

Baptist and Reflector

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News journal of Tennessee Baptist Convention

Trustee study panel holds first meeting

The 15-member Committee on Trustee Relationships, authorized by messengers to the 1982 Tennessee Baptist Convention, held its first meeting Jan. 14 at the Executive Board Building in Brentwood.

Messengers to the November 1982 TBC at Leawood Baptist Church in Memphis, approved a recommendation from the Executive Board that such a committee be created "to make a thorough study of the interrelationship and communication between the TBC boards of trustees and the Executive Board." The committee is to bring a report to the 1983 TBC.

According to the motion passed by the 1982 TBC messengers, the committee was to be named by the outgoing president, Wayne Allen, pastor of East Park Baptist Church, Memphis.

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

convention committee, rather than the Executive Board.

Named to the Committee on Trustee Relationships were:

- Wayne Allen, pastor of East Park Baptist Church, Memphis;

- Raymond Boston, pastor of First Baptist Church, Dyersburg, a member of the Executive Board;

- Mrs. H. B. Ellison of Knoxville, a trustee of Harrison Chilhowee Baptist Academy;

- David George, pastor of Immanuel Baptist Church, Nashville, a trustee of Belmont College;

- Fred Kendall II, pastor of First Baptist Church, Union City, a member of the Executive Board and a trustee of Baptist Memorial Health Care System Inc.;

- H. H. Hurst, pastor of Calvary Baptist Church, Waynesboro;

- John Laida, pastor of First Baptist Church, Clarksville, a member of the Executive Board;

- James McCluskey, pastor of Wallace Memorial Baptist Church,

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EVANGELIST OFFICERS — Jim Lindsay (left) president of the Tennessee Conference of Baptist Evangelists, congratulates the newly-elected officers (left to right) Jack Custer, president; Don Womack, vice-president; Wade Clemons, secretary-treasurer; and J. B. Betts, music director.

Evangelists hear need for 'scores of hooks'

Participants at the 1983 Tennessee Conference of Baptist Evangelists heard messages on the cross, on Jesus as the "heavenly porter," and on Christ's mandate for every believer to be a personal soulwinner.

The one-session conference met Jan. 17 at Belmont Heights Baptist Church, Nashville, just prior to the Tennessee Baptist Evangelism Conference.

David Walker, evangelist from Seymour, reminded the crowd that Christ calls us to be fishers of men and if we aren't fishing, we aren't following the Lord Jesus Christ.

"The average church is fishing with only one hook — the pulpit," Walker challenged. "To be Scriptural, we're going to have to have scores of hooks thrown out into our communities so that if a lost person goes to hell, he is going to have to go right by a whole lot of hooks."

He said too often people come to our churches, attend Sunday School and worship service, and never hear a word of witness from anybody except the pastor in the pulpit.

"We already know enough to win the world to Jesus Christ, we just need to do it," Walker said. "Instead, we meet and talk it over and then we mimeograph it."

Reminding the group of Christ's command to witness, Walker quoted, "Ye

shall be My witnesses."

"Who is the 'ye?'" Walker asked. "Is it full time evangelists? Yes, it is. I don't believe God can bless a white sheet evangelist who never makes a witnessing visit. But that's not enough."

"I believe every member of every staff of every church ought to be a personal soulwinner. But it goes further than that."

"I believe every born-again Christian is to be a witness."

In a message on the cross of Jesus Christ, Haskel Ingram, pastor of Pine Grove Baptist Church, Mountain City, spoke on the plan of the cross, the pain of the cross, the place of the cross, the power of the cross, and the praise of the cross.

Sprinkling his message with Scripture passages quoted from memory, Ingram emphasized the plan of the cross was not a last resort for God when nothing else would work.

"Somewhere in eternity, the trinity entered into covenant," he said, and the cross became the plan for the redemption of mankind. The cross, he pointed out, was the place "where the demons of hell and the angels of heaven met together in battle," and victory over sin was won.

Phil Hoskins, evangelist from Kingsport, using Mark 13:34, spoke on "the heavenly porter," referring to Jesus as one who assists in time of trouble and need, who carries our load, who is always on call, who leads us to rest, and who goes with us to the end of the line, where He has prepared a home for us.

Leading in special music during the conference were J. B. Betts, Trent Hall, and Shad Williams, all music evangelists from Memphis, and Gary Rice, minister of music at Oak Street Baptist Church, Elizabethton.

At an earlier business session, the Tennessee Conference of Baptist Evangelists elected Jack Custer of Westmoreland as president for 1983. Don Womack

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Draper appoints members for Resolutions Committee

EULESS, Tex. (BP) — Calling the appointments a "team effort," Southern Baptist Convention President James T. Draper Jr. has announced the Resolutions Committee for the 1983 meeting of the SBC in Pittsburgh.

Draper, pastor of First Baptist Church of Euless, Tex., said the appointments are a "three-man effort" between the president and the two vice-presidents of the 13.8-million-member denomination. "I feel I have done everything humanly possible to make it so," Draper told Baptist Press.

Draper said he was following through on a pledge to make key committee appointments far in advance of the June meeting of the SBC. He made the pledge after the appointments and their release became the subject of controversy before the 1982 annual meeting in New Orleans.

In September, Draper named Tal Bonham, executive secretary of the State Convention of Baptists in Ohio, Columbus, chairman of the Resolutions Committee. He also named three members of the SBC Executive Committee — required in convention bylaws — to serve on the committee. They are LeRay Fowler, pastor of West University Baptist Church of Houston; Thurmond George, pastor of First Baptist Church of Gilroy, Calif., and Lois Wenger, a member of First Baptist Church of Orlando, Fla.

The new appointments include five persons: a pastor, a retired pastor, an

evangelist, and two lay persons. A sixth person will be named at a later date, Draper said.

Those named are:

- John T. Tippett, pastor of Calvary Baptist Temple in Savannah, Ga., a former president of the Georgia Baptist Convention, a current member of the Georgia Baptist Executive Committee, and current chairman of the Georgia Baptist Public Affairs Committee. Calvary Baptist Temple contributes 12 percent of its undesignated receipts to the Cooperative Program;

- Verlin Kruschwitz, retired pastor of Severns Valley Baptist Church of Elizabethtown, Ky., and a former president of

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240 baptized in Upper Volta lake

At a Christmas afternoon service in Upper Volta, 240 new converts were baptized by Southern Baptist missionaries in the waters of the new lake which was built by Tennessee volunteers, according to Missionary Larry Cox.

About 1,600 Voltaiques gathered on the banks of the 65-acre lake to view the baptism service, which followed a Christmas service and procession from the Sanwabo Baptist Church, about three miles away.

Cox said that there were more than 500 new Christians awaiting baptism, but it was not possible to baptize that many on Christmas afternoon. Another baptism service is scheduled for Easter.

Tennessee Baptists are participating in a hunger and relief project in the Diabo Circle area of Upper Volta, assisting missionaries in water conservation, nutrition, agriculture, literacy, public health, and church growth projects. In May, just ahead of the rainy season, the dam was completed, and by the end of the rains in September, the 65-acre lake was full.

IRS ruling to stop clergy housing break

WASHINGTON (BP)— Ministers buying their own houses will no longer be permitted the double benefit of a tax-exempt housing allowance plus tax deductions for mortgage interest and property taxes under a new Internal Revenue Service ruling.

The new ruling, set to take effect no later than June 30, 1983, disallows ministers a federal income tax deduction for any portion of mortgage interest and real estate taxes for which they have received a tax-exempt housing allowance. In cases where the housing expenses are greater than the housing allowance involved, a portion of the interest and taxes will remain deductible.

The IRS action revokes a 1962 revenue ruling which specifically permitted such deductions even though the law also entitled ministers to a housing allowance exclusion.

Revenue rulings are issued by IRS to provide administrative solutions to problems encountered in interpreting and applying tax laws consistently in individual cases. Such rulings may be overruled by Congress or by future administrative review and revision.

Based on a section of the IRS code designed to prohibit double tax benefits, the new ruling also bars veterans and other students from deducting education expenses when they have received tax-exempt veterans benefits or scholarships to pay those education costs.

Explaining the stark reversal of IRS position, a spokesman for the nation's tax-collecting agency said the 1962 ruling was an "interpretation of how IRS saw

the law at that time."

Since then, the spokesman said, individual cases where IRS has disallowed double benefit deductions have accumulated and the new ruling represents an effort to "be consistent" in its application and interpretation of the law which bars double tax breaks.

Specifically, the law (Section 265 of the IRS code) disallows normally deductible expenses for which a taxpayer has received tax-exempt income.

The IRS spokesman also pointed to court cases where IRS application of Section 265's ban on double benefits has been upheld.

In announcing the revenue ruling, an IRS publication cited a U.S. Supreme Court decision that the Internal Revenue code "should not be interpreted to allow... the practical equivalent of double deductions... absent a clear declaration of intent by Congress."

Hendrix to lead CLC projects

NASHVILLE (BP)— Lela Hendrix has been named special project coordinator for the Southern Baptist Christian Life Commission, effective Jan. 1.

Mrs. Hendrix, a free-lance writer and adjunct professor in the department of behavioral sciences at Belmont College in Nashville, will correlate Christian social concerns and Christian social ministry projects for the Commission and the Southern Baptist Home Mission Board.

Mrs. Hendrix's duties include research, writing, and working on such issues as enhancing the status of women in Southern Baptist life and supporting Southern Baptist concerns related to world hunger.

A free-lance writer in the youth section of the Church Training department at the Baptist Sunday School Board, Mrs. Hendrix has led local, state, and national conferences, workshops, and seminars for youth and adults. She served as minister of education and youth at Bellevue Baptist Church in Nashville and is author of *Extended Family: Combining Ages in Church Experience*. She has also designed and facilitated personal growth seminars for women.

A native of Missouri, she is a graduate of Vanderbilt University and George Peabody College, both in Nashville.

She is married to John Hendrix, program design and planning coordinator in the Church Training department of the Baptist Sunday School Board. The Hendrixes have two children.

Jameson Baptists call Hays as pastor

Members of First Baptist Church, Jamestown, called Judson Hays as their pastor, a ministry he began Dec. 13.

Hays came to the church from First Baptist Church, Hixson, where he was assistant pastor. He has previously served as pastor of Ellard Baptist Church, Ellard, Miss., and as summer minister of youth at First Baptist Church, Calhoun City, Miss., and Northview Baptist Church, Lexington, Ky.

A native of Louisville, Ky., Hays is a graduate of Belmont College, Nashville, and New Orleans (La.) Baptist Theological Seminary.



Mrs. Hendrix

Although the spokesman said it would be "risky" to predict IRS would never return to its former interpretation of the law, he emphasized the new ruling is based on a thorough review of congress-

sional intent in writing Section 265.

For ministers, the new ruling will take effect at the end of their current contract year, or by June 30, whichever comes first.

HMB Service Corporation starts church bond program

ATLANTA (BP)— Directors of the Home Mission Board Service Corporation have approved documents putting into operation a new church bond program offered by the SBC Home Mission Board's "Broadway Plan."

"As of Jan. 11, the church bond program at the HMB is operational," said Robert H. Kilgore, director of the HMB church loans division and president of the HMB Service Corp., the subsidiary corporation which acts as broker-dealer for the bonds.

Directors of the corporation approved an inch-thick stack of legal documents necessary for the bond program to begin.

HMB Service Corp. plans to register as a broker-dealer in 30 states: Alabama, Alaska, Arizona, Arkansas, Colorado, Florida, Georgia, Illinois, Indiana, Iowa, Kansas, Kentucky, Louisiana, Maryland, Michigan, Mississippi, Missouri, Nebraska, New Mexico, North Carolina, Ohio, Oklahoma, Oregon, Pennsylvania, South Carolina, Tennessee, Texas, Virginia, Washington, and West Virginia.

Although the first bonds have not yet been issued by a local church through the "Broadway Plan" of HMB Service Corp., Kilgore said there are about 20 churches now in process of applying for bonds.

Kilgore said it has taken much longer to work through all the legal procedures to begin the bond program than he had hoped, primarily because of the "Tax

Reform Act of 1982" passed by Congress to go into effect Jan. 1, 1983.

This new law prohibited issuance of "bearer bonds" payable on maturity to the "bearer," and required all churches which sell bonds to record the Social Security numbers of each person buying a bond.

Kilgore explained the new law requires bond holders and the bank which serves as trustee to report all interest income on church bonds. He cited one report indicating that prior to the new law, an estimated 23-30 percent of the interest earned by bearer bonds has not been reported to Internal Revenue Service as taxable income.

Although the new law will require much more record-keeping, Kilgore said Southern Baptists should support laws aimed at preventing fraud and tax evasion. "Baptists are honest, law abiding people, and I know our churches will willingly abide by the new law," he said.

Kilgore said he believes the HMB "Broadway Bonds" will become the "most prestigious church bonds in the United States." Trustee for the bonds will be Citizens and Southern (C&S) National Bank of Atlanta, which Kilgore said is one of the largest in America, offering the highest possible interest rate on the interest of the churches' sinking funds. The bond program will also utilize one of the best computer systems available to keep records, Kilgore said.

HMB '82 offering tops \$20-million

ATLANTA (BP)— For the first time, Southern Baptists in 1982 gave more than \$20-million through the Annie Armstrong Easter Offering for Home Missions, even though contributions were about \$1.25-million short of the goal, HMB directors were told.

"We're extremely grateful that in a year of economic recession, Southern Baptists have given sacrificially because they care so deeply about winning America to Christ," said HMB President William G. Tanner.

Final unofficial tally of the gifts indicated \$20,709,206 was given in 1982, Tanner said. The total is 94 percent of the \$22-million goal, and an increase of 11.7 percent over the \$18.5-million given in 1981.

In major actions, the HMB Executive Committee appointed 16 new missionaries and approved 28 for mission pastoral aid.

Elected to a new position as assistant director of the special mission ministries department in charge of adult mission groups and construction teams was Mike Bailey, pastor of Pine Grove Baptist Church in Camp Hill, Ala. Bailey will also be responsible for SPOTS (Special Projects Other Than Summer).

Bailey, a former construction contractor, will succeed Bill Wilson who retired Dec. 31 as a national consultant in charge of adult groups and construction teams.

To assist state conventions in ministering to needs caused by recent disasters, disaster relief funds were sent last month to Hawaii, Missouri, and Arkansas. Hawaii received \$6,000 to provide food and repair damages in Kauai caused by a hurricane; and Missouri and Arkansas received \$6,500 and \$8,000 after tornadoes and floods.

Carroll County accepts lease offer from Baptist health care system

HUNTINGDON — Carroll County commissioners accepted an offer by Baptist Memorial Health Care System, Inc., Jan. 10 to lease the 72-bed hospital here until a new facility is built.

Terms include leasing the hospital for three years for \$1.8-million and purchasing net assets for \$1.2-million and equipment for \$350,000.

The commissioners gave the health care system a contract to temporarily manage the hospital until leasing arrangements are completed, which should be in about 90 days.

When the new hospital is completed, money from the lease and equipment — totaling \$2.15-million — will go into an indigent care fund, the proposal stipulates, with the old building returning to the county.

William Fleming, director of marketing for Baptist Memorial's Corporate Services, says construction plans are expected to include a hospital of about 90 beds, a medical office building, and ancillary facilities adequate to accommodate up to 120 beds.

Following months of debate and evaluation, the commissioners voted 11 to 9 to accept Baptist Memorial's offer for affiliation over Methodist Health Systems.

Carroll County General is the 8th hospital to affiliate with the health care system since it was established 18 months ago. The system also has management contracts with two other institutions, Trezevant Manor-Allen

Morgan Nursing Center in Memphis and Golden Triangle Regional Medical Center in Columbus, Miss.

Belmont lectures to feature McLeod

NASHVILLE — Peter McLeod, pastor of First Baptist Church in Hattiesburg, Miss., and former pastor of First Baptist Church in Chattanooga, will be the guest speaker at Belmont College on Jan. 24-26 for the Staley Distinguished Christian Scholar Lecture Series.

McLeod will address the students, faculty, and administrators of the college in Massey Auditorium at 10 a.m. each morning. Afternoon discussion sessions will also be held at 2:30 p.m. on Monday and Tuesday in conference room A of Gabhart Student Center.

The Staley lecture program was established by Mr. and Mrs. Thomas F. Staley to contribute to the survival of Christian colleges by providing distinguished Christian scholars to preach the "contemporary, relevant, and meaningful message of the gospel." Over 200 Christian colleges and seminaries participate in the program.



McLeod

Court declines to review school building use case

WASHINGTON (BP)— Rejecting an appeal from a Texas school district, the U.S. Supreme Court announced Jan. 17 it will not review a lower court decision striking down a policy permitting students to gather for religious purposes before and after school hours.

At issue in the bitterly disputed case was a 1980 policy of the Lubbock Independent School District permitting students "to gather at the school with supervision either before or after regular school hours on the same basis as other groups as determined by the school administration to meet for any educational, moral, religious, or ethical purposes so long as attendance at such meetings is voluntary."

Although a federal district court ruled earlier that the Lubbock policy did not violate the First Amendment's ban on an establishment of religion, the Fifth Circuit Court of Appeals last March reversed the lower ruling. The school district then asked the Supreme Court to review that decision.

But in a one-sentence order that followed its tradition of not explaining its reasons for denying appeals, the high court rejected the school board's arguments. None of the nine justices entered a dissent to the order.

By denying the appeal, the justices let stand the Fifth Circuit decision but stopped short of affirming the lower panel, a distinction often missed by the public but legally important. If it had chosen to affirm the lower court, the na-

tion's highest tribunal would have placed its seal of approval on the lower court's decision and reasoning.

By simply rejecting the appeal, however, the high court avoided setting a legal precedent and left open the possibility that another similar case might be accepted for review.

Following the high court's landmark rulings of 1962 and 1963 forbidding state-written prayers and state-enforced Bible readings and prayers in public schools, the Lubbock school district defied the court by continuing practices outlawed by the decisions.

After 17 years of such defiance, attorneys for the Lubbock Civil Liberties Union in 1979 took the school district to court for the practices, which included daily Bible readings over school public address systems and teacher-led prayers in classrooms.

Responding to the legal challenge, the school district in August 1980 announced the policy permitting students to gather with school personnel supervision before and after school. But the Lubbock Civil Liberties Union challenged the new policy as well.

After a trial, a federal district court ruled that while the former Lubbock practices violated the no establishment clause, the 1980 policy met Constitutional requirements.

The Fifth Circuit Court of Appeals in New Orleans disagreed, invalidating the policy on the grounds that it had no secular purpose, had the primary effect of advancing religion, and created the likelihood of government entanglement with religion.

In asking the nation's high court to review that decision, attorneys for the school district argued the case deserved to be heard because "its resolution will affect the interests of more than 40-million public school students and will furnish almost 90,000 public schools with definitive guidance concerning the extent, if any, to which they may provide an opportunity, outside school hours, for noncurricular, student-initiated religious speech and association."

Tying their arguments to a 1981 high court decision that public universities may not deny student religious groups access to campus facilities for their meetings, the Lubbock school attorneys maintained that "public school students, like university students, have the right of free speech on school property, even as to controversial subjects."

They also argued that the Fifth Circuit ruling amounted to hostility to religion in contrast to the "benevolent neutrality" characterizing the Lubbock policy.

But the high court justices apparently agreed with two Lubbock Civil Liberties Union lawyers, who argued on the other side that the 1981 decision regarding use of university campuses does not apply to elementary and secondary schools and that the Lubbock policy violated the ban on an establishment of religion by the state (82-805, *Lubbock Independent School District v. Lubbock Civil Liberties Union*).

Kenneth Basham begins Mt. Moriah duties

Kenneth Basham recently began duties as pastor of Mount Moriah Baptist Church, Obion, in response to a call from the church.

Basham was previously pastor of Walnut Grove Baptist Church, Hickman, Ky.

\$1-million gift boosts Texas church's vision

DALLAS (BP)— An elderly Texas couple has given \$1-million to Wilshire Baptist Church in Dallas to help finance the church's "Together With Vision" building program.

Pastor Bruce McIver told the congregation 18 months ago that an anonymous challenge gift of \$1-million had been pledged if the church would match it. The church accepted the challenge, pledged another \$1.5-million, "and started giving immediately even though they didn't know when the gift would actually be made," McIver said.

In October the church received \$250,000 from the couple and on Dec. 19, Mr. and Mrs. Dean Stanley came forward at the end of the morning service and handed McIver a check for \$750,000 and a note: "God has been so good to us. We just want to help this church reach out to people."

The couple and their children wanted to remain anonymous until the sale of the family pharmaceutical business had been completed.

The offer shocked McIver since the couple had been attending Wilshire for only six months when the building campaign was announced. "They weren't very well known at the church and Mrs. Stanley wasn't even a member at the time," he said. "I baptized her about a year ago."

Stanley, 73, had been a Baptist most of his adult life but had not been very active. But after surviving open heart surgery he realized, "the Lord brought me through this and I realize I've never done much for God so we felt this was something we could do."

McIver's initial response was to "say all the wrong things."

"I asked them if they were sure they wanted to give a million dollars and then I asked if they didn't want some more time to think about it and pray about it. Finally I told them they would have to excuse me — I hadn't had much experience with people trying to give away that much money," he said. "I have never heard of this size gift coming to a church without any cultivation of the donor by the pastor or somebody."

When Wilshire launched the pay-as-you-go project to increase its Sunday School class space from 1,000 to 1,500 by

Evangelists hear . . .

(Continued from page 1)

of Memphis was elected vice-president; Wade Clemons of Morristown, secretary-treasurer, and J. B. Betts of Memphis, music director.

On Sunday, Jan. 16, many of the evangelists led "one-day revivals" in Nashville area churches. They also participated in a workshop on Jan. 15, led by Woody Watkins, director of evangelism for Tennessee Baptists.

Also, a banquet Jan. 15 featured an address by Bob Hamblin, vice-president for evangelism for the Southern Baptist Home Mission Board.

"Let God's Spirit give you your sermons," Hamblin advised the evangelists. "Don't use the same old sermons. Let the Holy Spirit guide you and He will."

Hamblin emphasized that God has given them a special gift for evangelism. "We are called of God to do the most difficult thing in the world — to share the love of Christ with those who don't even want to hear about Christ," he said.

adding a third floor to the educational building and to remodel three buildings in the church complex, McIver envisioned a 10-year program.

Instead the church will occupy the new \$1.2-million floor this month and has \$400,000 in the bank to help pay for the rest of the project.

Sometimes church budgets suffer after receiving such a substantial gift when members decide their contributions are not vital anymore. But for Wilshire, 1982 was "the best year we have ever had in all areas," McIver said.

By Dec. 31 the church had already surpassed its goal for the 1981 Lottie Moon Offering for foreign missions of \$35,000 by \$5,000 with another four weeks to go. The general budget was also oversubscribed. In December alone the general offering was \$167,000 and the church's monthly Cooperative Program (the SBC's unified giving plan) was in excess of \$25,000.

"I don't know why Wilshire has been so blessed," McIver has reminded his congregation several times. "I just know that this (the million dollar gift) makes us more responsible than ever before to be good stewards of what God has given us and to be more grateful and more humble."

Draper appoints . . .

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the Kentucky Baptist Convention. He currently is a teacher at Boyce Bible School, a part of Southern Baptist Theological Seminary, Louisville.

— Rudy Hernandez, an evangelist from Catrina, Tex., and current president of the Mexican Baptist Convention of Texas. He is a former staff member of the Baptist General Convention of Texas and president of the Texas Baptist Evangelists Conference;

— William Rhodes, an attorney, deacon and Sunday School teacher at Briar-lake Baptist Church in Decatur, Ga. He is past moderator of the Atlanta Baptist Association and currently is a member of the advisory committee for the SBC Brotherhood Commission in Memphis. Briarlake Baptist Church is the number two church in Georgia in Cooperative Program giving; and

— Joan Tyler, the wife of a physician in Collins, Miss. She is a member of Collins Baptist Church, which has 356 members and gave \$17,759 through the Cooperative Program and \$35,431 to all missions causes last year. She is a member of the Mississippi Baptist Convention Executive Board and Executive Committee, as well as first vice-president of the Mississippi Woman's Missionary Union.

Both John Sullivan, first vice-president, and Gene Garrison, second vice-president, agreed with Draper that the appointments were a "three-man effort."

Sullivan, pastor of Broadmoor Baptist Church of Shreveport, La., said the appointments "are as much mine as they are Jimmy's." Garrison, pastor of First Baptist Church of Oklahoma City, said Draper has been "super to work with. We have been double, triple cautious to make sure the ones we appoint represent Southern Baptists."

Draper also said he has requested that Bonham call a meeting of the entire Resolutions Committee, possibly in early May, to discuss ways to streamline the exhaustive process. "I have asked him to do so and he has agreed, although a date has not yet been set," Draper added.

Trustee panel . . .

(Continued from page 1)

Knoxville, a member of the Executive Board:

— Calvin Metcalf, pastor of Central Baptist Church, Fountain City, Knoxville, a trustee of Carson-Newman College;

— William Northcott, pastor of First Baptist Church, Bradford;

— Howard Olive, pastor of Monte Vista Baptist Church, Maryville, a trustee of Tennessee Baptist Children's Homes;

— Don Owens, pastor of Immanuel Baptist Church, Lebanon;

— James Porch, pastor of First Baptist Church, Tullahoma, and president of the Executive Board;

— John Lee Taylor, pastor of West Jackson Baptist Church, Jackson, and a trustee of Union University;

— David Tydings, pastor of Chinquapin Grove Baptist Church, Bristol.

Fred Steelman, pastor of Red Bank Baptist Church, Chattanooga, is an ex-officio member of the committee by virtue of being the current TBC president.

Allen noted that he had made an attempt to have a balanced committee, with five members each from the three grand divisions of the state.

He added that five of the committee are from the Executive Board, five others are trustees of various TBC institutions, and the remaining five are not on any TBC board.

Kendall was elected chairman of the study committee, with Boston elected vice-chairman.

Much of the committee's initial meeting was spent reviewing the current methods of electing trustees and the provisions for such nominations, as well as a review of recent TBC actions which established these provisions.

The committee is scheduled to meet Feb. 22.

EDITORIAL

An important, needed publication

With as many publications coming out of Nashville and Brentwood week after week — including the *Baptist and Reflector* — some might disagree with the statement we are making. Regardless, it is our conviction that the new booklet, "Layman's Pastor/Staff Compensation Study," is the most important and most needed publication printed in recent years.

The booklet was prepared by a committee of six Tennessee Baptist laymen and was authorized by the 1981 Tennessee Baptist Convention. A similar study and booklet was authorized by the 1976 TBC and printed in 1977.

The 1977 booklet was a valuable asset to churches in consideration of a fair compensation for the church staff. However, so many changes have resulted since 1977 — including the inflation rate — that this new booklet was desperately needed.

The six-member committee has done an excellent job of attractively presenting their findings in a 32-page booklet.

Among the items discussed are:

- "Adequate Pay . . . What do we mean?"
- "Long-term Pastorates and Low Salaries,"
- "Annual Cost of Living,"
- "Median Household Income,"
- "Comparative Average Incomes,"
- "Developing a Support Package,"
- "The Minister and His Income Tax,"
- "Wages Exempt from Withholding,"
- "Insurance,"
- "Retirement."

About one-half of the "Layman's Pastor/Staff Compensation Study" deals with a survey of 1982 salaries being paid to church staffers by Tennessee Baptist churches. A scientific survey was conducted for the committee by Charles Sullivant of the Baptist Sunday School Board's research services department.

To make the survey more helpful, the committee used more categories based on church membership. The committee is indebted to the 607 Tennessee pastors who responded to the survey questionnaire.

Also, the new format provides a distinction between part-time and full-time staffers, which will make the booklet more helpful to church finance committees.

In each salary category, the booklet lists the high, low, and average salary.

Another addition to this booklet is a review of salaries paid to office and maintenance employees.

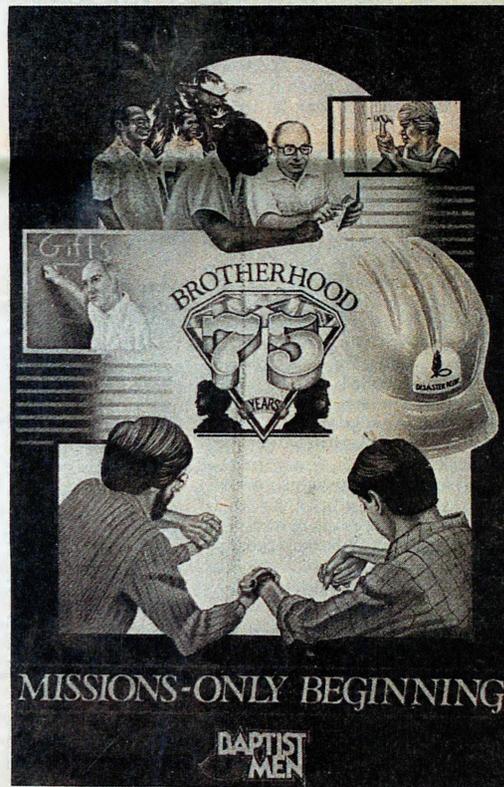
We would commend the lay committee for its excellent, thorough study and report. The chairman was Jack Knox, Germantown Baptist Church, Germantown. Other members were Bob Brumit, Gray Baptist Church, Johnson City; William E. Crook, Grace Baptist Church, Nashville; Joe Griggs, Curve Baptist Church, Ripley; George B. Jones, Ridgeway Baptist Church, Memphis; and Rudy Newby, First Baptist Church, Tullahoma.

Now comes the question: "What will be done with this important material?"

Two copies of the booklet have been mailed to each of our churches by the state convention office. Churches can have additional copies on request.

These booklets should be shared with deacons, the church finance committee, the church personnel committee, or any other church group who has the responsibility of studying and of recommending the compensation of the pastor and church staff.

"Layman's Pastor/Staff Compensation Study" is indeed a most important booklet for the churches of our state. Hopefully, it will have a strong influence on our churches as they prepare their budgets for next year, and for years to come.



Baptist Men's Day

Next Sunday, Jan. 23, is the climax of a year-long celebration of 75 years of men's mission work in the Southern Baptist Convention.

From a rather small beginning in 1907, the work has grown into nearly 250,000 men involved in missions through the Southern Baptist Brotherhood Commission of Memphis.

Thousands of churches across the Southern Baptist Convention will participate in the celebration of these 75 years of mission education and mission involvement during a special celebration on Baptist Men's Day 1983.

Cicero's
comment

By the editor

"Cicero, there is a person with a paper bag over his head here to see you," my secretary announced over the intercom.

Without questioning how a person with a paper bag over the head could see to find my office, I replied, "Well, show the old bag in!"

My visitor stumbled in and quickly explained the reason for the bag. "I am A. Nonnie Mouse, the one who writes those anonymous letters to the *Baptist and Reflector*. The bag over my head is so I can remain anonymous and you won't know who I am."

Cicero reacted, "You mean you write some of the unsigned correspondence which I receive?"

"Don't feel so important," Mouse squeaked. "I am the one who writes ALL those anonymous letters to ALL publications! I can prove it — just look at the calluses on my middle finger. You have heard of the silent majority — well, I am the vocal minority."

I questioned, "They are ALL from you? But they are all so different — some typed, some handwritten in pencil on yellowed tablet paper; some are letters, some are postcards; and they are postmarked from different cities."

"That just shows you how professional I am," Nonnie noted. "It keeps you off guard. And what about my sending you a complimentary letter occasionally? I bet that really shakes you up!"

I agreed that I do receive a rare complimentary anonymous letter, which is certainly unusual. "I just figured the writer was afraid to admit he liked the paper, lest I later goof up."

A. Nonnie Mouse asked to see my file of anonymous letters.

"Sorry," Cicero replied. "I read them once and throw them away."

Mouse jumped as if someone had cut off his tail with a carving knife. "You ungrateful editor — don't you know that it takes just as much to write and just as much postage to mail an anonymous letter as a signed letter. Those with names and addresses, you print in the 'letters to the editor' feature. But you discriminate against me just because I am too chicken to claim those stupid statements I make in my letters!"

Cicero noted that it was the clearly stated policy not to print letters without names and addresses. "That is not discrimination, because I treat all anonymous letters alike."

But, Nonnie was not appeased. "It is discrimination because you print those signed letters — regardless of how stupid they are."

I tried to trap Mouse into writing a "letter to the editor" protesting my policy.

"What if I let you use my picture instead of my name?"

Cicero was confused, "You mean you might take off the bag and let me take your picture?"

My visitor paused, "Well, I just might let you take my picture, if you will let me say 'cheese,'" A. Nonnie Mouse muttered.

CIRCULATION THIS ISSUE — 78,555

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Personal perspective

By TOM MADDEN
TBC executive secretary

We are constantly reminded that we live in changing times. Some are saying that we are living in a technological change that is as great as was the industrial revolution. People are urged to learn new skills and techniques.

Over against this is the statement about our Lord that says, "Jesus Christ the same yesterday, and today, and for ever" (Heb. 13:8).

This certainly does not mean that Jesus is old fashioned. Contrary to that, it means He is eternally contemporary. God told Moses to tell the Pharaoh that, "I am that I am." I take this to mean that whatever the needs of Moses or the Israelites were to be, God would meet those needs. Jesus, as our eternal contemporary, is always able to meet every need by the riches of His grace.

I thought of some of the ways in which God does not change. For example, He is unchanging in His power. He created this universe out of nothing. The same word for create that was used in describing creation is used by David in Psalm 51, when he said, "Create in me a clean heart." The apostle Paul writes about, "the power of His resurrection." That same power is evident when a person is born again into eternal life and a life is changed.

I am reminded that Christ is unchanging in His permanence. At night I often look up to see the stars and am awed by their brilliance. However, the heavens will one day be rolled up like a scroll and the earth will join the heavens in passing away, but His word and His presence will never change.

He is unchanging in His integrity. He has never misled any one of us. He has never lied to us. His promises are always true. He is truth and in Him is no darkness.

The principles of our Christ have never changed. The plan of salvation that Simon Peter preached on the day of Pentecost is the same today. The principles found in repentance and faith have not changed.

His purpose has not changed. God's Kingdom is moving toward a consummation. His purpose is for every person on this earth to hear the gospel and to know Him in salvation. His eternal purpose is that He might become the Lord of Lords and King of Kings in every life.

Grant that we might join hands with Him in achieving His unchanging purpose.

Michael Smith to lead Bellevue congregation

Michael A. Smith has accepted a call to lead Bellevue Baptist Church, Nashville, as pastor, a ministry he will begin Jan. 30.

Smith will come to the church from the pastorate of New Prospect Baptist Church, Hanover, Ind. He was previously pastor of First Baptist Church, College Grove, and Union Grove Baptist Church, Bedford, Ky.

A native of Wilson County, Smith is a graduate of Belmont College, Nashville, and Southern Baptist Theological Seminary, Louisville, Ky.



Madden

Letters to the Editor...

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

Treat cause, not disease

Dear editor:

Doubtless many volumes would be required to print all the words that have been used about school prayer. Still it might be shocking if we knew how many among us have never seen the Constitution or cared to know what it says and does not say about religion.

The words used in the fundamental law are few, plain, and simple. They should need no interpretation for anyone above grade school. Yet, despite this simplicity there has been and still is much misapplication far from the thoughts of the founders. Hardly could there be more valid reason to change court personnel frequently for people who think differently.

Strangely, there is nothing in the legal document itself indicating that a prayer is a religion. It is baffling to sane thinking that the founders ever had in mind that a simple prayer was intolerable or else they would have expressed their thoughts in letters and pamphlets.

In 1786 Thomas Jefferson, known as the father of religious freedom, never broached the subject of prayer while active in eliminating horrible English laws in Virginia's established church. Wrongs were spelled out.

Following that time, religion as a seriously disturbing factor in government gradually faded away for some 170 years until the days of the Earl Warren court.

What happened? Lack of space will not permit much explanation. But, when too much activism, tainted with communism, and some atheism, get in the minds of unelected officials, unnecessary trouble can be created. For example, the court INJECTED contradictory whims about religion as the law of the land.

What should be done? Use the old adage - treat the cause instead of the disease. The court's thinking is the disease. Unelected members with long-time tenure is the cause.

Claude T. Turner
3758 Wayne
Memphis, TN 38122

Profound statement

Dear editor:

Concerning James T. Draper's address to National Conference of SBC evangelism directors (Dec. 15, 1982), this is one of the most profound statements we have read recently concerning liberals and evangelism. The statement, "The extreme theological stance of the left will kill evangelism..." It is inconceivable to me that a church can be doing what it ought to be doing in missions and evangelism and have thousands of members and a million-dollar budget and go year after year with only 10 or 15 baptisms."

In my opinion, without any other method of measure one can almost pick, without error which camp (conservative or liberal) our individual churches subscribe to, by the number of baptisms of each in any given year. I, personally, have the privilege of regularly attending two churches - one in each camp - and the resulting difference in productivity is interesting.

Theological controversy will disappear if and when evangelism becomes guided by "The Great Commission." As Draper emphasized, "If all our pastors

and churches were busy witnessing, sharing their faith, winning people, and going on partnership missions, we would have no controversy."

Jesus said, "Go to them" - most churches say, "Come to us."

The controversial issue (inerrancy of the Bible) among SBC leaders perhaps has created too much confusion and actually hurts the cause of Christ. Why not let that great apostle settle it. He spoke divinely plain in 2 Peter 1:20-21. Inerrancy? In original interpretation, yes! In translation? No! I believe there is some human errors in all translations - word, language, meaning changes.

I believe the whole Bible and any attempt to understand Christ and His mission aside from the Old Testament produces unsatisfactory results. I believe every book (all 39) in the Old Testament is a witness and testimony to, a declaration, confirmation, or revelation of - either by prophecy or type - the coming of Christ.

W. T. Barner
3655 Rhodes
Memphis, TN 38111

Draper should explain

Dear editor:

Let James Draper explain how Southern Baptists have promoted a Christ who is white, middle-class, and a suburban Republican. This is what he is quoted as saying in the Baptist and Reflector (Dec. 15).

My opinion is that this is not a fair statement. Draper said we are not to fall victim to the trap that when people question something they are trying to destroy it. It seems to me Draper is the one who is destroying by a negative philosophy.

Doris Whitson
Rt. 12
Gray, TN 37615

My interpretation of Draper's statement was not that it was right for us to promote Christ as a white, middle-class, suburban Republican, but this is the way too many of our churches present Him to the unchurched. (editor)

We are the government

Dear editor:

It is interesting to notice in the Baptist and Reflector (Jan. 5) your article on "House passes resolution on religious persecution."

There was no accompanying editorial or reportorial comment, and no evidences of your paper's or denomination's approval or disapproval thereof; although this reader is inclined to conclude that you not only approve but would concur and even encourage more of the same sentiment and expression of purpose in the legislative bodies of our nation.

"The free exercise of religion is limited in most parts of the world" and the perpetrators of that continued limiting are able to succeed in their treachery only because our U.S. Congress, who passed the above mentioned resolution, does not have the character necessary to halt our government's propping up and handfeeding of communist, God-hating countries around the world.

The Congress belongs to the people in the United States. That means that we are the government; this being the system which God entrusted His people

Blanche Simpson dies in Texas

COLEMAN, Tex. - Emeritus Southern Baptist Missionary Blanche Simpson died Jan. 6 in Coleman. She was 82 years old. Miss Simpson spent more than 30 years as a teacher, evangelistic worker, and women's leader in Brazil. She sailed for Brazil in 1929, six years before her actual appointment by the Southern Baptist Foreign Mission Board, which was financially unable to support her at the time. She taught at the Baptist school in Vitoria.

In 1932 she began seven years of nationwide travel as a field worker for the Brazilian Woman's Missionary Union. Later she was WMU executive secretary in Rio de Janeiro state. In 1946 she returned to teaching at the Baptist school in Campos, and several years later she pioneered educational evangelism work in Santa Maria Madalena, an isolated mountain town in Rio.

Miss Simpson commuted to Madalena and eventually moved there, organizing a church and teaching Bible and theology to Baptist students. Numerous students from the area stayed in her home while she taught there. She worked in Madalena until her final furlough and subsequent retirement in 1965.

Born in Naperville, Ill., Miss Simpson grew up in Raton, N.M. She was a graduate of Hardin-Simmons University, Abilene, Tex., and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

She is survived by a brother, Harold A. Simpson of Denver, Colo., and a sister, Mrs. Rhoda Mae Woodward of Provo, Utah.

James Clapp accepts Immanuel pastorate

James W. Clapp accepted a call to the pastorate of Immanuel Baptist Church, Murfreesboro, a ministry he began Jan. 1.

Clapp came to the church from the pastorate of Red River Baptist Church, Adams. He is a former pastor of Rocky Valley Baptist Church, Lebanon; Madison Avenue Baptist Church, Maryville; East Alcoa Baptist Church, Alcoa; Eastland Heights Baptist Church, Springfield; Chestnut Baptist Church, Madisonville; Corryton Baptist Church, Corryton; and Westport Baptist Church, Westport, Ky.

A native of Corryton, Clapp is a graduate of Carson-Newman College, Jefferson City, and has attended the University of Tennessee at Knoxville and Southern Baptist Theological Seminary, Louisville, Ky.

Mickey Basham moves to Martin pastorate

Mickey Basham has accepted a call from Pleasant Hill Baptist Church, Martin, to come as its pastor.

Basham, who began the position Dec. 6, is a former pastor of Mount Lebanon Baptist Church, Covington, and Beech Bluff Baptist Church, Beech Bluff.

with, wherein we may, if we will, rule ourselves. Does that mean anything to Baptists and other Christians? Or do we continue to excuse ourselves by saying that we should not involve ourselves in politics by advising the membership and others that the people can control and limit what "the government" does by speaking out loudly and en masse on the principle of giving aid and comfort to the enemy?

James W. Phillips
Rt. 2, Box 368
Paris, TN 38242

\$2-million gift brings new vitality to church

By Tim Nicholas

PHEBA, Miss. (BP)— A \$2-million windfall has proved an educational experience for a small rural church in Mississippi, directly funding a Christian school and indirectly spurring numerical growth and increasing mission giving.

In 1975, Hebron Baptist Church in Pheba (with an annual budget of \$8,000) inherited more than \$2-million from the 2,500-acre Mississippi Delta estate of Mrs. W. A. Adair, who had grown up in the church and is buried in the church's cemetery.

Simple interest on the money provides

more than \$200,000 annually but the will made several stipulations. It specified the money was for the "preservation" of the church and could be used to supplement the pastor's salary, brick the church building, and keep up the cemetery.

Groups and individuals from all over the world requested some of the inheritance. As if that were not enough of a problem, R.C. Bryan, who became pastor in 1978, said people in the area started saying, "It sure is sad that lady left all this money to a little bitty church that can't use it."

Bryan confronted the estate trustees about using the proceeds for missions but they and the judge interpreted missions as outside the intent of the will.

The trustees did raise the pastor's supplement from \$300 to \$500 and allowed the church to add six classrooms, brick the entire structure, and add a steeple and a baptistry.

Meanwhile, Bryan began discussing the development of a Christian education program even though "we didn't think we'd ever be able to use the trust money."

The church began the school as a ministry of the church in 1980 with 23 students. Today it has 75 students, kindergarten through 12th grade.

After the church operated the school a year, the trust officials and the judge agreed the school was an integral ministry of the church.

Now the Hebron Christian School building is nearly complete. Built at a cost of \$651,000 (church members have volunteered the finishing work), the modern facility was paid for out of the corpus which is now being paid back with interest earned. Also, trustees agreed to help the school with \$66,000 each year until it could begin to pay its own way.

Student tuition averages about \$50 per month and every teacher is state certified and all but two have master's degrees. The school is waiting the minimum three years for accreditation.

Bryan believes it is a parent's respon-

sibility to educate a child, not the government's. "We have been tricked into believing you can separate education and religion," he said.

He said 25 to 30 minutes of Bible teaching every Sunday is not enough to help children as they go "out into reality. They don't know the Book of Life," he said. In Hebron Christian School all subjects are based on the presumption that the Bible is God's Word, from science to history to math.

"We started with the independent, fundamental approach," said Bryan. "Only Christian parents could have their children in the school but now we have an open door policy." No one is turned away on the basis of religion or race but the school will not lower academic or disciplinary standards. Several students have made professions of faith since beginning at the school, Bryan said.

When the church inherited the money, Sunday School attendance ran as low as 10. In 1978 it averaged 30 to 35. Today the church averages 125 to 135 each week.

"When we made the plan to grow, we just started winning people to Jesus, sharing testimonies — that's the key to growth," said Bryan, who was won to Christ as an adult by his wife.

The church uses Evangelism Explosion material developed by James Kennedy of Florida. In addition to teacher visitation on Saturdays, trainers take trainees to witness in homes on Thursday evenings. The 17-week course teaches witnessing techniques along with Scripture memorization.

The church gives 10 percent of its budget to the Cooperative Program and asks for "faith promise" commitments over and above tithes to fund missionaries directly, usually independent ones.

Bryan called the current situation of the Hebron Baptist Church a miracle. Strictures on the trust give the members "the feeling of a need to give to missions," he says. "The Lord knew it might be detrimental to the congregation to have this money free to spend as it pleased."

A typical Sunday morning offering six years ago was \$111.16. A recent Sunday brought in \$1,989.40. A condition that could have caused apathy has actually made the church more vibrant.

Crusade in Paraguay sees 10,000 decisions

ASUNCION, Paraguay — Some Baptist churches in Paraguay are reporting 10 to 50 percent increases in church attendance after Evangelist Luis Palau's September evangelistic crusade, which produced about 10,000 decisions for Christ.

Often called the "Billy Graham of Latin America," Palau recorded the largest response of his 20-year ministry as 1,690 people registered decisions for Christ at the final service in Asuncion.

Observers said the recent campaign reached many urban professionals and university students. Paraguayan President Alfredo Stroessner also approved nationwide distribution of 100,000 Bibles and study courses to school children.

Bourque earns degree from Southwestern

FORT WORTH, Tex. — Mark G. Bourque of Nashville received the master of religious education degree from Southwestern Baptist Theological Seminary in December.

His name was inadvertently omitted from the Jan. 12 Baptist and Reflector story which listed Tennesseans receiving degrees.

Memphis native prescribes missions as lifetime call

LOUISVILLE, Ky. — Physicians in the United States can earn about six times more money than missionary doctors. But Al Weir of Memphis is a doctor whose primary concern is not economic success.

Weir, his wife, Becky, and their four-year-old daughter, Jennifer, came to Southern Baptist Theological Seminary in Louisville, Ky., last August to prepare for a career in medical missions.

This path will lead the Weirs to Eku, Nigeria, where he will earn the same salary, based on cost of living, that other missionaries of his status make.

Financial considerations are a low priority to Weir, who said, "Our society is too goal-oriented." Weir stressed that he wished "not to accomplish, but to live for God day by day."



Weir

Weir came to this conclusion after a period of wondering, waiting, and "restlessness in professional work about what God wanted."

He ultimately accepted the idea that Christians "should give our very best." Then he gave up his family-operated practice to "mimic the life of Jesus, to heal people without any motives."

This spring Weir will begin his new work when he arrives in Nigeria following a brief missionary orientation. He said one of the things he will enjoy most is the atmosphere of the hospital, where he will be the only internal specialist.

"The doctors have a common purpose," he said. "They love people, and they love the Lord."

The workload will be harder for Weir in Nigeria than it was in Memphis. Physicians are scarce in Eku.

But Weir is eager to begin his new career. He and his wife and daughter are prepared to forsake a large income in order to minister to the needy and "bring in people to the Lord."

Baptist layman finds \$40,000; turns it in to local police

CONCORD, Calif. (BP) — Richard Wooten had been struggling with his finances when his pastor at Grace Community Baptist Church in Concord told him, "If God wants to give you money out of the air, He will."

It seemed like God delivered.

Standing at a bus stop, Wooten found a plain package that contained between \$40,000 and \$50,000. But even though he only had \$16 in the bank and a broken-down 1970 Ford Ranchero, he really did not have second thoughts about what to do.

He said he was tempted to slip out a little but it was just a fleeting thought. Wooten, a 32-year-old electronics technician with Exxon Office Systems in San Francisco, talked to some friends and a few hours later took the small fortune to the Concord Police Department where it is now under lock and key in the property room.

Wooten appeared taken back by all the attention he received as reporters crowded into a room where he gave a press conference to explain his decision.

He did not think turning in the cash was a crazy thing to do.

"All I wanted to do was to get rid of it," Wooten said. He said he saw a curious looking package on the bench of a bus stop on Park Avenue, opened it, and saw the money. Police refused to specify the exact amount of money or describe the package, saying publicizing those details

could hinder the rightful owner from claiming it.

If it is not claimed by the beginning of April, Wooten will be given the money.

Wooten, a self-described born-again Christian and recovering alcoholic, said he had decided the day before finding the money that he would put all his trust in God to take care of his rocky financial situation.

He had been working out a budget with the help of his pastor, Tony Rosenthal, because of financial problems. Rosenthal said he told the divorced man to trust in God and Wooten agreed.

"A year ago I wouldn't have turned that money in," Wooten admitted.

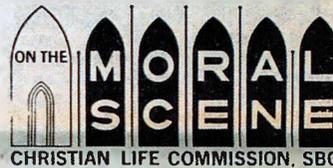
—Story used by permission of Contra Costa Times.

Marriage seminar set at Broadmoor, Memphis

MEMPHIS — Broadmoor Baptist Church here is sponsoring a marriage enrichment seminar, Feb. 4-5.

Ed and Gaye Wheat, marriage seminar leaders from Springdale, Ark., will lead the sessions. Wheat, a family physician and surgeon for 31 years, is an author, Bible teacher, marriage counselor, and sex therapist.

The seminar begins at 7 p.m., Feb. 4 and ends at 5 p.m., Feb. 5. The public is invited. For registration information, contact Broadmoor Baptist Church, Memphis.



CHRISTIAN LIFE COMMISSION, SBC

JUVENILES IN ADULT COURTS —

"Most juveniles tried in adult courts are charged not with acts of violence, but with property crimes or ... offenses such as public drunkenness, a new Federally financed study says. The researchers also found that the majority of juveniles tried in adult courts were never imprisoned. Only 32 percent of the young people tried in adult courts were charged with violent crimes. ... Forty-five percent of the juvenile offenders in adult courts were charged with property crimes and the 23 percent remaining with public disorder and other minor offenses. ... The researchers also found that the typical youth referred to adult court was 17, male, and white." (NEW YORK TIMES, 12/6/82)

MILITARY SPENDING —

"For almost 20 years, Ruth Sivard has been studying, compiling, and analyzing how the world spends its money, comparing outlays for arms with those for social programs. Commissioned by the Rockefeller Foundation and other institutions, she has produced yearly editions of her World Military and Social Expenditures. ... The latest points out that: The world is spending \$550-billion on arms, which is twice as much as it spends on food and five times as much as it spends on housing. The world spends 2,000 times more money for military activities than for international peacekeeping. Subsidizing dining by top military and civilian officials in the Pentagon costs taxpayers \$14 per meal. The school lunch program for poor children gets by on \$1.20 per meal. ... Each time the U.S. or the USSR develops a new weapons system, the rival nation follows with a newer or more improved system in an endless escalation" (PARADE, 11/7/82)

Texas Baptists undertake partnership with Mexico

MEXICO CITY (BP)— Mexico Partnership, a three-year evangelistic effort by the Baptist General Convention of Texas, the Southern Baptist Foreign Mission Board, and about 500 churches of the National Baptist Convention of Mexico, began Jan. 1.

The first volunteer to serve in the new evangelistic partnership is Susie Ann Bobbitt, who will teach second grade at the Lincoln School in Guadalajara, Mexico.

William H. Gray, coordinator of the Partnership Missions office in the Baptist Building in Dallas, said excitement is mounting and, "ultimately Mexico Partnership should be one of the greatest evangelistic thrusts in our history. 'Just as in any great evangelistic

thrust, we will need to prepare the nearly 500 churches and about 50,000 church members in Mexico to fully apply the resources in manpower and money that Texas Baptists offer," said Gray, a missionary in Mexico for 23 years.

"We will need the prayers and sometimes the patience of Texas volunteers as we lay the groundwork for the release of God's Holy Spirit as was done in Mission to Brazil."

Mission to Brazil began slowly in 1978 and 1979, but more than 3,700 Texas volunteers who paid their way to serve in the effort reported 90,000 decisions for Christ by the time Brazil Baptists celebrated their 100th anniversary in Salvador, Brazil, last October.

"Once Baptists on both sides of the Rio Grande River are praying and prepared, we expect the Lord is going to perform wonderful things through the partnership," said William M. Pinson, executive director of the BGCT.

Mexico has about 70-million people and is the largest Spanish-speaking country in the world. It was the first Latin American country Southern Baptist missionaries entered.

Although Mexico is Roman Catholic by tradition, most of the country is wide open to the witness of Texas Baptists, said Alejandro Zamora, president of the National Baptist Convention of Mexico.

Newton to assist Amsterdam '83

ATLANTA (BP)— Jim Newton, editor of news and information services for the SBC Home Mission Board, has been named news director for Amsterdam '83, an international conference on evangelism sponsored by Evangelist Billy Graham.

Newton will take a leave of absence from his duties at the Home Mission Board, moving to Amsterdam Jan. 26 for the seven-month assignment.

He will work with Ed Plowman, director of communications for Amsterdam '83, in handling advance media contacts and directing news coverage of the conference, slated July 12-21, 1983.

Amsterdam '83, an international conference for itinerant evangelists, will seek to "train, inspire, and equip traveling evangelists of the world," said Graham, explaining the purpose of the meeting.

About 2,500 evangelists, most of them from Third World countries, will be invited to attend the conference. Evangelists invited from North America and other areas who can afford it are being asked to sponsor an evangelist from the Third World.

Newton's services will be "loaned" to the Billy Graham Evangelistic Association to help communicate this challenge, said William G. Tanner, president of the Home Mission Board, who gave administrative approval for the project.

Newton will return to his duties at the Home Mission Board Aug. 25. Until then, Patti Stephenson, assistant news editor, will be acting news and information services editor.

Former Belmont trustee James M. Medlin dies

Nashville real estate executive and director James M. Medlin, a former trustee of Nashville's Belmont College, died Jan. 15 after a long illness.

Medlin, who was 63, owned Medlin Realty Co. and developed residential and commercial properties. He served Belmont College as a trustee from 1959-65 and 1969-75.

Funeral services were to be held Jan. 18 at Belmont Heights Baptist Church of Nashville, where Medlin was a member. He is survived by his widow, Hortense Cheek Medlin, Nashville; a daughter, Melinda Medlin, Wheaton, Ill.; a son, Craig Medlin, Nashville; and two grandsons.

In lieu of flowers, the family asked that contributions be sent to the Belmont College music department.

Maury City pastor moves to Dyersburg

James R. Jones, pastor of First Baptist Church in Maury City for over eight years, accepted recently the pastorate of Spring Hill Baptist Church, Dyersburg.

Jones, who began the position Dec. 5, is a former pastor of Williston Baptist Church in Williston, Gath Baptist Church, McMinnville; First Baptist Church, Gallaway; New Union Baptist Church, Medon; Lakeview Baptist Mission, Tiptonville; Thompson Creek Baptist Church, Como; and Ruthville Baptist Church, Martin.

Jones is a member of the Tennessee Baptist Convention Executive Board, and its state missions committee. He is a former moderator of Crockett and Fayette Baptist associations, and has served as chairman of the Fayette association's stewardship committee and the Weakley Baptist Association's evangelism committee.

A native of Dukedom, Jones received a diploma in seminary extension work through Union University, Jackson.

Midway church calls Compton to pulpit

Midway Baptist Church, Algood, recently called Tom Compton to its pastorate.

Compton came to the church from the pastorate of Natchez Trace Baptist Church, Camden. He was previously pastor of Vertrees Baptist Church, Vertrees, Ky., and is a former houseparent of the Tennessee Baptist Children's Home in Chattanooga.

A native of Maryville, Compton is a graduate of the Boyce Bible School of Southern Baptist Theological Seminary, Louisville, Ky.



Jones

Baptist evangelist, industrialist smash \$1-million in art objects

DALLAS (BP)— Southern Baptist Evangelist James Robison and Fort Worth millionaire Industrialist Cullen Davis smashed more than \$1-million worth of jade, ivory, and gold art objects in October because, they said, the objects represented false gods.

Davis had donated the rare pieces to Robison's ministry based in Euless, Tex., the evangelist said, and the artwork had been taken to Dallas to be sold at an auction. The proceeds from the sale were to pay bills for Robison's ministry, he said.

But while reading the Bible as an aide was driving him to see the pieces, Robison said, his eyes focused on Deuteronomy 7:25 which says: "The graven images of their gods shall ye burn with fire. Thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein; for it is an abomination to the Lord thy God."

"It was so clear to me that the Lord didn't want me to receive them (the art objects)," said Robison, who described the articles as relating to Eastern religions. He said one jade pagoda carving, more than four feet tall, was valued at more than \$500,000.

"It was not Biblical, and as far as I was concerned it represented a false religion," Robison said.

Robison and an aide loaded the objects into a truck and drove to Davis' mansion. Robison said that when he showed Davis the Bible verse and told him he could not receive the collection, Davis replied: "If you can't have it, I can't have it. We're going to destroy them. I don't want to do anything that does not please the Lord."

Davis went into his mansion, Robison recalled, and returned with hammers.

E. Tenn. pastors to focus on anger

JEFFERSON CITY — "Pastoral Care with Angry Persons" will be the topic of the East Tennessee Baptist Pastors' Conference on Jan. 27 at Carson-Newman College.

Andrew D. Lester, professor of psychology and religion at Southern Baptist Theological Seminary in Louisville, Ky., will be the principle speaker.

Lester will discuss "A New Model for Understanding Anger." "Biblical and Ethical Perspectives on Anger," and "Pastoral Care to Marriages and Families in Conflict."

The conference will begin at 9:59 a.m. in Gentry Auditorium with a welcome from Carson-Newman President Cordell Maddox.

In addition to the addresses by Lester, Jerry Songer, pastor of Central Baptist Church of Chattanooga, will present the conference sermon.

Mike Young to lead Baptists at Alpine

Mike Young was called to lead Alpine Baptist Church, Chattanooga, as pastor, a ministry he began Jan. 2.

Young came to the church from the pastorate of Pilgrim's Rest Baptist Church, also of Chattanooga. He was previously pastor of Arabi Baptist Church, Arabi, Ga.; associate pastor of Melbourne Heights Baptist Church, Louisville, Ky.; and children's pastor of East Lake Baptist Church, Chattanooga. He has also served on several associational committees.

A native of Ellijay, Ga., Young is a graduate of the University of Tennessee at Chattanooga and Southern Baptist Theological Seminary, Louisville, Ky.

The men smashed the collection in Davis' driveway.

Davis was known as a flamboyant, partying-millionaire before he met Robison several years ago and had a born-again religious experience. He avoids publicity about the experience and, Robison said, Davis refuses to speak publicly about the smashing of the objects.

"I spoke to him and he told me he doesn't want attention about this," Robison said. "He said he knows why he did it. Those were objects he had collected all his life, and when he thought they might be displeasing to the Lord, he destroyed them."

C-N sets Jan. 29 for high schoolers

JEFFERSON CITY — The admissions department of Carson-Newman College is sponsoring a Welcome Weekend on Jan. 29 for high school juniors and seniors who may be interested in attending Carson-Newman. Any student who is considering transferring to the east Tennessee Baptist college is also invited.

The Welcome Weekend provides an opportunity to explore various aspects of college life through talking to students, faculty, and college personnel. Topics which will be covered during the program include student life and activities, how to choose a major, and financial aid.

Registration will be held from 10-10:30 a.m. in the lobby of the music building.

Any prospective student is encouraged to stay overnight in one of Carson-Newman's residence halls. There is no charge, but reservations should be made by Jan. 21. Lunch will be provided for those attending the program.

Tickets to a Carson-Newman basketball game will also be available for guests as well as tickets to a campus movie after the game. The Baptist Student Union will also be having a special "overtime" activity after the game.

For more information or to make room reservations, contact the admissions department at Carson-Newman College.

Garrett begins work in Scott Ave. pulpit

Kermit Garrett recently assumed duties as pastor of Scott Avenue Baptist Church, Cookeville, in response to a call from the church.

Garrett was previously pastor of First Baptist Church, Doyle; West Baptist Church, Rockwood; and West Fentress Baptist Church, Round Mountain Baptist Church, and First Baptist Church of Allardt, all in Jamestown. He also has served as moderator of the Riverside Baptist Association.

A native of Pickett County, Garrett has attended Clear Creek Baptist School, Pineville, Ky.

Cumberland Plateau honors W. Guy Cooke

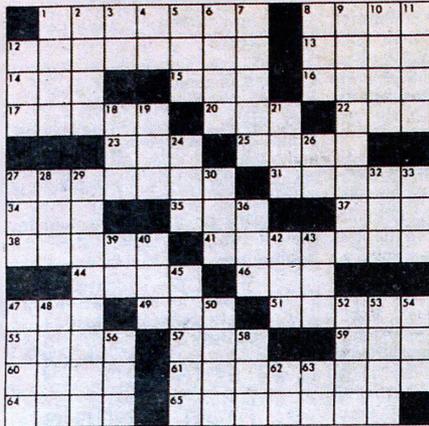
The Cumberland Plateau Baptist Association is honoring W. Guy Cooke, director of missions, with a reception at First Baptist Church, Crossville, Jan. 30, at 2-4 p.m.

Cooke is taking medical retirement from the association, effective Jan. 31.

Roy Davis, moderator of the association and pastor of Fredonia Baptist Church, Crossville, said churches in the association are being asked to make a cash contribution as a retirement gift for Cooke. Davis said the reception is open to all who wish to attend.

Bible Puzzle

Answers on page 10



ACROSS

- 1 "— bush" (Luke 6:44)
- 8 Jesus' mother
- 12 Everest
- 13 Continent
- 14 Alas!
- 15 Skill
- 16 Well (Gen. 26:20)
- 17 Macedonian city (Acts 17:10)
- 20 Electroencephalogram: abbr.
- 22 Age
- 23 Nonprotein nitrogen: abbr.
- 25 Bore
- 27 "Duke —" (Gen. 36:43)
- 31 — and chairs
- 34 Self
- 35 Not bottom
- 37 Share

- 38 "an idol in a —" (1 Ki. 15:13)
- 41 Ancient Crete town
- 44 Zerah's son (1 Ch. 2:6)
- 46 Truth: Chin.
- 47 Prohibit
- 49 Lodging place (Luke 2:7)
- 51 Assist: pl.
- 55 Aid
- 57 Fuel
- 59 Mineral
- 60 Stupid person
- 61 God with us (Matt. 1:23)
- 64 Maximum
- 65 State of being real

DOWN

- 1 Bright colored fish
- 2 German river
- 3 Article
- 4 Metric ton: abbr.

- 5 Bleat
- 6 Read: Fr.
- 7 "breath to —" (Ezek. 37:5)
- 8 Woman's name
- 9 "a lawful —" (Acts 19:39)
- 10 Whale oil cask
- 11 African tribe
- 12 Multitude
- 18 Finis
- 19 Air position indicator: abbr.
- 21 "— wisdom" (Prov. 4:5)
- 24 "casting a —" (Matt. 4:18)
- 26 Alcoholics Anonymous: abbr.
- 27 Alcott heroine
- 28 Agriculture: abbr.
- 29 "so is —" (Prov. 25:25)
- 30 Record
- 32 King Alfred's city: abbr.
- 33 Estimated time of arrival: abbr.
- 36 "save a —" (2 Ki. 4:2)
- 39 State: abbr.
- 40 Gad's son (Gen. 46:16)
- 42 Cheer
- 43 "the great —" (Lev. 8:23)
- 45 "his — burned" (Esth. 1:12)
- 47 "spicery and —" (Gen. 37:25)
- 48 Battle cry: Irish
- 50 "call his —" (Matt. 1:21)
- 52 Boor
- 53 "took for a —" (Josh. 11:14)
- 54 Salt: Fr.
- 56 Explosive
- 58 Small: Scot.
- 62 American Legion: abbr.
- 63 Nickel: abbr.

CRYPTOVERSE

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Interpretation

The conflict joined

By Herschel H. Hobbs

"Therefore the Jews sought the more to kill Him, because He not only had broken the sabbath, but said also that God was His Father, making Himself equal with God" (John 5:18).

In response to the charge of violating the sabbath day by healing the lame man, Jesus said, literally, "My Father keeps on working hitherto, and I keep on working" (v.17).

The sabbath commemorated God's resting on the seventh day. He rested, not because He was tired, but because He had finished His creative work. But He continues to work even until now in providential care and redemption. So instead of violating God's law, Jesus was doing God's work in healing on the sabbath.

This infuriated the "Jews." This is

John's term for denoting the Jewish religious leaders who opposed Jesus. Thus they "kept on seeking" (imperfect tense) all the more to kill Jesus. In calling God "My Father" Jesus claimed divine Sonship. "Therefore" means "because of this." Of what? That Jesus claimed equality with the Father was regarded by His opponents as blasphemy. The punishment for it was death by stoning.

But Jesus did not retreat. He answered their charge with further claims. Of Himself the Son can do nothing. But whatever He sees the Father doing, He also does. Thus in opposing Jesus, the Jews were opposing God. Jesus was so intimate in His relationship to the Father, the Father showed Him all things that He was doing. Thus in Jesus we have the complete, final revelation of the Father. If you want to know what the Father is doing, look at Jesus and His work.

Then, in effect, Jesus said, "You are angry at Me for healing on the sabbath day. My Father will show Me even greater works [which Jesus will do], that ye may marvel" (v.20). "Marvel" renders a verb which means to wonder without understanding. As God raises the dead, so will Jesus (v.21; John 11). Also the Father has committed all judgment to the Son (v.22).

The Jews thought they were judging Jesus, when all the while He was judging them. They should be honoring Him, not trying to kill Him.

Joint Committee adds two staffers

WASHINGTON (BP) — A recent secondary graduate and a Home Mission Board student missions volunteer have joined the staff of the Baptist Joint Committee on Public Affairs.

Robert H. Dilday, who graduated in December from Southwestern Baptist Theological Seminary, Fort Worth, Tex., was named special assistant to Executive Director James M. Dunn.

Gerri Lynn Ratliff completed work in December for a journalism and speech degree from the University of North Carolina at Chapel Hill. She will work with the Baptist Joint Committee and the Washington bureau of Baptist Press as a news writer for the next several months.

Dilday, whose undergraduate degree is from Baylor University, will assist Dunn in special projects for the Washington-based agency and also will write for Baptist Press and Report from the Capital, the Baptist Joint Committee's monthly publication. During 1982 he was an intern at the Arkansas Baptist News-magazine.

Miss Ratliff, who plans to enroll in law school next fall, also has had experience as a journalist, working during her student days at the University of North Carolina as reporter on the Daily Tar Heel. From 1979 to 1981 she edited the campus Baptist Student Union publication, Carolina Communion.

S. Pittsburg church calls William Fox

First Baptist Church, South Pittsburg, called William Fox to its pastorate, a ministry he began Jan. 16.



Fox

Fox came to the church from the pastorate of Trace Creek Baptist Church, New Johnsonville. He was previously pastor of First Baptist Church, Antioch, and Ramah Baptist Church, Watertown; and assistant pastor of First Baptist Church, Franklin, Ky.

Fox is serving as a member of the Tennessee Baptist Convention Committee on Committees and of the Baptist Health Care System Inc., board of trustees. He formerly served as chairman of the TBC Credentials Committee, a member of the TBC Constitution and Bylaws Committee, president of the Nashville Baptist Pastors' Conference, moderator of the Truett Baptist Association and Kentucky's Simpson Baptist Association, and as a member of the Kentucky Baptist Convention Executive Board.

A native of Leoma, Fox is a graduate of Belmont College, Nashville, and Southern Baptist Theological Seminary, Louisville, Ky.

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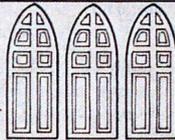
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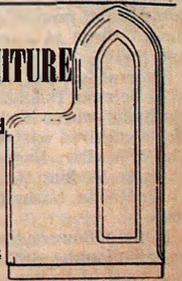
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ANNUAL REPORT

QUALITY HEALTH CARE: A TRADITION OF EXCELLENCE

People serving people. Doesn't that sound familiar? It should. That's been the emphasis of Baptist Memorial Hospital since Southern Baptists in Arkansas, Mississippi and Tennessee started the institution 70 years ago.



**BAPTIST MEMORIAL
HEALTH CARE
SYSTEM, INC.
AFFILIATES**

Facilities	Beds
① Baptist Memorial Hospital-Medical Center 899 Madison Avenue, Memphis	1,500
② Baptist Memorial Hospital-East 6019 Walnut Grove Road, Memphis	417
③ Baptist Memorial Hospital-Regional Rehabilitation Center 1025 E. H. Crump Boulevard, Memphis	151
④ Baptist Memorial Hospital-Lauderdale Ripley, Tennessee	64
⑤ Baptist Memorial Hospital-Tipton Covington, Tennessee	70
⑥ Trezevant Manor and Allen Morgan Nursing Center 177 North Highland, Memphis	60
⑦ Corning Community Hospital Corning, Arkansas	40
⑧ Baptist Memorial Hospital-Booneville Booneville, Mississippi	136
⑨ Baptist Memorial Hospital-Eastern Ozarks Hardy, Arkansas	40
⑩ Baptist Memorial Hospital-Union City Union City, Tennessee	173
⑪ Baptist Memorial Hospital-Forrest City Forrest City, Arkansas	112
⑫ Golden Triangle Regional Medical Center Columbus, Mississippi	276

That principle springs from the Southern Baptist concept of Christian ministry. And it's one of the reasons Baptist Memorial and quality health care have become synonymous in the South.

That insistence upon the personal touch is now the watchword of Baptist Memorial Health Care System, Inc., new parent of Baptist Memorial Hospital and nine other health care institutions in the Mid-South.

The health care system was organized in December 1981 to ensure quality health care for the Mid-South at the lowest possible cost and nearest the homes of the patients. Rapid changes are occurring in the health care field. One of the major changes is the disappearance of the freestanding community hospital.

Within the next 10 years at least 90 percent of the community hospitals in the United States will affiliate with health care systems, experts predict.

Faced with deteriorating facilities, growing medical technology, lean medical staffs and limited capital, owners of community hospitals are facing three choices: increased taxes, affiliation or closing the institution.

County governments are choosing affiliation.

Affiliation with a non-profit health care system can help the community several ways.

Free from the threat of increased taxes, the community stands to receive better health care while continuing to make input into how the affiliate hospital is operated.

AMONG BEST IN SOUTH
Baptist Memorial Hospital, Memphis, is one of the 13 best hospitals in the South.

That's the way Ladies Home Journal, a nationally circulated publication, evaluated Baptist Memorial in its November 1982 issue.

Charles Seabrook, medical writer for the Atlanta Journal, developed the list after talking with leading physicians, hospital administrators, state hospital associations, medical school faculty members, health educators and other medical writers.

While describing Baptist Memorial as the largest private general care hospital in the United States, the article said "this is one case in which you can say that 'largeness' does contribute to excellence. Its main strength is community health care, especially providing the most up-to-date therapies for cancer and cardiovascular disease."

Other hospitals cited are in Nashville, Birmingham, Durham, Miami, Dallas, Atlanta, Richmond and Houston.

The health care system provides for capitalization, upgrading or replacing facilities, adding new medical equipment and recruiting more medical staff. Its contributions also include bulk purchasing economies, modern clinical services and management expertise.

During the last twelve months five hospitals in three states chose affiliation with Baptist Memorial.

They are Baptist Memorial Hospital-Booneville, Miss. with 136 beds; Baptist Memorial Hospital-Union City, Tenn. with 173 beds; Baptist Memorial Hospital-Eastern Ozarks, Hardy, Ark., with 40 beds; Baptist Memorial Hospital-Forrest City, Ark., with 112 beds, and Golden Triangle Regional Medical Center, Columbus, Miss., with 276 beds.

These hospitals joined institutions already in the system such as the three units of Baptist Memorial and Trezevant Manor in Memphis, Baptist Memorial Hospital-Lauderdale, Ripley, Tenn., Baptist Memorial

erized Axial Tomography (CAT) scanners for taking pictures of cross sections of the head and body while the Medical Center unit also added a digital subtraction angiography (DSA) unit to improve tests for diseases that may lead to heart attack, stroke or hypertension.

The system introduced an emergency aid program to the Mid-South through Baptist Memorial-Tipton with the inauguration of Lifeline, permitting the elderly and handicapped to live independently with dignity and security.

A regional emergency medical service began operations in Obion and Tipton counties with plans to offer the centralized ambulance service to other West Tennessee counties.

At Baptist Memorial's Regional Rehabilitation Center, hundreds of crippled children from Tennessee and Mississippi began receiving medical assistance monthly at 33 clinics.

"We are looking far beyond 1983 in health care. We're making improvements which will ensure quality health care for the Mid-South into the 21st century. But we want to continue to do it in a warm personal way. With people serving people."

Joseph H. Powell, President

Hospital-Tipton, Covington, Tenn.; and Corning Community Hospital, Corning, Ark.

Quality health care accompanies affiliation, in the cases of Baptist Memorial.

The Ripley, Booneville and Corning institutions were accredited by the Joint Commission on Accreditation of Hospitals (JCAH) during their first full year in the system.

And Baptist Memorial, Memphis, Baptist Memorial Hospital-Forrest City, Baptist Memorial-Union City and Golden Triangle brought accreditation with them into the system.

The JCAH requires hospitals to meet 118 rigid standards in 24 categories to receive accreditation.

The quality synonymous with BMH also extends to buildings, with new construction under way at Baptist Memorial-Eastern Ozarks, major renovation at Baptist Memorial-Booneville, a new 70-bed facility at Baptist Memorial-Lauderdale and a new medical office building at Baptist Memorial-Tipton.

And new structures are in the planning stages at Forrest Memorial and Baptist Memorial-East in Memphis.

A new School of Nursing campus at Baptist Memorial-Medical Center, scheduled for completion late this year, will provide nurses to staff these enlarging health care efforts.

Besides the new buildings, the health care system installed expensive equipment and programs, all designed to improve health care.

Baptist Memorial-Medical Center and East each received new Comput-

To safeguard hearing in the business world, the system introduced a hearing conservation program for 18 industries in West Tennessee, Arkansas and Missouri. The program, which includes lectures to employees on the ear, ear protection devices and administration of noise and hearing screening tests, is the first step in a total health care package for industry.

As the nation's largest private hospital with 2,068 beds and 90 bassinets, Baptist Memorial, Memphis, admitted 61,778 patients in 1982, provided emergency services to 41,042 and performed 4,496,307 laboratory procedures.

Surgical procedures totalled 30,654; x-ray examinations, 190,878; and births, 5,261.

During the year Dr. Frank S. Groner, president emeritus of Baptist Memorial, received the prestigious Award of Merit of the American Protestant Hospital Association for his outstanding contributions to and demonstration of unusual leadership in the field of church-related health care delivery.

While guaranteeing a bright future in quality health care for the Mid-South with new facilities, modern equipment and innovative programs, the system didn't forget the indigent.

At Baptist Memorial Hospital alone, more than \$8,855,000 was spent on charity care.

Looking toward the future, the Baptist Memorial system will continue to respond to the requests for improved health care in communities throughout the Mid-South.



BAPTIST MEMORIAL HEALTH CARE SYSTEM, INC.

BIBLE BOOK SERIES
Lesson for Jan. 23

Benefits of Christ's death

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

Basic Passage: Romans 5:1-21
Focal Passage: Romans 5:1-15

Have you ever realized that Christians are saved by Jesus Christ's life as well as His death? Paul wrote: "We shall be saved by His life" (v.10).

This Biblical study emphasizes the importance within God's plan of Christ's death on the cross and the indwelling of the living Lord Jesus Christ in the life of the Christian. The resurrection is one of the benefits of Christ's death on the cross.



Kendall

Blessings of salvation (5:1-5)

Japan and West Germany were once the enemies of the United States. Now, these countries are at peace. They are on the same "side." Christians were once enemies of God — but now are at peace with Him (v.1). Being in harmony with the God of this vast universe brings a deep joy to a Christian. This is possible through faith in Jesus Christ.

Most people cannot meet with the president of the United States whenever they desire. However, though it is a miracle, a Christian can have the door opened to God's presence at any moment. It is tragic that many persons picture God as a vicious dictator. These have never accepted the fact that God the Father is revealed through His Son Jesus Christ.

It is important to note that Jesus Christ is the one who leads us into the presence ("access") of the King of Kings (v.2).

The Christian also has the hope of sharing in God's glory. Therefore, we can live in this world with hope — no matter what problems occur in our world and our lives. In fact, a Christian can rejoice in tribulation (suffering and trouble). Christianity promises no escape from problems but something far better — victory over them. It has never been easy to be a Christian — nothing great on this earth is easy.

"Tribulation" means "pressure" (v.3). Most Christians are living under tremendous pressure today. As a Christian, God promises that you can live under this pressure with His help. In fact, this pressure strengthens the Christian as exercise strengthens the athlete. The secret of the victory is learning to expect God ultimately to bring the best from our troubles (v.4). God possesses power without limit and the Christian believes God will use this power in love. The Holy Spirit assures us of God's love (v.5).

The foundation of justification (5:6-11)

The greatest expression of God's love is Jesus' death on the cross (v.6). Sinful man could not help himself — he is too weak. Like the wounded man in Jesus' parable of the Good Samaritan, every lost person is helpless to save himself. God had planned before the creation of the world to save man by the cross, but He waited until the time was right within

His eternal schedule for His son to die for us on the earth.

The miracle is that God died for the "ungodly" — people who do not even have reverence for God. Some have erroneously interpreted this word to mean "wicked." The "ungodly" can be moral people who just do not care about God. The world might understand God dying for a good or moral person — but it is reality that God died for people who were opposed to Him, or worse — not even concerned about Him. Jesus died for persons who should be punished.

The blood of Jesus justifies (saves) the sinner who responds to God in faith (v.9). The word "blood" emphasizes the stark reality of the cross — Jesus Christ actually died. Thus, Christians are not subject to God's wrath. The wrath of God is His law, written into the universe, that sin must lead to eventual destruction.

In verse 10, Paul said Christians are saved by God's life. Many people have never been exposed to the truth of this verse. It is through the resurrected life of Jesus Christ living in our hearts that we are able to be victorious over the power of evil in our daily lives. It is tragic that some Christians think this is all there is to Christianity — to be forgiven of past sins. They only know of the power of the cross to forgive sins but not the power of the living presence of Jesus Christ in their daily lives.

In verse 11, Paul got excited — as every Christian should — about the salvation from a lost condition through Christ's death and victory over sin in our daily lives through this life.

It is not enough that sinners be saved from the penalty of sin — the sinner is transformed into a new person. The living Christ directs and empowers the Christian to overcome the power of sin and progressively become Christlike. Salvation never ends until a Christian sees Christ face to face. Salvation begins in justification, continues in sanctification, and ends in glorification.

Christ's death delivers from spiritual death (5:12-15)

The old adage that nothing is certain but death and taxes is wrong! The two certainties are death and sin.

Adam introduced sin and death into the world. Thus, if a person dies in sin, that individual is spiritually dead, separated from God forever. However, Adam did not cause every person who followed after him to sin. Every individual is responsible for his/her own sins. Death and sin are the greatest enemies of man. Adam, the first man, acted and therefore, sin and death entered into the world; but Jesus Christ, the perfect God-man, acted and brought grace and eternal life into the world. Therefore, Jesus undid what Adam had done.

It is every person's choice — to follow the way of Adam or follow in the way of Jesus Christ. Within that choice is life and death. Within that choice is the acceptance of the benefits of Jesus' death or the same judgment that fell upon Adam. No one is exempt from this choice.

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UNIFORM LESSON SERIES
Lesson for Jan. 23

Teaching about lostness

By Clyde Cutrer, professor of religion
Belmont College, Nashville

Basic Passage: Luke 15
Focal Passage: Luke 15:11-24

On a previous occasion Jesus had responded to His critics who had accused Him of eating with publicans and sinners by saying that His mission indeed was to sick and broken men. In a similar situation in Luke 15, he once again is accused of "receiving sinners and eating with them." He replies to their charge this time with three stories, each one describing the joy that results from overcoming an experience of having been lost. Such possible joy is reason enough for His receiving and eating with sinners.



Cutrer

The good shepherd (15:3-7)

The first story Jesus tells is about a good shepherd. Other than being found, perhaps nothing is so helpful when lost than a glimmer of hope that one may be found. Here, just such a note of hope is sounded with the assurance that the shepherd is searching for the lost sheep.

One of the impressive things about a search for a young boy lost in the river woods some years ago was the overwhelming feeling that nothing was being spared in the effort to find him. An organized search was under way. Civilian and military rescue units were involved. A central headquarters had been set up in a farmhouse. Bloodhounds were pressed into service. The family of the child was reassured by the great effort being made to find their son.

But the greatest surge of hope in such a case would be for the victim himself to feel that something is being done to find him — that the possibility of rescue is present. The character of the good shepherd centers in his continual readiness to search for even one lost sheep of the many sheep under his care, and thus provide such hope.

The hopelessness with which some approach their life's predicament is mirrored sometimes in the extreme — by teen suicide, for example. It is not nearly so evident in other cases. But, whatever the extent to which the fact of one's "undone-ness" is revealed, it remains true that one could hardly overestimate how much good could be done by a sense of hopefulness that one's release from his predicament could be set in motion. Such help for the lost sheep is indeed in motion. The nature of the shepherd is that he searches for the lost.

The diligent searcher (15:8-10)

If the first story affirms the character of the good shepherd in his searching relation to the lost, the second emphasizes a very similar quality — the diligence of the searcher in seeking out the lost. In this story, it is a coin that is lost and a woman who makes a very determined search to recover it. This characteristic of the searcher is not left out of the first story either, for there the shepherd is described as one who looks for his lost sheep "until he finds it."

The ray of hope that one who is lost

may be found is equaled in its helpfulness to the lost only by the diligence of one who is endeavoring to rescue him. In fact, a promise of hope that lacks diligence in its application may only compound one's hopelessness: Offers of help to the despairing which are not followed by continued action may result in a deeper descent into despair.

As there is joy over the finding of the lost coin by the diligent search of the woman, so there is unparalleled joy over the sinner who is found once the search is successfully completed.

The loving father (15:12-24)

Among other things, in the first two parables Jesus affirms that God is a good shepherd who is concerned for the lost, and He is a diligent searcher who searches out the lost in his lostness. Both stories stress the joy that is felt when that which has been lost is recovered.

The crowning story is the last — the story of the prodigal son who is the very likeness of the sinners whom Jesus has received and with whom He is eating. It, too, is chiefly about God's sorrow over any who are lost and His joy over each one who is recovered.

The loving father longs for his son but his son has chosen to leave, and as concerned as he is in his shepherding and as diligent as he is in his yearning search for his son's return, it is only as the son comes to his senses and to himself in his self-created misery that the son repents and returns to his father's house.

Once again, overwhelming joy is the response "for this my son was dead and is alive again; he was lost and is found."

Hospital lease signed in Forrest City, Ark.

FORREST CITY, Ark. — Forrest Memorial Hospital, a 112-bed acute care facility here, officially became Baptist Memorial Hospital-Forrest City when final papers were signed Jan. 4 making the institution a member of the Memphis-based Baptist Memorial Health Care System Inc.

The closing of the 25-year lease agreement capped a lengthy debate surrounding the future of the hospital. St. Francis County voters in November overwhelmingly approved leasing the facility to Baptist Memorial.

As a condition of the lease agreement, Baptist Memorial is to build a new hospital in St. Francis County. A feasibility study to determine the best location for a new facility and the actual health care needs of St. Francis County will be started this month, according to Robert Otwell, regional administrator.

BIBLE PUZZLE ANSWERS

B	R	A	M	B	L	E	M	A	R	Y	
M	O	U	N	T	A	I	N	A	S	I	A
O	C	H	A	R	T	E	S	E	K		
B	E	R	E	A	E	E	G	E	R	A	
		N	P	N	R	E	A	M			
M	A	G	D	I	E	L	T	A	B	L	
E	G	O	T	O	P	L	O	T			
G	R	O	V	E	T	O	P	G	O	R	
D	A	R	A	T	A	O					
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L	O	W	N	E	M	M	A	N	U	E	
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"The Lord is my shepherd; I shall not want" (Psalm 23:1).

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LIFE AND WORK SERIES
Lesson for Jan. 23

God's Word and God's will

By Calvin S. Metcalf, pastor

Central Baptist Church, Fountain City, Knoxville

Basic Passages: Matthew 5:17-19; 7:21; 12:1-13, 46-50; 21:28-32
Focal Passages: Matthew 5:17; 12:1-8; 21:28-31

The power of words has had a critical influence on human history. Words have been used to curse and destroy even as they have been used to bless and heal.

God used words to communicate His will to His people. Sometimes His words were misunderstood as people focused upon the mechanics of the message rather than the spirit of the Messenger. This lesson is a contrast between the Pharisees who were committed to what they thought the Law said and Jesus who perfectly obeyed it.



Metcalf

Christ completes the Scriptures (5:17)

To understand this claim of Jesus we need to differentiate between the Law as God gave it originally and the Law with all the scribal additions it had accumulated through the years. Jesus came to reveal the real meaning of the Law. He had a profound respect for the Law as it reflected the mind of God. However, He abhorred the petty rules and regulations which had made the Law a burden rather than a vehicle of mercy and love. In this statement Jesus confirmed the consistency of God whose truth from the past found fulfillment in the deeds of Jesus. Jesus had come to enhance the Law, not to pull it down.

Christ relates God's Word to God's will (12:1-8)

The issue here is not the plucking of grain as one passed through another's field because that was permitted by law. The Pharisees were concerned that it was done on the sabbath day. According to their interpretation, Jesus and His disciples had broken the fourth commandment.

Jesus defended their action on the basis that human need was more important than a set of rules for observing the sabbath. Jesus used four instances where need took precedence over ritual.

First, He called attention to an episode where David and his men ate the shewbread in the tabernacle which was only for the priests. David's action was one of necessity and overruled custom.

Second, Jesus pointed out how the priest actually violated the sabbath laws by working in the Temple. This was acceptable because the work needed for worship took precedence over rules for the sabbath.

Third, Jesus quoted Hosea when he wrote that mercy was more desirable than sacrifice. If the Pharisees could have understood that, they would not have condemned hungry men for gathering food.

Fourth, Jesus claimed full authority over the sabbath. He was qualified to decide if an action were needful or not on the sabbath.

It is interesting to note that Jesus used the Scriptures to refute the accusations of the Pharisees. He made it clear that their narrow view of God's Word did not

necessarily define God's will. Someone greater than the Temple was among them, but their ritual had made Him obscure.

Christ shows the way of obedience (21:28-31)

This parable was directed toward the religious leaders for their lack of obedience. It was the first in a series of three such parables. The story was about two sons, neither of whom did what he said he would do. The first son refused the work in the vineyard, but later went to work. The second son said he would work but didn't work.

There are two kinds of people. There are those who practice more than they profess and those who profess more than they practice.

Jesus was able to get the religious leaders to admit that the first son was more obedient to the father's will. Jesus quickly pointed out that tax collectors and harlots, who appeared to have little or no religious orientations, were like the obedient son. Originally they had said "no" with their lives but had come to Jesus in repentance, faith, and love. On the other hand, the religious leaders had said "yes" with their meticulous devotion to rules, but had refused to join Jesus in the real work of the kingdom.

The strong truth projected in Jesus' parable was that promises can never substitute for performance. Of course Jesus preferred for people to say "yes" and do what they said. Ultimately, however, He preferred obedience. The end result was the will of God. In a world where the ideal was seldom realized, Jesus commended those who would change their actions to conform to the will of God.

A personal thought

Commitment is a strong word in the vocabulary of grace. To commit means to entrust something of value to the care of someone else. It also means to make a valid promise. Both ideas are important to the Christian life.

In committing ourselves to Christ we entrust our eternal destiny to His care. We are committed to His power to recreate us in His likeness. On the other hand, our commitment means that we are available to Him. In receiving His grace we become participants with Him in His mission of love.

As Christians our most important promise is to the Lord and His church. As we grow in His Word, we are conditioned to do His will.

ETBH trustees vote to adopt corporate restructuring plan

KNOXVILLE — The board of trustees for East Tennessee Baptist Hospital voted Jan. 11 to adopt a corporate restructuring plan, creating East Tennessee Baptist Health Care System Inc.

The new not-for-profit holding company will manage the Knoxville hospital as one of its subsidiaries. Cocke County Baptist Hospital in Newport, currently under management contract with ETBH, will also become a subsidiary of the new corporation.

The main benefit of the new structure will be cost containment, according to Earl Skogman, president of the Knoxville hospital. Although ETBH has offered medical services under contract to surrounding hospitals for several years, the restructuring will allow more diverse services to be offered. This will give smaller hospitals access to specialized managerial and clinical services while avoiding costly duplication, according to Skogman.

An example, Skogman explains, would be the sharing of cardiac diagnostic and therapeutic capabilities. A community hospital could send a patient to ETBH for testing. ETBH, which already has undertaken the equipment and personnel expenses of operating a heart center, would

perform the test and send the results and patient back to the referring hospital if treatment could be handled there.

The community hospital would continue to treat the patient in his or her own hometown, but would not have to make a costly investment in cardiac care equipment, Skogman says.

Hospital officials estimate the planning process for the restructuring program could take up to nine months to complete.

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Cliff Allbritton is editor of *The Christian Single* published by The Family Ministries Department, The Sunday School Board, Nashville, Tennessee.



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Liberated Palestinian becomes reconciler

By Michael Tutterow

ATLANTA (BP)— When Israeli tanks rolled through his Palestinian homeland in 1948, Anis Shorosh vowed revenge.

This December, 34 years after the Israeli invasion left his father and cousin dead, Shorosh made his 20th visit to Israel. But now Shorosh bombards Israelis with "the love of God in Jesus Christ."

Two generations ago, family members dead and his mother and sister forced to flee and join his brother in Jordan, Shorosh decided to wage a personal war against Jews.

"My home was gone and it didn't seem I would have a future at all," Shorosh said. "If there had been terrorist organizations I would have probably been a member of them. I would say that I could

have blown up planes and killed people with no regrets."

But plans for violence and an attempt to take his own life went awry. Influenced by his mother, one of the first Palestinians to profess Christ as a result of Southern Baptist work in Palestine, Shorosh made a profession of faith.

"It gave me hope that in the midst of hopelessness God can still work," he said, "and in the midst of war and conflict you can have peace with God."

Despite only a seventh-grade education, Shorosh came to study in the United States with the help of Southern Baptist missionaries earning both college and seminary degrees. Yet, despite personal peace in Christ, he remained bitter. Failing a Hebrew course helped him recognize his suppressed hatred toward Jews.

"I was saying I loved the Jews," Shorosh said, "but I still hated them. I didn't want to learn their language." Determined to change, he prayed "every Saturday for four years for the Jews."

"I learned the way to love your enemies is the way Jesus demonstrated: pray for them, do good to them that spitefully use you and persecute you. In other words, not retaliation, neither being a pacifist, but be an active lover, forgiver, intercessor, reconciler."

At the end of four years, Shorosh again took the course — and passed. "Forgiveness is one of the most effective means to find peace of mind," he said.

Following graduation from New Orleans Baptist Theological Seminary, he and his family returned to the Middle East where Shorosh became pastor of East Jerusalem (Arab) Baptist Church until 1966. He then entered full-time evangelism and in 1967 returned to the United States and set up the Anis Shorosh Evangelistic Association in Mobile, Ala.

In the past 16 years, Shorosh's preaching tours have taken him around the world six times and to Israel 19 times. In each country his message remains simple: God forgives and empowers people to forgive others.

His extensive travels have allowed him to view Southern Baptists' mission efforts in dozens of countries. While Shorosh applauded Southern Baptists'

intentions to take the gospel to all the world, he warned "there is a danger that the missionaries of Christianity could alienate themselves from the people with whom they work because of an extremely high standard of living. How in the world are you going to win people to Jesus when they think Jesus is an emperor?" he added.

He challenged Baptist missionaries to not only learn the language but to identify with the culture and lifestyle of the people with whom they work.

He also chastised Southern Baptists in America who "declare to the world that we are missionary-minded" yet build "multi-million-dollar" centers for worship. "We should put our money where our mouth is," claimed Shorosh, "not where our feet are."

Increased tensions in the Middle East merit Southern Baptist concern, Shorosh said, although he usually avoids political debates and concentrates on preaching. He thinks Baptists need to "do something substantial for the people in the Mideast," and suggested studies on Middle East issues and providing food, clothing, shelter, and educational ministries "because of compassion."

He primarily stressed the need for the gospel and pointed to the massacre of Palestinians in Beirut, Lebanon, as an example of how "desperately we need reconciliation and love instead of hate."

"This is what is missing," Shorosh asserted. "Neither Jews nor Arabs, not even the so-called Christians, know Jesus. That's why the bloodshed, the hate, and the misunderstanding."

During his last visit to Israel, Shorosh told a group of Israeli soldiers how he once hated Jews, but "I found peace with God through Jesus, the Messiah. Because of this I stand before you to say I love you because of Jesus."

Shorosh said the event convinced him peace is possible in the Middle East, but warned that both Jews and Arabs must forgive and accept one another before hostilities will cease.

Shorosh intends to emphasize reconciliation again during this trip to Israel. "We need to forgive each other and not destroy each other," he explained. "Guns have not produced a solution but I believe the gospel will."

Church ordains woman; first Hispanic in SBC

NEW ORLEANS (BP)— When Mrs. Justo Gutierrez, a mother of two daughters, was ordained recently by New Orleans' First Spanish American Baptist Church, she became the first Hispanic woman in the Southern Baptist Convention to be ordained, according to the Home Mission Board.

Mrs. Gutierrez is working part time with the New Orleans Baptist Association office as associate director of education and training working with ethnic congregations and with the First Spanish American Baptist Church as minister of education.

Avondale church calls Davidson as pastor

James M. Davidson accepted a call from Avondale Baptist Church, Chattanooga, to come as its pastor.

Davidson, who began the position Dec. 19, is a graduate of Samford University, Birmingham, Ala., and New Orleans (La.) Baptist Theological Seminary. While in seminary, he served as a pastoral intern at Oak Park Baptist Church, New Orleans, La.

Davidson is a native of Gadsden, Ala.

Nev. church sees brighter future

NORTH LAS VEGAS, Nev. (BP)— Last fall the future of the Community College Baptist Church looked bleak. Because of a city building code, the small church was in danger of being closed down unless several expensive repairs were made.

After news of the church's plight was reported in Baptist Press, however, support came in from all over the country, said Liz Collins, wife of pastor Cal Collins.

"A church from Louisiana, which asked to remain anonymous, came out and finished up the work that needed to be done on the parsonage. They did all the immediate work that needed to be done on the church," she said. "We had to put in lights and bars on the doors, all safety equipment. They paid for that and did the work and even brought their own tools."

Part of the work done by the Louisiana church was the installation of sidewalks. "Because of that, the city automatically gave us an extension for the parking lot. Now we don't have to have the parking lot finished until April. We have all the money for that except for about \$900 (the total cost will be about \$5,000)," Mrs. Collins said, adding that she and her husband felt sure they would get that in time.

Six men from Nellis Air Force Base in Las Vegas spent four days of their vacation at the church painting the parsonage and all the trim on the church. Mrs. Collins said they were not members of Community Chapel church but belonged to another church in town.

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