

Baptist and Reflector

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News journal of Tennessee Baptist Convention

CP study committee sets growth plan

By Craig Bird

NASHVILLE (BP)— Southern Baptists are being challenged to give \$20-billion a year through local congregations by the year 2000.

The Executive Committee of the Southern Baptist Convention will receive a report in February from the 25-member Cooperative Program Study Committee it appointed last year to consider making recommendations to the SBC annual meeting in Pittsburgh in June.

Also to be considered will be a significant change in the Cooperative Program.

The 15-step "Planned Growth in Giving" anticipates each Baptist individual, family, church, and regional convention to respond with a percentage increase in giving through the Cooperative Program each year from 1985 through 2000.

"Giving patterns in the Southern Baptist Convention have not changed in the last 20 years and if we pull it off with this program it will be dramatic," said Cecil Ray, executive secretary of the Baptist State Convention of North Carolina and a member of the study committee writing team which drafted the basic document. "To match a dream you have to have deliberate and planned commitment — these goals are within reach but awesome enough to scare us."

"The dream" Ray referred to is Bold Mission Thrust, the SBC effort to present the message of Jesus Christ to every person in the world by the year 2000. The SBC launched Bold Mission Thrust in 1979 but the 1983 meeting will be the first at which long-term funding of the program will be addressed.

The heart of the plan is the week-long training of 700 church and denominational leaders to lead state-sponsored Planned Growth in Giving Conferences. The state conferences will be three-day sessions with a pastor and a layman from each of the convention's 36,000 churches invited.

The change in the Cooperative Program, the SBC voluntary contribution plan which underwrites national and worldwide mission and educational efforts, will be the first major change since the Cooperative Program was created in 1925.

Presently all gifts to the Cooperative Program are divided among all SBC agencies according to a budget approved by messengers to the annual SBC meeting. The study committee is suggesting churches be allowed to "exclude certain causes" and still have their gifts considered as Cooperative Program contributions.

"No one is comfortable with undue exclusions but if we're going to ask for theological diversity in unity within the convention then we should provide for flexibility in funding," said Randall Lolley, president of Southeastern Baptist Theological Seminary in Wake Forest,

N.C., and chairman of the writing team.

Ray agreed, but suggested caution. "We don't question any individual's or church's right to designate but I don't think you can designate all your contributions and call it cooperative — because it isn't."

Cooperative Program giving has become a focal point in the struggle within the SBC between inerrantists and moderates. Inerrantists have protested being forced to support seminaries and agencies with which they disagree, while moderates have maintained tampering with the Cooperative Program would wreck the mission support program.

If the change is adopted it will be watched closely since even small percentage changes will produce large dollar changes within the Cooperative Program — especially if Planned Growth in Giving is adopted and successful.

The biggest impact of Planned Growth in Giving would be at the local church level. The committee is recommending that each of the 36,000 churches increase giving through the SBC Cooperative Program each year so that in 2000 they are budgeting at least 7.5 percent more to the Cooperative Program than they gave in 1985. About half of the member churches presently give less than four percent.

The 34 regional conventions, which receive the individual church contributions and then distribute the money between its own programs and the national unified giving plan, will be asked to move toward a 50-50 split.

The committee is suggesting the Executive Committee of the SBC name a

(Continued on page 3)



FINAL REPORT — Jonas Stewart, executive secretary-treasurer of the Tennessee Baptist Foundation, made his last annual report to the foundation trustees on Jan. 28. He will retire from that office on April 30.

Foundation sets committee to name Stewart successor

The Board of Trustees of the Tennessee Baptist Foundation officially accepted the resignation of its executive secretary-treasurer, Jonas Stewart, in its Jan. 28 meeting in Brentwood. Stewart, 64, will retire April 30.

Stewart had revealed his retirement plans to the foundation's executive committee on Dec. 5.

Serving as executive officer of the foundation since July 10, 1968, Stewart has seen the funds handled by the organization grow from \$4-million to over \$11-million.

In other action, the trustees named three members to serve with three members of the TBC Executive Board as a search committee to nominate Stewart's successor. Also, the trustees assigned administrative responsibilities, in case a

new executive secretary is not selected before April 30.

In making his final report to the foundation, Stewart said:

(Continued on page 3)

Dan Kong to lead Hawaii Baptists

HONOLULU (BP)— Dan H. Kong, vice-president-development of the Hawaii Baptist Academy, was unanimously elected executive director-treasurer of the Hawaii Baptist Convention at a called meeting of the Executive Board Jan. 22. He will assume his new post March 1.

Kong succeeds Edmund Walker, recently appointed by the Southern Baptist Home Mission Board as national consultant for senior adult ministries based in California.

The new executive director is the fourth to head the convention in its 40-year history. The first local denominational leader to hold the post, Kong is the son of the late Mr. and Mrs. Harry H. Kong Sr., of Wahiawa, who encouraged and supported early Christian work and also undergirded early Hawaii Baptist beginnings by the Foreign Mission Board in the early 1940s.

Kong attended Michigan State University, Ann Arbor, Georgetown (Ky.) College, and Southern Baptist Theological Seminary in Louisville, Ky. He returned to Hawaii in 1954 as the first full-time native pastor of a Southern Baptist Church in Hawaii.

He served at the historic First Baptist Church of Wahiawa, the denomination's oldest church in the islands, until 1960 when he was called to the pastorate of the Olivet Baptist Church where he served until 1973. He joined the staff of the Hawaii Baptist Academy in 1973 as vice-president for development. Kong has served two terms as president of the Hawaii Baptist Convention.

Tennessee's First Quarter

Mission gifts increase 12.8%

With January as the fifth highest month of mission giving through the Cooperative Program, Tennessee Baptists ended the first quarter of the convention year less than one percent below the convention adopted goal, according to Tom Madden, executive secretary-treasurer of the Tennessee Baptist Convention.

When the books were closed on Monday, Jan. 31, Madden reported that \$1,457,099.81 was received during the month.

Messengers to the 1982 state convention in Memphis set a \$16.8-million basic budget goal for the November 1982-October 1983 convention year. The monthly goal would be \$1.4-million.

January's Cooperative Program gifts of \$1,457,099.81 were 4.1 percent above the monthly goal, Madden noted. Also, the January contributions to missions through the Cooperative Program were 13.3 percent higher than those of January 1982, when \$1,285,782.38 was given.

Madden said that the goal for the first quarter of the convention year would be \$4.2-million (one-fourth of \$16.8-million). Cooperative Program gifts for November and December 1982 and January 1983 totalled \$4,173,771.50, falling below the first quarter's goal by .62 percent (sixty-two one-hundredths of one percent).

During the same quarter of last year, Madden said that \$3,701,564.48 was given by Tennessee Baptists through the Cooperative Program. This means that receipts for the quarter just ending were 12.8 percent higher than the same period of the previous convention year.

RTVC trustees approve ACTS launch strategy

FORT WORTH, Tex. (BP) — Trustees of the Radio and Television Commission (RTVC) have unanimously approved a comprehensive strategy launching the American Christian Television System (ACTS) in March 1984.

In other board action during its Jan. 24-25 meeting, the trustees announced James Landes, retired director of the Baptist General Convention of Texas, would serve as development consultant to the commission, approved a policy for handling controversy, and thanked comedian Jerry Clower for his 10-year association with "Country Crossroads."

"There comes a time when every vision must be transformed into reality," said RTVC President Jimmy R. Allen in introducing the ACTS strategy. "That time is crucial. That time is now."

The plan, which was the product of a five-month study by a staff task force, includes a tentative program schedule for 16 hours of daily broadcast. The majority of the programming would be produced by the RTVC, while some would be purchased from outside producers.

ACTS plans to broadcast six hours of new programming each day and repeat other programs for 10 hours. No programs will be repeated on the same day or at the same time of day, however. The cost of acquiring and producing the programming was estimated at \$3.3-million for the first year.

Although ACTS will be non-commercial and make no appeals for money on the air, it will provide revenue through direct mail, commercial recognition (similar to those used in public broadcasting) and from a system of sharing the satellite delivery costs. "From the very beginning, we expected to receive approximately \$162,000 per month," said Ron Dixon, RTVC vice-president of media services.

Participating churches and TV stations will be asked to share the delivery costs on a proportionate basis. Each low-power TV station will pay \$500 per month. Full-power stations will be charged \$1,000 per month. Churches using ACTS on cable TV will be asked to share the costs at a rate of 10 cents per month for each resident member.

The satellite to be used to deliver ACTS programming to the stations and churches will cost the RTVC \$175,000 per month.

The task force, chaired by RTVC Executive Vice-President Luke Williams, also presented a strategy for counseling viewers who respond by telephone to ACTS broadcasts, a plan to enlarge and improve RTVC production facilities, and a schedule for building the "uplink," or satellite transmitter unit.

The RTVC has asked the Executive Committee of the Southern Baptist Convention for \$6.4-million to meet capital needs during 1984-88, while committing to raise \$2.6-million on its own.

After kneeling in prayer, the trustees unanimously adopted the report. Board Chairman John Hughes of Independence, Mo., called the action "a milestone and a step of faith."

Landes, who retired as head of Texas Baptists in December, will assume his role as consultant to the RTVC immediately. Allen said the commission is still seeking a vice-president of development.

Admitting controversy is inevitable for a national TV network, the trustees adopted the guidelines for the RTVC management in handling conflicts that

arise through the ACTS network. The policy states ACTS will adhere to the broadcast industry standards of the Fairness Doctrine and Television Code of the National Association of Broadcasters. While maintaining the "freedom of the pulpit," ACTS will draw on the Baptist Faith and Message Statement as a guide to doctrinal integrity.

In a special appreciation luncheon Jan. 25, the trustee board named Clower "Ambassador at Large" for the RTVC. The entertainer has donated his time to co-host the weekly "Country Crossroads" radio program since 1972. Testimonials at the luncheon came from several "Crossroads" listeners who had received spiritual help from the program.

Other board action allocated \$1.3-million in 1982-83 Bold Mission Thrust advance funds to acquisition and production of programming for ACTS. Last year the trustees requested and received the 20 percent share of the advance funds, the money given to the Cooperative Program in excess of its budget.

Trustees also agreed to spend up to \$50,000, to be raised through special gifts, for occasional broadcasts on an existing satellite network later this year. The air time will be used to promote the 1984 launch of the network. The board also asked the commission staff to study the possibility of using and marketing a series of TV spot announcements.

California editor sets retirement

FRESNO, Calif. (BP) — Elmer L. Gray, editor of the California Southern Baptist since January of 1974, has announced his retirement, effective July 31, 1983.

Gray made his announcement at the closing session of the Executive Board of the Southern Baptist General Convention of California Jan. 25.

In announcing the decision, Gray said he would continue working for the Executive Board — of which the newsjournal is a part — until a replacement is employed and "until the board operations committee replaces me."

James Rives, of Sacramento, chairman of the board operations committee, said a three-member committee has been appointed to develop a profile of the type of individual who will be sought as Gray's successor. The committee consists of John Lewis of Redwood City, Wayne Reynolds of Escondido, and Joy McClung of Hollywood.

Gray, who will be 65 in March, came to the editorship of the 27,000 circulation newspaper from Golden Gate Baptist Theological Seminary in Mill Valley, Calif., where he had been academic dean from 1970 to 1974. Previously, he was manager of the Sunday School department at the Baptist Sunday School Board in Nashville for three years, professor of church administration at Golden Gate seminary for eight years, and pastor of three Southern Baptist churches in California.

Armour accepts call to Decatur church

Charles George Armour Jr. accepted a recent call from Walnut Grove Baptist Church, Decatur, to come as its pastor.

Armour was previously pastor of Pennington Baptist Church, Spring City.



PREPARING FOR VBS — Eddie Neely of Cumberland Baptist Church, Knoxville; Lyn Brasfield and Paul Williams, associates in the Tennessee Baptist Sunday School department; and Jill Adkins of Central Baptist Church, Chattanooga, attended a recent Vacation Bible School Institute at Ridgecrest, N.C. They are part of a team which will promote and lead VBS clinics in Tennessee.

State VBS conferences scheduled in six locations during February

Vacation Bible School conferences, sponsored by the Sunday School department of the Tennessee Baptist Convention, will be offered in six locations across Tennessee during February.

Conferences will be hosted by First Baptist Church, Morristown, Feb. 17; First Baptist Church, Athens, Feb. 18; First Baptist Church, Cookeville, Feb. 21; First Baptist Church, Goodlettsville, Feb. 22; First Baptist Church, Pulaski, Feb. 23; and Englewood Baptist Church, Jackson, Feb. 24. Each conference will meet from 9 a.m. to 2:15 p.m.

More than 600 people will attend the conferences, representing 68 associational teams which will lead Vacation Bible Schools this summer. Conference leaders have been enlisted and trained by the TBC Sunday School department.

Turner to speak at Belmont forum

NASHVILLE — Cal Turner Jr., president of Dollar General Corporation, will speak Feb. 7 at Belmont College's William B. Cockroft Forum for Free Enterprise, at 10 a.m. in Massey Auditorium and at a seminar immediately following. He will also address a 7 p.m. banquet in Gabhart Student Center.

The William B. Cockroft Forum for Free Enterprise, in its fifth year at Belmont, is a series of lectures designed to lead Belmont students in examining current problems in the business and economic world.

Turner, a graduate of Vanderbilt University, has spent most of his professional life at Dollar General Corporation, the company his father and grandfather founded in 1939.

Nashville church calls Holman to pastorate

Nicholas R. Holman accepted his first pastorate in response to a call from Scottsboro Baptist Church, Nashville.

Holman, who began the position Dec. 27, is a former minister of music at Hopewell Baptist Church, Springfield, and a former minister of youth at Trinity Methodist Church, Nashville.

A native of Nashville, Holman has attended Tennessee Technological University, Cookeville, and is a graduate of Belmont College, Nashville.

Five staff members from the Sunday School department will lead conferences.

Lyn Brasfield, director of youth work, will teach youth leaders. Liz Lee, director of children's work, will lead teachers of grades five and six. Teachers of three-year-olds will be led by David Nelms, director of preschool work. Wendell Price, director of the Sunday School department, will lead associational VBS team directors. Paul Williams, director of adult work, will lead a conference on mission Vacation Bible Schools for directors of missions and mission VBS leaders.

Four special state Sunday School workers also will lead conferences. Dolores Baker will lead those teaching grades three and four. Gayle Haywood will lead teachers of four- and five-year-olds. Frances Price will teach adult workers. Beth Taylor will lead teachers of first and second graders.

Separate conferences for those planning Backyard Bible Clubs will be held at the TBC building in Brentwood, April 12; at Cumberland Baptist Church, Knoxville, April 18; and at Bartlett Baptist Church, Bartlett, April 19. Eddie Neely, a special worker, will lead each of these conferences.

In May, two camp retreats will assist teachers of mentally retarded persons. Jill Adkins, special worker from Chattanooga, will lead these conferences at Camp Linden, May 13-15; and at Camp Carson, May 20-22.

Ceremony launches Brooks Hays fund

WASHINGTON (BP) — Accolades for a former Southern Baptist Convention president and member of Congress whose name became a "household word" marked a ceremony at the U.S. Capitol Jan. 26 establishing the Brooks Hays Memorial Fund.

The fund, in memory of the former Arkansas congressman who died in 1981, will benefit five organizations in which Hays took a lively interest: the Baptist Joint Committee on Public Affairs, the U.S. Capitol Historical Society, Former Members of Congress, Calvary Baptist Church (all of Washington, D.C.), and Second Baptist Church of Little Rock, Ark.

Criswell claims erosion will cause SBC decline

By Jim Jones

DALLAS (BP)— W. A. Criswell, a Baptist legend who for more than 50 years has preached a literal Bible and an uncompromising 19th century religious fundamentalism, says the Southern Baptist Convention is declining and will be replaced as the major evangelical denomination in the United States.

"I don't think we will ever split. I think we will erode ... I think we will gradually acquiesce," Criswell said.

"God will raise up somebody else to take our place."

His comments — delivered with dramatic gestures and the deep, sonorous tones familiar to those who have heard him preach — came during a late-night interview at the First Baptist Church of

Dallas, which has grown to house the largest Southern Baptist congregation in the world since he became pastor in 1944.

The pastor, who recently preached a sermon saying "infidels" are taking over Southern Baptist colleges and seminaries, sees his church as an exception. But he believes there are irreversible trends indicating that Southern Baptists as a whole are following the path of the United Methodist, Presbyterian, and other mainline denominations that have de-emphasized soul-winning evangelism and have turned inward.

"The death that I see in these old-line denominations is coming to our Southern Baptist Convention ... little by little," he said.

Criswell's views would be disputed by

scores of Baptists, who would say that any waning of revivalism means Baptists are maturing and now seek a more balanced treatment of winning converts while still nurturing those in their congregations already converted to Christianity. Others would agree with Criswell that straying from evangelism will prove fatal to the SBC.

Criswell hopes Baptists prove him wrong about the slipping evangelical zeal, but he is not optimistic. "Sporadic efforts will be made to bring us back to evangelism," he said, adding he believes the current move by inerrantists to denominatize the convention is one of those efforts.

Eventually, Baptists will lose out to more evangelical groups," Criswell said. "Give them time ... give them time."

"For example, I don't know when I've seen a great revival among Baptists. By revival I mean people would be moved Godward and heavenward. ... We try to have evangelistic crusades and a few others try but it is not the main thrust of preachers in our churches anymore.

"I don't know of the great evangelistic fervor pouring out of our schools where

these young preachers are being trained. In schools, evangelism (winning converts) is played down and seen as inconsequential."

Despite his dire predictions, Criswell says he is not "burnt out," has no plans for retirement, and will continue to try to turn Southern Baptists in an evangelical direction as long as he lives.

The 73-year-old Criswell is long past regular retirement age, but he showed no signs of fatigue, even though he had risen early, completed a long work day, and had taken part in a Wednesday night church service.

He still works out at the Dallas YMCA near his church and he seldom lets anyone substitute for him in the pulpit.

"I preach three times ... twice on Sunday morning and once at night," he said. "It tires the life out of me, but I do it."

First Baptist, with 24,000 members and a budget of \$8-million a year, occupies more than four blocks of downtown Dallas property — a complex sometimes referred to as "the Baptist Vatican."

—Jones is religion editor of the Fort Worth Star-Telegram.

Memphis rally declares war on pornography, obscenity

MEMPHIS (BP)— The Roundtable, a national conservative organization, opened war against pornography on two fronts at a rally attracting an overflow crowd of 1,500.

A White House staffer, a member of Congress, a former president of the Southern Baptist Convention, representatives of media watchdog groups, and anti-abortion organizations participated in the subsidized \$10-a-plate dinner at the Hotel Peabody.

The rally was the first of a dozen such meetings planned by the Roundtable to generate letter writing campaigns against pornography at the federal and state levels.

The audience, predominately lay persons lightly sprinkled with clergy, was encouraged to write President Ronald Reagan urging him to enforce federal obscenity laws and to Tennessee legislators, asking them to enact laws pro-

hibiting pornographic broadcasts on cable television.

The two-hour program opened with Adrian Rogers, pastor of Bellevue Baptist Church of Memphis and banquet chairman, flaying pornography in welcoming remarks. It closed with Roundtable leaders asking for almost \$15,000 in a special offering to defray expenses of the rally.

Rogers, who was president of the Southern Baptist Convention 1979-80, focused on what he called the myths of pornography, declaring there is no way anyone with a modicum of sense can say pornography is a victimless crime.

"We want the laws (against pornography) to be enforced. It's time we got the word out that no one has the absolute right to total free speech. And you don't have to be a Protestant, Catholic, Jew, white, black, young, or old to be against pornography," he said.

Morton C. Blackwell, special assistant to President Reagan for public liaison, said the attorney general has asked United States attorneys to pay special attention to pornography cases, and the Department of Justice and the White House staff is working with anti-pornography forces to develop model state statutes.

Blackwell counseled the participants to "employ moral outrage" against the political system — legislators, judges, and law enforcement.

E. E. McAteer of Memphis, a Southern Baptist layman and member of Bellevue Baptist Church, was moderator of the rally. He said other rallies are planned for Washington, D.C.; Houston; Phoenix; Albuquerque; Los Angeles; Seattle; Billings, Mont.; Kansas City; St. Louis; Harrisburg, Pa.; Lynchburg, Va.; Atlanta; Miami; and the tri-cities area of Tennessee (Johnson City, Bristol, and Kingsport).

CP study . . .

(Continued from page 1)

15-member Planned Growth in Giving task force of pastors, laypersons, directors of missions, SBC agency personnel, state executive directors, and state stewardship directors. A national director of the effort also would be named by the Executive Committee. Both the task force and the national director would be set up for a period not to exceed five years.

The committee also is recommending the states pay for two-thirds of the cost of the training and promotion and the SBC operating budget provide the other third.

The part of the \$20-billion per year flowing into SBC churches by 2000 could produce a national budget of \$1.25-billion. Of that amount, the plan designated 75 percent to fund the Foreign Mission Board and the Home Mission Board. This past year the two mission boards received 66.34 percent of the \$93.34-million national Cooperative Program receipts.

To reach the projections will require a real growth in giving of 300-350 percent beyond inflation but according to Ray the goals are actually, "conservative projections, based on solid data."

"This whole program starts with the family sitting down at home and talking about what God wants them to do," Lolley said. "Planned Growth in Giving requires a quantum leap but we think we can place before Southern Baptists a challenge to make that quantum leap."



FOUNDATION OFFICERS — Elected by the Board of Trustees of the Tennessee Baptist Foundation were (from left) Howard Cockrum, second vice-chairman; Thomas Pope, chairman; Mrs. A. O. Buck, secretary; and Glenn Stophel, first vice-chairman.

Foundation trustees meet . . .

(Continued from page 1)

dation trustees, Stewart noted that funds administered by the foundation had increased last year by \$1,299,812 — the first time in history this increase had exceeded \$1-million.

The value of assets held in trust had reached \$11,037,768.72 as of Oct. 31, 1982. Twenty-six new accounts were added last year.

Stewart reported that the funds entrusted to the foundation returned 8.5 percent on book value and 7.7 percent on market value during the year. He noted that some funds, such as student loan funds, earn little or no interest because of the provisions of these accounts stipulated by the donors. Other funds are "locked in" to specific or long-term investments, which earn less than might be obtained by current investment opportunities.

Thomas A. Pope, retired pastor from Tiptonville, was elected chairman of the foundation trustees. Other officers are Glenn Stophel of Chattanooga, first vice-chairman; Howard Cockrum of Knoxville, second vice-chairman; and Mrs. A. O. Buck of Nashville, secretary.

At a luncheon following the trustee meeting, plaques of appreciation were presented to three foundation members who have rotated off the board — Gayle Alexander of Alamo, Bill Delaney of Chattanooga, and Matt Tomlin of Nashville.

Speaker at the luncheon was Robert Craig, president of Union University, Jackson.

CP giving continues surge

NASHVILLE (BP)— Worldwide mission efforts were high on the Christmas lists of Southern Baptists in December.

The Cooperative Program of the Southern Baptist Convention received more than \$6.85-million during the last month of 1982 to help fund the mission and educational programs of the national convention. That was \$1,891,363 more than the Cooperative Program received during December 1982 — an increase of almost 28 percent.

Additionally, another \$2,073,817 in designated gifts (mostly to the Foreign Mission Board and the Home Mission Board) was received by SBC agencies during December.

Since October, when the SBC fiscal year begins, Southern Baptists in the 36,000 SBC churches around the country have given \$24,015,420 to the Cooperative Program — 16.42 percent and \$3,872,880 ahead of the first quarter of the last fiscal year.

EDITORIAL

The worldwide Baptist family

Two of the strong characteristics of Baptists — which are seeming contradictions — are independence and cooperation.

Independence is a key principle of our Baptist life. Each individual is free to seek God without interference from any church, denomination, or any other person. Each church is an independent body, choosing its own programs, pastors, and procedures.

Cooperation is voluntary. While not surrendering their independence, Baptists — as individuals and as churches — have chosen to cooperate in associations and conventions. Such cooperative bodies have usually followed political boundaries (county lines, state borders, etc.).

However, there is one Baptist body which does not follow any geographic or political boundary — the Baptist World Alliance.

During the latter part of the 19th century, Baptists had a growing awareness that there were others of "like faith and order" scattered throughout the world.

J. N. Prestridge, editor of *The Baptist Argus*, Louisville, Ky., is usually credited with the initial call for some type of worldwide fellowship organization.

In 1904 he again editorially urged this type of organization and followed it with a resolution at that year's Southern Baptist Convention that a committee be appointed to study the best means of accomplishing this.

In October 1904, British Baptist leaders invited Baptists of the world to come to London July 11-18, 1905, for the organizational meeting of the Baptist World Alliance. Representatives from 23 nations responded.

The alliance at that first gathering decided to meet every five years, but wars and other international problems have hindered that schedule. The 1980 BWA was held in Toronto, Canada, with 19,814 Baptists from 85 countries attending.

Next Sunday, Feb. 6, is Baptist World Alliance Day. Unfortunately, many of our churches and their members will let the day pass unnoticed.

It would be a good time to realize that there are more than 35-million Baptists throughout the world who — under the leadership of the Holy Spirit and the Scriptures — ascribe to the basic Baptist principles which you hold dear.

Many of these are in isolated areas. Some are unpopular minorities in nations which have a state church. Some face restrictions on their worship and evangelism by government forces. Some are persecuted — even imprisoned.

Baptist World Alliance Day is a day of thanksgiving that God's truth lives throughout the world. It is a day of prayer for our fellow Baptists.

Baptists have a glorious heritage of faithfulness to Biblical concepts. We must support each other in the common bond that unites us — the authority of the Scriptures and the lordship of Jesus Christ.

Involving evangelists

One of the benefits of the growing emphasis of spiritual gifts among Christians is the recognition that there is a Scriptural basis for the position of "evangelist" (Ephesians 4:11).

For years there have been "full-time evangelists" among Southern Baptists, but quite frankly, we as a denomination did not know exactly how to deal with them. They were not pastors, church staff workers, nor denominational employees. They were seemingly separated from our denomination and our churches — except for a few days of revival services, and then they were gone.

Part of the problem was with the evangelists themselves who apparently did not want to cooperate with each other, with any organization or group, or even with a local church.

Now there are encouraging steps being taken to involve evangelists in Baptist life. The SBC Home Mission Board is responding with opportunities for these men to participate in conferences and programs designed to assist them in their special, God-called ministry.

In our state, there is the "Tennessee Conference of Baptist Evangelists." This organization is already providing encouragement, guidance, and fellowship among the group — and with the evangelism department of the Tennessee Baptist Convention.

It is gratifying to sense this spirit of cooperation between the evangelists and our denomination. We need each other.

Cicero's comment



By the editor

"Cicero, I have a terrific news item for the Baptist and Reflector," announced the voice on the telephone.

"Great," responded Cicero. "We are always looking for terrific news — even common news."

My caller, who identified himself as Hugh Mility, reminded me that our publication printed articles about new pastors, and then he informed me that he was resigning as pastor of Backwoods Baptist Church to become pastor of Big Budget Baptist Church.

"Congratulations!" Cicero exclaimed. "I was aware that Big Budget Baptist Church had been looking for a pastor for some time."

Trying not to appear too excited, Hugh stated that it had been a hard decision for him to make — to go from a church with a \$20,000 budget to a church with a \$500,000 budget; from a church with 102 members to a church with 2,000 members; from a church which pays its pastor \$10,000 to a church which pays its pastor \$40,000 per year.

"But it really was not an easy decision for me or the church," Hugh Mility declared modestly.

He stated that the process had taken many days. "You might wonder how the pulpit committee impressed me to come."

Cicero agreed that there might be some interest.

"Well, the pulpit committee first decided they wanted the best Bible scholar in the country; one who is intellectually brilliant and a recognized authority in Scriptural interpretation."

"That sounds like a worthy criterion," Cicero observed. "A pastor certainly needs to know the Bible."

Hugh said they found the man, but he declined.

"Then, the pulpit committee sought the best orator among preachers of the state. After much searching and sitting through many sermons, they found him, but he turned them down," Hugh shared.

Cicero allowed that this must have been disappointing to them.

"So the committee next sought out a pastor who is known for his outstanding evangelistic heart; one who is recognized for his ability to verbally motivate sinners to repentance."

But Hugh said that when they found the most evangelistic pastor, he asked not to be considered.

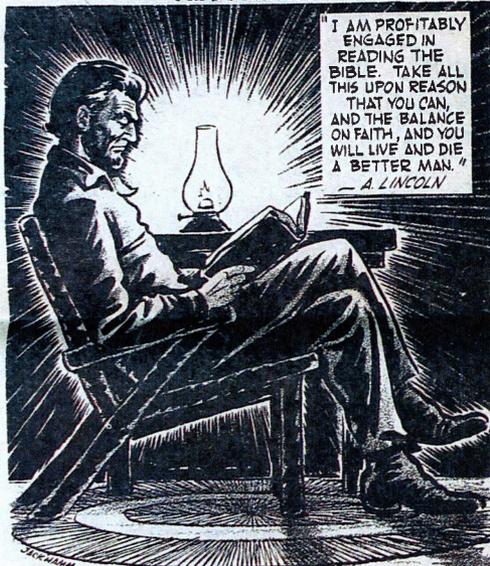
"The next goal of the pulpit committee was to seek out the best looking, most handsome pastor around to see if he would come as their pastor," Mility mumbled, "but this attempt also failed."

Hugh continued, "The pulpit committee then looked for the pastor with the most outstanding personality traits and obvious leadership qualities to see if he would come as their pastor."

My caller paused. "Well, tell me what happened," Cicero insisted impatiently.

With a slight tremble in his voice, Hugh Mility confessed, "I accepted. I just couldn't say 'No' to them five times!"

Abe's Advice



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Tom Madden, Executive Secretary-Treasurer

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News interpretation

Social issues face almost certain death

By Stan Haste

WASHINGTON (BP) — At midpoint in his term of office, President Ronald Reagan's social revolution is all but dead.

Elected just over two years ago and aided by a new majority in the U. S. Senate and a decidedly more conservative House of Representatives, the president was expected not only to push an economic package through Congress but also to go all out for his social agenda by seeking a ban on abortion, reinstatement of group prayer in public schools, and enactment of tuition tax credits.

But while his key economic package of domestic budget cuts accompanied by tax reductions sailed through Congress after intense White House lobbying, the social issues did not move significantly. Congressional insiders consider their chances in the new Congress even worse.

Among the reasons:

—Economic problems have necessarily dominated the president's agenda;

—The strength of the New Right, including the Religious Right, has been vastly overstated;

—Traditionally conservative Republicans, upstaged in Reagan's election by the New Right, are beginning to regain dominance in their party; and

—Politicians of many persuasions are catching on that the people do not want action on any of the "big three" issues of abortion, school prayer, and tuition tax credits.

Contrary to the oft-repeated claim of the New Right, Reagan was elected primarily because he offered a different economic philosophy, not because the American people were ready for a social revolution.

Despite the reasons for Reagan's elec-

tion, his most rabid supporters insisted he had been given a mandate to pursue basic social changes.

Knowing of their longstanding devotion and importance to his political career, Reagan repeatedly asked leaders of the New Right such as Richard Viguerie, Paul Weyrich, and Howard Phillips to be patient, to give him time to implement his economic revolution before turning to their social issues.

But they are now realizing that just as his predecessor was plagued by intractable economic difficulties, Ronald Reagan too has had to keep fiscal questions front and center, not to mention increasingly urgent foreign policy considerations also long delayed.

Rather than rallying around the man they supported for 20 long years before he captured the presidency, leaders of the movement have turned on him. Indeed a good case can be made that from the very first month of his term, when the carping began, these zealots have been Reagan's worst enemies.

At the heart of their misperceptions is a bloated view of their own importance to the president and to the movement he represents. In spite of major pollsters' findings that the 1980 Reagan landslide owed far more to fiscal considerations than to "moral" issues, the New Right leadership often reminded the president and everyone else that they put him in office.

To a certain degree the president encouraged that view by giving them enough visibility at White House functions to lead them on. A perfect example was the May 6, 1982, Rose Garden ceremony when Reagan announced his intention to send a Constitutional amendment on school prayer to Capitol Hill. He and Mrs. Reagan were surrounded by religious leaders such as Jerry Falwell, Edward E. McAteer, and a host of other figures from the Religious Right.

These people believed the president when he told them he would fight for their causes. He will not, not because he is not committed to them, but because he, better than they, knows their issues cannot win in Congress.

Descriptions on Capitol Hill of the chances for passage of anti-abortion, pro-school prayer, and tuition tax credit measures now range from "not good" to "not a chance." This owes mainly to the political reality that members of Congress read election results like no others.

In the House the chances for the social revolution were never very promising. Committees and subcommittees kept all New Right social causes bottled up throughout the 97th Congress. But in the

Heart disease, cancer claim Baptist lives

DALLAS (BP) — Heart disease and cancer were the leading killers in 1982 of Southern Baptist ministers and denominational personnel, according to statistics released by the Southern Baptist Annuity Board.

Of 317 deaths reported to the Annuity Board in 1982, 70 percent were attributed to heart-related illnesses (155) and cancer (68).

The totals reflect deaths of Southern Baptist ministers and denominational employees who participated in the Board's retirement program. One hundred and twenty-six died in active service, while 191 persons died in retirement.

Senate expectations ran high.

Just the same, only two of the big three made it past the committee stage. Neither of these, an anti-abortion Constitutional amendment and a tuition tax credit bill, reached a vote on the floor. In the new Senate, while Republicans kept their eight-vote margin over Democrats by breaking even in the 1982 elections, chances for significant movement toward passage of any of the three have all but been extinguished.

One of the primary reasons is that New Right standard bearer Sen. Jesse Helms of North Carolina suffered a series of costly embarrassments at the polls. All five of the North Carolina congressional candidates he supported with big dollars from his Congressional Club war chest were beaten. Helms now faces an uphill battle for his own re-election in 1984.

Helms will have much less leverage on the Senate leadership this time around. Majority leader Howard H. Baker Jr. of Tennessee, who announced recently he has had enough of the increasingly hostile environment in the "world's most exclusive club" and will not seek re-election in 1984, will be able to direct floor proceedings from a position of strength. He will not have to cut deals with Helms or other New Right senators, a number of whom also must face the voters two years from now.

Along with other powerful Senate lead-

ers, including Sen. Robert Dole and the venerable dean of conservatives Sen. Barry Goldwater, Baker will insure that congressional Republican leadership is once again dominated by more moderate thinking.

Finally, politicians from various points along the political spectrum are beginning to realize that on the questions of abortion, school prayer, and tuition tax credits, Americans in fact want to get government off their backs. Members of Congress, never hesitant to duck the tough calls, will be perfectly happy to oblige by leaving such issues alone.

On school prayer, for example, more and more citizens are learning that what Reagan's proposed Constitutional amendment would do is return state-written prayers to the classrooms. They are seeing through the commonly stated error, repeated by the president in his State of the Union address, that "God never should have been expelled from America's classrooms in the first place." They know that unlike truant junior high schoolers, God has a perfect attendance record and that no force on earth can expel Him from anywhere.

From politicians and citizens alike, then, the prognosis on the social revolution is not good. If it survives, it will be kept alive only by the life-support system of Reagan's rhetoric and by his presidential posturing.

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.

Criticism of Draper

Dear editor:

I have noticed that your paper does not publish any harsh comments regarding Jimmy Draper, the SBC president.

I, too, am in full agreement with you. On a recent trip to Israel, I made the acquaintance of Jimmy and came to consider him as a friend. I was very impressed with this man's devotion to the Lord. This became very apparent through his helpfulness and willingness to serve others.

Although I had only met the man, he readily picked up two of the bags I was carrying to help me on the plane. He continued to help and serve me throughout the trip.

I definitely feel that Jimmy is a sincere man of God, and that he is trying to be unbiased in the Southern Baptist Convention.

In his case, the more you know him, the more you love him.

Claude A. Frazier
Doctors Park, Bldg. 4
Asheville, NC 28801

Your letter was very interesting, since a number of my readers have written to state that our paper is too critical of Jimmy Draper. (editor)

Mountains and molehills

Dear editor:

"Round and round we go, and where we stop nobody knows." This is my feeling after reading your "letters" column of Jan. 19.

Almost every controversial issue around among Baptists was mentioned. I believe this is very typical of your correspondents.

Personal perspective

By TOM MADDEN
TBC executive secretary

John the Baptist, imprisoned and facing death for faithfully preaching the gospel message, sent two of his disciples to Jesus with the question, "Art thou he that should come? or look we for another?"

Included in the answer of Jesus was this statement, "Among those that are born of women there is not a greater prophet than John the Baptist" (Luke 7:28).



Madden

As I thought about the life and ministry of John, I came across a statement I had not focused on before. "And many resorted unto him, and said, John did no miracle" (John 10:41). It is as though they were saying, "If John is so great, why doesn't he perform miracles?"

I responded with another question, "Was it necessary to perform miracles to be judged acceptable or was it more acceptable to Christ to just serve in accordance with His will?"

I genuinely believe it is far better to be in the place of service our Lord desires for us, carrying out His will, than to perform many miracles and be out of His will.

Before I continue, I must point out to Claude Turner of Memphis that Thomas Jefferson was not a Christian. He was a deist, and that is why he never "broached the subject of prayer."

Maybe someday we will learn the answers. But we won't learn them from Southern Baptists or conservatives or moderates or liberals or our president. Jimmy Draper, or the government. Jesus Christ, alone, has the answers.

As the punch line of a joke I heard recently put it, "Baptists make mountains out of molehills." Let's forget about our differences and talk about what we have in common: Jesus.

Victor Buhler
Box 1150, Union University
Jackson, TN 38301

Prayer lists available

Dear editor:

I would like to remind the readers of the Baptist and Reflector of how very important their prayers are in producing great spiritual results in our foreign mission efforts. We must pray seriously for many persons to be saved, called to serve, and for many new churches to be formed.

Readers who would like to pray earnestly for specific missionary requests are encouraged to write: FMB Prayer Lists, P. O. Box 6767, Richmond, VA 23230.

A list of specific prayer needs will be sent monthly along with reports on items previously included. God answers prayer!

Catherine B. Walker
Foreign Mission Board
P. O. Box 6767
Richmond, VA 23230

Romanian evangelist tells of suppression

By Norman Jameson

FORT WORTH, Tex. (BP) — When secret police booted Evangelist Ioan Moldovan out of Romania, they told him if he talked of this torture or of religious suppression in Romania, they would kill him. That threat only fueled his fervor to bridge the communist chasm between free and persecuted Christians.

"It is very difficult to stay here and do nothing when I know what's happening back there every day, every hour," said Moldovan, a first semester student at Southwestern Baptist Theological Seminary in Fort Worth, Tex.

Harsh persecution, intensified since spiritual revival began around 1974, only strengthens Christian resolve in Romania, according to the 32-year-old Moldovan. When a person becomes a Christian, he knows he is accepting persecution.

"Amazingly, thousands of people continue to accept Christ, knowing the situation," he said. "They preach and go in prison. They teach and encourage persecuted brothers and sisters. They witness in schools, colleges, and on their jobs, knowing with every word for Christ they risk loss of jobs, torture, and imprisonment."

"Only Christ has control over this movement because only a few, few pastors encourage it. Our young Chris-

tians organize themselves in small groups, privately, in houses. This is not a leadership thing where you have someone back you and defend you. Our pastors encourage a silent witness. 'We have more freedoms than ever.' They say, 'Don't disturb things.'"

Moldovan cannot accept a silent witness. His evangelist father was run down by a truck six years ago as he left church. The driver took refuge in a psychiatric hospital where he was covered by doctors — evidence, Moldovan feels, the death was arranged by the secret police.

After being arrested himself for evangelistic activities, Moldovan was kicked, beaten in the head with rubber truncheons, denied food and sleep for several days, and encouraged to become an informer, he said. His greatest fear during those days was that he would lose his mind and his ability to preach the gospel.

"As I was finally about to collapse, God strengthened me," Moldovan said. "Then I had the love of Christ and I saw my tormentors as victims. I had a clear mind and God presented the gospel to them through me."

Moldovan was convicted of treason, sentenced to 25 years in prison, and locked away. Eight thousand letters from outside Romania protested his imprisonment and ultimately a scheduled



BRIDGE BUILDER — Ioan Moldovan, exiled from his native Romania for refusing to stop his evangelistic activities, is now at Southwestern seminary, learning to build bridges between Christians in free countries and those in persecuted nations.

visit of a United States human rights delegation secured his release and expulsion to America.

Romanian Christians are limited by the lack of theological education material. Bibles they can get, he said, but understanding remains elementary, so he will translate the best material he finds in the United States onto cassette tapes.

He encourages Christians to go to Romania and persecuted countries as tourists. "Wear lapel pins that say 'Jesus is the answer' or something like that to prompt questions. Although we cannot initiate conversations about our faith, we can answer questions," Moldovan explained.

Moldovan says free Christians who say persecuted Christians bring troubles on themselves through activities that are more anti-communist than pro-Christ, just do not understand.

"The churches communists allow open are museums to which they can point and claim religious freedom," he explained. "Our life is outside the church and that is what they take away from us. They want not only your body. They want your mind and your soul too. You can be a Christian but what kind of Christian can you be if you can't act, witness, or preach?"

Moldovan spent his first two years in the United States in Maryland with Christian Solidarity International, a group organized to encourage persecuted Christians. He said he came to SWBTS with his wife, Anna, and three children because he "wanted a school that will help me put together all my knowledge about how to serve God, where I could build strong relationships with teachers, and where there was strong interest in evangelism and missions."

Former missionaries adopt 10-year-old African son

By Mark Raymond

MILL VALLEY, Calif. (BP) — John and Kathy Dillman left a little of themselves in Kenya after eight years of missionary work but they brought part of Africa with them too — a 10-year-old adopted son.

The Dillmans met while at Purdue University in Indiana, married, and later moved to Colorado, where they bought a rustic mountain cabin "to avoid paying rent." They became involved in a Southern Baptist church in Golden, Colo., and experienced a spiritual awakening.

"With the combination of growing spiritually and living in that setting, we felt God had a special purpose for us," they remembered. They did summer mission work four summers and started studies at Golden Gate Baptist Theological Seminary, receiving Master of Divinity degrees.

Then they headed to Africa as Southern Baptist missionaries.

After 14 weeks of orientation and eight months in Kenya learning Swahili, the Dillmans relieved a missionary family in Tanzania. There they had their first contact with the Masai. A 1974 drought wiped out 90 percent of the Masai cattle, a real disaster for the semi-nomads who existed on cow's milk. The Dillmans immediately became involved in famine relief.

"You can do it (relief work) with a minimum amount of language," Dillman explained. "They want the food very much and will be patient as you learn the language. You are not a nuisance; you are a necessity."

During the famine, several families brought children to the Dillmans to care for. All were eventually given back to their families, except one sickly 18-month-old boy who had weighed only 11 pounds when the Dillmans first took him in. His mother asked them to keep him. Munki (pronounced Moon-gay) be-

came a part of the Dillman family — the first-ever exception to a Kenyan law prohibiting interracial adoption.

Living in a tent and working from the back of their Land-Rover, the Dillmans established a medical clinic and became so proficient the district doctors allowed them to give routine immunizations and some antibiotics. Ralph Bethea Sr., a Baptist missionary doctor in Kenya, and Ralph Jr., a pastor in Indiana, were in Africa to build churches and helped the Dillmans construct a clinic.

The Dillmans also built a prefab house, allowing them to have overnight guests for the first time. A Baptist pastor from Alaska, Ray Nelson, his wife, Jane, and a member of their church spent six weeks digging a well and installing a water and septic system. Masai evangelists were invited to preach at their outpost.

The Dillmans also developed a literacy ministry, using the Bible to teach the Masai to read, and later established a much-needed veterinary clinic to teach the Masai how to care for cattle, sheep, and goats.

There was still no church established when the Dillmans left Kenya in 1981, but a missionary couple (he is an evangelist, she is a nurse) who had been working with the Masai in the cities volunteered to take over the mission.

Munki was baptized this year at the 19th Avenue Baptist Church in San Francisco. "I thought I would be nervous," the 10-year-old told his new parents, "but when it came time, I felt the eyes of love on me."

Slover begins duties in Oak Grove pulpit

Lloyd Slover recently began duties as pastor of Oak Grove Baptist Church, Lake City, in response to a call from the church.

Slover is a former pastor of Ridge View Baptist Church, Caryville.

WMU launches prayer network; begins planning for centennial

BIRMINGHAM, Ala. (BP) — Woman's Missionary Union Executive Board during its January meeting approved plans for national WMU work for 1984-85, launched a massive prayer network for a 1984 convention, and initiated plans for WMU's centennial celebration.

"By Love Compelled" will be the official 1984-85 WMU emphasis. In that period, WMUs will focus on greater personal involvement in missions through mission action. Plans also call for more in-depth training of WMU members to equip them for mission action.

The board also approved goals for the two national missions offerings. The 1984 goal for the Lottie Moon Christmas Offering for foreign missions will be \$72-million. The 1985 goal for the Annie Armstrong Easter Offering for home missions will be \$32-million.

The board, along with state and national WMU staffs, also launched a nationwide prayer network, committing themselves to pray regularly for the national Acteens convention, held every five years.

According to Marti Solomon, national Acteen consultant, the network will be implemented by state WMUs who will ask women to pledge their prayer support for the convention, July 18-21, 1984, in Fort Worth, Tex.

Bea McRae of Lumberton, N. C., presi-

dent of North Carolina WMU and chairperson of WMU centennial committee, introduced other committee members who will plan the 1988 centennial celebration. They are: Marjorie McCullough of Alexandria, La.; Helen Allen of Columbus, Ohio; Mary Stevens of Montgomery, Ala.; Joy Fenner of Dallas; Brenda Staver of El Toro, Calif.; Alma Hunt of Richmond, Va., former executive director of WMU; Helen Fling, former national president of WMU, Birmingham, Ala.; and Catherine Allen, Bobbie Sorrell, and June Whitlow of the national staff.

In other business, Beth Gilreath of Charlotte, N.C., chairperson of the relocation committee, announced that the Executive Board voted not to hold a fund-raising drive for its new national headquarters now being built. She said individual contributions would be accepted, however.

WMU staff will occupy the building in the spring of 1984.

Evelyn Blount, director of WMU's national enlargement plan, announced that 1,652 new WMU organizations were started in 1982.

Although the national enlargement will formally end Sept. 30, 1983, the board approved an enlistment goal of 2-million women, girls, and preschoolers by September 1988.

Tennessee Scene

LEADERSHIP . . .

Antioch Baptist Church, Humboldt, called John Adams, vice-president for religious affairs at Union University in Jackson, as interim pastor. Adams began the ministry there Dec. 19.

Larry Wilbur accepted a call from East Lake Baptist Church, Chattanooga, a ministry he began Jan. 1. Wilbur, a native of Memphis, has served on church staffs in Tennessee and Louisiana. He is a graduate of New Orleans (La.) Baptist Theological Seminary. John O. Yarbrough is the pastor of the church.

Park Avenue Baptist Church, Nashville, called Ron Chilton as associate pastor in charge of bus ministry. Chilton came to the church from Northside Baptist Church, Mayfield, Ky., where he held a similar position. The pastor of the Nashville church is Bob Mowrey.

Mayo Mansfield accepted a recent call from Corinth Baptist Church, Sharon, to come as its interim pastor.

First Baptist Church, Dresden, called Johnny Ramsey as associate pastor and minister of youth. Ramsey is a student at Union University, Jackson. Jim Gaines is the church's pastor.

Gary Crowell recently resigned as pastor of Gravel Hill Baptist Church, Ramer, in order to continue his education.

Turkey Creek Baptist Church, Savannah, accepted the recent resignation of its pastor, Truman Kimbrough.

Ron Alley was called as associate pastor and minister of music by Mountain Creek Baptist Church, Chattanooga. Alley, a graduate of the University of Tennessee in Chattanooga, has served the church as minister of music since October 1979. The church's pastor is Steve Witt.

First Baptist Church, Loudon, called Jeff Story as minister of music, youth, and education. A native of Powell, Story is a former minister of music at Bookwalter United Methodist Church, Knoxville. Charles D. Earl is the pastor of the Loudon church.

Willis R. Hinkson accepted a call from Euclid Avenue Baptist Church, Knoxville, to come as associate pastor. Hinkson, a native of Arkansas, has led churches in that state and in Kentucky. The pastor of the church is Bob Kerr.

Bill Alexander resigned as pastor of Holladay Unity Baptist Church, Holladay, to enroll in Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Calvary Baptist Church, Knoxville, called Prentis McGoldrick recently to come as minister of education. The church's pastor is Bob Burch.

Jimmy Weakley was called as minister of youth by Saturn Drive Baptist Church, Nashville. James W. Owen is the church's pastor.

First Baptist Church, Cleveland, has called James F. Eaves, professor of evangelism at Southwestern Baptist Theological Seminary in Fort Worth, Tex., as interim pastor. Eaves, who

began the interim Jan. 16, is a former pastor of Union Avenue Baptist Church, Memphis; First Baptist Church, Bay City, Tex.; Birdville Baptist Church, Fort Worth, Tex.; and First Baptist Church, Albuquerque, N.M. He is graduate of Union University, Jackson, and Southwestern seminary.

Mannings Chapel Baptist Church, Newport, called Ken Schetter as interim pastor.

David Smith was called as minister of youth by First Baptist Church, Covington. Smith, a native of Memphis, comes to the position from the membership of Whitehaven Baptist Church in that city. He is a sophomore at Union University, Jackson. Baylon Hilliard is the pastor of the church.

Glenwood Baptist Church, Powell, called Michael Bryan as its minister of youth and activities. Bryan, a graduate of Carson-Newman College in Jefferson City, has served as minister of youth and music in east Tennessee churches.

CHURCHES . . .

Open Bible Baptist Church, Woodbury, dedicated their new building Dec. 12 during a service led by Abe Silliman, director of missions for the Salem Baptist Association. James C. Lassiter is the pastor of the church.

Eastview Baptist Church, Shelbyville, recently completed the renovation of its educational building. The church's pastor is Bruce Smith.

A new addition to the building of Birds Creek Baptist Church, Paris, was dedicated recently. The pastor of the church is Ronnie Brashear.

Mike Hudmon begins Ebenezer ministry

Mike Hudmon recently began duties as pastor of Ebenezer Baptist Church, Dunlap, in response to a call from the church.

Hudmon has been pastor of First Baptist Church, Petros; First Baptist Church, Deer Lodge; Butler Baptist Church, Butler; Park Avenue Baptist Church, Silver Creek, Ga.; Sandy Valley Baptist Church, Warner Robins, Ga.; Crawfordville Baptist Church, Crawfordville, Ga.; Grassy Run Baptist Church, Williams-town, Ky.; and English Baptist Church, Carrollton, Ky.

Hudmon has also served as an associate superintendent of missions for the Northern Baptist Association, and as chairman and associate chairman of evangelism for the Georgia Baptist Association in Georgia.

The Dunlap pastor is a graduate of Truett McConnell College, Cleveland, Ga.; Carson-Newman College, Jefferson City; and Southern Baptist Theological Seminary, Louisville, Ky.

John Stalans dies

John W. Stalans, pastor of Arlington Baptist Church in Knoxville, died recently after a six-month bout with cancer.

Stalans came to the church in September 1982 from Unity Baptist Church, Dalton, Ga., and was a graduate of Southern Baptist Theological Seminary, Louisville, Ky.

He is survived by his widow, Dora, and a son, Gordon.

First Baptist Church, Paris, began celebrating its sesquicentennial year last month. The celebration will climax Aug. 28, the Sunday closest to the actual anniversary date. Thomas H. Walker is the church's pastor.

REVIVALS . . .

Robert Willis, pastor of Oakland Baptist Church in Rutledge, recently led New Prospect Baptist Church, also of Rutledge, in revival services. The church recorded one profession of faith and several rededications.

First Baptist Church, Dyersburg, was led in revival recently by E. B. Bowen, executive director-treasurer of the Tennessee Baptist Children's Homes. Raymond Boston, the pastor of the church, reported one profession of faith and one new member by letter.

A recent revival at First Southern Baptist Church of Pikeville resulted in two professions of faith and 12 rededications. Houston Inman was the evangelist for the services; Bill Eugene Roberts is the pastor of the church.

New Hope Baptist Church, Baxter, was led in a week of revival services by Joe Brooks as the evangelist. The pastor of the church, Mont E. Hooper, reported one profession of faith and several rededications.

PEOPLE . . .

Eastview Baptist Church, Shelbyville, recently ordained Roger Donegan as a deacon. Bruce Smith is the pastor of the church.

Bobby Mullins was ordained into the ministry by First Baptist Church, Milan, during a Dec. 12 service. Don Whitt, pastor of the church, presented the charge to the church, and Bob Swift, pastor of East Hickman Baptist Church in Hickman, Ky., delivered the charge to the candidate. Also participating were Mullins' grandfather, Virgil Herriman; father, Raymond Mullins; and brother, Ray Mullins, all ordained deacons. The candidate is the associate pastor of the Milan church.

First Baptist Church, Loudon, ordained Earl Viars into its deacon ministry Jan. 16. The church's pastor is Charles D. Earl.

Geraldine Ziegler was honored Jan. 16 by Central Baptist Church, Chattanooga, for her 30 years of service as church secretary. Jerry Songer is the church's pastor.

Tennesseans to speak at resort conference

Bill and Cindy Black, resort missionaries with the Smoky Mountain Baptist Associational Ministries, Gatlinburg, are among the program personalities at the Regional Resort Missions Conference, Feb. 21-23, at Blue Springs Baptist Assembly in Marianna, Fla.

The conference, designed for missionaries, pastors, and mission administrators in southeastern states, will focus on the growing resort mission opportunities in the eastern Sun Belt, according to the Home Mission Board, sponsor for the conference.

Northside Baptist Church, McMinnville, held an ordination service Jan. 9 for three new members of its deacon ministry. Ordained were Mike Cantrell, Mayford Spicer, and Mike Spicer. The pastor of the church is Jack Rinks.

Carl Creasman was recently ordained by North Etowah Baptist Church, Etowah. Creasman is minister of preschool and children at the church. Don Pharris is the church's pastor.

Lynn Garden Baptist Church, Kingsport, ordained Michael Bush and James Horne as deacons Jan. 16. Carl L. Strickler is the pastor of the church.

Les and Ruth Barnett were honored on the occasion of their 50th wedding anniversary Dec. 26, during a reception at First Baptist Church, Clarksville. The Barnetts are members of the church, where John David Laida is pastor.

Silver Point Baptist Church, Silver Point, ordained Lloyd Smelser as a deacon Dec. 5. Participating in the ordination service were Joe Wiles, pastor of the church; a former pastor, James Gary; and Michael L. Prowse, director of missions for the Stone Baptist Association.

First Baptist Church, Bells, ordained Jerry Davis, Bob Pigue, and Randle Sherrad as deacons Dec. 26. Pastor Joe E. Franklin delivered the sermon for the ordination service.

A recent tea at Tusculum Baptist Church, Greeneville, honored William and Nova Tranbarger on the occasion of their 50th wedding anniversary. Tranbarger, a former pastor of Greenlawn Baptist Church in Greeneville, and his wife are members at Tusculum, where James Williams is pastor.

Carl Drake was licensed to the gospel recently by Brainerd Baptist Church, Chattanooga. Drake is lay chaplain for a Chattanooga mobile home court, and has served as a counselor with the Salvation Army. Winford L. Hendrix is the church's pastor.

David Dabbs and Tom Inglehart were ordained Jan. 9 as deacons of First Baptist Church, Clarksville. John David Laida is the pastor of the church.

Mr. and Mrs. Herman Walker celebrated their 60th wedding anniversary Dec. 9. The Walkers are members of Park Avenue Baptist Church, Nashville, where Bob Mowrey is pastor.

Wade Kelley accepts pastorate at Lenox

Wade Kelley accepted a call to the pastorate of Lenox Baptist Church, Lenox, a ministry he began Dec. 27.

Kelley came to the church from the pastorate of Willingham Memorial Baptist Church, Ridgely, and is a former pastor of Bible Union Baptist Church, Martin; Concord Baptist Church, McKenzie; and Chalk Level Baptist Church, Camden.

A native of Martin, Kelley has attended seminary extension courses through Union University, Jackson.

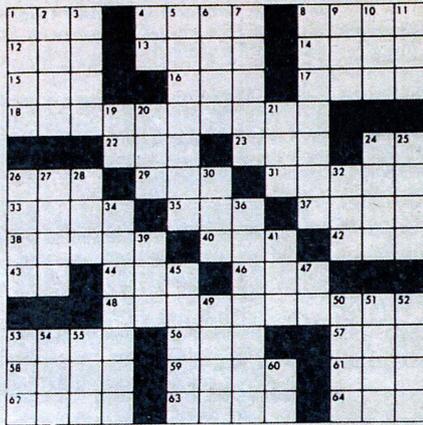
Billy Copeland moves to Williston pulpit

Billy Copeland accepted a call from the congregation of Williston Baptist Church, Williston, to come as its pastor.

Copeland, who began the position Dec. 1, was formerly pastor of First Baptist Church, Spencer.

Bible Puzzle

Answers on page 10



DOWN

- 1 "came to —" (Acts 9:32)
- 2 Extra: Scot.
- 3 Duck
- 4 Saint: abbr.
- 5 City of Benjamin (Josh. 18:27)
- 6 He was: Latin
- 7 Affirm
- 8 Crete harbor (Acts 27:12)
- 9 Parrot, hawk
- 10 Instrument landing system: abbr.
- 11 "part nor —" (Acts 8:21)
- 19 Job's home (Job 1:1)
- 20 "— strings" (Psa. 33:2)
- 21 Due
- 24 "he — sight" (Luke 7:21)
- 25 "The children of —" (Neh. 7:21)
- 26 Chaff, stubble (Matt. 7:3)
- 27 "burn as an —" (Mal. 4:1)
- 28 "— knife" (Jer. 36:23)
- 30 Sleeping place
- 32 "shook my —" (Neh. 5:13)
- 34 Mark as paid
- 36 Salmon's father (Luke 3:32)
- 39 Hebrew letter
- 41 Snooze
- 45 Italian pie
- 47 Yes: Sp.
- 49 Web-footed bird
- 50 Flower
- 51 Thought
- 52 Snag
- 53 Auto
- 54 King of Judah (1 Ki. 15:25)
- 55 Array
- 60 State: abbr.

ACROSS

- 1 "seething —" (Job 41:20)
- 4 "If my —" (Job 31:7)
- 8 N.T. book: abbr.
- 12 Verb: be
- 13 Caladium
- 14 Hawaiian city
- 15 Senora: abbr.
- 16 Eastern title
- 17 Direction
- 18 "The — of Paul" (2 Th. 3:17)
- 22 Cymbal, Orient
- 23 Gold Coast tongue
- 24 Georgia: abbr.
- 26 Swab
- 29 Arrest
- 31 Acclaim
- 33 "— the sea" (Deut. 30:13)
- 35 Lays eggs
- 37 Cornice
- 38 Creed
- 40 Jacob's son (Gen. 30:6)
- 42 Through
- 43 Print measure
- 44 Hat
- 46 Associate in applied science: abbr.
- 48 "the — departed" (1 Sa. 16:23)
- 53 Turkish judge
- 56 Asiatic cow
- 57 Poem
- 58 "give —" (John 13:26)
- 59 Move rapidly
- 61 "no more —" (Rev. 21:1)
- 62 Rave
- 63 Shakespeare's wife
- 64 "nor — heard" (1 Cor. 2:9)

CRYPTOVERSE

RDPVR FT RQA XYDZ LFRQ GXX
RQFTA QAGDR

Today's Cryptoverse clue: R equals T

Interpretation

The Lord of life

By Herschel H. Hobbs

"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live" (John 5:25).

Jesus continues to bombard His foes with astounding truths as He answers their charge of blasphemy (5:18). Here we look briefly at verses 25-30. Note again "Verily, verily" which introduces these solemn, even astounding, statements. Jesus speaks of Himself as the Lord of life, both now and forevermore.

Note in verse 25 "The hour is coming, and now is." From this we know that this verse does not refer to the final resurrection. It is a here-and-now matter. Of course, Jesus did raise the dead three times during His ministry. But these were not resurrections. He brought them back to life, but they died again.

Resurrection means rising from the dead to die no more. The thought in verse 25 is those dead in sin (see Ephesians 2:1) being raised to a new life in Christ when they receive Him as Saviour.

But note in verse 28 "the hour is coming" without "and now is." Here He is speaking of the final resurrection. Then "all that are in the graves shall hear His voice." "All" renders pants without the definite article. Every single one of the

whole of those in the graves — none excepted — will hear His voice. This includes all the dead, both saved and unsaved.

They will come out of the graves. "Doing good" and "doing evil" respectively denote those trusting in Jesus and those rejecting Him. The former will experience "resurrection of life" (salvation life, zoes); the latter will experience "resurrection of judgment" (damnation).

Both groups will be resurrected, but with far different results. The former will live eternally in heaven with the Lord. The latter will live eternally in hell with the devil and his angels.

Note that in one verse Jesus speaks of the resurrection of the just and the unjust. Also in verse 28 He uses the singular "hour." Not two different hours, but one. Thus Jesus taught *one resurrection*, not two or more.

Christ will be the Judge at the final judgment (v.30). It will be a just judgment because it will be according to the Father's will.

HMB distributes 6-million Bibles

ATLANTA (BP) — The Southern Baptist Home Mission Board distributed more than 6.5-million copies of Scripture during 1982, a 23 percent increase over the previous year, reported M. Wendell Belew, director of the HMB's missions ministries division.

The HMB distributed 6,532,244 pieces of Scripture during 1982, exceeding the 1981 total of 5.27-million. The Scriptures, which were provided to missionaries either free or at a nominal charge, included Bibles, New Testaments, books of the Bible and excerpts from Bible passages, and Scriptures in 11 different languages.

Belew said Baptist Ministries at the 1982 World's Fair in Knoxville, where more than one-million Scriptures were distributed, accounted for some of the year's increase. But he added that the 1982 total indicated "a good leap forward."

Knoxville congregation calls Charles Sharits

Black Oak Ridge Baptist Church, Knoxville, recently called Charles M. Sharits as pastor.

Sharits was previously pastor of Glenwood Baptist Church, Powell; Galilee Baptist Church, Knoxville; Scottish Pike Baptist Church, Knoxville; and Covenant Baptist Church, Wears Valley. He has served the Knox County Association of Baptists as chairman of the resolutions and church advisory committees, and as a member of various other committees.

A native of Etowah, Sharits has attended Carson-Newman College, Jefferson City.

He will live on

By Jonas L. Stewart

The son lost his life in a tragic accident. He was only 17. Having dedicated his life to the ministry, he had preached only one sermon from a pulpit.

The father determined to find a way to keep the son's ministry alive. He will provide a scholarship to help other young men to get the college and seminary training that was denied his own son. The scholarship will be provided from income earned by a trust fund set up by the father. The fund will even be larger at his death because his will provides for other assets to be added.

The father said "He will live on. I will see to that." This young preacher, having preached only one sermon in life, may preach more in death than some who live a normal lifetime.

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Missionaries in Togo rush aid to stranded Nigerian refugees

LOME, Togo (BP) — Southern Baptist missionaries have rushed to aid thousands of Africans expelled from Nigeria and stranded on the beaches of Togo with no shelter, food, or water.

The crowd swelled from 10,000 to about 50,000 in about a day's time and is still growing, according to Clayton Bond, Southern Baptist missionary in Lome, Togo, near the Ghanaian border.

Conditions are so bad, he reports, that babies are being born on the beaches. On Jan. 26, the third day of the crisis, Bond and three other SBC missionaries in Lome distributed bread to 10,000 people, using \$20,000 allocated by the Southern Baptist Foreign Mission Board for food, water, and medical supplies. Southern Baptists had begun aid as soon as refugees arrived and were still the only group providing food. The Red Cross was beginning medical aid.

The board offered to send an emergency medical team, but was turned down by the Togo government, which said it already had the medical personnel needed.

The Nigerian government announced it was expelling expatriates without work permits to reserve jobs for Nigerians. Two- to three-million people may be in Nigeria without work permits, according to John Mills, who directs the board's work in west Africa, but he cannot estimate how many will be affected by the order.

Following the main road from Nigeria across Southern Benin and Togo, some

refugees stopped at the Benin-Togo border but most stacked up at the Togo-Ghana border, Mills said. Ghana earlier had closed the border to prevent cocoa smuggling into its more prosperous neighbor. Togo in turn closed its border.

Nigeria's borders have been easy to cross and thousands have been lured from poorer nations by the country's oil wealth and available jobs, Mills explained. But the world oil glut has slowed the nation's economy and shrunk the pool of jobs and goods available. Nigeria is Africa's most populous nation, with more than 82-million people.

Baptist professors killed in accident

BOILING SPRINGS, N.C. (BP) — Three professors at Gardner-Webb College were killed in a three-car wreck Jan. 27 as they were returning to campus after teaching classes at the Baptist school's Catawba Center in Newton, N.C.

Mike Harrelson, 51, professor of biology and chairman of the department of natural sciences, and John Rast, 36, assistant professor of religion, were dead at the scene, about eight miles south of Hickory.

James Henson, 55, professor of psychology, was taken to a Hickory hospital where he died Sunday morning.

The three-car accident — which also claimed the lives of two other persons — occurred at 10:18 p.m. Thursday. The center is one of 10 operated by the college.

Owen's father dies

Elbert D. Owen, the father of Carroll Owen, died Jan. 29 in Kansas City, Mo., after a lengthy illness. He was 94.

A native of Missouri, E. D. Owen was pastor of nine Baptist churches in that state during 50 years before his retirement in 1961. Active in Baptist life, he was vice-president of the Missouri Baptist Convention and served on a number of state and associational boards.

Funeral services were held Feb. 1 at First Baptist Church, Cape Girardeau, Mo., where he had served as pastor.

He is survived by three sons: Carroll, who is convention ministries director for the Tennessee Baptist Convention; Franklin, executive secretary of the Kentucky Baptist Convention, Middlesboro, Ky.; and Dean, Kansas City, Mo.; and one daughter, Mrs. Myra Dahlor of Kansas City, Mo.

Harry Winters dies, former Tenn. pastor

Harry Winters, a former Tennessee pastor, died last month in Nashville following a long illness.

Winters was pastor of First Baptist Church, Centerville; Guthrie Baptist Church, Guthrie, Ky.; and several churches in west Tennessee. After leaving Guthrie, he served as an interim and supply pastor in the Nashville area until his retirement. At the time of his death he was a member of First Baptist Church, Nashville.

A native of Birmingham, Ky., Winters was a graduate of Union University, Jackson, and had attended Southern Baptist Theological Seminary, Louisville, Ky.

Winters is survived by his widow, Mayla, three brothers, and one sister.

Union offers six Bible classes in five west Tennessee locations

JACKSON — West Tennesseans desiring a deeper study of Scripture will have the opportunity to choose between six Union University Bible classes being offered in five locations during the spring semester.

The classes, which lead to the diploma in pastoral ministries or Christian leadership, will be offered through the college's extension center outlets.

Registration for the Bible-based studies, which will be conducted in Brownsville, Huntingdon, Martin, Trenton, and on the Jackson campus, will be held during February. Each center will have a different registration date. Cost of enrollment will be \$40 per course plus any required textbook.

The classes will meet one night each week for 13 weeks from 7-9 p.m. Up to eight semester hours of work may be transferred from the program to Union for college credit.

Curriculum recommended by the Seminary Extension Department of the Southern Baptist Convention is serving as curriculum for the center.

At the college in Jackson, two courses

will be taught following a 7 p.m. registration Feb. 7. Darrell Clarke, pastor of First Baptist Church in Humboldt, will teach the book of Romans on Mondays. Bob Brian, minister of music at West Jackson Baptist Church, will serve as instructor for a "Christian Hymnody" class.

"Old Testament Survey, Part II" will be taught on Thursday evenings in Trenton following a 7 p.m. registration Feb. 10. Frank Kemper, pastor of First Baptist Church in Kenton, will serve as instructor for the class which will meet at the Gibson County Baptist Association Mission Center.

Calvary Baptist Church in Brownsville will host "Old Testament Survey, Part II," which will be taught by H. K. Sorrell, pastor of Brownsville Baptist Church. The class will meet on Mondays following a 7 p.m. registration Feb. 14.

At the Carroll-Benton Associational Mission Center in Huntingdon, "Systematic Theology" will be taught by Jim Gaines, pastor of First Baptist Church in Dresden. Registration for the class, which will meet on Tuesdays, will be held at 7 p.m. Feb. 15.

Martin's First Baptist Church will be the setting for Monday evening classes on the books of Ephesians and Philipians. Mike Adams, pastor of First Baptist Church in Fulton, Ky., will serve as instructor following a 7 p.m. registration on Feb. 17.

Mission pioneer, Maxcy White dies

SALVADOR, Brazil — Maxcy (Red) White, for 44 years a Southern Baptist missionary to Brazil, died Jan. 25 in Salvador. He was 94 years old.

"I'm happy as a lark — wouldn't trade jobs with President Wilson," White wrote in 1915, less than a year after arriving in Brazil. He had already suffered an attack of yellow fever and he faced the daunting task of evangelizing the 216,615-square-mile state of Bahia, where sometimes violent religious persecution persisted.

But White meant what he said. For 44 years he crisscrossed Bahia by train, bus, truck, mule, canoe, and foot to start and strengthen churches.

When White grudgingly retired at 70 in 1958, more than 10,000 Baptists worshiped in 120 churches in the state.

His wife began the Kate White Domestic School in Salvador, a Christian institution for women that grew to offer religious education and nutrition, hygiene, and child care courses. Students numbered 600 in Salvador in 1981, not counting enrollment in extension centers throughout Bahia.

The Whites retired to Miami, Fla., but returned to Brazil in 1978 to spend their last years in Salvador. She died there early last year at 90.

White was born in Edgefield County, S.C. He was a graduate of Furman University, Greenville, S.C., and Southern Baptist Theological Seminary, Louisville, Ky. He was appointed by the Foreign Mission Board in May 1914.

Cunningham accepts Hickory Ridge Call

Thomas Jefferson Cunningham III accepted a recent call from Hickory Ridge Baptist Church, Memphis, to come as its pastor.

Cunningham was previously pastor of First Baptist Church, Hamburg, Ark.; First Baptist Church, Marianna, Ark.; and Toltec Baptist Church, Scott, Ark.

A graduate of Ouachita Baptist University in Arkadelphia, Ark., Cunningham has served as a counselor with the Arkansas Rehabilitation Service and as an instructor and principal in public education.

Samford elects new president

BIRMINGHAM, Ala. (BP) — Thomas E. Corts, president of Wingate College in North Carolina, has been elected president of Samford University in Birmingham, Ala. He will move to Birmingham in mid-summer and assume the presidency Sept. 1.

The Samford board of trustees elected Corts Jan. 26 following a search lasting more than a year for a successor to Leslie S. Wright, who will retire at the end of his 25th year as president on Aug. 31 to become chancellor.

Corts has served as president of Wingate, a Baptist college in the Charlotte area with an enrollment of 1,500 students, since 1974. He engineered Wingate's move from junior college to senior college status and conceived and implemented Wingate's unique "Winter-national" program, which allows a student at the mid-point of the sophomore year to travel abroad at almost no additional cost. Under his leadership, Wingate's endowment grew from less than \$2-million to more than \$6-million, enrollment increased, and the number of voluntary donors grew from 400 to more than 2,000.

Born in Terre Haute, Ind., and reared in Ohio, he is a graduate of Georgetown (Ky.) College and Indiana University, Bloomington.

Citizen's Corner

By Jerry M. Self
Public Affairs and Christian life consultant

If Baptists and others who oppose racetrack gambling would get out of the way, we could have horse and dog tracks open soon.

Owners of a dog racetrack in a neighboring state have in operation a plan to build a track for dog racing in Nashville. Their plan begins with heavy lobbying to pass a bill through the General Assembly. Phase two calls for intense efforts to see that Davidson County approves a referendum allowing pari-mutuel gambling. The third step in the scheme is to win a contract to build the track.



Self

A lobbyist for pari-mutuel gambling promises that dog racing will be just the thing to solve Nashville's financial problems. The tax revenue, he predicts, would be substantial.

To be sure, lots of money will change hands at a racetrack. Some of it will leave in the pockets of winners. The people who own and operate the track might make some money. (They might not. Racetracks are risky business.) State and local governments realize an insignificant gain from pari-mutuel taxes. But the people who build and lease the tracks and the equipment come out ahead. They are the ones in the best position to profit from a gambling referendum law.

Contact your senator or representative now while the legislature is recessed and they are at home. Tell them you think legalized gambling is a bad bet.

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BIBLE BOOK SERIES
Lesson for Feb. 6

Victory through the Spirit

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

Basic Passage: Romans 8:1-39
Focal Passages: Romans 8:1-2, 7-9, 14-17, 22-23, 28-31

When I was a seminary student, I was the evangelist during a revival in a church in the capital city of Kentucky.

One day prior to my going, I discovered I was supposed to have filed a Kentucky state income tax form. Being a Tennessean, I did not know this.

During the week of the revival, I was invited to a lovely home. The meal was a banquet. During the dinner, I asked my host what his vocation was. I nearly fainted when he told me he was the Director of Revenue of Kentucky.



Kendall

The meal was a nightmare as he and the pastor discussed the fate of people who did not pay the state tax. Later, I found I did not owe any tax due to my low income.

I have often regretted that I did not enjoy that banquet, because I felt condemned. God through Jesus Christ offers every Christian a banquet in life and eternity. Yet many Christians never enjoy life because they feel such a sense of guilt and inadequacy in living the Christian life. In this lesson Paul deals with both of these obstacles to Christian victory.

Paul uses the term "Spirit" only 25 times in Romans. Twenty of those times are in chapter 8. Therefore, this is Paul's great chapter on life in the Spirit.

Deliverance (8:1-2)

If the media announced that tonight at 8 o'clock, the president of our nation would make a statement that would affect every life in our country - would you listen?

God, in Romans, through Paul, made such a mighty declaration: "There is now no condemnation to them which are in Jesus Christ." A genuine Christian will not be condemned by God now or when he or she stands before Him. Paul said that Christians were once condemned by a law that ruled over those who "walked in the flesh" (lived to satisfy their sinful natures). Therefore, they faced spiritual death. However, a second law - the law of the spirit - has set the Christian free.

The kingdom of God on earth is located in the lives (hearts) of Christians, where the Holy Spirit lives and rules. Sin once ruled there - in the flesh. God in Jesus entered human flesh (incarnation). Thus, He entered sin's domain. On the cross He bore the horror of sin's power and through His death and resurrection, condemned sin at its power base - in the

flesh. Therefore, Christians are set free from the condemnation that is caused by the law of sin and death.

The contrast of lives (8:7-8)

A carnal life (in the flesh) directed by evil impulses and desires, looks upon God as an enemy, and resents His will. But a Christian opens his or her life for the Holy Spirit to infill and direct. Some people look for a "second-blessing" to complete their salvation. If a person is not baptized and filled with the Holy Spirit at conversion - all of the Godhead would not have saved that individual and therefore genuine salvation did not take place.

A proof and privilege (8:14-17)

No evidence of salvation exceeds allowing the Holy Spirit to lead our lives daily.

Christians are not to live in cringing fear. They have been adopted by God at salvation and can now call God "Abba," the tender Aramaic word used in Jewish homes to address a loving father. Jesus used this term in Gethsemane (Mark 14:36).

We are heirs of God and share in Jesus' suffering, not just any human suffering, but those resulting in His service.

Waiting for glorification (8:22-23)

Christians have been delivered from the power of sin at salvation. Now they wait on earth for the time they will be delivered from the presence of sin (glorification).

God works for our ultimate good (8:28-31)

Recently a Christian man lost his home due to the recession. He said he only hoped that this experience could help him become more Christlike.

This illustrates the meaning of Romans 8:28. Not everything that happens to us is good. But God can bring the ultimate best out of any situation if we will let Him.

Paul said this would be true of Christians who love the Lord in response to God's call. A true Christian will desire to surrender the events of life to God's ultimate will.

Like ascending a ladder, rung by rung, Paul said God "foreknew" every Christian and He "predestinated" a way for each person to be acted before the world began. God then acted upon His plan of grace by "calling" the Christian to salvation and "justifying" that life by making the person right with Him. The Christian is then "glorified," the ultimate triumph!

Paul began this lesson by stating we are not condemned and ended by saying nothing can separate us from God. Enjoy the banquet!

UNIFORM LESSON SERIES
Lesson for Feb. 6

Asserting kingship

By Clyde Cutrer, professor of religion
Belmont College, Nashville

Basic Passage: Luke 19:28-48
Focal Passages: Luke 19:29-40, 45-48

In recent lessons we have followed Luke's account of how Jesus prepared for the last climactic week of His life. The gospel writer begins his description of the events of that week after telling us that Jesus in determination "set His face to go to Jerusalem."

The lesson unfolds in three parts: the entry into Jerusalem, the lament over Jerusalem, and last of all the cleansing of the Temple.



Cutrer

The entry into Jerusalem

Had there ever been any doubt as to the political nature of Jesus' messiahship, it should have been once and for all set aside by the manner in which He made His entry into Jerusalem.

For those who had hoped that He would re-establish Israel in power among the nations of the world, it must have been a disappointing scene to watch His entrance. For though His entrance was indeed the entrance of a king, it was hardly in the fashion expected of most kings.

Jesus had carefully chosen to make His appearance so as to make known the nature of His messianic claim. He had not picked a white horse, the symbol of military might, for His triumphal ride but had chosen instead to "come lowly and riding upon an ass."

His kingdom was the kingdom of God, not a kingdom of this world. And His mount was the mount mentioned in the messianic prediction of Zachariah 9:9. Such care was taken in its selection that perhaps a password was used to carry out the securing of the animal: "He sent two of the disciples, saying, 'Go into the village opposite, where on entering you will find a colt tied, on which no one has ever sat; untie it and bring it here. If anyone asks you, 'Why are you untying it?' you shall say this 'The Lord has need of it.'"

Jesus rode into town, sitting upon the garments His disciples had thrown over the colt and riding over the garments they had thrown in His path.

Luke does not mention the branches strewn in His way and does not use the word "hosanna," but hails the King with another phrase with messianic overtones, "Blessed be the King who comes in the name of the Lord! Peace in heaven and glory in the highest." The words sound much like the words announcing His birth.

A humble birth is matched by a humble beginning of the end of Jesus' life. In between the beginning and the ending is

the constant reminder that the King lives in submission to His Father's will. Those who are members of His kingdom are called upon continually to do so as well.

The lament over Jerusalem

As He approached the city He made a response to it appropriate to His messianic nature. He was a Messiah of peace, not of war. He looked at it and recognized that the city was not prepared for the very peace He proposed to bring to men.

Instead the city is pictured in verse 43 as she lay before Titus during the siege of Jerusalem in A.D. 70. The physical devastation was a reminder of the spiritual emptiness of Jerusalem that Jesus would have spoken to and remedied had the city been willing. However, the inhabitants chose to "hide" the things of peace from their minds. Destruction became theirs instead.

Luke reserves the cursing of the fig tree which Mark includes in the entrance to Jerusalem for later inclusion in a parable.

The cleansing of the Temple

As in the Gospel of John, the Temple plays an important part in Luke's gospel. We have previously seen Jesus brought to the Temple and presented as a baby. At the age of 12, He is there again. The Temple is included later in the temptation scene of Jesus. Here it becomes a part of His entrance into the city.

His cleansing of the Temple paves the way for His entrance as Messiah - a Messiah who Himself is given to prayer. The Temple in its Court of the Gentiles has been made something far less than that. It has become a "den of robbers."

The picture the outside world has of the place of worship is not at all in keeping with its nature as a place of worship. The action of Jesus therefore becomes a strong symbol of the need for the Temple to be restored to its primary function: "My house shall be a house of prayer."

His action, however, sets the stage for His death.

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LIFE AND WORK SERIES
Lesson for Feb. 6

The narrow way

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

Basic Passages: Matthew 7:13-14; 10:34-39; 16:24-27
Focal Passages: Matthew 7:13-14; 10:34-39; 16:24-27

Narrow-mindedness is a way of describing people who are inflexible on certain issues. Usually it has a questionable connotation because such people are seen as intolerant and judgmental.

Some areas of life, however, call for narrow-mindedness that leaves little or no margin for error. A surgeon needs to be narrow-minded in his surgery. A pilot needs to be narrow-minded in his flight plan.

Jesus is narrow-minded when it comes to truth. He proposes a righteousness that requires the discipline of every part of our being. The righteousness of Jesus challenges the very best that is within us.



Metcalf

The road that leads to life (7:13-14)

The impact of this passage is a call for self-discipline. Jesus proposes two options to His hearers which they are free to choose. One is the way of responsibility and the other is the way of careless indifference. Jesus uses a metaphor with four parts and illustrates His truth by contrast.

The date represents the beginning point. It symbolizes the time of initial decision when one chooses the path he will follow. It can be either straight or wide.

The way represents the everyday road of life. It calls attention to the many choices that keep us on either the narrow path of discipline or the broad way of easy living.

The travelers represent people on the road of life, most of whom choose the path of least resistance.

The destination represents the end result of our choices. Discipline and commitment lead to life. Carelessness and irresponsibility lead to loss. The appeal is that we condition ourselves to stay on the straight and narrow way.

The divisiveness of kingdom allegiances (10:34-36)

In this passage Jesus is being severely honest with His disciples. He wants them to know the stringent demands of discipleship. He makes it clear that His followers will not have it easy.

They will have to take positions which will be unpopular. They will not be liked by everyone. In fact the sword of hatred will hang over their heads. They will have to go places and do things that family and friends will not understand.

The greatest and most effective discouragement from doing the will of God at times will come from one's own household. The strong words of these verses further accent the narrow way of discipleship. He who pleases everyone surely cannot please God.

A love that sacrifices (10:37-39)

The kingdom of heaven takes priority over all other relationships. Jesus does not minimize the meaning of natural affection. He requires that loyalty to Him comes first.

To some this may seem harsh and unreasonable. Deeper thought on the matter, however, gives a better perspective. If Jesus is the Son of God and if in Him is the true meaning of life, then loving Him most enables us to love family more.

Sacrificing all to that which is highest gives meaning to everything else.

Another part of loyalty to Jesus is the expendability of the disciples' lives. Whether or not Jesus is referring to His own cross we cannot be sure. We can be sure, however, that His reference is to martyrdom.

To carry a cross is a way of describing one's self-denial in relation to Jesus. It proposes the kind of reckless abandon to which a sincere commitment to Christ is characterized. In this kind of dedication, the disciple of Jesus finds himself. When he has found something for which it is worth dying, then he has found something for which it is worth living. To live in an attitude of such selflessness is to experience life at its fullest.

Denying yet claiming (16:24-27)

These words of Jesus follow Peter's great confession at Caesarea Philippi and also Peter's concern that Jesus not go to Jerusalem and be subject to suffering and death.

Once again Jesus reminds the disciples of the demands of discipleship. He lists three aspects of the self-giving life required of all sincere followers.

First, there is self-denial which means to say "no" to everything that would exalt our own selfish interest above the claims of Christ.

Second, there is cross bearing which symbolizes the sacrificial nature of the Christian life. It is voluntary and courageous.

Finally, there is fellowship which involves our perfect obedience of Jesus Christ. He is our example as well as leader. Our status is always one of following.

Once again Jesus calls attention to the value of losing oneself in a cause that is bigger than oneself. To risk everything, even life itself, in the pursuit of Godly goals is to find life. This life has a spiritual and eternal dimension to it and gaining the whole world would not be a favorable exchange for one's soul. The urgency of this matter is punctuated by the fact that Jesus, who will survive death, will come again as Judge and King.

A personal word

The way is narrow and hard that leads to life and only God can keep us struggling to perform His perfect will. Only the inspiration of God can keep us from selecting our own rules and composing our own religious agenda. Only the inspiration of God can keep us at the task of preserving that which continually condemns our sin and offers us nothing but a cross for our effort.

Only in Him do we find the patient courage to anticipate His glory.

HMB notes rise in mission force

ATLANTA (BP) - The Southern Baptist Home Mission Board noted an increase of 23 percent over the previous high for missions appointments during 1982, boosting the number of home missionaries to 3,424, reported Irvin Dawson, director of the HMB's missionary personnel department.

The HMB appointed 693 missions workers in 1982, surpassing the previous record of 563 missions appointments set in 1980. The 1982 total also represented a 38 percent increase over 1981 missions appointments, said Dawson.

During 1982, the board appointed 77 missionaries, 118 missionary associates, and 41 US-2 missionaries and approved 385 persons for church pastoral assistance and 72 persons for language pastoral assistance.

Dawson said the surge in mission appointments stemmed from increases in the number of church planter apprentices appointed by the HMB's church extension division. The board appointed 35 church planter apprentices in 1982, up

from only 13 during 1981, said Dawson. The church planter apprentice program is designed to use seminary graduates with limited pastoral experience in the starting of new churches.

"The increase in missions appointments represents Southern Baptists' commitment to reach people with the gospel and offer them the opportunity to worship with other believers," said William G. Tanner, HMB president.

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Pastor urges self worth in 'river rats'

By Phyllis Thompson

COLUMBIA, Pa. (BP) — When he became the pastor of Columbia Baptist Chapel, Jim Deatherage wanted a lot. Within a year he wanted the congregation to become self-supporting. He wanted to average 100 in Sunday School. He wanted to baptize 48 new converts.

But after meeting his 50-member congregation and assessing the inner-city community, he rearranged his priorities. In the town of 14,000, an estimated 9,000 were unchurched. His congregation, like the community, was racked by depression, poverty, and unemployment. Members considered themselves "river rats" a derogatory name given to town forebearers by outsiders because of Columbia's location along the Susquehanna River.

But for Deatherage, the name became the basis for beginning his pastorate. "Basically, my people didn't like themselves very much," he explained. "After years of nothing to look forward to, of being described as lunatics and trash, they had come to believe it."

In sermons and Bible studies, Deatherage began to teach his members "we're all made in God's image. And because of that, it doesn't matter what we have or what we look like. Through Him we have beauty."

Gradually he saw results. Among the first to respond were community youth, who sensed in Deatherage understanding and patience. Now, besides attending regular Sunday morning, Sunday evening, and Wednesday services, youth know they can phone with problems, with good news, or "just to talk."

Deatherage occasionally grows frustrated. "It's hard," he said. "You receive many requests for food, money, clothes. And sometimes you have to say, 'I'm sorry, I don't have it to give.'"

Nevertheless Deatherage's spiritual counseling has seen members through emotional crises. His availability and warmth have led to an easy rapport, not only with members of his church, but with the community that otherwise might have rejected the Texas native, a graduate of Stephen F. Austin College

and Southwestern Baptist Theological Seminary.

To Deatherage, rapport involves all phases of church and community life. Not only does he prepare long and hard for Sunday worship services, he strives to remain aware of personal problems. Most days are spent visiting homes and counseling. He helps to build Sunday School rooms. He makes church repairs. He drives the church bus, often getting up before sunrise on Sundays to assure the building and bus will be warm for members.

"A church is only as strong as its pastor," he said. "You work so hard to meet physical needs, yet you realize that means absolutely nothing if you don't change the spiritual."

To help members "grow spiritually," Deatherage began a discipling group. As yet, only a few attend. "We're suffering a lack of leaders," he admitted, "which means I carry a heavier load. But you have to make that first year start. The rest will follow."

Thirty-year-old Deatherage was a minister of youth and music at Memorial Baptist Church in Gettysburg, Pa., when the Columbia church asked him to become its pastor. His work in Gettysburg had already convinced Deatherage "the Lord wanted me in Pennsylvania," he said. "Before that I thought Pennsylvania was full of smokestacks, coal mines, and rough, rough individuals. I never thought I would pastor a church in the North."

As a seminary senior, Deatherage reluctantly joined a revival team to the pioneer state. "I got up that first morning and looked out my window expecting to see filth and debris," he remembered.

"Instead I saw huge barns, open corn fields, grazing cattle. I fell in love with Pennsylvania right then."

For Deatherage, stereotypes of residents also evaporated quickly. "People are people," he said. "There were no adjustments. This was where I belonged."

But like his community, Deatherage weathered storms. Shortly after his arrival in September, church attendance reached an all-time high of 159. But in February, one of Pennsylvania's coldest months, attendance was down to 59. Offerings that had been \$1,000 dwindled to \$275.

Simultaneously, the heating bill reached an all-time high of \$942. "We really couldn't make it," Deatherage said, without the help of several churches and some individuals in other states. Deatherage hopes attendance will once again reach the 100-mark. "But if it does, I don't know where we'll put everyone," he said. Already, space is at a premium. Sometimes furniture is removed so more children can be packed into tiny classrooms.

Deatherage also would like to constitute within a year. "I guess that may be a little presumptuous," he said. "But if you don't set goals, if you don't know where you're going, that's where you will end up — nowhere."

And while some goals may remain unattained, Deatherage has determined others will be reached regardless of the costs.

"You get hurt, you get frustrated," he said. "But you realize that people are important, more important than anything. Sure I'm not going to solve every problem in Columbia, but I am going to try."

Small Alabama church responds to need for Arizona mission van

By Michael Tutterow

SPRINGVILLE, Ala. (BP) — Mike McKay spoke, Friendship Baptist Church listened.

McKay, a Southern Baptist Home Mission Board language missionary and pastor of Baptist Indian Mission in Flagstaff, Ariz., casually mentioned his need for a van while speaking with Friendship Baptist Church members at a World Missions Conference last spring.

Recently, the Alabama congregation called McKay to tell him he could pick up his 1983 Ford Econoline van at his convenience.

"It was a miracle of prayer," said McKay. "We're all in a state of joyful shock."

With only 82 resident members, the "mission-minded church raised more than \$10,000 to purchase the van," said Friendship's Pastor A. D. Prickett. He said the church became interested in McKay's work with Indians in Flagstaff after McKay spoke at the church as part of the St. Clair Baptist Association's World Missions Conference last April.

The following summer, Richard Layman, a Friendship Baptist Church deacon, and his family spent a week of their vacation working with McKay. Soon after they arrived, McKay was injured in an automobile accident, and the Laymans used their car to shuttle children to and from the Bible school.

Layman returned to Alabama and reported to Friendship Baptist members about McKay's work, reiterating the missionary's need for a van.

Later that summer, a church family donated \$5,000 of a recently acquired inheritance toward the purchase of a van for McKay, and challenged the church to match the funds.

Prickett, a retired Navy chaplain, said the church took the challenge, keeping in line with the church's history of missions support. Friendship Baptist ranked second among Alabama churches in per capita giving to the Annie Armstrong Easter Offering for Home Missions in 1980 and 1981, and recently surpassed their goal of \$2,500 for the Lottie Moon Christmas Offering for Foreign Missions.

Through church members' contribu-

tions above regular offerings, car washes by Acteens, and gifts totaling \$405 from several Woman's Missionary Union and Brotherhood groups outside the church, Friendship Baptist raised \$10,490. The church ordered the van in October, picked it up in late November, and phoned McKay.

McKay, his wife, Virginia, and two women from Baptist Indian Mission joined the Friendship congregation for a service of dedication for the eight-passenger van on Jan. 2, 1983.

Now McKay reports that he has transported church prospects "that we could not have reached without the van." More than 20 of an average 60 people attending Baptist Indian Mission services rely on the van for transportation. Already McKay intends to place a third seat in the van to carry additional passengers.

Prickett called the van purchase "another fulfillment of the prophecy of Joel about young men seeing visions and old men dreaming dreams. The young deacon came back with a vision," concluded Prickett, "and the older people started dreaming dreams."

Speaker explores 'daring' ministry

WAKE FOREST, N.C. (BP) — "Ministers need to remember that preaching is a daring, almost presumptuous act," Frank R. Campbell said at the spring convocation for students of Southeastern Baptist Theological Seminary.

The second-term president of the North Carolina Baptist State Convention and pastor of First Baptist Church of Statesville, N.C., explained that preaching "is a man claiming to speak for God, but also it is a man speaking to men with the gospel."

He added, "Just because you have responded to the holy calling of God does not certify you as a saint. We all must continue to grow in Christ in the church, both pastor and people."

"The ministry is an absolutely frustrating, demanding, disappointing, unrealistic, impossible calling," Campbell said, adding, "it is also the most rewarding, fulfilling, thrilling, and meaningful way a person can invest his life."

RTVC to honor CBS' Jankowski, Keeshan at Abe Lincoln Awards

FORT WORTH, Tex. (BP) "Captain Kangaroo" and a CBS television executive will be honored by the Southern Baptist Radio and Television Commission (RTVC) during its 14th Abe Lincoln Awards for distinguished broadcasters, Feb. 17.

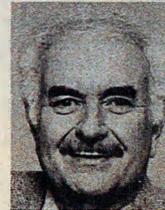
Bob Keeshan, creator and host of "Captain Kangaroo," and Gene F. Jankowski, president of the CBS/Broadcast Group, will receive two of the top awards presented by the agency at the annual ceremony.

The Abe Lincoln Awards were created in 1970 to recognize the contributions of radio and TV broadcasters to their communities.

Jankowski's honor, the Distinguished Communications Medal, is the highest accolade given by the RTVC. He will be recognized for encouraging the broadcast industry "to achieve its potential as a major contributor to the quality of life in America today and tomorrow." The citation also notes Jankowski's sensitivity to the moral values of viewers and his network's commitment to quality news coverage.

Keeshan, who created "Captain Kangaroo" in 1955, will receive the Distinguished Communications Recognition Award for "enhancing the quality of life and contributing to the emotional and ethical growth of the children of this nation." His program, long the mainstay of CBS' morning lineup, is the longest running children's program on network television. It is now seen on Saturday and Sunday mornings.

In addition to recognizing these industry leaders, the Abe Lincoln Awards



Keeshan



Jankowski

also salute the efforts of local broadcasters to improve their communities through public service programming and projects. Eight such awards will be given out at the 1983 ceremony. The winners were judged by a panel of the entrants' peers on the basis of professionally accepted standards.

Revivals in Tanzania record 232 decisions

KYELA, Tanzania — A 10-day revival that teamed the Rungwe Baptist Association in Tanzania and Sacramento (California) Baptist Association resulted in 232 first-time professions of faith in Christ in late October.

Arthur Nunn, director of missions for the Sacramento association, preached to thousands of people of the Nyakyusa tribe in 19 churches and two rallies in the Rungwe district. His wife, Doris, taught classes on marriage and family relationships in each church.

One 70-year-old man, chief over seven villages, became a Christian and was so excited about his new faith that he asked to build a church in his village.