

# Baptist and Reflector

Vol. 149/No. 2/January 12, 1983

News journal of Tennessee Baptist Convention



RAMSEY POLLARD

## Pollard slated for conference

Ramsey Pollard of Memphis will speak to the Laymen's Night session of the Tennessee Evangelism Conference next Tuesday night at the Grand Ole Opry House in Nashville.

Pollard, former president of the Tennessee Baptist Convention and the Southern Baptist Convention and pastor in Tennessee for over 32 years, will replace J. D. Grey on the conference program. Grey is ill and will be unable to attend the conference.

Forrest (Woody) Watkins, TBC director of evangelism, will replace Grey on the Monday night program.

After pastorates in Florida and Texas, Pollard served as pastor of Broadway Baptist Church, Knoxville, for over 20 years and Bellevue Baptist Church, Memphis, for 12 years, before his retirement in June 1972.

Active in Tennessee Baptist life, Pollard served as president of the Tennessee Baptist Convention and president of the TBC Executive Board. He has been a trustee of Carson-Newman College, Union University, Harrison Chilhowee Baptist Academy, East Tennessee Baptist Hospital, and Memphis' Baptist Memorial Hospital.

The Evangelism Conference will meet Jan. 17-18 in Nashville, with the Monday afternoon, Monday night, Tuesday morning, and Tuesday afternoon sessions at Belmont Heights Baptist Church. The Tuesday night session will be at the Grand Ole Opry House.

## Ethel Grice succumbs

NASHVILLE — Ethel Harrison Grice, 102, widow of Vacation Bible School pioneer Homer Grice, died here Dec. 24.

Mrs. Grice, a native of Georgia, held a master's degree from Vanderbilt University. She was the author of many articles and materials related to Vacation Bible School.

After his retirement in 1953, the Grices were active in leading seminars all across the South, particularly for senior adults.

## Tennessee church reacts to needs of unemployed Minnesota miners

By Michael Tutterow

ELIZABETHTON (BP) — In response to a Newsweek magazine article, Elizabethton's Siam Baptist Church has begun efforts to collect and send a truckload of food to residents of Hibbing, Minn., where unemployment has risen as high as 80 percent.

Hibbing, in the heart of northern Minnesota's Mesabi iron range, has been plagued by iron ore mine shutdowns, with most furloughed miners nearing the end of their unemployment benefits, Newsweek reported.

Shafer Parker, pastor of Siam Baptist Church, said the Newsweek article prompted him to take Hibbing's plight to church members, who voted to support a relief project. Parker contacted Tom Hertel, pastor of Calvary Baptist Church in Hibbing, to discuss possible ways Siam Baptist Church could help.

Hertel explained the economic picture, noting out of 44 members in his congregation, only four persons had jobs. "It's bad when people pass out from hunger in church," said Hertel.

He said the church already "pounds" (supplies) about two families a week with canned and dry goods, but admits church members "are not suffering like the community is. We keep two offering plates: one's for taking out, the other's for taking in," added Hertel.

Hertel said the two churches wanted "to use the Christmas time and spirit" to launch the food distribution plan. Parker predicted Siam Baptist and local community supporters could collect the foodstuffs and secure transportation to deliver the goods by the end of January.

Hertel agreed to use Calvary Baptist facilities as a warehouse for the food, removing half the pews in the sanctuary in order to store the food.

Parker admitted securing transportation posed the most difficult problem, but he remained confident. "I can't imagine that if we get the food together we won't find transportation," he said.

He added that Elizabethton churches of various denominations are interested in supporting the project, tying Hibbing area churches. Parker also hoped to enlist community service organizations and businesses in the project.

Parker said the church considered collecting money to send to the Hibbing area, but felt monetary contributions were "easier" than personal involvement and "would not make the same kind of impact."

He explained that church concern for the Hibbing residents had also sparked a new concern for the Elizabethton community, where figures show 13 to 14 percent of the residents out of work. Church plans to serve Christmas dinner to 17 needy Elizabethton citizens blossomed into meals for more than 60 families — 275 persons in all.

Parker, who calls Siam Baptist "the country church with a worldwide vision," said the church has always been a missions supporter, contributing 20 percent of church offerings through the Southern

Baptist Cooperative Program in 1982 and designating 25 percent of 1983 church receipts to worldwide mission causes. But, he explained, giving money to mission causes can become impersonal.

"We felt it would be a good thing for our church to help in a personal way," said Parker. "God had blessed us. We had a real responsibility to look around and see how we could be a blessing to others."

Coy Finley, director of missions for Northwoods Baptist Association in Minnesota, said Siam Baptist's help has come at a crucial time. No openings are forecast before April, when only a limited number of workers will be recalled if any.

He also said funds totaling \$1,200 had been channeled to the association from both the Southern Baptist Home Mission Board and the Minnesota-Wisconsin Southern Baptist Fellowship. Finley said the monies will help defray utility costs and clothing needs, as well as purchase food.

Finley said Southern Baptists' concern for the Hibbing area demonstrates that "there is no division" between evangelism and social gospel. "When we see people in the daily walk of life, we try to minister," said Finley. "If there's a hunger need, fill it; if not, then meet the spiritual needs. If both, then fill them. The whole gospel is to minister to the whole man."

"Christians need to be personally involved in helping people, even over long distances," added Parker. "I don't believe we're ever ahead when the government takes over the area of good works. Christians are commanded of God to be outstanding in that area, and in our love for one another and for people who are hurting."

## H. I. Hester dies

LIBERTY, Mo. (BP) — H. I. Hester, 87, a pioneer Southern Baptist educator, died in his sleep Jan. 9.

Hester was on the staff of William Jewell College in Liberty, Mo., from 1926 to 1961, serving as professor, chairman of the Bible department, vice-president, and interim president.

Subsequent to his retirement, Hester was vice-president of Midwestern Baptist Theological Seminary in Kansas City, Mo., from 1961 to 1965. He was president of the Midwestern Board of Trustees from 1957 to 1961, during the time the theological school was established.

Prior to going to William Jewell, Hester was instructor at Furman University in Greenville, S.C., where he had gone following his graduation from Southern Baptist Theological Seminary in Louisville, Ky. He also was a graduate of Wake Forest University in Wake Forest, N.C.

Hester had served in a number of denominational posts, including having been a trustee at Southern seminary; a member of the SBC Education Commission; and co-founder and secretary-treasurer of the Southern Baptist Association of Colleges.

He had endowed a number of lectureships, including ones at Midwestern seminary, Golden Gate Baptist Theological Seminary, and through the Association of Southern Baptist Colleges and Schools.

Hester authored many books. Among the better known were *The Heart of Hebrew History* and *The Heart of the New Testament*, both of which are used as college textbooks.

In 1982, William Jewell College established a scholarship in his honor for students entering the pastoral ministry. Previously, the Center for Christian Ministry at the college was named in his honor.

His wife of 55 years, Carolyne, died in 1976.

## Evangelism Conference telephone numbers set

Two telephone numbers have been released for persons wishing to contact someone attending the 1983 Tennessee Baptist Evangelism Conference.

The telephone numbers, for telephones located in the conference office at Belmont Heights Baptist Church in Nashville, are 298-5820 and 298-5827. They are in the 615 area code.

The conference will be held Jan. 17-18.

## Meeting planned by evangelists

The 1983 Evangelists' Conference will meet at Belmont Heights Baptist Church, Nashville, beginning at 9:30 a.m., Jan. 17.

The one-session conference, which is sponsored by the Tennessee Conference of Baptist Evangelists, meets annually just prior to the Tennessee Baptist Evangelism Conference.

Speakers this year are Phil Hoskins of Kingsport, Haskell Ingraham of Mountain City, and David Walker of Seymour. Special music will include J. B. Betts, Trent Hall, and Chad Williams, all of Memphis.

The meeting, which is open to pastors, evangelists, and others, will be held in the Nashville church's chapel. Jim Lindsay, president of the conference, will preside.

## First, Dallas, honors \$1-million CP pledge

DALLAS (BP)—A dream of Pastor W. A. Criswell of First Baptist Church, Dallas, came true when he presented the balance of the church's \$1-million pledge to the Cooperative Program for 1982.

Criswell gave Texas Baptist Executive Director James A. Landes the church's check for \$590,000. Previous contributions for the year have totaled \$410,000.

It is believed to be the first time any church has given \$1-million in support of missions through the Cooperative Program in a single year. Through Dec. 30, First Baptist Church of Midland, Tex., which has led the Cooperative Program giving for the past few years, had given more than \$801,736. First Baptist Church of Amarillo, Tex., another perennial leader, had given \$458,465. The Baptist General Convention of Texas books closed Dec. 31.

In the fall of 1981, after the church's budget of \$6.5-million had already been adopted, Criswell said he repeatedly had a dream in which the Lord showed him the need of the world to hear the gospel.

"The Lord said to me, 'I'm asking you to give \$1-million to the Cooperative Program,'" Criswell said.

"It dumbfounded me," he said, but "without any conferences with anybody — there was nobody to confer with — I asked the church to add \$1-million to the budget, to oversubscribe it by another \$1-million."

Criswell said the deacons thought it was a fantastic dream to "out of the

blue" ask the church to add another \$1-million, but faced with the challenge, the church pledged \$7.8-million.

Throughout the year, Criswell said, there was speculation that the pledge could be met, but at the last deacons' meeting it was announced the pledge to the Cooperative Program would be made good.

Deacon vice-chairman Jack Brady said at the check presentation ceremonies that the church had many needs that \$1-million could have been used for, "but the great host of our deacons felt that this was a commitment we were going to keep."

Landes accepted the check, expressing appreciation on behalf of the "missionaries around the world who will be blessed by it" and for the intangible benefits to be reaped by the symbolism of it.

"God give us more dreamers like W. A. Criswell," he said.

## Missionary son injured in fall

BRASILIA, Brazil (BP)—Brent Depee, son of Southern Baptist missionaries in Brazil, suffered a ruptured small intestine Dec. 30 when he was thrown against a tree while riding a horse.

The 15-year-old Depee was visiting the rural town of Corrente with his parents, Kent and Donna Depee, when the fall occurred. Depee and another missionary kid, Jonathan Carter, were galloping across a field when Depee's horse veered, hurling him against a tree.

An initial examination revealed only bruises and soreness, but when abdominal pain persisted for several days, Depee's father rented a small plane to take him to a hospital in Brasilia. Grounded by bad weather in the town of Barreiras, father and son traveled about 450 miles to Brasilia by taxi Jan. 2.

Doctors in Brasilia were alarmed by the younger Depee's condition and upon examination discovered the perforated small intestine, which had caused internal infection. They operated immediately, closing the perforation.

Depee's condition was described as stable but still serious following the operation, with a slow recovery anticipated.

The Depees live in Campinas, Brazil, where the missionary parents attend language school. They plan to move to Corrente to work in agricultural evangelism after completing language school.

## Scholarship fund set at Belmont College

NASHVILLE — A scholarship fund in memory of Bill Justis, Nashville arranger and conductor who died last July, has been established at Belmont College by Justis' wife, Yvonne, Fred Foster of Monument Records, and other music industry personalities.

Income from the scholarship, which is being significantly added to daily, will go toward annual scholarships to music business students. The goal of the scholarship fund is \$50,000 to \$75,000.

In addition to the Justis Scholarship, Belmont also received \$200,000 from 10 foundations during the final months of 1982. Some of the gifts have been designated for scholarships in nursing, and others for capital and operational needs.

## Harris retires from Holston

James E. Harris, for almost 12 years director of missions with the Holston Baptist Association, retired from that position Dec. 31.

Harris who came to the association in March 1971, retired after 43 years of ministry. While director of missions, he led Holston Baptists to construct a new associational center, begin the Holston Baptist Bible Institute to teach seminary extension courses, develop an associational retreat center, raise \$20,000 to ship a printing press to Brazil for printing Bibles, and initiate ministries with hospitals, fairs, and migrant children.

Harris was previously pastor of Spring Creek Road Baptist Church, Chattanooga; Grandview Baptist Church, Nashville; Deadrick Avenue Baptist Church, Knoxville; Thomas Chapel Baptist Church and Bartlebaugh Baptist Church, both of New Harrison; Woodstock Baptist Church, Jacksonville, Fla.; and Boynton Baptist Church, Ringgold, Ga. He has served the Tennessee Baptist Convention as first vice-president and as a member of several of its boards and committees. He is also a former moderator of the Nashville Baptist Association.

A native of Chattanooga, Harris received his education from the University of Chattanooga (now the University of Tennessee at Chattanooga); Tennessee Temple College, also of Chattanooga; Mercer University, Macon, Ga.; and Southeastern Baptist Theological Seminary, Wake Forest, N.C.

Harris and his wife, Audrey, have returned to reside in Chattanooga.



Harris

## Evangelism Conference Belmont Heights Baptist Church Nashville, January 17-18, 1983

(All times listed are Central Standard Time)

### MONDAY AFTERNOON

- 2:00 Song service by Joel Duncan
- 2:05 Invocation by Eugene Cotey
- 2:10 Welcome by P. A. Michel
- 2:15 Bible Study by Robert Hamblin
- 2:35 Message by Tom Madden
- 3:05 Song service by Joel Duncan
- 3:10 Feature
- 3:15 Special music by Melanie Campbell
- 3:20 Message: "The Hope that Keeps Us Going" by Ken Story
- 3:50 Special music by Sid Buckley
- 4:00 Message: "Witnessing from the Overflow" by Glenn Sheppard
- 4:30 Benediction by Sidney Waits

### MONDAY NIGHT

- 6:45 Tennessee Baptist Chorale  
Song service by Mickey Megginson
- 7:00 Invocation by Harold Allen
- 7:05 Bible Study by Robert Hamblin
- 7:25 Tennessee Baptist Chorale
- 7:40 Message by Forrest Watkins
- 8:10 Song service by Mickey Megginson
- 8:15 Feature
- 8:20 Special music by Sid Buckley
- 8:30 Message by D. L. Lowrie
- 9:00 Benediction by Guy Farris

### TUESDAY MORNING

- 9:30 Song service by John McCall
- 9:35 Invocation by Jack Custer
- 9:40 Bible Study by Robert Hamblin
- 10:00 Presentation Vocational Evangelists by Forrest H. Watkins
- 10:05 Message: "Renewal or Resignation" by Jim Lindsay
- 10:35 Song service by John McCall
- 10:40 Feature
- 10:50 Message: "Constrained to Communicate" by Ted Huckaby
- 11:20 Special music by Sid Buckley
- 11:30 Message: "Holding on to Broken Pieces" by Emmanuel McCall
- 12:00 Benediction by Jimmy Terry

### TUESDAY AFTERNOON

- 2:00 Song service by Bruce Forlines
- 2:05 Invocation by David Burton
- 2:10 Bible study by Robert Hamblin
- 2:30 Message: "What's the Matter with Me?" by Ian Walker
- 3:00 Song service by Bruce Forlines
- 3:05 Feature
- 3:10 Special music by Sid Buckley
- 3:20 Message by Billy Whitt
- 3:50 Benediction by Guy Cooke

### TUESDAY NIGHT

- Laymen's Night at Opry House
- 6:45 Laymen's Chorus  
Song service by John Lee
- 7:00 Invocation by M. B. Howard
- 7:05 Laymen in Evangelism by Archie King and Benton Williams
- 7:35 Song service by John Lee
- 7:45 Message by D. L. Lowrie
- 8:15 Special music by Sid Buckley
- 8:25 Message: "Men Whose Hearts God Has Touched" by Ramsey Pollard
- 8:55 Benediction by F. H. Watkins

## Volunteers needed for Linden project

Volunteer laborers are needed to complete the reassembling of the activities building at Camp Linden, according to Mike Adams, TBC properties-maintenance manager.

In November, the Executive Board of the Tennessee Baptist Convention voted to purchase the Baptist Pavilion at the 1982 World's Fair and move it to Camp Linden, where it would be renovated as an activities building. Adams said that the foundation and floor have been poured at the Linden site, and the structural steel erection was completed on Monday of this week. "We are now ready for the siding and the roof," Adams said.

Volunteers who could give several days — either consecutively or on Saturdays — with skills as dry-wall finishers, electricians, and painters should contact Mike Adams or Kenny Rains at the Tennessee Baptist Building, P. O. Box 347, Brentwood, TN 37027. The telephone number is (615) 373-2255.

## Historical society to meet at Belmont

The Middle Tennessee Baptist Historical Society will meet Jan. 18 at Belmont College's cafeteria, following the morning session of the Tennessee Baptist Evangelism Conference.

The Dutch treat luncheon meeting will feature F. M. Dowell, retired director of evangelism for the Tennessee Baptist Convention, who will speak on profiles of early Tennessee evangelists. Guests are invited to attend the meeting.



HOSPITAL LEADERS — Trustees of Nashville's Baptist Hospital recently re-elected their officers for another 12-month term. The officers are (left to right): Kenneth Ross, treasurer; Al Batts, secretary; H. Franklin Paschall, chairman; and Russell Birmingham, vice-chairman.

## Kansas church matches jobs with unemployed

By John Hopkins

COFFEYVILLE, Kan. (BP)— South-eastern Kansas is experiencing nearly 17 percent unemployment, but First Southern Baptist Church in Coffeyville is offering a solution.

Pastor D. L. Mitchell said his congregation decided to do something when "we became aware 15 families in the church were out of work. We decided to start a job swap. We simply find people who have odd jobs they want done, and we put them in touch with someone who needs a job."

Mitchell said, "I see people walking around in a state of depression. People have little money, they're running out of unemployment benefits, but their family needs go on."

Two major foundries, the major employers in Coffeyville, have both closed down.

Economic indicators in the area show that for every individual laid off from one of the foundries or its supporting plants and factories, the community can expect to see another three or four persons laid off.

"We have received terrific support from the community," Mitchell said. "We want to be certain we do not jeopardize the individual's unemployment benefits and most jobs do not involve cash payment."

Applicants sign a waiver, releasing the church from any responsibility connected with the employment of work performance.

Mitchell said the project "goes beyond helping someone find a job. It helps the unemployed person regain a feeling of self-worth, and it has shown the community that First Southern Baptist Church has a real concern for people."

Keith Hunt, manager of the local J. C. Penney store, said he heard about the program and decided "I can help myself and at the same time help someone who needs a job." Hunt, who does not attend First Southern, requested someone to help do odd jobs on some duplexes he owns. He will pay with certificates for either food or clothes, and "they don't even have to take a certificate for my store unless they want to."

Volunteers work each afternoon, answering the phone and taking applications. Peggy Carnes, charter member of the sponsoring church, said there were about 30 applicants the first day, and "now we have more jobs than we do workers."

"It is pretty hard for people to come in," said Mitchell. "They have been rejected so many times in their efforts to find work, but as word gets out we will have more workers come in. It is still new, but when they find out we care and can help them, they will be in," he said.

The community is caught up in the spirit of the project, as evidenced by those who stop Mitchell in restaurants and on the street to ask about the progress of the project or to express appreciation for what First Southern Baptist Church is doing for people of the Coffeyville community.



**REASON TO SMILE** — Mike Casey, minister of music at First Baptist Church, Cookeville; Tommy Grider, member of the church's steering committee that organized the recent fund-raising drive; and Pastor Gerald Stow make final plans for "Victory Day" to celebrate the campaign that raised more than \$1.8-million.

## Cookeville church raises \$1.8-million for building

COOKEVILLE — First Baptist Church, Cookeville, recently raised more than \$1.8-million in cash and commitments in order to "build without borrowing." "We believe the Lord led us to make the decision and He honored the principle of sacrificial giving," said Gerald Stow, pastor of the 1,600-member congregation.

The Capital Stewardship Program took place over a 12-week period with the actual commitments of \$1,810,000 being made the last two weeks. Among the gifts were personal jewelry including wedding bands, a custom van, a sports car, several acres of land including choice building lots, shares, and stocks.

The church has developed a master plan for its building program that will meet its needs into the 21st century, ac-

ording to Stow. The first phase of the building program will include additional educational space, renovation of existing space, enlargement of the fellowship hall and auditorium, and a family life center.

Called "Bold Venture Together," the campaign was linked to Bold Mission Thrust in preparation for reaching every family in the Cookeville area and across the world with the gospel, Stow said.

During the campaign the church experienced 59 additions and an all-time high Sunday School attendance average of 650.

"It has been better for us than any revival I have ever experienced," Stow said.

The church was assisted in the campaign by L. H. Coleman of the Cargill Associates of Texas.

## Southern seminary schedules classes at Carson-Newman

JEFFERSON CITY — Southern Baptist Theological Seminary, Louisville, Ky., has scheduled two extension courses on the Carson-Newman College campus this spring, beginning Jan. 17.

Paul Brewer, chairman of Carson-Newman's Humanities Division, will teach "The Christian Doctrine of Man" on Mondays. This course will deal with biblical and historical studies on the

origin, nature, and destiny of man with special reference to current views on the soul and sin.

"The Revelation of John" also will be taught on Mondays by James Blevins, associate professor of New Testament Interpretation at Southern seminary. The subject of study will be the introduction and exposition of the text against the background of apocalyptic literature and the life situation in which it was written.

Registration for the courses will be in the classroom, room 218 in Henderson Humanities Building, on Jan. 17 and 24. Credit can be transferred to any Southern Baptist seminary.

Enrollment is open to any person with a college degree. The courses provide an opportunity for persons to begin or further their studies toward a seminary degree. They also provide opportunities for those who are seminary graduates to do additional work.

For further information contact William L. Blevins at Carson-Newman College, Jefferson City.

## Senior orientation begins at Belmont

NASHVILLE — Belmont College will begin a new "senior orientation" program Jan. 24, in an effort to prepare its seniors to enter the job marketplace.

The orientation will feature various successful Nashvillians who will speak on topics such as selling yourself, interviewing for the job, and setting and reaching goals.

Speakers include Jerry Heffel, president of The Southwestern Co.; Philip Davidson III, president of Life and Casualty Insurance Co. of Tennessee; Frances Preston, vice-president of Broadcast Music Inc.; Ken Roberts, president of First American Bank; and Paulette Whitworth, senior vice-president of First American.

Herbert C. Gabhart, chancellor of the college and coordinator of the program, set the program in motion after he realized the need to orient seniors toward surviving in the job marketplace after graduation, instead of concentrating merely on orienting freshmen for college life.

Gabhart also will address the seniors during the program.

## Archilles to serve on board of nursing

KNOXVILLE — Tennessee Gov. Lamar Alexander has appointed Lillian E. Archilles, vice-president of nursing services at East Tennessee Baptist Hospital in Knoxville, to serve on the Tennessee Board of Nursing.

The state board of nursing is responsible for regulating the practice of nursing across the state, establishing and enforcing licensure regulations, and setting standards for nursing education programs.

## Decline of SBC church members in Congress downplayed by Dunn

By Gerri Ratliff

WASHINGTON (BP) — The decline of Southern Baptist members of Congress — from 36 in the 97th Congress to 30 in the 98th — should not be viewed with alarm, said James M. Dunn, executive director of the Baptist Joint Committee on Public Affairs.

"The vast majority of voters do not know their representatives' and senators' religious affiliation," said Dunn.

A prestigious study done in 1982 reveals that members of Congress take their religious orientation, values, and motivation very seriously, he said.

"But in spite of all the public attention to religious affiliation," he said, "it has been our observation that the particular denominational alignment of a member of Congress is not a critical factor in determining how he votes on issues. Nor does it reflect a particular political philosophy."

Voters are more interested in the effectiveness of their representatives' and senators' constituent work than in their religious label, Dunn said.

"A careful look at the composition of Congress challenges the myth of a born-again bloc vote," he said. "It is encouraging to me that Southern Baptist members of Congress mirror the healthy

diversity that one finds in the denomination as a whole."

In the 98th Congress, six senators and 24 representatives are affiliated with the Southern Baptist Convention.

Southern Baptist members of the Senate are Thad Cochran, Mississippi; Wendell H. Ford, Kentucky; Mark O. Hatfield, Oregon; Jesse Helms, North Carolina; J. Bennett Johnston, Louisiana; and Strom Thurmond, South Carolina.

Among representatives with Southern Baptist affiliations are Ike F. Andrews, North Carolina; D. Douglas Barnard Jr., Georgia; Tom Bevill, Alabama; James T. Broyhill, North Carolina; Dan Daniel, Virginia; Jack Fields, Texas; Newt Gingrich, Georgia; Albert Gore Jr., Tennessee; Kent R. Hance, Texas; W.G. Hefner, North Carolina; Jack Hightower, Texas; Steny Hoyer, Maryland; Carroll Hubbard Jr., Kentucky; Earl Hutto, Florida; Edgar L. Jenkins, Georgia; Walter B. Jones, North Carolina; Gillis W. Long, Louisiana; Trent Lott, Mississippi; William H. Natcher, Kentucky; Claude Pepper, Florida; Carl D. Perkins, Kentucky; Harold Rogers, Kentucky; I.T. Valentine, North Carolina; and Charles O. Whitley, North Carolina.

The only new Southern Baptist member of Congress is Valentine.

## EDITORIAL

## Pray for the Evangelism Conference

For 35 years, the annual Evangelism Conference has been an important event in the life of Tennessee Baptists. Next week's gathering at Belmont Heights Baptist Church and the Grand Ole Opry House in Nashville should be no exception.

Evangelism and missions have always been those twin tracks on which Southern Baptists unite their efforts to serve God and to proclaim the gospel of Jesus Christ. These two emphases led to the formation of the Southern Baptist Convention in 1845.

The Evangelism Conference comes at a good time on the calendar. After all the activities connected with the beginning of the new church year in October, the associational meetings, the annual Tennessee Baptist Convention, budget promotion in many churches, and the Lottie Moon Christmas Offering for Foreign Missions, our churches — and especially our pastors — need this meeting in January to refocus our attention on why all these and other activities are necessary.

In many ways the Evangelism Conference sets the pace for what happens in our churches during the rest of the year. The two-day, five-session meeting can be used positively to challenge our church leaders to intensify efforts to reach the lost and to make witnessing disciples of those who are already saved.

An outstanding array of speakers will present God's challenge at next week's Evangelism Conference.

Seven speakers are from Tennessee. They are:

- Ted Huckaby, director of missions for the Knox County Association of Baptists, Knoxville;
- Jim Lindsay, full-time evangelist, Elizabethton;
- Tom Madden, executive secretary of the Tennessee Baptist Convention, Brentwood;
- Ramsey Pollard, retired Tennessee pastor and former president of the Southern Baptist Convention;
- Ken Story, pastor of Germantown Baptist Church, Germantown;
- Ian Walker, pastor of First Baptist Church, Morristown;
- Benton Williams, church administration department, Sunday School Board, Nashville.

Other speakers who will appear on the Evangelism Conference program are:

- Robert Hamblin, vice-president of evangelism, Home Mission Board, Atlanta, Ga.;

— D. L. Lowrie, pastor of First Baptist Church, Lubbock, Tex., and current president of the Baptist General Convention of Texas;

— Emmanuel McCall, director of black relations, Home Mission Board, Atlanta;

— Glenn Sheppard, spiritual awakening consultant, evangelism division, Home Mission Board, Atlanta;

— Billy Whitt, state director of missions for the Baptist State Convention of Michigan, Southfield, Mich.

The annual conference will begin at 2:00 p.m. Monday at Belmont Heights Baptist Church, Nashville. Other sessions at this location will be at 6:45 p.m. Monday; 9:30 a.m. Tuesday; and 2:00 p.m. Tuesday. The 6:45 p.m. Tuesday Laymen's Night session will be held at the Grand Ole Opry House.

Arrangements have been made, speakers and musicians have been enlisted — but one thing is still needed: the prayers of Tennessee Baptists. We urge you to join with those attending the conference in fervent prayer that God will use the 1983 Evangelism Conference to make it all that God wants it to be.



### Cicero's comment

By the editor

"Cicero, I am very happy to inform you that we now have a new pastor at our church, and things are really taking off," announced Land N. Fields, chairman of deacons at Happy Landings Baptist Church.

Cicero was pleased, noting that the church has had a difficult time throughout the years because of its location — right in the middle of the municipal airport.

"That is correct," Fields said. "Every time the planes would buzz off, so would our members. The pastor would have to stop until the noise stopped, and that made the sermons awful long!"

Fields did add that the church had maintained a pretty good ministry to the deaf.

"Tell me about your new pastor," Cicero inquired.

"Since we could not outshout the airport, we decided to join it," Land allowed. "Our new pastor we have called is A. V. Atter, a former commercial airline pilot."

"Has his former occupation brought about any changes in your church?" I asked.

"Quite a few," Fields found. "He has installed seat belts in the church pews. Then he flashes a 'Fasten Seatbelts' sign when the service starts, and cautions us to 'Remain in your seats until the benediction comes to a complete stop.'"

My guest continued, "He has switched from making three-point landings to making three-point sermons — but his sermons do not quite coast to a stop," the deacon declared. "And in his invitation appeals, our pastor really emphasized the need for 'advanced reservation.'"

Fields noted that A. V. Atter just preaches the plane gospel, but he does let some of his old language and procedures slip in.

I asked for some examples.

"You know how the stewardess always says, 'In the event of an emergency, just reach up and pull down the oxygen mask and breathe normally.' Well, A. V. says, 'In the event of an emergency, just reach up and pull down your faith and live normally.'"

"He also says things like, 'Life is like an airplane flight — they both go on for a long time, but they finally reach the terminal.'"

Fields also noted that their new pastor had made some changes in the Lord's Supper observance. Instead of the ushers serving the elements, he has two stewardesses to push a cart down the church aisle, passing out the bread and grape juice to the worshippers.

"Well," interrupted Cicero. "I do believe that Happy Landings Baptist Church is really on the right track — I mean runway."

"All in all, it has been a good experience for our church," Land N. Fields observed. "There is something exciting about a pastor who begins his sermons each Sunday, 'This is your captain speaking...'"

## DEFINING MY GROWING COMMITMENT



Make Your Will Month

## Continues to give

January is Make Your Will Month.

It is gratifying to note that an increasing number of Tennessee Baptists are not only making wills — but also are including provisions for a portion of their estates to aid Baptist causes. Rather than choosing a specific Baptist activity, some elect to designate these funds for support of the Cooperative Program.

We all rejoiced when the convention year closed in October that Tennessee Baptists passed the \$15.6-million Cooperative Program goal by \$1,106.30.

But did you know that this achievement was made possible because of earnings of Cooperative Program trust funds provided by Tennessee Baptists?

The Tennessee Baptist Foundation administers these trust funds, and the earnings on these last year totaled \$191,234.67. This amount shared through the wills and the gifts of these saints of God continues to support God's work through our convention.

Your will is important to the future missions and ministries of Tennessee Baptists.

CIRCULATION THIS ISSUE — 78,926

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Established 1835  
Post Office Box 347, Brentwood, TN 37027  
Telephone: (615) 373-2255

**Baptist and Reflector** (USPS 041-780) is published weekly except New Year's week by the Executive Board of the Tennessee Baptist Convention at Brentwood, Tennessee 37027. Subscription prices: \$5.55 individual; clubs of ten or more, \$5.25; church budget, 9.0¢ per family per week when sent to 50 percent or more of church homes. Second class postage paid at Brentwood, Tennessee, and at additional mailing office.

Space forbids printing of resolutions and obituaries. Advertising rates on request.

Member of Baptist Press (BP) news service of the Southern Baptist Convention.

POSTMASTER: Send address changes to Baptist and Reflector, P. O. Box 347, Brentwood, TN 37027.

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

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## NEWS INTERPRETATION

# 97th Congress failed on 'moral' legislation

By Larry Chesser

WASHINGTON (BP) — Expectations ran high among advocates of controversial causes such as tuition tax credits, public school prayer, and abortion restrictions when the 97th Congress came to town two years ago.

The mix of a new president who promised to push these issues with a Congress expected to be decidedly more conservative seemed to spell the last chance for legislative movement in these areas.

But in the end the causes — all pushed by the New Right — fared no better in the

97th Congress than they did in the previous one. They stirred a lot of fury and debate, but brought about no significant change in the law of the land.

Based on early surveys and comments from members of the 98th Congress which convened here Jan. 3, the social agenda of the New Right appears to have missed its best chance.

With the 97th Congress concentrating on President Ronald Reagan's budget and tax cut from the beginning, controversial social issues were consigned to the back burner. When they finally surfaced late in the second session — mostly in the Republican-controlled Senate — they proved so divisive that the heated debates they sparked may well have cost them supporters.

Though numerous tuition tax credit proposals were introduced from day one of the 97th Congress, none went anywhere until President Reagan began pushing a White House version late in the second session.

With this administration push, Senate Finance Committee Chairman Robert J. Dole held together a shaky coalition of tuition tax credit supporters long enough to have a highly-modified and watered-down version of the Reagan proposal out of committee, but it never was considered on the Senate floor.

Opponents of the measure charged that tuition tax credits would be a drain on the federal treasury in a time of mounting budget deficits and that they violate the First Amendment's ban on a government establishment of religion. In addition, proponents were divided over how tough to make the bill's anti-discrimination provisions against schools that discriminate on the basis of race.

Proponents of state-sponsored prayer in public schools moved on two fronts during the 97th Congress.

Sen. Jesse Helms, the veteran champion of New Right causes, pushed legislation to strip the Supreme Court and lower federal courts of jurisdiction of school prayer cases.

## Tennesseans complete degrees at Southern

LOUISVILLE, Ky. — Fifteen Tennesseans were awarded degrees during December graduation exercises at Southern Baptist Theological Seminary. They were among more than 220 students receiving degrees.

Michael Atwol Smith of Mt. Juliet received the doctor of philosophy degree and James Errol Robertson of Knoxville received the doctor of ministry degree.

Receiving master of divinity degrees were Benny Edsel Keck of Jefferson City, David Paul Lawson of Maryville, William Michael Madewell of Soddy, Mary Anne Whitten Poe of Memphis, Austin Roy Robinson of Knoxville, John Wayne Sexton of Knoxville, and Jerry Lane Trantham of Newport.

Mark Farrell Neeley of Bristol received the master of divinity/religious education degree.

Receiving master of religious education degrees were Timothy Alan Fisher of Shelbyville, Hulon Ray Neal Jr. of Trezevant, Harold Dean Roach of Jefferson City, and Pamela Karen Smith of Cookeville.

Philip Larry Mitchell of Nashville received the master of church music degree.

In addition, Cecil Campbell Gilliland of Chattanooga was awarded a diploma in Christian ministry from Southern's Boyce Bible School.

Although no hearings were held on his court-stripping proposal, Helms offered it as an amendment to a debt ceiling bill last September. But the measure failed after numerous unsuccessful efforts to end a filibuster against it.

Early last summer, President Reagan fulfilled a campaign promise by proposing a Constitutional amendment on school prayer, but it also failed to move.

The Senate Judiciary Committee held three hearings on the Reagan proposal but with time waning in the session, committee Chairman Strom Thurmond told the president he would reintroduce the measure in the 98th Congress, indicating it would not move in the 97th.

Reagan's prayer amendment met with even less success in the House of Representatives where Judiciary Committee leaders kept it bottled up and an effort to discharge the measure from the committee produced less than 60 of the necessary 218 signatures to bring it to the floor for a vote.

Abortion was a similar story in the 97th Congress with anti-abortion forces divided over which legislation to push.

Some favored a Helms proposal, a human life bill which would have declared that life begins at conception and barred federal courts and the Supreme Court from striking down anti-abortion legislation.

Others supported a Constitutional amendment by Sen. Orrin G. Hatch which would have given Congress and the states authority to restrict or ban abortions.

Senate judiciary subcommittees cleared both proposals, but only the Hatch amendment passed the full Judiciary Committee. But Hatch withheld it from full Senate consideration in exchange for commitment for early consideration in the next Congress.

One conservative cause — a court-curbing amendment designed to end busing — was attached to a Justice Department authorization bill in the Senate but died in the House Judiciary Committee. The House did attach an anti-busing rider of its own to a regular appropriations measure for the Justice Department, but it was deleted from the stop-gap funding bill Congress eventually passed for that agency.

Congress cleared one important piece of civil rights legislation which sparked heated debate — a 25-year extension of the 1965 Voting Rights Act. The extension applied to the preclearance section of the act which requires nine states and portions of 13 others to get Justice Department approval before making any voting law or policy changes. The Senate also modified one of the permanent sections of the act to make proving violations of the act easier in court.

## Six Tennesseans earn New Orleans degrees

NEW ORLEANS, La. — Six Tennesseans were among the more than 130 students receiving degrees during December graduation exercises at New Orleans Baptist Theological Seminary.

Jere L. Phillips Jr. of Dyersburg received the doctor of theology degree. He is currently pastor of Livingston Avenue Baptist Church, Lutz, Fla.

Receiving master of divinity degrees were Randall M. Cummings of Jackson and F. Lester Marshall of Franklin.

Gale Ray Hartley of Elizabethton received the master of religious education degree, along with Larry Thomas Wilbur of Memphis. Wilbur is minister of youth and activities at East Lake Baptist Church, Chattanooga.

John F. Edmondson III of Fayetteville, minister of music at First Baptist Church, Fayetteville, received the master of church music degree.

The 97th Congress also made several tax law changes affecting churches and charitable religious organizations.

The large tax cut passed during the first year of the Reagan administration liberalized both the amount and scope of foreign earned income which Americans abroad — including missionaries — can exclude from U.S. taxes. This change was urged by the Southern Baptist Convention's Foreign Mission Board. The new law also reduced the "marriage penalty tax" to prevent married couples with two incomes from being taxed at a higher rate than two single persons with incomes identical to those of the married couple. It also permits taxpayers who use the standard deduction in filing income tax returns to deduct charitable contributions.

In the tax hike passed during the second year of the Reagan administration, Congress increased the ability of churches and denominations to provide more adequate retirement plans for their ministers and lay employees.

Finally postal rates for non-profit mailers took a roller coaster ride during the 97th Congress. Late in the first session a shortfall in a postal subsidy appropriation led to a doubling of non-profit rates in early 1982. But last summer Congress added some additional funding to that subsidy bringing subsidized rates down some but not to the point where they had been. Then in the stop-gap funding measure for 1983 Congress provided funds to allow for a normal annual increase in preferred rates.

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## WMU quarterlies to raise rates

BIRMINGHAM, Ala. (BP) — Woman's Missionary Union, auxiliary to the Southern Baptist Convention, will raise subscription rates for its four quarterly publications beginning with the July-August-September 1983 issue.

The quarterlies and their new yearly rates are Dimension and Aware, \$5; Start, \$6; and Share, \$10.

Although WMU was forced to increase subscription rates for its monthly magazines last year, it has been almost three years since the SBC agency raised prices for quarterlies.

Mary Hines, customer services division director for WMU, SBC, attributed the increase to postage and production costs, which in some cases have almost doubled since subscriptions were raised. She also said that Start, the quarterly for leaders of Mission Friends, will be expanded by 16 pages beginning with the October-November-December 1983 issue.

Rates for the five monthly magazines WMU publishes will remain the same.

## Union nursing school gets state approval

JACKSON — The Tennessee Board of Nursing has granted full approval to Union University's school of nursing.

Marguerite Robey, dean of the school and department chairman, said the approval was based on the "highly satisfactory performance of recent associate degree graduates as verified by the state board exams in July."

The approval is the highest citation awarded by the state organization.

## Personal perspective

By TOM MADDEN  
TBC executive secretary

It is not unusual for our office to receive a document with a glossary on the back page defining some of the terms used.

Some of the new words that we now use routinely were not known to me in days past. For example, we use terms like "MX missile," "transponder," "uplink," "downlink," and "video dish." We now have computer language with words such as "software," "byte," and "chips." I have had to learn about "smurfs," "pac man," and "E.T." The language of drugs uses such terms as "grass," "joints," "uppers," and "downers."



Madden

We will all be exposed to an increasing amount of new words and phrases as the technological age intensifies. As I thought of these new words, I also began to think about some old words that might possibly be losing their significance to us.

We need to preserve the word "home." We can use the terms "condominiums, condos, apartments, cluster houses, or cabins," but the word "home" needs to be underlined in our hearts. The home was the first institution God created. He chose to build it even before the church. If we can keep our homes Christian, everything else will fall into place. If we lose our homes, regardless of what else we do, hurt and devastation will follow.

I hope we will not ever lose the meaning of the word "integrity." When General Robert E. Lee came home from leading the Confederacy, he was offered a large sum of money for the use of his name. However, because those wanting to use his name were not acceptable to him, he refused it. He chose to be president of a small struggling college for a pittance, rather than to lose his integrity.

The word "obedience" is important. The Word of God says it is better to obey than to sacrifice. When our Lord walked the face of this earth during His ministry, the one thing He wanted above everything else was to obey God.

"Loyalty" is another word that needs to be kept in the forefront. We are to be loyal to the church and loyal to our nation.

When Paul came to the close of writing the beautiful 13th chapter of 1 Corinthians, he wrote, "And now abideth faith, hope, charity (love), these three; but the greatest of these is charity (love)." As we learn new words, let us not forget the old ones.

# Anderson 'sells' growth for Sunday Schools

By Linda Lawson

NASHVILLE (BP)— When Andy Anderson talks about growing churches through the Sunday School, he is one-part salesman, one-part motivator, and two-parts evangelist.

Anderson, growth specialist in the Sunday School department of the Southern Baptist Sunday School Board, travels 40 weeks a year promoting and interpreting Super Spiral, an accelerated growth plan for increasing Sunday School enrollment.

The plan also emphasizes corresponding increases in qualitative areas such as number of workers and units and workers earning training awards and attending weekly workers meetings.

Anderson, who has a way of communicating important truths in easy-to-remember phrases, emphasizes to each group of church leaders considering the Super Spiral, "When God's people do God's work, God always furnishes the baggage."

"God gives us what we need to get the job done," says Anderson with ministerial firmness, a reflection of 30 years as a Southern Baptist pastor. "We need to attack the job and not worry about how it's going to be done."

The approximately 300 churches now participating in the Super Spiral are rolling up impressive gains in both quantitative and qualitative areas. Preliminary fall reports from 172 churches show a six-month new enrollment increase of 24,816 or an average of 150 per church.

In California, 51 churches reported a net enrollment gain of 6,093 — more than one-half of the state's projected increase of 11,500.

In their first year on the Super Spiral most churches are doubling their baptisms which, Anderson stresses repeat-



**CHURCH GROWTH SPECIALIST** — Andy Anderson, Sunday School growth specialist at the Sunday School Board, is working with about 300 churches in an accelerated growth plan.

edly, is the bottom line of any church growth effort.

In Super Spiral support strategies, Anderson sets forth ways for planning, organizing, and reorganizing the Sunday School and for visiting and for enrolling people.

First, he says, establish a ratio of one worker for every eight Sunday School members. "When your worker ratio is more than 1 to 10, there is no ministry taking place in your Sunday School," Anderson warns. "If you can't disciple people, you have no right to win them."

On enlisting people to work in the Sunday School, he believes, "One of the reasons workers today don't stick is that

we haven't prayed them in. We've invited them in."

Second, Anderson advocates establishing a ratio of one Sunday School unit for every 18 members. "Go home and start teaching units like your salvation depends on it. Someone's salvation does," he insists.

Third, he urges every church in the Super Spiral to start one new mission every year. "We need 475,000 Southern Baptist congregations in the United States today just to reach the people," he said.

Fourth, Anderson feels churches must have adequate space but quickly notes most churches can register a 15 percent gain in space just by cleaning house.

"At \$30 to \$50 a square foot you don't need to have junk in Sunday School rooms," he points out. "You can haul anything away from a Southern Baptist church except the pulpit furniture and the pews. Nobody knows what's there. Don't keep people from coming to church because of junk."

Fifth, Anderson says a church should have an up-to-date list of prospects equal to its Sunday School enrollment.

Above all, he urges, "Learn to think outside the lines. If you do everything traditionally, you'll have a hard time growing a church."

Anderson first became known in the mid-70s for a concept of open enrollment in Sunday School which he introduced in his church, Riverside of Fort Myers, Fla. Called ACTION, the idea of enrolling

people whenever and wherever they agree to become a member has been implemented in thousands of Southern Baptist churches.

After joining the board in 1975 Anderson introduced the Growth Spiral, a marriage of ACTION and the Flake Formula for Sunday School growth. In 1980 he began testing the concept of Super Spiral, and expanded and accelerated use of the Growth Spiral.

Because he sets numerical goals in every area of Sunday School work, Anderson is sometimes criticized for being too numbers conscious, a charge he answers unapologetically.

"There are people today who are trying to make second-class citizens of people who care about numbers," he said. "How can you weigh development or growth if you don't do it with numbers? I am a mathematician by birth. When I see an abstract, I automatically translate it into math."

That Anderson also readily translates numbers back into people is evident when he emphasizes, "God never put us in the percentage business. He put us in the ministry business."

While Anderson seldom fails to build excitement among participants in the semi-annual workshops which participating church leaders must attend, he urges caution as they return home. "Learn to plod," he urges. "Avoid burn-out or leading people faster than they can go."

## Supreme Court overturns law on Massachusetts liquor licenses

WASHINGTON (BP)— The U.S. Supreme Court ruled here Dec. 13 that the Commonwealth of Massachusetts violated the Constitution's ban on an establishment of religion by enacting a law giving churches veto power over licensing of bars and taverns in their immediate vicinity.

At the same time, Chief Justice Warren E. Burger made plain that the ruling affects Massachusetts alone and does not overturn laws in 27 other states banning drinking establishments near churches, schools, and hospitals.

The critical difference, Burger said, is that the Massachusetts legislature in 1970 passed a law giving churches the right to block bars and taverns within a 500-foot radius of their premises by the simple act of objecting in writing.

Controversy over the Massachusetts law arose in 1977 when Grendel's Den, a restaurant located on Harvard Square in Cambridge, applied for a liquor license.

But the Holy Cross Armenian Catholic Parish, situated 10 feet from Grendel's, objected. Subsequently, the Cambridge License Commission rejected Grendel's application, an action upheld on appeal by the Massachusetts Alcoholic Beverages Control Commission.

Grendel's then sued both the local and state commissions in federal district court, claiming that the 1970 law violated the First Amendment's prohibition of an establishment of religion.

That court agreed with the restaurant but was overruled by the First Circuit Court of Appeals. Later the First Circuit reversed itself, thereby upholding the district court's decision.

In his opinion agreeing with the lower courts, Burger conceded that "plainly schools and churches have a valid interest in being insulated from certain kinds of commercial establishments, including those dispensing liquor."

But the Massachusetts law, he continued, went well beyond the traditional scheme of allowing zoning boards to deny liquor licenses in that it "delegates to private, nongovernmental entities power to veto certain liquor applications."



**CHILD ABUSE** — "Physical abuse is one of the leading causes of death in infants between one and 12 months of age. Who abuses helpless babies? Generally it is the mother (herself often the victim of an unwanted pregnancy) or an alcoholic father or the mother's live-in boyfriend. The addition of an unwanted child to a personality-disordered couple frequently poses a threat, according to Alayne Yates, an associate professor of psychiatry at the University of Arizona. She explains (that) 'a child is beaten, commonly, via displacement of aggression intended for another adult. We know that when abusing couples separate or divorce, the potential for abuse goes way, way down.' Doctors throughout the country have been alerted to suspect child abuse when infants with multiple bruises or fractures are brought into their offices for emergency treatment. George Comerchi, a professor of pediatrics at the University of Arizona, says: 'If you were to observe 100 infants between a month and a year of age coming into the emergency room with a physical injury, one out of every four injuries would be due to nonaccidental trauma.'" (PARADE MAGAZINE, 11/14/82)

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**VOLUNTEER APPRECIATION** — Harlan F. Reynolds (right), pastor of First Baptist Church in LaFollette, presents certificates of appreciation from the Tennessee Baptist Convention to church members Raymond and Marjorie Moore, for their year's service with the Upper Volta Hunger and Relief Project. The Moores, who received the certificates as part of the church's recent foreign missions emphasis, were host and hostesses of the "Tennessee House," an orientation center for volunteers with the project. Each of the volunteers to the Tennessee Baptist project receive the certificates.

## Valentine lists 10 'good things' from 1982 in 'USA Today' column

NASHVILLE (BP) — Although humanity has stumbled along with its foot in a bucket for much of 1982, some good things have happened, Foy Valentine, executive director of the Southern Baptist Christian Life Commission, wrote in a guest column in USA Today.

Valentine's column, in the final issue of 1982, noted 10 good things.

"We're alive. And we are not just alive, we are reasonably well, thank you. The good gifts of love, family, work, achievement, mobility, and health add up to one great, good gift of life. It beats the alternative," he wrote.

"We're free," he continued. Even though religious liberty and separation of church and state are battered a bit, he

said, they are by no means buried. "The winds of freedom that blew in the faces of our forebears have not ceased to blow in our own faces."

"We're at peace," Valentine noted, adding that while it is uneven, shaky, and tenuous, it is still peace.

"General war," he wrote, "has been avoided. More importantly, nuclear war, with its prospect of a billion dead human beings, has not been triggered."

Valentine said initiatives for peace with justice have grown and public perception of the importance of stopping the nuclear arms race has increased significantly.

"Our economy has not collapsed," Valentine also noted. "Even though the supply-side theoreticians of voodoo economics have bequeathed us the highest unemployment since the Great Depression, the banks aren't closed and the grocery shelves aren't empty."

Extremism has once again been weighed and found wanting, Valentine said, as the New Right in general and the New Religious Right in particular have begun to be reined in. "Even demagogues can read election results," he wrote.

The Southern Baptist ethicist also told the readers of the 400,000 circulation Gannett publication that an orderly transfer of power occurred in many places (such as the leadership changes in Egypt, Spain, and even the USSR) and that the Third World seems to have steadied a bit.

"Many Third World countries which were teetering on the brink of economic, political, and social disaster refused to take the plunge — Kenya, for example," Valentine said.

Moral values are also coming into somewhat clearer focus, he said.

"The commitment to personal integrity and public righteousness, without which no nation can long endure, has been growing, it seems to me," Valentine wrote.

"Faith survives," he concluded. "Lech Walesa is a good example. God has made this a moral universe. He has made humanity in His own image. And He keeps on kindling the fires of faith in all who will hear His song in the air and see His star in the sky."

# Baptist flood relief brings peace to Honduran feuders

TEGUCIGALPA, Honduras — Baptist flood relief brought feuding factions in the Honduran community of Tierra Blanca together for the first time in years, and strengthened a struggling Baptist mission.

Although Baptists provided manpower and \$30,000 from Southern Baptist relief funds, they planned and directed the work in conjunction with community leaders, says Jim Palmer, who is coordinator of Christian Social Ministries for the Honduras Baptist Mission (organization of Southern Baptist missionaries).

"Unity and cooperation were essential," he says.

The town's division stems from the fact that Tierra Blanca is actually seven smaller communities. The small Baptist mission there had been unable to grow in the midst of the strife.

After flooding took 196 lives and left more than 2,000 homeless in southern Honduras last May, the Baptist convention's Commission of Christian Social Ministries and the First Baptist Church of Choluteca investigated the flooding and decided to concentrate on Tierra Blanca, hoping to strengthen the mission there.

Immediately, they began rebuilding roads, bridges, and houses, using a food-for-work program. They provided fertilizer and seed and helped farmers replant lost crops.

The reconstruction left the town transportation system better than it was before the flooding. After the roads were improved, bus service was made available for the first time, connecting Tierra Blanca with neighboring communities. Vegetables and dry goods became available on a daily basis.

Before the flood, children often missed school because no bridge crossed the river that divided the community. Now a

new bridge enables children to attend classes even in the rainy season. Missionary Larry Elliott designed and supervised bridge construction and local workers built it.

Spiritual changes accompanied the physical changes in the community. Ralph Wilson, Southern Baptist missionary evangelist in the area, participated in every phase of the project, from preaching to hauling materials. Evangelistic services were held each week and a Sunday School was begun. Ten people have made professions of faith in Christ and await baptism.

The mission which remained static for so long is planning to organize into a self-supporting church in the near future.

## Citizen's Corner

By Jerry M. Self  
Public affairs and Christian life consultant

The Tennessee General Assembly has convened in an organizational session this week. The legislators will spend two weeks electing officers, naming committees, and introducing bills.

The regular legislative session will begin about the last week of January. Our lawmakers usually divide their working days over a two-year period. This means the first half of their term of service in Nashville will extend from early January through the first week in May.

Many of the bills which the General Assembly will consider have been introduced for several years. You can expect an attempt to pass race track gambling. Sponsors will argue that taxes on gambling will rescue the state's economy. Legislators should be reminded that pari-mutuel gambling does not produce more than one percent of any state's revenue.

Another significant issue will be found in efforts to pass a RICO law. The Racketeer Influence and Corrupt Organization Bill never got far in the last legislative session. If this bill were to pass, it could help law enforcement people control such activities as pornography, drug traffic, and other organized or semi-organized criminal behavior.



Self

## Clinics to feature S.S. evangelism

The Sunday School department of the Tennessee Baptist Convention is offering three area "teach, win, develop" clinics for Sunday School special workers and ASSIST (Associational Sunday School Improvement Support Team) age-group workers in Tennessee.

Participants will learn how to use Sunday School effectively in evangelism. Age-group conferences will focus on how to use Bible teaching to win unsaved people to Christ and how to develop the saved through Bible study.

The three area clinics will be held at Englewood Baptist Church, Jackson, Jan. 31 through Feb. 1; Judson Baptist Church, Nashville, Feb. 28 through March 1; and Second Baptist Church, Knoxville, March 3-4. Each meeting will begin with supper at 6 p.m.

Those trained during the clinics will be offering the same training to all church Sunday School workers through associational workshops during 1983.

Faculty from the Baptist Sunday School Board includes Tom Lee to work with general officers; Alan Tungett, adult workers; Becky Martin, youth workers; Cosette Baker, children's workers; and Martha Durepo, preschool workers.

TBC Sunday School department staff assisting during the clinics will be Wendell Price, to work with general officers; Paul Williams, adult workers; Lyn Brasfield, youth workers; Liz Lee, children's workers; and David Nelms, preschool workers.

## Eunice Sherwood, missionary, dies

DILLON, S.C. — Eunice Allen Sherwood, emeritus Southern Baptist missionary to Brazil, died Jan. 2 in Dillon, S.C. She was 86.

Mrs. Sherwood was appointed in 1921 to do evangelistic work with her husband, the late W. B. Sherwood, in Campo Grande, Mato Grosso, Brazil. For many years they were the only Southern Baptist missionaries in Mato Grosso, a state nearly twice the size of Texas. The couple retired in 1952 after 31 years of service.

A native of Latta, S.C., Mrs. Sherwood received the bachelor of arts degree from Coker College, Hartsville, S.C. She taught in the public schools of South Carolina before her missionary appointment.

She is survived by 10 children, including Mrs. Eva Pilkinton of Nashville.

## Broadcast group to meet Jan. 18

NASHVILLE — Pastors, media ministers, and others involved or interested in radio and TV broadcasting for Tennessee Baptist churches will meet Jan. 18 at Nashville's Woodmont Baptist Church to share ideas and resources.

The first meeting of the "Tennessee Ministers in Broadcasting" fellowship at 12 noon on Tuesday during the state evangelism conference will include free lunch.

With the help of the Southern Baptist Radio and Television Commission, similar fellowships have been formed in 17 other states or regions. An outgrowth of the National Conference on Broadcast Ministries, Ministers in Broadcasting fellowships are designed to provide a regular forum of exchange on a state level. Printed materials, videotapes, and Radio-TV Commission resource persons will inform participants of resources available for churches using radio, TV, or cable TV in ministry.

"I believe the gospel is the most powerful message to be found and television is the most powerful medium to be used," said Bill Sherman, pastor of Woodmont Baptist Church and president of the Tennessee fellowship.

The meeting will adjourn in time for participants to attend the next session of the evangelism conference.

# Bible Puzzle

Answers on page 10

1	2	3	4	5	6	7	8	9	10	11	
12			13						14		
15					16				17		
18				19					20		
21			22				23		24	25	
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35			36	37					38	39	40
	41		42		43			44			
45			46					47			
48			49					50			
51			52							53	

**DOWN**

- 1 Enemy sowed them (Matt. 13:25)
- 2 Straight
- 3 Troubler of Israel (1 Ch. 2:7)
- 4 Noe's son (Luke 3:36)
- 5 Aluminum: abbr.
- 6 "dead are —" (Matt. 11:5)
- 7 Check
- 8 Hardin-Simmons University: abbr.
- 9 City of Judah (Josh. 15:59)
- 10 "three thousand and six hundred to — them" (2 Ch. 2:2)
- 11 Legume
- 13 Hull
- 17 "do in remembrance of —" (Luke 22:19)
- 19 Swiss capital
- 22 Loot
- 23 Vaccines
- 25 Soviet Socialist Republic: abbr.
- 26 Winter sickness
- 28 Attorney: abbr.
- 29 Angry
- 30 Lysianus ruled — (Luke 3:1)
- 31 "— is the best policy"
- 32 Planet
- 34 City in Asher (1 Ch. 6:74)
- 37 Share expense; pay a bill
- 38 Israel's leader (Ex. 13:3)
- 39 People of Ireland
- 40 Strained
- 42 State: abbr.
- 44 Seventh day: abbr.
- 45 Medical: abbr.
- 46 Doctors' group: abbr.
- 47 Encore
- 50 Argentine capital: abbr.

**ACROSS**

- 1 Beverage
- 4 Not Sarai, but — (Gen. 17:15)
- 9 Clean
- 12 Herod's son (Matt. 2:22)
- 14 Farewell
- 15 "— the chancellor" (Ezra 4:8)
- 16 "and from —" (Mark 3:8)
- 18 Habitat plant form
- 19 British Standards Institution: abbr.
- 20 Sin
- 21 Strophe: abbr.
- 22 Sugar —: pl.
- 24 Beast (Job 39:5)
- 26 Car maker
- 27 Abhors
- 29 Ruth's husband (Ruth 4:10)

- 32 "Mary his —" (Matt. 2:11)
- 33 Near
- 34 N. T. book: abbr.
- 35 Noise
- 36 "a thousand —" (Psa. 90:4)
- 38 With: Ger.
- 41 — the lion
- 43 Selective Service System: abbr.
- 44 "my — ran—" (Psa. 77:2)
- 45 Mishael (Dan. 1:7)
- 47 "he poureth water into a —" (John 13:5)
- 48 Within: combining form
- 49 "Ruth the —" (Ruth 4:10)
- 51 Algerian governor
- 52 Mythological strong man
- 53 Opposite of he

**CRYPTOVERSE**

R J W Q D U J Q X C I Y Z G L Z X F J W D  
 Q D U J Q X C X J D Z X T Z N O D

Today's Cryptoverse clue: Q equals U



**DEBT ENDS IN FLAMES** — A recent note-burning ceremony at Barren Plains Baptist Church, Springfield, symbolized the end of the church's five-year debt on its sanctuary. From left are former pastor James Pruitt and church members Tommy McPherson, Russell Holman, and John A. Garrett. Truman Brown is the church's interim pastor.

## 'SBC Today' announced as name of new national publication

ATLANTA (BP)— SBC Today has been selected as the name for a new national publication dealing with issues facing the Southern Baptist Convention, Editor Walker L. Knight said.

Knight, director of the editorial department for the SBC Home Mission Board for 23 years, recently requested early retirement to start the new independent publication. Although general plans for the publication were announced then, a name had not been selected.

SBC Today was picked from a list of more than 50 possible names, said

Knight, because "it best describes what the publication is. It conveys the feeling that this is news for the SBC, and that it deals with what is happening in the SBC right now," he added.

The name, SBC Today, was selected by a mission group from Oakhurst Baptist Church where Knight is a member. More than 45 persons responded when Knight challenged the church to form a mission group to help him with editing and production, circulation promotion, book-keeping, and office management.

The church also is providing office space in their building at 222 East Lake Dr., Decatur, Ga. Office furnishings have been donated by friends and family members.

## East Tenn. BSUs set joint retreat

"Hang in There" is the theme for the east Tennessee regional Baptist Student Union retreat, Feb. 4-6 at Camp Carson, Newport.

Alan Culpepper, associate professor of New Testament interpretation at Southern Baptist Theological Seminary, will lead the students in a study of 1 Peter, the January Bible study book.

Baptist Student Unions of several area campuses agreed to forego their usual winter retreats in order to participate in this regional meeting. Local BSUs and campus directors will assume specific program responsibilities during the weekend.

Leading seminars on Saturday will be Fred Witty, East Tennessee State University; Walter Wilson and Bob Hall, University of Tennessee-Knoxville; Charles Nored, Walters State Community College; Jim Moore, University of Tennessee-Chattanooga; and Carl Helton, Chattanooga State Technical Community College.

Presiding at the retreat sessions will be Jeff Large, UT-K, east Tennessee regional representative, and Karen Fleming, UT-C, east Tennessee member-at-large. Ircel Harrison, Carson-Newman College, is advisor to the regional council.

Additional information on the retreat may be obtained from BSU directors in east Tennessee or the student department of the Tennessee Baptist Convention.

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## Southeastern grants Tennesseans degrees

WAKE FOREST, N.C. — Three Tennesseans were among the 113 graduates during December commencement exercises at Southeastern Baptist Theological Seminary.

Andy Morris of Dayton received the master of divinity and religious education degree.

Robert Eugene Tyson of Toone and Gary Lynn Whitson of Erwin received the master of divinity degree. Whitson is pastor of White's Creek Baptist Church, Rockwood.

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## LEADERSHIP . . .

Mount Olive Baptist Church, Somerville, called Donald McCulley of Gallaway as interim pastor.

Tom Franklin accepted a call from King Springs Baptist Church, Johnson City, to come as associate pastor. Franklin is a former pastor of Walker's Fork Baptist Church, Kingsport. Darrell Slager is the pastor of the Johnson City church.

Johnson's Grove Baptist Church, South Fulton, Ky. (Beulah Baptist Association), accepted the resignation of Pastor Glen Cooley, which was effective Jan. 9.

Larry Simmons resigned the pastorate of New Salem Baptist Church, Kenton, to attend Southern Baptist Theological Seminary, Louisville, Ky., full time. While in Louisville, he will lead Hemp-ridge Baptist Church, Waddy, Ky., as its pastor.

Eastland Baptist Church, Nashville, called Danny Byers as minister of music and education, a ministry he will begin Jan. 16. The pastor of the church is J. L. Ford.

Bill Plemmons was recently called as interim pastor of Woodland Heights Baptist Church, Chattanooga.

First Baptist Church, Hixson, accepted the recent resignation of its associate pastor, Judson Hays. Bobby Douglas is the church's pastor.

Bob Witherington resigned as minister of music at Tyner Baptist Church, Chattanooga, due to his move to Detroit, Mich. A. Marvin Sanders is the pastor of the church.

First Baptist Church of Doyle, Dresden, called J. B. Allen as its interim pastor.

Robert Wilson submitted his resignation as pastor of Cherry Mount Baptist Church, White House, which was effective Dec. 12.

First Baptist Church, Waynesboro, called John Steven Coke as minister of music. Coke, a native of Hartsville, Ala., is a student at Union University, Jackson. He was previously minister of music at Hillcrest Baptist Church, Jackson. The pastor of the Waynesboro church is Norman O. Baker.

Jack Hitch resigned the pastorate of Old Chilhowee Baptist Church, Seymour, as of Nov. 24.

Prospect Baptist Church, Walland, called Paul Hamilton as minister of music, a position he began Dec. 1. Hamilton came to the church from a similar position at Salem Baptist Church, Greenback. Eugene Gann is the pastor of the Walland church.

Diane Bertoville accepted a call from Poplar Corner Baptist Church, Brownsville, to come as minister of youth. Miss Bertoville is a student at Union University, Jackson. The pastor of the church is Earl E. Wells.

First Baptist Church, Joelton, called Scott Patty as minister of youth. Patty, a student at Belmont College, Nashville, came to the church from the member-

ship of Park Avenue Baptist Church, also of Nashville. J. B. Miller is the pastor of the Joelton church.

Alvin Gilliland retired from the pastorate, of Parkview Baptist Church, Jackson, on Dec. 26, after 44 years in the ministry. Gilliland, who has served churches throughout west Tennessee, will continue to reside in Jackson.

Mount Harmony Baptist Church, Knoxville, recently called Clark Sorrells as minister of music. Sorrells is a student at Carson-Newman College, Jefferson City. John R. Lane is the church's pastor.

A. Kim Cawley resigned from the pastorate of Antioch Baptist Church, Humboldt. His last services at the church were Nov. 7.

Caney Fork Baptist Church, Cookeville, extended a call to Mark Collins to come as minister of music. Collins is a student at Tennessee Technological University in Cookeville. The pastor of the church is Bratton Tucker.

Gary Burke submitted his resignation as pastor of Fruitland Baptist Church, Humboldt, which was effective in December.

The members of First Baptist Church, Trenton, accepted the resignation of their minister of music and youth, Danny Moss. The church's pastor is Mark Howard.

Tom Byrd was called as minister of music and youth by First Baptist Church, Manchester. Byrd, who began the position Jan. 1, came to the church from a similar position at Ardmore Baptist Church, Memphis. Jerry Tracy is the pastor of the Manchester church.

Balmoral Baptist Church, Memphis, accepted the resignation of its minister of music, Joel Davis, which was effective Dec. 26. Davis has moved to Atlanta, Ga. Arlis F. Grice is the church's pastor.

Laderel Harrelson accepted a call from First Baptist Church, Lenoir City, to come as minister of music. Harrelson, who began the position Jan. 9, came from First Baptist Church, New Albany, Miss. He is a graduate of Mississippi State University, Mississippi State, Miss., and New Orleans (La.) Baptist Theological Seminary. The pastor of the Lenoir City church is Charles W. Sullivan.

## PEOPLE . . .

Michael Carter was recently ordained as a deacon of Ooltewah Baptist Church, Ooltewah. Henry Preston is the pastor of the church.

White Hall Baptist Church, Trenton, ordained Greg McFadden into the ministry Jan. 2. McFadden is interim pastor of Keely Mill Baptist Church, Dyer. Mike Kemper is the pastor of the White Hall church.

Thomas Carrington, Johnny Maxwell, and Tony Taylor were ordained as deacons recently by Calvary Baptist Church, Parsons. The church's pastor is Mike Rhodes.

A Dec. 12 reception at West Lonsdale Baptist Church, Knoxville, honored the

church's pastor emeritus and his wife, the Kerr Wolfenbargers, on the occasion of their 50th wedding anniversary. The pastor of West Lonsdale is Bruce Robinson.

Southside Baptist Church, Shelbyville, ordained Jerry Shelton into its deacon ministry Dec. 12. Ray Winsett is the church's pastor.

Mike Moore and Randall Morton were recently licensed to the ministry by Virginia Avenue Baptist Church, Bristol. David B. Lay is the pastor of the church.

Antioch Baptist Church, Humboldt, ordained J. H. "Jack" Luckey Jr. and Sammy "Sam" Dee Turner as deacons Dec. 5. Ken Sparkamn, Gibson County Baptist Association director of missions, delivered the sermon for the ordination service.

Steve Brown was ordained as a minister of music recently by Edgemoor Baptist Church, Clinton. Brown, formerly of Claxton, is a student at Southwestern Baptist Theological Seminary, Fort Worth, Tex., and serves as minister of music and youth at Lake Dallas Baptist Church, Lake Dallas, Tex. He is a former minister of music and youth at the Edgemoor church; West Lonsdale Baptist Church, Knoxville; and Lynn Garden Baptist Church, Kingsport. Participating in the ordination service were Edgemoor Pastor Charles Fritts; and a former Edgemoor pastor, John Burleson, the candidate's father-in-law and pastor of Dixie Lee Baptist Church, Lenoir City.

Parkview Baptist Church, Lewisburg, ordained Gary Haskins into its deacon ministry Jan. 2. The church's pastor is Roy Porter.

Mr. and Mrs. Vertis Montgomery were honored during a recent open house celebrating the couple's 50th wedding anniversary. The Montgomerys are members of Beverly Hills Baptist Church, Memphis, where he is a deacon. John Bedford is the church's pastor.

Charles Bailey, Jimmy Barnes, and Donnie McDonald were ordained Dec. 12 as deacons of West Side Baptist Church, Trenton. The pastor of the church is Herbert Lee.

East Niota Baptist Church, Niota, ordained Mark Bryant to the ministry Dec. 26. Burch Cooper is interim pastor of the church.

Glen Sellers was ordained into the ministry Jan. 2 by Chinquapin Grove Baptist Church, Bluff City. Elmer Sellers, a former pastor of the church, delivered the sermon for the ordination service. David Tydings is the pastor of the church.

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A Dec. 15 ordination service was held at Bellevue Baptist Church, Memphis, for nine new members of its deacon ministry. Ordained were Byron Adams, Jerry Brewer, Gerald Butler, Larry Dor-mois, Terrell Jones, Bobby Kilpatrick, David Pike, Tracy Schmidt, and John T. Winn. The pastor of the church is Adrian Rogers.

Mr. and Mrs. William S. Reece, celebrated their 50th wedding anniversary during a recent reception at Parkway Baptist Church, Goodlettsville. The couple are members of the church, where James R. Moore is the pastor.

Elim Baptist Church, Ripley, recently ordained A. D. Hendren, Charles Neal, and Sammy Neal as deacons. The pastor of the church is Jimmy D. Clay.

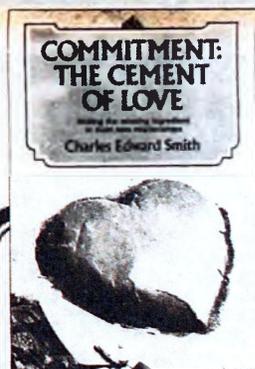
Caney Creek Baptist Church, Cosby, ordained Fred Gregg into the ministry Nov. 14. Horace Davis is the church's pastor.

Bruce Brown and Dennis Crooke were ordained Dec. 5 as deacons of Flat Gap Baptist Church, New Market. The church's pastor is Richard Castle.

## REVIVALS . . .

Oakdale Baptist Church, Afton, held a weekend revival recently led by Gerald Waits of Seymour. Pastor James C. Campbell reported three professions of faith and five candidates for baptism as a result of the services.

Jason Faile led Virginia Avenue Baptist Church, Bristol, in revival services during November. David B. Lay, pastor of the church, reported 17 professions of faith and numerous other decisions.



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Lesson for Jan. 16

# Justified by faith

By W. Fred Kendall II, pastor  
First Baptist Church, Union City

Basic Passage: Romans 3:21 to 4:25  
Focal Passages: Romans 3:21-26, 28; 4:1-5, 10, 13-14

Some people hide their money under a mattress because they will not trust a financial institution to keep their money or be true to their promises to return future rewards.

Others cannot receive a gift. These persons feel they have to work for everything they possess.

Also, there are those who cannot accept God's gift of salvation or believe His promises. These people can only trust themselves and their own actions in attempting to be acceptable to God.



Kendall

In this lesson God states that every person has sinned. Everyone who has reached the age of accountability is spiritually dead. Therefore, how can man come to spiritual life again - by struggling through doing good works and obeying rules? A dead tree cannot produce fruit. Only an outside force could give a dead tree life. Only God can give sinful humanity spiritual life (eternal life).

**Righteousness through Christ (3:21-26)**

To every person who tries to excuse himself by stating he or she has not sinned, God says: "Come off of it - every person has sinned - deliberately and personally" (v.23). This same verse states that every person who has reached the age of accountability has fallen short of the glory of God, which means that every person has fallen short of God's purpose and requirement for humanity: God's own righteous character and nature.

Since all have sinned, how can anyone be right with God? Yes, God shares His righteousness with every person who has faith in Jesus Christ, since no person can be as righteous as God on their own power - no matter what they do (v.22). Through faith in Jesus Christ, God "justifies" the sinner (v.24). To "justify" means to get rid of all the blame and guilt of sin and to look upon the person as if sin had never been committed. God has the capacity to do what no person can do - absolutely forget sins.

This does not mean that God has merely let the sinner off. The cross of Christ was God's way of paying the price for sin. Sin had to be punished even if God punished Himself. Therefore, the cross was God's righteous action and His means of justifying sinners (v.25).

Salvation, then, is a free gift of God to man (v.24). God gives this gift by His grace (His unmerited favor). Through Jesus Christ, humanity can experience

redemption. Like a person buying a slave and setting him free (redemption), Jesus paid the price for man's sin, setting him free from the slavery of sin and guilt.

In verse 25, Paul stated that Jesus' blood, which represents the life He gave on the cross, is the propitiation for man's sins. In Old Testament times, sacrifices were made to God as a remedy for sin. It was at the mercy seat that God met man concerning his sin. Blood was sprinkled upon the mercy seat by the High Priest for the propitiation of sin.

Now, this is no longer necessary since Jesus' blood was shed for our sins. The cross declares God's righteousness.

God is not merely just (v.26). If God had condemned sinful humanity to hell, He would have been just. But God is also "justifier." Because of His love, God wants to save mankind - not punish or destroy.

God does not force anyone to accept His gift of grace. Only the person who believes in Jesus Christ is justified (v.26). To "believe" means not only to believe certain facts, but to trust Jesus Christ as Saviour and Lord and to commit one's life to Him.

**Righteousness: from the beginning through faith (3:28; 4:1-5, 10)**

Paul stated that Abraham, the father of the Hebrew race, was justified by faith and not through the Law. Abraham was acceptable to God because he acted upon what God told him. He did not just use words to express his faith, he also proved he trusted God completely by following the will of God for his life to the best of his ability. If Abraham had trusted his good works, he would not have been in a right relationship with God.

**Righteousness outside the Law (4:13-14)**

World missions did not begin in New Testament times. God promised Abraham that his family would be a blessing to the entire world (Genesis 12:2). Therefore, Abraham was an "heir to the world." This promise was made because God chose Abraham for service and he was willing to respond in faith (Genesis 15:6). The Law had nothing to do with it, because the Law was revealed centuries later.

Thus, the age-old question "Is man justified before God by works or faith?" is answered in this lesson. A perfect God demanded a perfect sacrifice. There was nothing in the world perfect but Jesus Christ. It would be a tragic mistake for anyone to think that his/her own life and works would justify him/her before God.

When you pause to think about it, faith is the best way God could offer salvation to mankind - and the best way man could respond to God's gift. Feelings change. We all have different levels of emotional and intellectual life. But every person can believe.

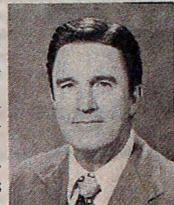
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Lesson for Jan. 16

# Teaching about priorities

By Clyde Cutrer, professor of religion  
Belmont College, Nashville

Basic Passage: Luke 12:13-40  
Focal Passages: Luke 12:13-21, 35-40

The setting in Luke 12 for Jesus' teaching about priorities is a dialogue between Jesus and a certain man concerning an inheritance (12:13-15a). Jesus is asked to settle a quarrel between the man and his brother about how much each should get. Jesus' response is to refuse to become a referee in the dispute. Against this background He warns against covetousness, illustrating His teaching with a parable about a rich farmer.



Cutrer

... my barns ... my soul," only to discover that he actually does not possess these things at all. On the contrary, they possess him. In fact, a description of their heavy claim on his life may be seen in a translation of verse 20 as "this night they are demanding of you your soul." One may be owned by the very things he thinks he owns and be possessed by his possessions.

**Setting priorities (12:22-31)**

Obviously man is a physical being with material needs. At the same time his life does not consist of an abundance of things possessed. In light of these truths, Jesus sets forth several directives for His followers.

Distraction over things should be unnecessary (12:23-28). God takes care of the things of nature. This should inspire a simple trust in God rather than an anxiety within His followers over things. "Your Father knoweth that ye have need of these things" (12:30b). Even though this does not exclude His followers from participating in the scheme of life to secure the necessary "things" of living, it remains true that "life is more than meat and the body is more than raiment."

God is in control and He will surely care for those who trust Him. Moreover, anxiety is futile (12:25). "And which of you with taking thought can add to his stature one cubit?" One must trust God for this aspect of life. Indeed He must trust God for every aspect of the life God gives. And beyond this, distraction over things is pagan (12:30a). "For all these things do the nations of the world seek after ..."

Each of these directives is climaxed, however, by one supreme word. "But seek ye the kingdom of God; and all these things shall be added to you" (12:31).

One is to seek the rule of God in his life. He is to come under God's sovereign reign. This is to be his priority. This is the crucial element in his relationship to things. And strangely enough, when he does this, the kingdom is then given to him (12:32b). When he selfishly attempts to control his existence, he discovers emptiness and death. When he freely gives his life to God, he finds life and freedom.

Moreover, setting one's priorities by placing the kingdom first enables the follower to live responsibly in view of the return of Christ (12:35-40). The time of the Lord's return is not known. However, the disciple is to watch, wait, work, and be ready. These expressions of having put the kingdom first prepare the follower for the return.

**Acknowledging a need (12:15b)**

A preface to the parable is a statement by Jesus that a man's life does not consist of an abundance of material things. The word "abundance" is important. That man's life to some extent consists of material things is not denied.

Man is a physical being. It was in recognition of this that Jesus fed the hungry on the mountain. Jesus was by no means indifferent to the material needs of people. He consistently showed concern for those in need. A compassion for the poor is a ruling characteristic of Jesus as He is described by Luke.

**Recognizing another need (12:16-21)**

Yet, a man's life is not only physical. In His own struggle in the wilderness, Jesus had said, "Man does not live by bread alone ...". An abundance of "bread" does not guarantee one a full and meaningful life. In fact it does not at all consist of that.

Having so many "goods" that one must build new barns to hold them may be the very condition that fails to provide one's ease, so that he is free to "eat, drink, and be merry." Such abundance instead gives birth to his undoing. It may lead to an emphasis on "self" that prevents his being "rich toward God."

A person may lay claim to "my goods"

## WMU announces address change

BIRMINGHAM, Ala. (BP) - Woman's Missionary Union, auxiliary to the Southern Baptist Convention, has announced a change in its mailing address.

The new address is 600 North 20th Street, P.O. Box C-10, Birmingham, AL 35283-0010.

The addition of the post office box in the address is in preparation for WMU's move to its new national headquarters in 1984.

Although the new site is in Shelby County, Ala., 12 miles from WMU's current location, the new headquarters will continue to have a Birmingham mailing address.

**BIBLE PUZZLE ANSWERS**

T	E	A	S	A	R	A	H	M	O	P	
A	R	C	H	E	L	A	U	S	A	V	E
R	E	H	U	M	I	D	U	M	A	E	
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D	E	Y	A	T	L	A	S	S	H	E	

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Lesson for Jan. 16

# Practice what you preach

By Calvin S. Metcalf, pastor  
Central Baptist Church, Fountain City, Knoxville

Basic Passages: Matthew 5:20; 23:1-36  
Focal Passages: Matthew 5:20; 23:1-7, 11, 23, 27-28

The righteousness of God's kingdom is an honest effort to implement the spirit of Jesus in every transaction of life. Whatever righteousness we have is the result of His influence upon our lives. In this lesson, Jesus is teaching His disciples "how not" to do righteousness. He uses the scribes and Pharisees as a negative illustration of genuine goodness.

Christ shares a new proposal (5:20)  
The gospels lead us to believe that the most repulsive sin to Jesus was the sin of pretension and hypocrisy. It was this basic dishonesty of the scribes and Pharisees that drew His severe criticism. He could dine with an inquisitive tax collector who was noted for his legal thievery. He could associate with a reformed harlot. He could encourage an embarrassed adulteress to go and sin no more. He could offer the paradise of God to a repentant thief on the cross. To the Pharisees, however, who pretended to be something which they were not, Jesus had nothing but scalding words of rebuke.



Metcalf

This excerpt from Jesus' Sermon on the Mount reveals His early break with the religious leaders of His day. The right-

eousness of the scribes and Pharisees was deficient because it focused on the Law rather than the kind of God who had given the Law. Their righteousness tended to ignore people for whom the Law was a tool to well being. Jesus demonstrated that the law of righteousness and the law of love were one.

Christ cites a poor practice (23:1-7)  
Here we see the concern of Jesus about the ill effects that scribes and Pharisees were having on religion. He brazenly denounced them in public. He recognized their seat of authority as belonging to Moses. For this reason Jesus encouraged the people to heed their words but not their deeds. His charge was that those who taught were under obligation to practice their own precepts, lest they minimized the truth.

Jesus further charged that scribes and Pharisees had made religion a burdensome duty rather than an inspiring righteousness. The meticulous observance of rules and the keeping of ceremonial laws made religion distasteful. Yet, the scribes and Pharisees were inflexible in their demands.

Jesus exposed the subtle religious pride of these leaders of the Law. They required attention and praise for their piety and sacrifice. Since religion for them was merely the keeping of a set of rules, it was easy for them to become exhibitionists. Jesus ridiculed their broad

phylacteries and enlarged tassels. It was customary for devout people to wear small leather boxes strapped to their wrists and foreheads containing special Scriptures from Exodus and Deuteronomy. These were called phylacteries and were considered protection against evil. Tassels were also worn on the corners of the outer garment as a reminder of God's commandments. These items were not bad in and of themselves, but the scribes and Pharisees exaggerated their size so that they could appear pious.

It was offensive to Jesus that the scribes and Pharisees wanted places of honor at feasts and in the synagogue. They wanted formal recognition in public and loved for people to call them Rabbi or "my great one." Jesus knew that their preoccupation with their own prestige distracted from the worship of God.

Christ discloses  
a lost perspective (23:23)

The scribes and Pharisees were meticulous tithers. They even gave a tenth of mint, dill, and cummin which were simple herbs of the garden. There was nothing wrong with being so precise in these matters except when they neglected things of greater consequences. They could be so exact in their tithe and yet so lax in their justice, mercy, and faith. Their fanatical commitment to rules had caused them to lose the broader perspective of religion. Jesus loved people: the scribes and Pharisees loved the Law.

Christ reveals  
a false preoccupation (23:27-28)

Jesus used the word "hypocrite" to describe the nature of scribes and Pharisees. The word was used in Greek drama to refer to a person who put on a mask and played the part of another person.

Jesus saw scribes and Pharisees as people wearing false faces. Outwardly they had the appearance of respectable religion, but inwardly they were dead. They sought to hide unworthy motives and distasteful attitudes behind a cloak of religious display.

Christ presents  
a surprising position (23:11)

The difference between Jesus and His religious opponents was in the understanding of greatness. The scribes and Pharisees saw greatness in terms of being respected, praised, and exalted in public. Jesus saw humility and servanthood as key ingredients to greatness. Jesus knew that proud and conspicuously pious people could never be authentic ministers. It took all their time and energy to promote themselves. Humble and devout people have nothing better to do with their lives than to be helpful.

A personal message

There are two kinds of hypocrites. There are those who do not practice what they preach, and there are those who do not preach what they practice.

The first group pretends to be better than they are. They are gifted in the art of putting on a religious front.

The second group pretends to be worse than they are. In our highly technical world, they feel embarrassed about their faith and try to project an intellectual neutrality toward Jesus. Underneath their pretense, they love and know Him but cannot find the courage to witness for Him. Which kind of hypocrite are you?



## Longfield Baptist Church Members are Happy to Announce The Publication of their Church History

**A PROMISE OF GOOD THINGS**  
**LONGFIELD BAPTIST CHURCH**  
1831-1981  
**AUTHOR**  
**EDITH WILSON HUTTON**

A Promise of Good Things is a detailed history of Longfield Baptist Church, Lake City, Anderson Co. TN.

A unique aspect of Longfield Church's history is the promise God made to its founder, Elder Chesley H. Boatright. The account of the promise is found in the church's minutes.

In the winter of 1831, Boatright - a young Baptist preacher - became discouraged when his preaching ministry met without success among Anderson County's Coal Creek residents. During his period of disappointment, Boatright received a "visitation from the Divine Spirit for his comfort and a promise of good things" for the churchless Coal Creek pioneer settlers.

The fulfillment of the promise is evident in the establishment of Longfield Church - in the widespread missionary activities of the congregation - and in the pioneer day friendship between Longfield Church and Indian Creek Baptist Church of Campbell Co. TN.

Longfield Church's missionary activities reached into Campbell, Morgan, and Scott Counties, as well as Anderson Co. It established 8 churches and 2 missionary arms:

1. Union Baptist Church, Morgan Co. 1846
2. Macedonia Baptist Church, Campbell Co. 1847
3. Beech Fork Baptist Church, Campbell Co. 1856

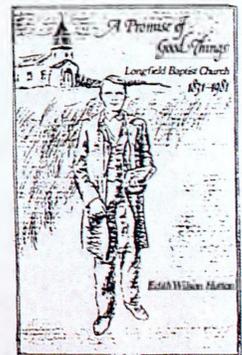
4. First Baptist Church, Lake City, Anderson Co. 1872
5. Beech Grove Baptist Church, Anderson Co. 1873
6. Island Ford Baptist Church, Anderson Co. 1892
7. Cooper's View Baptist Church, Campbell, Co. 1909
8. Main Street Baptist Church, Lake City, Anderson Co. 1928
9. Missionary Arm at Smokey Creek, Scott Co. 1852
10. Missionary Arm at the Swag, Vowell Mountain, Anderson Co. 1860.

The early history, names of first members, early pastors, and biographical sketches are provided for these bodies.

Longfield Church (originally named Clear Branch) and Indian Creek Church (originally called Mount Pleasant) were instrumental in organizing the Northern Association of Baptist - during the denomination's split over missionary endeavors in 1839. Indian Creek Church's early history is presented in this book. Names of its members from 1833-1850, lists of early pastors, and biographical sketches are included.

The book also contains a list of Longfield Church members 1831-1850; names of all pastors; names of known ordained ministers; names of churchmen in the Union Army; examples of church trials; Longfield Church cemetery inscriptions and 93 interesting biographical sketches.

Although the book is lengthy - 917 pages - it is separated into 7 parts for easy reading and reference. Documented sources are provided. The 132 photographs and/or illustrations compliment the books contents.



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# 'Cottonpatch Gospel' begins national tour

By Jim Newton

ATLANTA (BP) — "The Cottonpatch Gospel's" Jesus Christ, born in Gainesville, Ga., dramatically spent this Christmas in Atlanta — preaching, healing, proclaiming love to the outcast, and casting out the religious "sons of snakes" from downtown "First Church."

Charged with inciting to riot, vagrancy, destruction of private property, and feeding 5,000 at a fast-food joint without a health permit, he was lynched by a mob led by Ku Klux Klansmen while authorities were transporting him to the Lee Correctional Institute in Leesville, Ga.

Three days later he came back to life, greeting his friends with "Howdy," and drinking a cup of coffee and eating a piece of pecan pie after literally walking through the door.

"The Cottonpatch Gospel," a two-hour musical featuring Tom Key, a former Southern Baptist from Birmingham, and music by the late Harry Chapin, stormed Atlanta like Sherman's march, breaking box-office records.

Ending a six-month run in Atlanta's Memorial Arts Center Dec. 26, Cottonpatch Gospel is the longest-running play in Atlanta's history. Previously, Cottonpatch played to rave reviews off-Broadway in New York City, Boston, and Philadelphia.

Now the show is going on the road, scheduled at Samford University in Birmingham, Jan. 11-30; at the new Plaza Theater in Dallas, Feb. 15 through March 25, and Holy Week (Easter) performances at Knott's Berry Farm in Los Angeles.

It is the kind of drama Southern Baptists can support. Taken almost completely from "The Cotton Patch Version of Matthew and John" by Clarence Jordan (a Southern Baptist theologian who established Koinonia Farms near Americus, Ga.), the play portrays what it would be like if Jesus Christ had been born today in the deep South.

Two inseparable ingredients make the play work: Tom Key's multiple charac-



**ENERGETIC STAR** — The exuberant portrayal of Christ by actor Tom Key in the bluegrass musical "Cottonpatch Gospel" reflects the Alabama native's Southern Baptist roots.

ter acting and Chapin's music (hand-clapping, foot-stomping, toe-tapping country western mixed with a little bluegrass) presented by a quartet of Christian young men called the Cotton Pickers.

Chapin was killed on a Long Island freeway just one month before the play opened in New York. He wrote music and lyrics for 18 songs in the play, recognized as the best music he ever wrote, including a hauntingly beautiful melody, "Jubilation," that sums up the entire message: "Love the Lord your God, with all your heart, soul and mind; love your neighbor as you love yourself."

But the music without Tom Key's acting would not work, just as Key's former one-man show would not make it without Chapin's music. Key is indomitable. For two hours, he preaches, stomps, dances, shouts, sings, and jumps from character to character, portraying almost 20 different roles — primarily Matthew, the narrator.

Key grew up in Shades Mountain Baptist Church in Birmingham, bringing to the play a cultural and theological understanding few others could match.

Recently at First Baptist Church, Chamblee, Ga., in suburban Atlanta, Key recounted his personal Christian experience, saying it was seeing the movie "Bonnie and Clyde" that prompted him to become a follower of the Jesus he dramatically portrays.

He saw the movie six times, identifying with "a murderer and a thief," realizing he could have been a murderer if he had grown up in a different culture. The summer after high school graduation, he traveled throughout the country with a Christian friend, Allen Andrews, who witnessed to him. On a beach in

Oregon, Key realized Christ died so "I could put my hand back in the hand of God where it belongs."

For six months he read the New Testament to try to understand the Biblical, not the cultural, basis of morality. For a while, he felt God was calling him into the ministry, but later realized his gifts were in the area of drama, not preaching.

Later in life, he joined Grace Episcopal Church in New York City, feeling more comfortable as an artist with the more liturgical style of worship. But he is especially grateful for being raised in an SBC church because "The Bible was the first place I thought to turn ... if I had not been raised in a Southern Baptist church where the Bible is the center of everything, I might have turned to philosophy books or whatever happened to be in vogue at the time."

Phil Getter, a former Wall Street banker and producer of the play, said in an interview that Key becomes so personally involved "he's not playing a role — he becomes Jesus on the stage."

Getter, a Jew, calls the play "the greatest story ever told," and accepts Jesus' teachings, although he rejects Him as Messiah. Getter said response to the play has been "overwhelming," but expressed some disappointment there has not been more support from organ-

## Hospital in Korea opens new center

PUSAN, Korea — Wallace Memorial Baptist Hospital has opened a new six-story health center.

The new center offers physical examinations for the early detection of diseases, including the use of a computer diagnostic system, according to Missionary Charles Wiggs, associate hospital administrator. Patients needing treatment will receive care in the main hospital.

The center is the second medical facility of its kind in Pusan, a city of 3.4-million people. Located adjacent to the hospital, it is housed in a remodeled hotel purchased in 1981.

The hospital, begun by missionaries, now has a largely Korean staff. Besides Wiggs, five Southern Baptist missionaries and special project medical workers serve there. Hospital staff members have started at least 29 churches in Pusan.

ized religion, especially Southern Baptists.

Key admits the play is hard for some Southern Baptists to take, especially the scene when Jesus enters the courtyard of "First Church, Atlanta" (no denomination named) and smashes a beautiful shopping mall of religious gifts with a sledgehammer. Key also calls the ministerial staff "sons of snakes" because they have turned the church "into a banker's club and a religious racket."

Although Jesus is never identified as a Baptist in the play, the affiliation is implied by one line which tells of Jesus going to the annual "Believe the Bible Society Convention" at a brand-new convention center in Atlanta, "and nothing draws the Baptists like a new building."

The message is penetrating, prophetic, convicting; but the music offsets the dramatic content with its upbeat, happy style.

Getter, Key, and the cast do not like for Cottonpatch to be compared with such Broadway successes as "Jesus Christ, Superstar" or "Godspell."

Key said both these plays were strong on portraying the humanity of Jesus, but weak on depicting His deity. Cottonpatch seeks to proclaim both and includes the resurrection and ascension, when Jesus gives the Great Commission to His followers.

Key and each of the Cotton Pickers say being in the play has changed and deepened their lives spiritually. Key and Dan Fox, the high-voiced tenor who looks and sings like John Denver, say they have felt the presence of the Holy Spirit in the performances.

The play has given Christmas a new meaning to the cast, for each time they do it, they have experienced both Christmas and Easter.

But for the 35,000 people who have seen it during the past six months, the story has had mysterious reality — for they have realized, it could have happened here and now, to us.

## Foundation

### We don't have much

By Jonas L. Stewart

We sat in a comfortable, well-furnished home worth at least \$25,000. They spoke of owning two or three undeveloped lots. It was learned to their surprise that they could be sold for over \$2,000 each.

Each of them had a \$10,000 life insurance policy. He mentioned a couple of church bonds and some saving bonds. I did not inquire how much was drawing interest in a savings account.

He was honest in thinking that he did not have much. Then we figured it all together — about \$60,000, not counting two cars, personal property, and savings.

Upon learning of his worth he asked, "What should I do?" Among other suggestions was that he see a lawyer and get wills prepared for him and his wife.

We discussed their estate. They determined their desires and had companion wills made. Their wills leave everything to each other for the lifetime of the survivor of them. At the death of the survivor, whatever is left will be divided in several ways with 25 percent to the Tennessee Baptist Foundation, trustee, to be held in trust forever with the income to be used for world missions through the Cooperative Program. Their testimony for Christ will never die.

For information on preparing a Christian will, write the Tennessee Baptist Foundation, P. O. Box 347, Brentwood, TN 37027.

## Ghanaian observes Baptists in prayer

NALERIGU, Ghana — Do the prayers of Southern Baptists really change the lives of those for whom they pray? Sugri Abdulai thinks so.

Abdulai, an accountant in the business office of Baptist Medical Centre, Nalerigu, Ghana, recently asked missionary physician Frances Greenway to include him in one of her frequent newsletters to prayer supporters in the United States.

"I have read those prayer requests as you have them mimeographed here and then I watched to see if anything happens in those lives and situations," he said. "I've seen big changes. Please include me in one of your letters. I want those people to pray for me."

Abdulai, the son of the late paramount chief of the Mamprusi tribe in northern Ghana, first came to the hospital in 1966 when a severe illness left him paralyzed from the waist down. Although he was already a baptized church member, his illness brought him to his first personal encounter with Jesus Christ.

Today he lives and works at the hospital, where he has many friends.

"If this had not happened to me," he says, "I probably would have just wasted my life. Being in this condition, unable to function normally, God has blessed and strengthened me and is using me to help others in a way that would have been totally impossible otherwise."

## Revival boosts growth at Martinique church

FORT-DE-FRANCE, Martinique — A revival which led six young people to know Christ as personal Saviour has brought new life to the Bon Berger (Good Shepherd) Baptist Church in Fort-de-France, Martinique.

Average church attendance jumped from 15 to 40 after the week-long revival, led by Southern Baptist Missionary Wayne Frederick from Guadeloupe. The 15 young people who now regularly attend worship services have started a weekly young people's club.