support and encouragement.

# Chafin urges strategy for winning America

SAN JUAN, Puerto Rico (BP) — Kenneth L. Chafin, pastor of South Main Baptist Church, Houston, called for the Southern Baptist Convention to develop a comprehensive strategy for winning America to Christ.

Despite the denomination's Bold Mission Thrust goal to proclaim the gospel to the entire world by the year 2000, "If we continue as we are now going, we will not win America to Christ," Chafin said.

The SBC must have a comprehensive, national strategy to succeed, Chafin told the annual national conference of SBC

evangelism directors meeting in San Juan.

Chafin, former director of the SBC Home Mission Board's evangelism division, said it would be presumptuous for him as a pastor to come to them with such a strategy.

Later in an interview, Chafin said such a strategy should be developed by the Home Mission Board evangelism section, but it must be endorsed and implemented by all SBC agencies and state conventions.

In his address Chafin discussed eight major factors that must be considered in developing a national strategy of evangelism.

He called for "honest reality" in recognizing that "we are losing America. We don't want to face that," he said. "Too many times Baptists like to report stories that imply we are winning when we are not."

Another factor which must be considered in strategy development, Chafin said, is that the world may not believe it but the gospel of Jesus Christ is the only message that speaks to the deep and per-

sonal needs of modern people.

The gospel, he said, meets the needs of modern mankind for love, acceptance, hope, meaning, and forgiveness, even though most people do not believe this.

Chafin pointed out all elements of a national evangelism strategy will succeed or fail to the extent they help local churches. "Any strategy that does not ultimately center in the local church is not a good strategy," Chafin insisted.

A national strategy must also include a never-ending effort to define a Biblical theology of evangelism, Chafin added. He warned against using "gimmickry evangelism" and marketing techniques to survey the marketplace to find out what will sell and adapting the product to what the people want.

Chafin also called for a national strategy for starting new churches and tripling the number of SBC congregations.

The Bold Mission Thrust goal of 50,000 churches by the year 2000 is not high enough, Chafin said. "There is no way we can win America to Christ without tripling the number of Southern Baptist

congregations," he said.

Chafin predicted 100,000 SBC churches could baptize 1.5-million converts a year. "America will not be won by the super churches but by neighborhood churches scattered all across the country," he said.

A national strategy must also strengthen the churches' efforts at equipping the laity, added Chafin, who helped develop an SBC lay witness training program and wrote the book *Help, I'm a Layman*.

The strategy must also focus on the cities, he said. "Baptists will live or die, win or lose, by their ability to reach the cities," he declared.

Finally, a national strategy must be so big and so impossible it cannot be done alone, but requires every Baptist and every Christian to join hands to do it. That may be hardest of all because it is hard to get Baptists to work together on anything, he warned.

There is, however, great commitment among Southern Baptists to evangelism, for the purpose of the Southern Baptist Convention is missions and evangelism, he observed. Business as usual will not suffice because "we are losing America, but God wants us to win it."

## Personal perspective

By TOM MADDEN  
TBC executive secretary

"And I was left" (Ezekiel 9:8). Ezekiel had been shown a vision by God of the abomination of Judah. Carnage, bloodshed, and death were everywhere, and then Ezekiel said, "And I was left."

All of us are keenly sensitive of loved ones and friends who have not been left. Yet we have thus far postponed death. Why have we been left?

I am sure that I have not been spared because of my faithfulness. Those far more faithful than I have not been left.

I believe God's grace is the chief reason. I would like to think that one reason God has left us here is that He has something else He wants us to do.

As I think about this, I become increasingly grateful that we are not always left. At this Christmas season I am aware that one of the names of our Lord is "Emmanuel," or "God with us." He has not left us. When Christ ascended, He did not leave us alone but sent the Holy Spirit to be with us. He did not leave us comfortless.

When Christ returns, He will not leave our bodies on this earth. The corruptible shall put on incorruption and the mortal shall put on immortality.

We have been left. However, we shall not always be left.



Madden



**STUDENT DAY AT CHRISTMAS** — Belmont College students (left to right) Mark Hogg of Nashville, Phyllis Rankin of Nashville, and James Jamison of Trenton, Ky., will be among students participating in "Student Day at Christmas" in their home churches over the holidays.

## Sociologist claims Baptists preach 'cultural Jesus'

SAN JUAN, Puerto Rico (BP) — Southern Baptists have not been effective in reaching the cities because they are preaching a "cultural Jesus" the poor, disinherited people of the cities cannot accept, a Philadelphia sociologist told Southern Baptist evangelism leaders.

Anthony Campolo, head of the sociology department at Eastern College, warned against preaching a Jesus who is an incarnation of American culture.

"The Jesus preached in most Southern Baptist pulpits is a white, Southern Baptist Jesus, tailor-made to order in Nashville, programmed by the official board, voted on and approved by the national convention, ordained and sanctified by the people — but an incarnation of who we are culturally, not an incarnation of God," he said.

The Jesus of Scripture is radically different, because the Jesus of Scripture calls His followers to self-sacrifice, not to

materialistic success, Campolo charged.

"I get tired of your Miss Americas coming to the annual convention saying, 'Look what Jesus has done for me,' or football and baseball stars saying Jesus helped their scoring or batting averages," Campolo added. "Jesus never promised success — He promised a cross."

Campolo, speaking in a bombastic style that angered some attending the annual national conference of evangelism directors in San Juan, called for prophetic preaching that confronts the immorality of a wealthy, materialistic society in America.

Most Southern Baptists have fled from the inner cities to the comfortable suburbs where they preach an inoffensive gospel that appeals to the wealthy and successful, he said.

"The pastors don't want to preach anything that will threaten the powerful, rich people in their congregations because if we preach the tough message of Scripture it will stop the flow of the big bucks to the church and the rich will become Presbyterians. But Jesus doesn't need or want their bucks," he charged.

Campolo, an American Baptist active in a black Baptist church in Philadelphia, said the affluent American lifestyle and the lifestyle of Jesus Christ stand diametrically opposed.

The Jesus of Scripture calls people not to embrace society but to be revolutionary agents of social change, Campolo insisted. "The reason Jesus saves us from sin is not so we can go to heaven when we die but so we can be God's instruments for the transformation of the world today," he said.

Campolo called for Christian condemnation of a social system in which banks, real estate agencies, and government agencies oppress the poor in the cities.

"We need to remember the same word of God which can bring a drunk to repentance can also bring a multi-national corporation to repentance," he continued.

The oppressed people of the city will respond to a gospel and church that brings about social change and tells them about the real Jesus who calls people to be agents of change, he stressed.

## Evangelism directors elect Otis Williams

SAN JUAN, Puerto Rico (BP) — Otis Williams, director of evangelism for the Alabama Baptist Convention, Montgomery, Ala., was elected president of the Southern Baptist Fellowship of Evangelism directors.

Elected vice-president was Irving Childress, evangelism director for Arizona Baptists. J.W. Hutchens, North Carolina Baptists' evangelism director, was re-elected secretary-treasurer.

## S.C. church ordains Tennessee woman

Deborah Carol Warren, a native of Jackson, was ordained to the gospel ministry Dec. 12 by First Baptist Church, Pendleton, S.C., where she has been a staff minister since her graduation from Southern Baptist Theological Seminary, Louisville, Ky., in 1979.

She is the first woman to be ordained in the history of South Carolina's Saluda Baptist Association.

A graduate of Union University, Jackson, Miss Warren considers West Jackson Baptist Church her home church.

## Citizen's Corner

By Jerry M. Self  
Public affairs and Christian life consultant

Until 1980, refugees who entered this country were admitted in a haphazard fashion. Then the Refugee Act of 1980 was passed which defined refugees as individuals who were outside their own nation because of persecution. The act distinguishes refugees from both legal aliens and illegal aliens.

Churches and individuals who have sponsored refugees resettling in this country will be interested in changes that have been made or might be made in the law.

Before Congress adjourned for this year, they passed the Reauthorization of the Refugee Act of 1980. It is possible that, to some degree, this law could complicate efforts of churches to help in resettlement of refugees.

For instance, the law places some restrictions on settling refugees in areas where there already is some concentration of refugees. The intent of the law seems to be to spread incoming foreigners across the nation.

Another bill before Congress which was not passed before adjournment is the Simpson-Mazzoli Bill. If this bill, also called the Immigration Reform and Control Act, were to be passed, it would legalize undocumented aliens who arrived in the country before Jan. 1, 1982.

The bill would make some improvements in the law but would possibly create some complications as well. As it stands, the bill would include both refugees and legal aliens in the same immigration numerical quotas. It also seems to make the law very inflexible in times of crisis.

Apparently our churches are growing an interest in helping refugees to establish new homes. As our interest continues in this area of ministry, we will also want to take notice of laws that help or hinder service to people in need.



Self

# Baptists join hands to aid Polish

By Martha Skelton

WARSAW, Poland (BP)— Parcels of food, soap, and other scarce items bought with Baptist hunger and relief funds are communicating a message of Christian concern to thousands of Polish people.

The much-needed supplies, bought in West Germany and transported by Polish government trucks to Polish Baptists and the Polish Ecumenical Council for distribution, have been arriving every two months in 1982.

By the end of the year, 55,800 packages will have been delivered.

For many, accepting aid is not easy. "We must take even though the Bible says it is better to give," said one pastor.

But they have managed to balance a responsible, orderly "taking" with individual and churchwide examples of giving part of what they have received.

One pastor in eastern Poland sets aside a shopping sack full of provisions delivered for him and his wife — to go to a former neighbor. In Warsaw, Baptist parents ask their daughter to keep an eye out for schoolmates from large families that might have extra needs. She finds a friend and the family takes food to the home.

Other churches take part of their parcels to nearby hospitals or to homes for the elderly or retarded. Food also has been shared with those who keep foster children.

The relief effort, a cooperative venture involving the European Baptist Federation, the Baptist World Alliance, and Southern Baptists, has given the Polish Baptist Union, begun in 1858, a higher profile in many communities.

"Before the crisis there were the big churches, Roman Catholic and Orthodox. No one paid attention to the Baptist church," says Jakub Ostaszewski, a member of the 32-member Baptist church in Narew in eastern Poland.

But townspeople in Narew noticed that Baptist relief went to each member of the congregation with some parcels being shared with neighbors.

"You have been remembered by your brethren," people told Ostaszewski. He credits this "pattern of brotherhood" with changing the status of the church in its community.

Alexander Kircun Jr., pastor of the 170-member Baptist church in Wroclaw, says this year has been "the most fruitful so far. Many people are looking for

meaning in life." By October his church had baptized 20 persons and expected another baptismal service before the year's end. Baptisms this year across the country are double those recorded in 1981.

Southern Baptists alone have set aside more than \$1-million for Polish relief, about \$250,000 of which is earmarked to fund an experimental project to grow crops for chicken feed in an effort to revive the country's poultry industry.

The European Baptist Federation has provided \$260,870 (with \$173,000 of this coming from West German Baptists) and the Baptist World Alliance \$60,000.

John David Hopper, Southern Baptists' fraternal representative to the Baptists of eastern Europe, faced crucial decisions when the Foreign Mission Board allocated more than \$1-million in hunger funds for Poland in September 1981. He wanted the money to be spent prudently to buy as much food as possible. He wanted it to be sent to responsible people who would distribute it fairly.

Hopper found the answer to these needs in a West German Baptist, Reiner

Klare, business manager for a social work agency supported by eight evangelical churches including the West German Baptist Union.

Through his contacts, Klare has been able to purchase food and supplies at bulk rate. Contact with the Polish government produced the agreement to pick up transports of food and supply parcels in West Germany and deliver the goods at no cost to places designated by the Baptists and others involved.

At the end of 1982, about \$200,000 of Southern Baptist funds designated for general relief remained. Hopper will apply this toward 1983 Polish aid.

The project to revive the Polish chicken industry is a long-term one designed to contribute to permanent improvement of the country's food situation.

During the mid-1970s an industry of chicken farming and processing developed in eastern Poland around the city of Bialystok. The Polish government agreed to a loan from the United States for building chicken-processing plants and buying grain to feed chickens. In return Poland would buy American grains for the chicken feed.

The chicken industry had its problems but was beginning to produce poultry for much-needed protein in eastern Poland when martial law was declared late in 1981. Then the U.S. government stopped all trade with Poland and thousands of chickens were slaughtered early because there was no feed. Soon the industry died.

With little hope of getting scarce grain from Poland's Communist neighbors, the prospects are bleak. As with many political moves, the decisions are partisan, the deprived are people.

Mikolaj Prusak, a member of the Baptist church in Bialystok, once raised 100,000 chickens a year. Now he has 200.

Baptist farmer Jerry Alimowski and his son are clearing land to prepare for a spring planting of strains of soybeans and corn which have proved successful in similar latitudes in Canada. This will be one of the first stages in the Baptist-funded project.

If these crops can be grown in Poland, ways of processing the grains and mixing them with other nutrients to make chicken feed will be explored.

For these men and others of the 7,000 who attend the Baptist Union's 55 churches and 88 mission points, the food parcels and pilot project are signs of hope.

And in Poland today, that's a commodity as important as food.

—Adapted from the December issue of the Commission.



UNLOADING — Michal Stankiewicz (left), executive secretary of the Polish Baptist Union, and Reiner Klare of the West German evangelical agency, check a food shipment supplied by Baptist relief funds.

## Baptists respond to quake victims

JIBLA, Yemen (BP)— The staff of Baptist Hospital in Jibla received authorization to bring additional surgical personnel into Yemen to help treat victims of the worst earthquake to strike the country in 16 centuries.

The Southern Baptist Foreign Mission Board released \$15,000 in relief funds to Baptist representatives at the hospital on Dec. 15, the same day board personnel began trying to put together a team of two orthopedic surgeons, a scrub nurse, and an aide.

The earthquake rolled across a mountainous region about 60 miles to the north of Jibla on Dec. 13. Early reports placed the number of confirmed dead at more than 1,000 as the quake leveled at least 11 villages and heavily damaged more than 140 others.

Dwellings of sun-baked brick crumbled during the initial 40-second quake and three aftershocks. About 250 children died when their school collapsed on them, state radio reported.

The epicenter of the quake, which measured six on the Richter Scale, was believed to be in the ancient city of Maareb, the Biblical capital of the Queen of Sheba.

Neither the hospital nor the safety of Baptist representatives was jeopardized by the quake.

## Polish turmoil aids Bible sales

WARSAW, Poland (BP)— More and more Polish people are turning to the Bible amid the uncertainty of conditions in their east European country.

Since 1981, Bible sales have increased from 160,000 to 400,000 a year through the British and Foreign Bible Society, an organization that has been selling Bibles, New Testaments, and Scripture portions in downtown Warsaw since 1816.

Additionally, Roman Catholic and Protestant leaders have requested a million copies of a 1966 translation of the authorized Catholic version of the Bible. By the end of the year about 250,000 of these Bibles will have been brought into Poland.

"Most things have become uncertain," said Barbara Enholc-Narzynska, general secretary of Poland's British and Foreign Bible Society. "People are looking for something unchanging."

Many churches, including Baptist congregations, now gather requests, pick up bulk orders in Warsaw, and sell them at book tables in the churches. In this way the churches also can make contact with people outside their membership.



DELIVERY — Members of the Baptist church in Wroclaw, Poland, Bronislaw Zachanowicz (left) and Anatol Bogacz, deliver a food parcel to a foster home for seven boys operated by Zygmunt and Janina Musial.

## Robbers steal Christmas funds

RECIFE, Brazil (BP)— Southern Baptist Missionary Clara Williams, a native of Jackson, and two Brazilian co-workers were robbed Dec 6 of \$2,000 set aside for Christmas gifts of clothing for the poor.

The robbery occurred at a fast-food restaurant in Recife where Miss Williams and her two companions had stopped for a meal after withdrawing the money from a nearby bank. Two men who apparently had observed the bank withdrawal entered the restaurant, snatched the briefcase containing the money, and fled.

Miss Williams chased the men, who jumped into the trunk of a waiting car. When she approached the car, one of the men pointed a revolver at her. She darted behind a lamp post as the car roared away.

The money had been intended for purchase of clothing for poor families in a drought stricken region of northern Brazil. Miss Williams, a graduate of University of Tennessee at Martin, Memphis State University, and Southwestern Baptist Theological Seminary, Fort Worth, Tex., teaches at the Seminary for Christian Educators in Recife and coordinates several mission projects in rural areas.

# Troubled Middle East needs Prince of Peace

By Dan Martin

JERUSALEM (BP) — At Christmas 1982, the Middle East desperately needs the Prince of Peace.

Troubled, tense, war-torn, battered, fearful, battle weary, apprehensive, beleaguered — the terms all apply. From afar, they seem clichés; up close, they are inadequate.

Christmas 1982, finds Israeli soldiers on the outskirts of Beirut, apparently there for the winter. Facing them are Syrian troops. Between them they have more tanks than fought at El Alamein in a long-ago and almost forgotten war.

In Beirut, Southern Baptist representatives are apprehensive, fearful that the gun-barrel-to-gun-barrel situation will once again bring shrapnel and rockets crashing into the already devastated city.

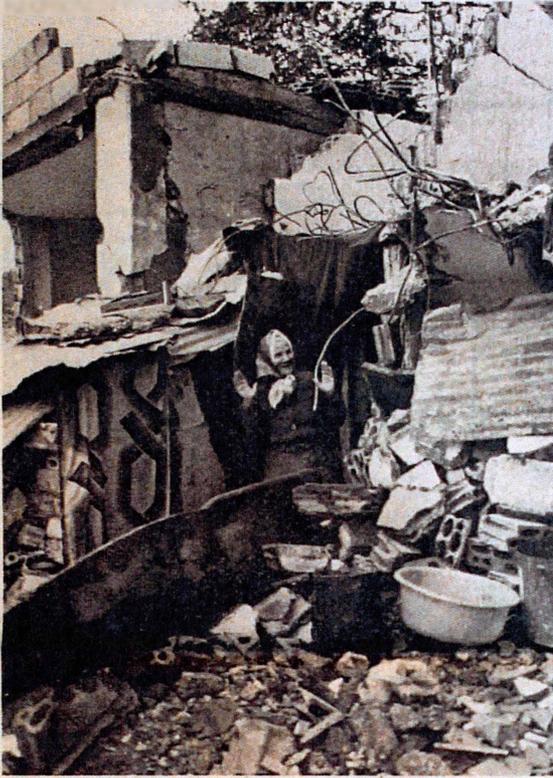
In the snowy mountains around the damaged capital, Druze, Christian, and Moslem troops occasionally spray automatic weapon fire at one another, leaving bloody bodies as reminders that the Prince of Peace is desperately needed.

The factions have been warring for centuries, often trading atrocity for atrocity. In a mountain village in southern Lebanon, Maronite Christians show visitors their church, the site where 70 or more villagers were slain by Palestinian Liberation Organization (PLO) troops when the PLO captured the area in 1976.

The Phalangists — Christians — returned the act in kind, staging a massacre at the Palestinian refugee camps of Sabra and Satilla in Beirut

in September. The Israelis deny it, but residents of Sabra say Israelis fired flares and the killing continued, even at night.

In early December, in Sabra, two black flags waved over a muddy and torn field, the burial site, residents say, of 1,500 victims. The exact toll is unknown: Israelis officially claim only "at least 479" but the residents believe it proba-



**CHRISTMAS IN BEIRUT** — A Palestinian woman peers from the rubble of what was her home in the Sabra Palestinian refugee camp in Beirut as Christmas 1982 nears. She is the last surviving member of her extended family, victims of the September massacre.

bly will exceed 5,000.

In Sabra, an elderly woman, the last surviving member of an extended family, peers from rubble that once was her home, stepping out to tell visitors of the horrible nights of massacre, when she says perpetrators used bulldozers to topple houses onto entire families. She tells also of gunfire and explosions.

Downtown Beirut is ruined, not by the summer Israeli invasion, but by the virtual anarchy and civil war which has gripped the "the Switzerland of the Middle East" since 1976.

A blind evangelist tells of this summer when the six-story apartment building in which he lives was shelled. He does not know if the shells were fired by Israelis, Syrians, PLO, or one of the militia groups; he only knows he trusted in God to preserve and protect him.

In Beirut, the reminders of war are everywhere: Italian, French, American, and Lebanese soldiers — the peacekeeping forces — sit behind heavy machine guns in sandbagged emplacements, or stand near armored vehicles. In the mountains, Israelis and Syrians do the same.

Reports circulate that PLO soldiers, sent away in the ceasefire which ended the active part of the war, are coming back, supposedly with Syrian blessing and aid.

Nearer the border with Israel, travelers pass roadblocks and checkpoints manned by United Nations soldiers — Norwegian, French, Senegalese — Major Saad Haddad's Army of Free Lebanon, Israelis, Phalangists, and others.

In Israel, green-clad soldiers carry Uzi or Galil machine guns with the ease American businessmen carry briefcases. To visitors, the sight is frightening, but Israelis scarcely give the soldiers a second glance. Even groups of school children are accompanied by parents and teachers carrying rifles. Israel has lived in war and tension since it began in 1948.

Opinion is divided in Israel about the war. Some residents refer to it as "Israel's Vietnam..." while others call the Peace of Galilee operation — as the invasion was called — an "infamy" or "Sharon's War" after Israel's Defense Minister Ariel Sharon.

Critics say Israel has ceased being "David" and has become "Goliath." Often the Israelis and their friends respond to such criticism by charging the critics with anti-Semitism. One government official mentioned the Holocaust, when six-million Jews were exterminated in Nazi Germany, three times in a 10-minute presentation on the Peace in Galilee operation.

The problems facing Israel are not all external. Differences over the occupied territories — Gaza and the West Bank — continue. Israelis are building settlements across the West Bank, villages surrounded by chainlink fence, concertina wire, and armed guards.

A battle also rages over religion. Judaism is represented from the most orthodox to the most secular, almost as many "denominations" as exist in protestantism. Some commentators refer to the "Who is a Jew" question as being the "War of the Jews."

In Israel, there are 1.5-million Arabs, mostly residents of the occupied territories. Most are Moslem, although many are "traditional" Christians, almost an ethnic designation.

A small number are "believers," a term used to mean "born again." Some of the believers are Jews, although to most Israelis, a Jew ceases to be a Jew when he or she becomes a believer. "You can be an atheist or an agnostic — almost anything — and still be a Jew, but when you become a Christian, most Israelis think you have ceased to be a Jew," said one believer.

A larger number of believers are Arabs. Some are from Moslem backgrounds, although most are from the "traditional" Christian churches: Greek Catholic, Greek Orthodox, Roman Catholic, or one of the other orthodox faiths.

In the midst of war and strife, hatred and enmity, Southern Baptist representatives are at work. They minister to Jew and Arab, Moslem and Christian, Israeli and Lebanese, Palestinian and Druze.

The mountain of hatred, they find, has two sides: neither right, neither wrong.

On the human level, it seems incredible that God chose the rock-littered, arid, hilly, seemingly-untenable section of the world for a special intrusion into human history. It seems equally incredible that the pocket-size area — insignificant in size, population, and resources — should continue to occupy the center of human concern nearly 2,000 years later.

Yet, in a cave-like manger on a hillside near Bethlehem, Jesus Christ, the Prince of Peace, the Son of God, the Hope of Man, was born.

In 1982, as never before, He is needed. Not only in the war-torn, troubled, tense, apprehensive, explosive Middle East, but in the whole world and in the heart of every man.

—Martin, news editor of Baptist Press, recently returned from a 17-day trip to Israel and Lebanon.

## J. R. Ewing, 'Dallas' offer key for witness

By John Rutledge

PLANO, Tex. (BP) — J. R. Ewing of the television show "Dallas" will never be mistaken for a Baptist missionary. And Prairie Creek Baptist Church in Plano does not look like Southfork — the Ewing's home on the television series.

But Plano is near Southfork — and that was enough to get students in Scotland listening to what a mission team from Prairie Creek church had to say about Jesus Christ.

"It was crazy but it (the popularity of Dallas) gave us a hearing," Ron Barker, minister of evangelism at the church, said. "We were free to talk about Texas, sing, and give a 10- to 15-minute message about why we were there, about Jesus Christ."

"We had expected to get into maybe a third of the schools in the area we visited but every school invited us and we eventually spoke to thousands of students over a two-day period."

The most vivid memory of the partnership mission trip was an incident at Wigtown. "The church there only had five members," Barker said. "But the own hall was packed to see us."

Throughout the service of witnessing,

singing, and testimonies, several teenage boys in the town pounded the building with rocks.

The next day Barker and some of the laymen talked with some of the boys, got into a soccer game with them, and eventually became their friends.

"Before we left several were saved. In fact, they were so sad to see us go that some of them drove 50 miles to Girvan where we were conducting the next meeting," Barker said.

The group included Barker and his wife, three other couples, and two women, all from Prairie Creek church. They were invited by the Baptist church in Ayr through the Foreign Mission Board's partnership missions office to conduct witness training sessions and evangelistic services, as well as visit in nursing homes, home coffees, and other community events.

During the first week in Scotland, Barker and Howard Ramsey, the personal evangelism director from the Home Mission Board, conducted a seminar for about a third of the Baptist pastors in Scotland and the president of the Baptist Union on the HMB's Continuing Witness Training program.

"It mainly concerned how to involve

laymen in witnessing. We got an overwhelming response," Barker said. "The pastors are very positive and Biblical but lack know-how."

One benefit of the trip was that "our people got in touch with missions," Barker said. "When we give we know where it's going now. The motivation for Cooperative Program giving increases when missions becomes personal."

It also opens people's eyes to the needs at their doorstep. "They come back with a heart for the people around them," he said.

In Scotland, where unemployment is running at 20 percent, people are searching for something, Barker said — hope and honesty.

During one service at Wigtown, the woman who played the organ started playing the wrong tune to the song and had to start over. She turned to the audience and apologized.

Later a 26-year-old man was saved. He said the turning point was when that woman acknowledged, "I'm sorry, I was wrong."

"When she said that I knew it had to be real. I'm used to people trying to put something over on me," the man said. "I'm not used to that kind of honesty."

# Bible Word Search

By Mrs. Virginia Poehlein  
Answers on page 10

JESUS IS BORN!

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

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|---------------|----------------|--------|-------------------|
| Angels        | Frankincense   | Jesus  | Peace             |
| Asleep        | Glory          | Joseph | Sheep             |
| Babe          | Gold           | Joy    | Shepherds         |
| Birth         | Good tidings   | King   | Sign              |
| City of David | Hay            | Lord   | Sky               |
| Fear          | Heavenly hosts | Manger | Star              |
| Fields        | Infant         | Mary   | Swaddling clothes |
| Flocks        | Israel         | Myrrh  | Taxed             |

By using the unused letters, find our Christmas message to you. \_\_\_\_\_

# Executive Board divided into standing committees

The Executive Board of the Tennessee Baptist Convention was divided into standing committees during its Dec. 16-17 meeting in Brentwood.

The board members accepted a report by a nominating committee, which was chaired by Clarence Stewart. Other members of the committee were M. L. Arbuckle, Jerry Foust, James Pardue, Carl Price, and James Sorrell.

The nominating committee recommended the distribution of the 100 Executive Board members to seven committees and the chairman and vice-chairman of each committee.

The president of the board, James Porch, is an ex officio member of each committee.

The letter in parenthesis after each name indicates the grand division of the state (east, west, middle) where the Executive Board member resides.

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## Lowndes resigns New York post

SYRACUSE, N.Y. (BP) — Jack Lowndes, executive secretary of the Baptist Convention of New York since 1975, has resigned, effective March 1, 1983.

Lowndes plans to return to the pastorate or some other type of church-related work.

Wallace Williams, pastor of Madison Baptist Church in Madison, N.J., and chairman of the Executive Board of the BCNY, said the board granted Lowndes a leave of absence in January and February "for rest and to re-evaluate his ministry."

"Differences in management" caused the amicable parting, both men agreed.

Williams said the administrative committee of the Executive Board is hopeful of presenting a candidate for acting executive secretary to the board for approval soon.

Lowndes has led the convention for almost eight of the 12 years it has been in existence. When he came to the post in 1975 from the pastorate of Memorial Baptist Church in Arlington, Va., the convention had 101 churches, 16,976 members, and an operating budget of \$760,850.

Current figures show 179 churches and another 100 church-type missions, 24,000 members, and a budget of \$1,638,053. The convention covers all of New York state, the northern half of New Jersey, and a small portion of Connecticut.

Lowndes has been president of the Home Mission Board's directors, vice-chairman of the Southern Baptist Convention Christian Life Commission, and was chaplain for the U.S. House of Representatives, 1969-72.

Prior to his eight-year pastorate in Arlington, he spent 17 years as pastor of Baptist churches in Tennessee, Kentucky, and Georgia.

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## Southern Baptists voice concern for peace, threat of nuclear war

NASHVILLE (BP) — Southern Baptists are coming to grips with the seriousness of the nuclear issue.

Ronald D. Sisk, director of program development for the Christian Life Commission, noted at least seven state conventions this year passed resolutions related to peace.

"Some of the resolutions are quite general but others go more deeply into specific issues related to peace with justice," Sisk said. "Last year Mississippi and Kentucky and this year Virginia and New York recommended placing special Peace Sundays on their state calendars and North Carolina recommended an annual prayer for peace observance in local churches. New York passed a resolution calling for bilateral, verifiable nuclear freeze and North Carolina called for a reduction of existing nuclear weapons systems in addition to a freeze."

The Maryland resolution encouraged working for "peace with justice not only through preaching, teaching, and praying in their homes and churches but also through involving themselves in the political process." Virginia messengers resolved to work for peace "in ways that

seem appropriate to us under the leadership of our Lord recognizing the validity of unity in diversity."

Messengers in Arkansas recommitted themselves to work for peace with justice and Utah-Idaho messengers encouraged America's leaders to seek peaceful solutions to all conflicts. Alabama specifically resolved to give prayer support to the present administration in its efforts to further peace in the Middle East and the world.

"These statements from the state conventions exemplify the growing desire among Southern Baptists to bear a Christian witness on matters related to peace with justice," Sisk said.

Sisk said Southern Baptists should continue to come to grips with the seriousness of the nuclear arms issue and one way to do this is to center discussion around the proposal for a mutual, verifiable nuclear freeze.

"We will honestly hold many different opinions," he said. "But we are morally responsible for informing ourselves about the facts, discussing the issues with one another and supporting the positions each of us concludes is best."

TENNESSEE BAPTIST

# Children's Homes

P. O. Box 347  
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EXECUTIVE DIRECTOR/TREASURER  
EVANS B. BOWEN

Christmas can be and should be a very happy time for all boys and girls. I have just had the joyous privilege of being on all our Campuses to celebrate Christmas with the children and staff. It was a little early but no one complained about it being too early. Everything was done to make the celebration as nearly perfect as possible. What a truly marvelous experience to see the boys and girls radiant. They experienced the true meaning of Christmas.



We are indebted to many Tennessee Baptists for providing not only the needs of many boys and girls but also their wants. Every child in our care was permitted to make a list of Christmas wants. As far as possible the first choice was secured for each child. If the first choice was not available then the second choice was sought for. Our children have not been accustomed to receiving a lot at Christmas. They may not know how to express their appreciation but just one look at their faces says it all. Thank you for allowing us to love these precious children in the name of Jesus for so many Tennessee Baptists.

The very fine staff working with our boys and girls have many experiences to share. Some are very sad and heart-breaking but occasionally one adds a laugh to a hectic day. Steve is a bright little five-year-old attending kindergarten. Doubtless, he felt he was being a little neglected when he asked his teacher, "Does this school have a principal?" The teacher replied, "yes" and very quickly Steve said, "I need to see him." When the teacher inquired why, Steve said, "I need to tell him you don't know as much as you need to know."

There are so many who hurt! They are frustrated and frightened. We look for the right way to meet their needs and realize the truth of Steve's evaluation, "you don't know as much as you need to know."

Pray for the children and the staff that Jesus may be honored in all we do.

*"Suffer the little children to come unto me."*

## A CHILD'S PRAYER

Lord, keep me warm, dry and clothed, that I might be like other children. Feed me that I might grow tall and strong. Send somebody to love me so that I will no longer be afraid, and then can love You and others too. AMEN

## CHRISTMAS IS FOR EVERYONE

Someone has said, "Christmas is for children." Perhaps that was said because all of us want to see children happy at Christmas time. It could be that the thinking behind that statement came from a consciousness of the Child Jesus born on that first Christmas so long ago. In a sense, Christmas is for children, and those of us

who work in your Tennessee Baptist Child Care Ministry are supremely conscious of that. We want all of the children committed to our care to experience the true meaning of Christmas. We want them to know that Christ who came into the world on that starlit night in Bethlehem, who grew to maturity, who died and was resurrected. We want them to know Him as Saviour, as Guide and as Friend. It is a part of our purpose to help them find that experience of grace. It is also our desire that the spirit of sharing and giving that is so much a part of Christmas might also bring joy to the hearts of our children.

If Christmas were just for children, that would be reason enough for celebrating it. But, Christmas is not just for children, it is for everyone. It is our desire that every member of every family know the Christmas peace and joy that comes from knowing Jesus Christ. Then there can be "Peace on Earth, good will toward men."

## MRS. IDA MALONE HONORED AT RETIREMENT DINNER

Mrs. Ida Malone, Secretary in the Central Office of TBCH for the past 14 years, was honored Tuesday evening November 30, 1982 with a retirement dinner at the Tennessee Baptist Convention Building. Frank Ingraham, TBCH attorney and Trustee served as Master of Ceremonies. Tributes were paid to Mrs. Malone by Mr. Ingraham; Mrs. Virginia Todd, a long time co-worker; her husband, Rev. Bill Malone, Dr. Evans B. Bowen, Executive Director-Treasurer and others. Gifts were presented by the Central Office Staff, and the Superintendents of the three Children's Homes. Mrs. Marcie McMillan of Chattanooga provided a program of special music.

Mrs. Malone with her knowledge of the Child Care Ministry of Tennessee Baptists, her gracious and helpful spirit to all who needed it has made a lasting contribution to Baptist life in Tennessee. Mrs. Malone originally came to work for two weeks to fill-in and stayed for thirteen and half years. Her dedication to Child Care, to the Tennessee Baptist Convention, and to her local church is a testimony to be emulated by many. Mrs. Malone is a member of Lockeland Baptist Church of Nashville where her husband, Rev. William F. Malone serves as Associate Pastor.

## JANUARY IS "MAKE YOUR WILL MONTH"

Next month, a new year will begin. January is the month this year set aside by the Convention to remind folks of the need to make a WILL. Because of their WILLS, many individuals have been able to continue support of Baptist causes such as the Children's Homes long after their death, simply because they made a WILL to determine the distribution of their assets after death. Because of their love for children and Child Care, TBCH has benefited in carrying out the ministry to children.

All of us have personal property that is often more valuable than we realize. By having a properly written WILL we can determine how this personal property will be used after we are gone.

In the beginning of the new year consider your WILL and the contribution you can make through it to the cause of Christ.

For further information, contact the Central Office of the Tennessee Baptist Children's Homes, Inc., P. O. Box 347, Brentwood, Tennessee 37027, or the Tennessee Baptist Foundation, P. O. Box 347, Brentwood, Tennessee 37027.

*"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."*

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What more appropriate time of the year than the Christmas Season to memorialize or honor a loved one or a friend. During the season of the year commemorating the birth of the Christ Child, children can be helped by your gifts, and your loved ones and friends can be honored or memorialized.



## MERRY CHRISTMAS AND A HAPPY NEW YEAR

May the spirit of Christmas brought by the Christ abide in your hearts throughout the Holiday Season and the coming year.

May you have grace and peace abiding in your life, and may the Christ of Christmas be the guiding star of your entire life.

From the Children and staff of each of our campuses and the staff of the Central Office.

## TBCH TRUSTEES ELECT OFFICERS AT ANNUAL BOARD MEETING

Elected as Officers for 1983 of the Board of Trustees of TBCH at the December 7 Board of Trustees meeting were Charles Gibbs, Chairman; W. D. Thomason, Vice Chairman; and Ronnie Batchelor, Secretary.

Rev. Charles Gibbs, the new Chairman, serves as the pastor of North Athens Baptist Church, Athens. Rev. W. D. Thomason, Vice Chairman, is the pastor of the First Baptist Church of Smyrna. Ronnie Batchelor, elected as Secretary of the Board is a Pharmacist and a member of the First Baptist Church of Greenfield.

The annual Board of Trustees meeting was held on the West Tennessee Children's Home Campus in Memphis. Superintendent Keith Wilson and his West Tennessee Staff hosted the meeting.

## MEMORIES OF JOY

What is your favorite, most precious memory of Christmas? Perhaps it comes from an incident in your own childhood when something very special happened at Christmas. Perhaps it is a memory of an incident from Christmases with your own children. Those days of the past are gone, but the joy can still be known for we have stored it in our memories. Did you remember during this season of the year that there are children who will have no joyful Christmas memories when they are grown, unless they are ministered too in surroundings different from their natural home. Part of the ministry of TBCH is to enable needy children to have good memories of childhood.

BIBLE BOOK SERIES
Lesson for Dec. 26

Paul endorses Onesimus

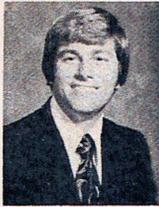
By Ronald K. Brown, associate pastor
First Baptist Church, Columbia

Basic Passage: Philemon
Focal Passages: Philemon 1, 4-20

Here is an intimate, personal note of Paul's to an individual. It is the only one like it in the New Testament. It reflects the close relationship between two believers and addresses the application of the gospel to a crucial life situation.

Recognition (1, 4-7)

Paul's missionary endeavors naturally enabled him to make many acquaintances. A review of his epistles to the churches affirms this, for in them he extends greetings to many by name. Paul knew he was not a "one-man show." He was dependent on several faithful Christians who supported his ministry and carried on the work long after he had departed.



Brown

This letter to Philemon indicates that Paul put roots to some of his relationships. The nature of the letter and the commendations given to Philemon by Paul suggest this is no casual relationship or "business" acquaintance. Here is correspondence between two friends who have made meaningful contributions to the lives of one another.

Philemon, a co-laborer, is identified as "beloved," expressing a bond that exceeds just being a fellow worker. Paul notes that Philemon is included in his prayers constantly, is an avid supporter of the faith, and has been a source of refreshment to many of the saints.

These gracious words come first in the letter and precede a sensitive request from one friend to another. However, that does not mean Paul's words are a ploy. There are no indications in any of his letters that Paul treats his readers with insincerity.

Therefore, these words to Philemon express Paul's true feelings about his friend and partner in the faith. It is because of that deep, personal relationship that Paul feels the freedom to make this delicate request.

Request (8-10)

Paul writes while under house arrest in Rome. As we learn from Acts 28:30-31, Paul continued his preaching ministry with freedom during this two-year period. The suggestion is that many persons came under his influence during this imprisonment and were converted to discipleship.

Perhaps one day Paul was visited by a runaway slave from Colossae. This runaway, named Onesimus, looking for some assistance, may have sought out Paul. He would have known Paul from his visits at the home of his master, Philemon. In the course of discussion with the great apostle, this runaway slave became a believer in Jesus Christ and a valuable assistant to Paul.

Although we do not know the time frame, at some point Paul and Onesimus likely discussed the matter of Onesimus' relationship to Philemon. The decision was reached. Paul would write his beloved friend and request that Philemon receive Onesimus, not as a runaway slave, but as a returning brother.

Paul acknowledged that he could demand a response. However, he wanted Philemon to react to love, not law. So the apostle made an appeal for Onesimus, who had become like a son to him during the imprisonment. It was a bold request that asked Philemon to disregard his rights as a master in order to be reconciled to a slave. Paul is asking that the social relationship now become secondary to the spiritual relationship.

Reasons (11-20)

In his appeal Paul tactfully offers reasons why this request be granted. He knows Philemon has legal rights and Paul respects that. He also is aware that Onesimus may have debts to repay. Paul is willing to assume those.

The greatest reason for Philemon to accept this request is that Onesimus is a new man. Using a play on words, Paul says that Onesimus (useful) now is indeed useful both to Paul and Philemon. Paul goes so far as to say he would have been glad to have Onesimus stay with him in service, but only with Philemon's consent. Perhaps Paul is making a subtle request that Philemon release Onesimus to him.

As suggested previously, another reason validating this request is that a new relationship exists between Philemon and Onesimus. They now are beloved brothers in the faith. Paul suggests that is why Onesimus departed for a while, so that in the providence of God this new relationship in the Lord could be established.

Paul's appeal also is reasoned on the relationship he has with Philemon as fellow laborers, partners in the faith, and beloved friends. On that basis, Paul makes this request. He feels a surety of Philemon's love for him. So in returning Onesimus, Paul says, "It's like sending my very heart. If you receive him it's the same as receiving me."

There is a final reason for the appeal. Paul expresses his desire for a blessing from his friend. Just as Philemon had been a refreshment to others, Paul asks that he bring blessings to him by heeding this request. In a reminder perhaps of Paul's influence in Philemon's own life, he asks for this benefit in return.

Response (21)

Paul has made a request to Philemon. Philemon has the final word, but Paul knows his friend well. Not only will this man of faith and character obey the request, he will do even more. There is a gentle hint that Onesimus will be freed.

It is a testimony to the marvelous grace of the Lord Jesus Christ that He can work in the lives of men - men who are different in many ways - and bring peace. He can bind them together with the cords of love, cords that are superior to the laws of the land and the walls of society.

UNIFORM LESSON SERIES
Lesson for Dec. 26

Jesus overcomes temptation

By Clyde Cutrer, professor of religion
Belmont College, Nashville

Basic Passage: Luke 3:21 to 4:15
Focal Passage: Luke 4:1-15

The basic passage includes the story of the baptism of Jesus and a genealogy of Jesus. Both accounts seem to relate to the experience of Jesus overcoming temptation in the wilderness.

The baptism of Jesus (3:21-22)

Luke makes no attempt to overlook the fact that the baptism of Jesus is at the hands of John. However, he seems to emphasize that far more important in the experience is that as Jesus was praying, the heaven was opened and the Holy Spirit descended upon Him.



Cutrer

The act of baptism is spoken of in the past tense - "When Jesus also had been baptized." John is not mentioned in the verse. The crucial element is the voice that came from heaven saying, "Thou art My beloved Son, with Thee I am well pleased."

The unique sense in which Jesus understood Himself and His role in relation to God as Father is apparent. Moreover, although Luke does not indicate as does Matthew that Jesus' concern in being baptized was "to fulfill all righteousness" (Matthew 3:15), it appears that Luke, agreeing with Matthew, would add that a reason for a sinless Christ submitting to baptism is that He thereby identifies with mankind.

His oneness with mankind's plight opens the way for His offer to mankind to receive His righteousness and redemption. It is at this point of identification with men that His experience of baptism is not unlike His temptation experience. Both reveal Jesus as able to help because He is aware of man's needs.

The genealogy of Jesus (3:23-38)

The same may be said, at least in part, of the account of the genealogy of Jesus. In the genealogy, the ancestry of Jesus is traced back to Adam. His kinship is not alone with Abraham, a point Matthew makes, but His kinship is with Adam, the one with whom the origins of mankind are associated.

The note of a theme sounded earlier is played here as well - the gospel of Jesus is for all men. Men of faith may come from all of mankind and not only from the ranks of the Jews. But beyond this emphasis, the oneness with the lot of men shared by Jesus reveals Him as one

aware of the common needs of all mankind. As one in their midst, He knows them and their plight.

The temptation (4:1-15)

Jesus returned from the baptism to yet another event that emphasized not only His oneness with the experience of all mankind, but His ability to minister because of this identifying with man. Luke records that Jesus "was led by the Spirit for forty days in the wilderness, tempted by the devil."

Two comments by the book of Hebrews capsule the meaning of the temptation of Jesus. The writer states, "For because He Himself has suffered and been tempted, He is able to help those who are tempted" (Hebrews 2:18). A second statement further describes the meaning of the experience, "For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sinning" (Hebrews 4:15).

Thus, the three challenges made to Jesus by the devil are real and not play experiences. They involve all of the stress, struggle, and difficulty of the human situation. The nature of His messiahship, the way He will carry out His mission, and the use of His person and powers are involved.

Therefore, the temptations to turn the stones into bread, to gain the kingdoms of the world by bowing down and worshipping the devil, and to "prove" the faithfulness of God by leaping from the Temple heights are met successively by refusing to fulfill the popular messianic expectations and the world's false hopes and instead to commit Himself to faith in the will of God. God is to be trusted and obeyed, not tempted and used.

In particular, Jesus was hungry, but He refused to make the selfish use of His gifts. The masses sometimes experienced hunger and even famine. It was not that He did not have compassion upon their physical needs. He knew those needs Himself. He fed the hungry. He fed the 5,000. But His messiahship was channeled fundamentally in another direction. He identified that direction in His response to the devil, "Man does not live by bread alone."

Moreover, Jesus did not intend to become a Zealot messiah endeavoring to crush the nations. This would have been to worship at the altar of military might. His mission was rather to be based upon the worship and service of God - the following of His will.

Lastly, He would not demand God to prove Himself to Him by rescuing Him in a leap from the Temple. He would trust God.

Southern names
new treasurer

LOUISVILLE, Ky - T. J. McGlothlin Jr., a 17-year veteran of the Southern Baptist Theological Seminary staff, will succeed C. Richard Broome as seminary treasurer effective Jan. 1.

Broome, treasurer since 1974, has been a member of the seminary staff for 26 years. He will take early retirement from the seminary to become director of the business services division of the Florida Baptist Convention.

BIBLE PUZZLE ANSWERS

Table with 13 columns and 13 rows of letters for a Bible puzzle. The text 'JESUS IS BORN!' is visible at the top of the grid.

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**LIFE AND WORK SERIES**  
Lesson for Dec. 26

# Affirmation of Jesus

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

Basic Passage: Matthew 3  
Focal Passages: Matthew 3:1-6, 11-17

Matthew moves quickly from the birth narratives to the adult ministry of the Righteous One.

The public ministry of Christ begins with His baptism by John. In these verses we see the significance of John's ministry in announcing the coming of the Righteous Son of God and the significance of the baptism of Jesus.

**The ministry of John (3:1-4)**

Three gems of truth about John the Baptist are presented in these verses: the man, his mission, and his message.

Look first at the man — the messenger of God. Luke tells us that John the Baptist was a second cousin of Jesus. He was the son of Zacharias and Elizabeth, Mary's cousin.



Fowler

Matthew introduces John in a rather sudden appearance as a desert wind from out of nowhere. John came on the scene clad in a rough garment of camel's hair and a diet of locust and wild honey. Both his manner of dress and his diet are indicative of his self-denial and self-forgetful devotion to his God-given task.

John's mission was that of announcing and preparing the way for the public ministry of our Lord. In fulfilling his mission, he fulfilled such prophecies as Isaiah 40:3 and Malachi 4:5. John commences his ministry with "preaching," literally "heralding," the King and His Kingdom (rule and reign). He was a true ambassador who spoke not his own message, but that of the King.

The message of John was singular: "repent." Repentance does not mean simply to feel sorry for your sin. John's use of the word "repent" means a change in one's mental attitude and conduct. Its meaning is based upon the Old Testament word for repentance, "turn ye" (Joel 2:12; Isaiah 55:7; Ezekiel 33:11).

True repentance involves turning from serving sin to serving God. John's reason for the message of repentance is that "the kingdom of heaven is at hand." Both the "kingdom of heaven" and the "kingdom of God" are used interchangeably in the Gospels to mean the reign and sovereignty of God in the hearts of men.

John's message of repentance was primarily to the Jews and it declares the one basis upon which they and we can become a part of the kingdom. What a radical and revolutionary message this was to the Jews, for they thought the only ones needing such repentance were the Gentiles. Yet, John singles them out and says that the kingdom is not based upon natural generation but upon regeneration (Matthew 3:9; John 3:iff). All men must enter the kingdom through repentance and being "born again."

**The people respond (3:5-6)**

John's success was immediate and surprising. The whole region of Judea was aroused. Multitudes heeded his message and were baptized as each one confessed and repented of his sin.

John's baptism was not a mere Jewish rite which symbolized ceremonial cleansing. Before any man could come to John's baptism, he must evidence repen-

tance and willingness to become a part of the kingdom which was at hand. People, such as the Pharisees and Sadducees, who felt no sense of sin and no need of repentance were refused baptism by John. Rather, they received a stern rebuke from John for their insincerity and impenitence. John's message of repentance was heeded by a great host of people who in turn were baptized with John's baptism.

**The baptism of Jesus (3:11-17)**

Jesus came "to be baptized" of John. This raises the question: "Why should Jesus submit to John's baptism, which was a baptism of repentance?" Jesus had no sin. John sensed this when Jesus requested baptism at his hand. Thus, when Jesus unexpectedly presented Himself before John and offers to submit to the baptism he is administering, John hesitates and refuses (v.14).

So, why did Jesus submit Himself to be baptized with the same baptism with which John baptized others? Various reasons have been suggested. Among the most important is the one found in Jesus' response to John's hesitation: "It becometh us to fulfil all righteousness" (v.15).

To "fulfil" means to fully perform or complete what God requires of them. Another reason is that by this symbolic action, Jesus identified Himself with His people in their sin. He was "made sin for us" (2 Corinthians 5:21). The substance of the gospel, the death, burial, and resurrection of Christ, is also pictured in Jesus' baptism.

When we know something of the reasons why Christ was baptized, we can better understand the events that immediately followed His baptism.

Both the vision of the descending Spirit and the voice from heaven are symbolic of His ultimate ministry and mission. The former was a symbolic indication of the divine power by which His ministry and mission was to be accomplished. The latter was the assurance that He was the Messiah, the very Christ of God.

And what was the ministry and mission of the Messiah? It was to bring men into right relationship with God the Father. How was it to be accomplished? He was to lay down His life that we might have life. The descent of the Holy Spirit "like a dove" may well speak of the gentleness, innocence, and meekness with which the King anointed laid down His life for us.

## Court rejects church's appeal

WASHINGTON (BP) — A self-described "independent and fundamentalist" Ohio Baptist congregation failed to convince the U.S. Supreme Court to review lower rulings that it must pay workers' compensation on its paid employees.

Victory Baptist Temple of Elyria, Ohio, argued in papers filed with the high court that making the payments, required under the state Workers' Compensation Act, would amount to "sin."

According to the church's argument, Romans 12:13 (Paul's injunction on "distributing to the necessity of the saints") precluded its complying with the Ohio law. Under that text, the argument went, the church "possesses a Scriptural mandate to care for and maintain members of the church, particularly its employees in time of need so that

none of its people will be without food, clothing, shelter, or essentials due to accident or illness.

The congregation, whose paid employees include church staff and personnel of its day school, challenged the law after state officials notified the church it must begin submitting payroll reports and remitting premiums.

In spite of the church's claim that submission to coverage would be a "flagrant usurpation of its duties under Romans 12:13," two Ohio courts ruled the requirement did not infringe on the free exercise of religion or unconstitutionally entangle state with church.

The Supreme Court rejected the appeal.

## Kenya's 'Bible Way' tops 50,000 students

NAIROBI, Kenya — Bible Way Correspondence School in Kenya has enrolled more than 50,000 students in its regular program of Bible study by mail since it opened in 1973.

The correspondence school, directed by Southern Baptist Missionary Dena Brent, also has enrolled about 6,400 prisoners.

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# Paralyzed volunteer awaits next mission

By Bill Webb

RICHMOND, Va. (BP)— Paralyzed mission volunteer Roy Church is anything but one of those "woe is me" types.

On the contrary, he exudes quiet optimism about his recovery and confidence in his faith even though he remains in a wheelchair, partially paralyzed. He was stricken by Guillain-Barre

Syndrome more than a year ago in Quito, Ecuador, where he and his wife, Ruth, were nearing completion of their second volunteer term.

The North Carolinian has come a long way since the virus paralyzed him from the neck down last December. Nearly each day since has included intense therapy. The first seven months he spent

at North Carolina Baptist Hospital in their hometown of Winston-Salem.

Church's doctors say his recovery could take up to two years. They estimate he will regain at least 95 percent of his movement. Church claims he will be "110 percent" someday.

He believes quite simply his attitude has not only kept him from becoming depressed but has expanded his range for sharing his faith and encouraging others. His steady progress in therapy has bolstered his optimism.

The attitude matter was settled within a couple of days of his hospitalization in Quito. A pastor friend assured him, "God doesn't punish His children by putting them flat on their backs. What has happened to you is a blessing."

At that point Church began to accept his condition as God's will and "rejoice in it."

During his hospital stay, he not only led several hospital employees to make professions of faith but began an 11 p.m. (at the end of a workshift) Bible study where he disciplined new converts.

The Churches said they actively shared their faith before he became paralyzed but for him the circumstances for sharing have changed. The stricken volunteer regularly found himself "eyeball to eyeball" with people to whom he might never have witnessed otherwise.

He still might not have pursued one such relationship with a young accident victim paralyzed permanently had it not been for his wife's urging.

"I was ready to write him off in the hospital because he was so rough talking," Church admitted.

Instead he took the initiative and the two developed a mutual respect and fast friendship they still maintain now that both are no longer hospitalized. The Churches continue to pray their friend will invite Christ into his heart.

"Had we met under different circumstances I doubt he would have spent 10 seconds considering whether I could be a friend to him or not and I'm quite sure I wouldn't have with him," Church says.

Frustration has been no stranger to Church during the past year. As he has gained the use of muscles in his body, he has had to learn to do the most routine things all over again — things like using a fork and spoon and buttoning a shirt.

Progress has come by repetition and after repeated failure.

But Church has a formula for frustration too. "It's just a matter of being obedient and confessing frustration and getting forgiveness for it," he explained. "You find as this becomes a part of your life it turns from frustration into blessing."

And though he believes his wheelchair is a temporary implement for him, he confesses he has thought about the possibility of spending the rest of his life in it. He suggests confidently: "God is not going to ask me to do anything that He is not going to equip me to do."

Church has not lacked for encouragement from people around him.

Two women in his church, Calvary Baptist in Winston-Salem, arranged for regular water therapy at the local YMCA. When he has tried to do something, failed, and wanted to give up, he has often heard the assuring voice of his 4-year-old grandson, Austin, "You can do it, Grandfather. You can do it."

Children gather around his wheelchair at church just to talk and Mrs. Church says one five-year-old girl continues to pray for her husband's recovery every night. Other youngsters send him letters of encouragement.

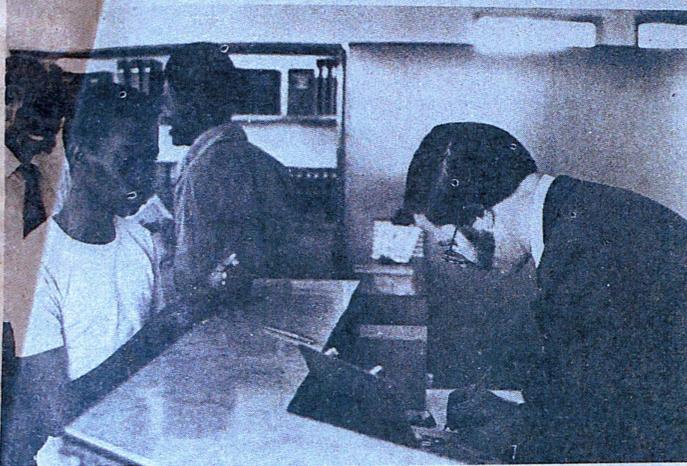
One of the Church's fondest memories is of young MKs (Missionary Kids) leaning over to kiss him and say, "Uncle Roy, we love you," as he and Mrs. Church prepared to board a Foreign Mission Board-sponsored air ambulance on a Quito runway on Dec. 16, 1981.

Neither knows what the future holds for their lives.

Should he recover sufficiently, they might consider going to Spain as volunteer workers in a literature ministry. It was their sense of calling that actually brought them to Ecuador, Church explained. They felt they would learn Spanish (in preparation for service in Spain) while making a contribution in the mission treasurer's office and the local English-language church in Quito.

They have been impressed to keep working on their Spanish since they have been home, though they realize they have no guarantee they will have a chance to use it again overseas.

That possibility does not distress them. Church believes God has called him to full-time ministry and that He will reveal the details in due time.



ANOTHER SALE — Missionary Jim Rice (right) writes up a sale at the new Baptist bookstore in Kampala, Uganda, which has been doing heavy business since it opened in the literature-starved country.

## Bookstore in Uganda opens with excitement after delay

KAMPALA, Uganda (BP)— The bookstore in downtown Kampala, Uganda, was in chaos — ladders, buckets, and lumber strewn everywhere.

Display shelves, bought with Lottie Moon Christmas Offering funds, arrived a foot taller than ordered and the drawers came with no bottoms. But the missionaries proudly placed three tattered, used books on the shelf — just to see how they would look.

Almost immediately a distinguished-looking stranger in an expensive-looking business suit walked in, examined the books, and asked if he could buy all three. The sight was such an incongruity that later the bookstore personnel could not keep from laughing, said Jim Rice, bookstore manager. "But it is an indication of the response we can expect."

With the help of members from nearby Kampala Baptist Church, the former supermarket is used as a place for personal evangelism and counseling. In the first two weeks of operation, 10 persons accepted Christ and joined weekly discipleship training classes. The building also houses the Bible Way Correspondence School headquarters and mission, convention, and student ministry offices.

The bookstore was a result of more than two years of hard work. A year and a half after the mission granted permission for missionaries Jim and Linda Rice to launch the bookstore they finally cut the red tape and rented the supermarket building about 300 yards from the church and one block from Makerere University.

Then the Rices, missionaries Larry and Sharon Pumpelly, mission volunteers Russell Pogue and Fred and Ruby Clarkson, Ugandan students, and others turned into carpenters and remodelers.

On opening day, however, the bookstore itself turned into a refuge. When

the Ugandan army and police, in large numbers and heavily armed, raided a building across the street looking for a band of car thieves, people on the street took shelter in the bookstore.

Not one shot was fired but the store was introduced to more customers than expected.

Customer after customer has told the Rices and other missionaries how much the bookstore means to them. "It's a blessing to believers because this bookshop has deeper spiritual material than has been available in Uganda," Edith Mbabazzi declared.

The store started off with a good stock. Aided by Foreign Mission Board funds including \$6,500 from the Lottie Moon Christmas Offering, Jim Rice bought 17,800 different pieces for sale including Bibles in 12 languages.

Items sell rapidly and the bookstore must constantly restock. It also needs more employees. A volunteer will fill in for Jim Rice as bookstore manager during his one-year furlough which begins in January.

Missionaries realize it will not be easy to make the store self-supporting, especially with rapid currency fluctuations in the country. But already they see signs of the many different kinds of people it can touch.

Each day a stream of unlikely persons, such as Russian Embassy personnel, people from Sri Lanka, and a scholarly old Moslem man who translated the Koran into the Luganda language, flows through. One day two Catholic nuns bought a stack of books.

They have a daily customer, too, a 14-year-old Asian Moslem boy who hungers for books even if they are Christian.

The missionaries want to be sure that he does not ever have to go away empty-handed.

## Interpretation

### A lame man healed

by Herschel H. Hobbs

"And a certain man was there, which had an infirmity thirty and eight years" (John 5:5).

Apparently the pool of Bethesda was fed by an artesian spring. At intervals the spring flowed, disturbing the water in the pool. The Jews believed an angel did this; and that, when it happened, the first one to get into the pool was healed.

Verse 4 is not in the best manuscripts. It was probably added by a copyist to explain verse 7. But this idea explains the presence of so many physically afflicted people (v.3).

When Jesus saw this man who had been lame for 38 years, he asked, "Do you wish to become whole" or to be healed? The man said that with no one to help him, others always got into the pool ahead of him (v.7). He was depending upon a superstition, when he was un-

knowingly in the presence of the Great Physician.

Jesus said, "Rise, take up thy bed (pallet), and walk" (v.8). The verb tenses tell the story. "Rise" is a present imperative form, so a command. "Take up" is an aorist tense. Do it immediately. "Walk" is a present tense, "go on walking about."

In verse 9, "made whole" and "took up" are aorist tenses. This was a miraculous healing, or else his strength would have returned gradually. In this case these things happened "immediately" (euthus). This word, with the aorist verbs, makes the picture more vivid. "Walked" is an imperfect tense. He began and continued to walk about.

He who had not walked in 38 years did this. He came to the pool helpless and borne on a pallet by others. He left on his own, bearing his pallet. And all because he obeyed the command of Jesus who is mighty to heal and save.