

Baptist and Reflector

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News journal of Tennessee Baptist Convention

Youth conference slated for March 4-5

North Carolina pastor Fenton Moorhead and Vanderbilt University Head Football Coach George MacIntyre will be featured at the 1983 State Youth Evangelism Conference March 4-5 at the Vanderbilt Memorial Gymnasium in Nashville.

Program personalities joining Moorhead and MacIntyre include three other sports figures: Mike MacIntyre, son of

the Vanderbilt coach; Steve Poe, Southeastern Conference decathlon champion; and Kenneth Standley, a runner in the 1982 Boston Marathon. Also featured will be Desiree Daniels, Miss Tennessee 1982; Faye Burgess, a music evangelist; David Allen, drum major at Vanderbilt; Tony Carroll, minister of music in Alcoa; and the Covenant Singers of Union University, Jackson.

Moorhead, pastor of First Baptist Church, Salisbury, N.C., will deliver the message at each session in the gym. He has served as pastor of churches in St. Petersburg and Lake Park, Fla.; and as a speaker with an evangelistic association. He is a graduate of Mississippi College, Clinton, Miss.; Baylor University, Waco, Tex.; and Southeastern Baptist Theological Seminary, Wake Forest, N.C.



Moorhead

MacIntyre

MacIntyre, Vanderbilt's head football coach since December 1978, will give his testimony during the Friday session. He was a quarterback and defensive back at the University of Miami (Fla.) of which he is a graduate, and is the school at which he first held a coaching position. A deacon at Woodmont Baptist Church in Nashville, he has also coached at the University of Tennessee at Martin, Clemson (S.C.) University, and the University of Tampa in Florida.

MacIntyre's oldest son, Mike, will add

his own testimony to his father's. The younger MacIntyre is a basketball and football player at Brentwood Academy in Brentwood, and is also a member of the Woodmont church.

Poe, a student at the University of Tennessee at Knoxville, will address the youth during Saturday's session. In addition to his SEC title, he also holds the (Continued on page 3)

Golden Gate trustees elect Frank Pollard as president

MILL VALLEY, Calif. (BP)— Frank Pollard, pastor of First Baptist Church of San Antonio, Tex., was elected president of Golden Gate Baptist Theological Seminary in a called meeting of seminary trustees Feb. 8.

The Pollards will move to the Mill Valley campus in the spring.

Pollard has been host and Bible teacher for "At Home With The Bible," a radio and television program sponsored by the Southern Baptist Sunday School Board and the Radio and Television Commission, since the program began in 1978. He also has been the preacher for the worldwide "Baptist Hour" radio program since 1976.

Pollard was pastor of First Baptist Church, Jackson, Miss., before moving to San Antonio in 1980. Previously, he was pastor of Shiloh Terrace Baptist Church in Dallas.

He is a graduate of Texas A & M University, College Station, Tex., and Southwestern Baptist Theological Seminary, Fort Worth, Tex. He has done doctoral studies at New Orleans (La.) Baptist Theological Seminary.

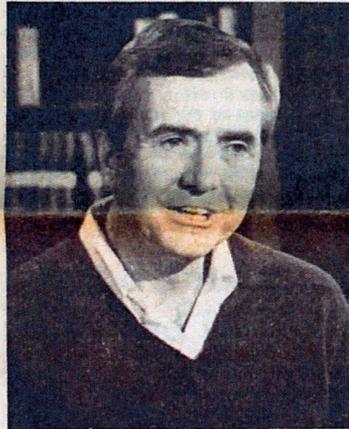
The author of three books, Pollard was selected in 1979 by Time magazine as one of the seven most outstanding Protestant preachers in America.

"I am a mystic about following God's will," Pollard said. "I genuinely feel this is God's place of ministry for me." Pollard follows William M. Pinson Jr., who left the seminary in June to become executive director-treasurer of the Baptist General Convention of Texas.

The new president said, "I owe my ministry to my seminary training. I came to Southwestern with little Biblical knowledge and no church background. Everything I needed to prepare for ministry was provided through the seminary."

"We assume too much when we assume seminary students come for their training with strong Biblical backgrounds," he said. "From my own experience, I know that for many students seminary will be their first exposure to Biblical studies."

"I am thrilled about the prospect of helping other ministers prepare for ministry," he continued. "The seminary is much more than a graduate school of theology. Our primary function is the practical preparation of men and women for ministry."



Frank Pollard

Golden Gate seminary has 900 students at the main campus and includes off-campus centers in Garden Grove, Calif. and Portland, Ore., and centers for ethnic ministry preparation throughout the West.

SBC Cooperative Program gains new monthly record

By Craig Bird

NASHVILLE (BP)— January continues to bring out the best in Cooperative Program contributions as gifts to the national Southern Baptist Convention programs reached an all-time high of \$9,541,431 in the first month of 1983.

Earlier records had been set in January 1982 (\$9,425,905) and January 1981 (\$9,390,821), the only other times the \$9-million barrier has been broken.

Southern Baptists gave an additional \$12,120,648 to designated national causes during the month — \$11.75-million going

to the Foreign Mission Board for the annual Lottie Moon Offering.

"It is exciting to watch how Southern Baptists continue to increase their financial support of Bold Mission Thrust (the SBC effort to present the message of Jesus Christ to everyone in the world by the year 2000), but two other facets make the January report even more exciting," said Harold C. Bennett, executive secretary-treasurer of the SBC Executive Committee.

"First, many of the state conventions have planned significant increases in the amounts they send to the Southern Baptist Convention programs, and since many of them start their fiscal year in January that surge will not really begin to be felt until February."

"And when you realize the Southern Baptist Convention receives only about one-third of what the state conventions receive from the 36,000 churches in the convention and the state conventions receive less than 9 percent of what individual Southern Baptists give to the local churches, you see that total giving for one month was in the range of \$300-million!"

January was the fourth month in the SBC fiscal year, and the national Cooperative Program reflects an increase of 11.65 percent (\$3.5-million) over the first four months of the 1981-82 fiscal year.

Since Oct. 1, 1982, the national SBC has received more than \$33.5-million for the national and worldwide missions and educational causes supported by the Cooperative Program and another \$16.3-million in designated gifts to the 20 national agencies of the SBC.

It was the 22nd consecutive month of increases.

FMB center gifts top \$10-million

RICHMOND, Va. (BP)— J. Harwood and Louise Blanks Cochrane of Richmond have donated land in metropolitan Richmond valued at more than \$500,000 toward construction of the Foreign Mission Board's missionary learning center.

Proceeds from the sale of the land will boost total gifts and pledges to more than \$10-million toward the \$15-million goal for construction and operation of the facility.

The gift, announced at the Southern Baptist Foreign Mission Board meeting Feb. 8, brought the Cochranes' total donations to the center to about \$1.5-million.

Named for Baker J. Cauthen, the board's executive director emeritus, and Mrs. Cauthen, the center will be used to train new missionaries and volunteers and debrief workers returning from overseas. The center opens in the summer of 1984.

Gifts and pledges for construction total \$4.26-million in addition to a \$6-million endowment for operating costs bequeathed to the board by the late Cecil B. Day, founder of Days Inns of America. All funds for the project are being solicited directly from individuals and are separate from Southern Baptists' Cooperative Program giving or the annual Lottie Moon Christmas Offering for foreign missions.

Cochrane, a Southern Baptist layman and Foreign Mission Board member, founded Overnite Transportation in 1935. He is board chairman and chief executive officer of the Richmond-based company which has grown to be one of the nation's largest trucking firms.

Parks says resolution would hinder missions

RICHMOND, Va. (BP) — Any Southern Baptist Convention resolution supporting the State of Israel will hinder the denomination's mission work both in the Middle East and other parts of the world, R. Keith Parks said.

Parks, president of the Southern Baptist Foreign Mission Board, said it is his "sincere prayer" that such a resolution will not be discussed on the floor of the SBC's annual meeting in Pittsburgh in June.

He made the statements at the board's February meeting a week after plans were announced at a Washington, D.C., prayer breakfast to reintroduce a pro-Israel resolution tabled by messengers at the 1982 New Orleans convention.

Maryland Pastor Norris W. Sydnor Jr., Resolutions Committee chairman in New Orleans, told several hundred persons at the National Prayer Breakfast in Honor of Israel that he will reintroduce the Israel resolution and predicted it will be adopted. The Roundtable, a new right group founded by Southern Baptist layman Edward E. McAteer of Memphis, sponsored the breakfast.

At last year's convention James Deloach of Houston introduced the resolution but later joined with Parks in urging the convention to reject it. As a result, the resolution was tabled.

FMB relief effort hits record level

RICHMOND, Va. (BP) — Southern Baptists gave a record \$5.8-million for world hunger and relief in 1982, but the Southern Baptist Foreign Mission Board allocated even more — \$8-million — for world relief projects.

The allocations, more than double those for 1981, funded 192 hunger and relief projects in 43 countries. The Foreign Mission Board was able to allocate more than it received because of funds on hand from previous years.

In five years Southern Baptist's yearly world relief giving has increased six-fold. Because of the board's commitment to use funds wisely, missionaries had to plan carefully to take advantage of the rapid growth in hunger giving, explained John R. Cheyne, board human needs consultant.

If giving and allocations continue at the pace set in 1982, hunger and relief funds will be gone by the end of 1983. Instead, he expects the board to maintain a reasonable balance for ongoing programs and emergency needs.

In 1982, the board made a number of emergency allocations for people such as the victims of fighting in Lebanon, the 50,000 Rwandans expelled with little notice from Uganda, and people going without food because of a faltering economy in Poland.

But most hunger and relief funds support programs planned by missionaries to offer long-term solutions to the hunger around them and integrated with their other work.

"It (hunger and relief work) is so integrated into the total mission program that it has impact far beyond what it could have if it were just a separate relief program," said R. Keith Parks, board president.

Because Southern Baptist relief work relates to the preaching of the gospel, a concern for the whole man, and the starting of churches, the program becomes more significant, he said.

In his February board report Parks elaborated on the potentially harmful effects of such a resolution. "Much attention is given in many countries, even in the secular press, when Christian groups speak on political matters," he said.

"It is not my intent to imply criticism of any who hold the opinions expressed in this resolution," Parks said. "There is nothing in my heart nor in this report that reflects negatively on the Jewish people."

But he said such a resolution "will cause us to be identified politically in such a way that would jeopardize permits to work and safety of Baptists (not just missionaries)" in many parts of the world.

Southern Baptists have 45 representatives who work with Baptists in Israel. But the denomination has many other missionaries or representatives in pro-Arab parts of the Middle East and in other areas of the world where populations are predominantly Moslem.

Parks said the resolution violates the traditional Baptist principle of separation of church and state and also reflects an eschatological viewpoint (theological interpretation of end times) "that is not an agreed-upon belief among Southern Baptists."

The resolution presented in New Orleans included the statement that "God's prophetic program as presented in the Scriptures includes the present State of Israel as part of God's completion of all things."

Parks said there is "a difference regarding eschatology among board members and staff, as well as missionaries and Southern Baptists in general. None of us has a right to impose that personal conviction upon all Southern Baptists or to imply that all Southern Baptists hold to the conviction that any individual may hold."

The latter statement stemmed from remarks Sydnor made as he presented a plaque engraved with the words of the pro-Israel resolution to the Israeli Consul-General in the United States at the prayer breakfast. Sydnor's wording implied the plaque was being presented "on behalf of 14-million Southern Baptists."

Parks said "multiplied millions in the Middle East as well as other parts of the world" would interpret such a resolution as implying opposition to their own people.

"Understandably," he added, "they would be reluctant to welcome representatives whom they feel are enemies of their own government. Although this would not be true, we must never do or say anything that could be interpreted to imply this."



BIBLE SCHOOL GRADUATES — Three east Tennesseans were the first graduates of the Carson-Newman Bible School. Pictured with William Purdue (second from right), director of the school, are (left to right) Floyd Mooney, Mike Bailes, and John William Witt.

C-N Bible School graduates three from east Tennessee

JEFFERSON CITY — Three east Tennesseans have the distinction of being the first graduates of the Carson-Newman Bible School.

Receiving the diploma in Christian ministry at the recent commencement exercises were John William Witt of Jefferson City, Mike Bailes of Knoxville, and Floyd Mooney of New Market.

Witt is pastor of Beaver Creek Baptist Church in Jefferson County.

The Bible School, which began three years ago, has been very successful, according to its director, William Purdue. "The purpose of the school is to make available to Christian workers, who would not otherwise be able to further their education beyond the high school level, an opportunity to pursue Bible studies and practical courses in church leadership and administration."

Purdue addressed the graduates on "What I Have Learned in the Bible School," stressing that we are all teachers and we learn from each other.

"I have learned that there is a need for the Bible School approach to education which is vital to our churches," said Purdue. "We have done a good job with our college and seminary training, but we have overlooked those who desire training but do not wish to pursue college or seminary education."

Those interested in the Bible School must be committed to the work of Christ through local churches and at least 21 years of age. Lay persons as well as church vocation students are admitted. A high school diploma or its equivalent is required for graduation, but not for enrollment. Sixty-two semester hours of study are required for the diploma.

Overseas Baptist churches top 140,000 baptisms during 1982

RICHMOND, Va. (BP) — Overseas churches related to Southern Baptist mission work baptized a record 140,844 believers in 1982, nearly 11 percent more than the previous year.

Brazil, completing one century of Baptist work, accounted for a third of those baptisms — 47,565, according to Charles W. Bryan, Foreign Mission Board senior vice-president for overseas operations.

Nigerian Baptists were second to Brazil with 16,193 baptisms, followed by the Philippines, 11,243; South Korea, 9,800; and Tanzania, 7,229 (one for every 3.5 members). Baptists in Mexico exceeded 5,000 baptisms for the first time.

Membership in overseas Baptist churches grew to nearly 1.57-million in 1982, up almost 75,000 from 1981. Church membership in Kenya jumped 36.7 percent in 1982 to 22,486. In Bangladesh, where growth traditionally has been

slow, membership increased by 26.3 percent to 1,433.

Despite the crippling effects of worldwide recession in many of the 96 countries where Southern Baptists work, total contributions by overseas Baptists exceeded \$65.8-million, 25 percent more than 1981 giving.

The number of overseas churches increased by 700 from 11,470 in 1981 to 12,170 as missionaries continued to focus on churches that will reproduce themselves, Bryan noted. The gospel also is preached at 14,997 missions and other preaching points.

Some 10,842 national Baptist pastors (up from 9,571) lead those churches. Seminaries and theological institutes enrolled 6,173 during 1982 and 6,467 more took courses of theological education by extension.

More than 1.6-million patients received health care from 173 missionary physicians, nurses, and other medical personnel working alongside nearly 5,000 national colleagues. Hunger and relief allocations totaled \$8-million for 192 projects in 43 countries.

Missionaries and nationals presented a Christian witness to 137,714 students in Baptist schools scattered around the world. Radio and television broadcasts reached an estimated audience of 94-million. Ninety-five missionaries and 736 nationals together produced 2.3-million books, 67.5-million periodicals, and 17.7-million tracts.

The appointment of 406 new missionaries in 1982 brought the total overseas missionary force by year's end to 3,213, Bryan said.

Valentine praises hunger gifts

NASHVILLE (BP) — Southern Baptists are to be highly commended for giving record contributions of \$5,553,984 to help alleviate worldwide and domestic hunger in 1982, says Foy Valentine, executive director of the Christian Life Commission.

The Foreign Mission Board has reported receiving \$5,283,783 for world hunger and the Home Mission Board received \$250,200.62 for domestic hunger. These figures do not include substantial funds given for hunger that were put to use in local churches, associations, and state conventions.

The 1982 contributions represent an overall increase of \$1,093,134 above 1981. FMB gifts increased \$988,783; HMB giving was up \$104,340.

"As we rejoice and give thanks for this highly encouraging report, we pause to thank all concerned Southern Baptists who last year responded to the Biblical mandate to feed the hungry," Valentine said.

Memphis layman's estate to aid new area churches

ATLANTA (BP) — A Memphis businessman who served as a lay missions volunteer before his death bequeathed a \$317,393 estate to the Home Mission Board of the Southern Baptist Convention.

C. Ray Couch, who died Sept. 9, 1980, donated the funds to assist young, struggling churches and missions in newer areas of the Southern Baptist Convention. HMB Vice-president of Administration Bob Banks said.

Couch was a volunteer construction consultant for Michigan churches and had helped start several churches in Memphis.

The gift was accepted by the HMB executive committee at its February meeting.

The committee also elected Richard H. Harris as director of the mass evangelism department, succeeding Bobby Sunderland who became director of the direct evangelism division Jan. 1.

Harris, who had been as acting director since Sunderland's promotion, came to the HMB as associate director of mass evangelism in June 1981. He is a native of Kentucky, a graduate of Cumberland College, Williamsburg, Ky.; Eastern Kentucky University, Richmond; and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Philyaw accepts call of Edgemont church

Dave Philyaw accepted a call to the pastorate of Edgemont Baptist Church, Shelbyville, a ministry he began Jan. 2.

Philyaw came to the church from the pastorate of Ebenezer Baptist Church, Drakesboro, Ky. He was previously pastor of Missionary Grove Baptist Church, Cullman, Ala., and associate pastor of First Baptist Church, Garden City, Ala.

Philyaw is a native of Birmingham.

WMU leadership conferences set for 12 Tennessee locations

The Tennessee Baptist Woman's Missionary Union is offering specialized leadership training conferences in 12 locations across the state beginning Feb. 21.

The theme for the conferences will be "Enlistment in Missions."

During each conference, age group clinics will be led by various WMU leaders.

Mission Friends leaders will be led by June Swann, Mission Friends director for Tennessee's WMU. Girls in Action leaders will choose between a conference on enlistment taught by Kathleen Lewis, GA director for Alabama's WMU, or a missions day camp clinic led by Jannie Engelmann, Tennessee's GA director. Bonita Wilson, Tennessee's Acteens director, will work with Acteens leaders. Baptist Women and Baptist Young Women will meet together in a session led by Beulah Peoples, director of Tennessee's Baptist Women, and Nell Bruce, Tennessee's interim BYW director.

Conference locations, dates, and times are as follows: Hilldale Baptist Church, Clarksville, Feb. 21, 7-9 p.m.; First Baptist Church, Paris, Feb. 22, 10 a.m. to 12 noon; First Baptist Church, Union City, Feb. 22, 7-9 p.m.; First Baptist Church, Covington, Feb. 23, 10 a.m. to 12 noon; First Baptist Church, Savannah, Feb. 24, 10 a.m. to 12 noon; and First Baptist Church, Lawrenceburg, Feb. 24, 7-9 p.m.

He is a former evangelism consultant for the Kentucky and Texas state conventions.

In other action, the executive committee approved 49 persons for assignments in 18 states and Puerto Rico, including seven missionaries, 12 missionary associates, and 30 persons who will receive pastoral aid.

'Liberation' group kidnaps college's campus minister

By Beth Harris

JEFFERSON CITY — A kidnapping helped raise money for summer missions at Carson-Newman College this month.

Ircel Harrison, campus minister at Carson-Newman, was abducted from a BSU meeting and held for 24 hours by the newly-formed "Baptist Liberation Organization" (BLO) on Feb. 2. A ransom note demanded \$100 for Harrison's release, saying the money would be given to summer missions.

Students Becky Winegar and Rusty Hollingsworth headed a fund-raising drive which netted a total of \$168.58.

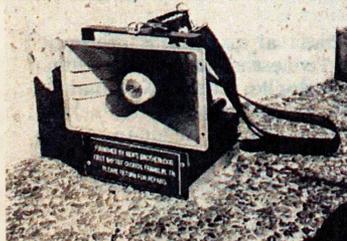
Harrison was returned to his office at the appointed time by the four hooded, armed assailants, who revealed then that they were actually students George Brumbaugh, Steve Frye, Chuck Smith, and Randy Thacker.

Harrison, pleased with the amount of money raised, pointed out that it boosted Carson-Newman's BSU summer missions fund over the \$3,000 mark, halfway to its \$6,000 goal.

The BLO stated firmly that the kidnapping was meant to glorify God, not the members. "Our real purpose was to benefit summer missions," Frye said. "We

Others are First Baptist Church, Cookeville, Feb. 28, 7-9 p.m.; First Baptist Church, Oak Ridge, March 1, 10 a.m. to 12 noon; First Baptist Church, Morristown, March 1, 7-9 p.m.; First Baptist Church, Kingsport, March 2, 10 a.m. to 12 noon; Concord Baptist Church, Chattanooga, March 3, 10 a.m. to 12 noon; and Trinity Baptist Church, Manchester, March 3, 7-9 p.m.

A nursery will be provided at each conference.



VOLTAIC VOICER — This "Half-Mile Hailer," a portable paging amplifier, has been donated for the Upper Volta hunger and relief project by the Brotherhood at First Baptist Church, Franklin. The Hailer will be carried to western Africa by the group of volunteers who will be leaving next Saturday.

Youth Evangelism Conference . . .

(Continued from page 1)

school record in the decathlon, and has finished eighth in NCAA competition. He is a member of Calvary Baptist Church, Knoxville.

Standley, a student at Tennessee Technological University in Cookeville, has been a member of the cross country team in high school and college. He is a member of the Baptist Student Union at TTU and has served as a summer missionary to Los Angeles and as a volunteer missionary to the Upper Volta

Hunger and Relief project sponsored by Tennessee Baptists. Standley is a member of First Baptist Church, Cookeville.

Allen, who has been drum major at Vanderbilt during the past three years, will present his testimony during the Friday session. He also served as drum major at Gallatin High School in Gallatin, and is a member of First Baptist Church, Gallatin, where his father, Harold W. Allen, is the pastor.

Miss Daniels, reigning Miss Tennessee and first runner-up in the 1982 Miss America pageant, will be Friday's featured soloist. She is a student at the University of Tennessee at Chattanooga and a member of Central Baptist Church in Chattanooga.

Saturday's soloist, Miss Burgess, has given concerts throughout the United States. Blind since birth, she is a full-time music evangelist and a former minister of music. She is a graduate of Furman University, Greenville, S.C. and Southern Baptist Theological Seminary, Louisville, Ky.

Additional music for the conference will be provided by the Covenant Singers, an ensemble of students from Union University, Jackson, under the direction of Larry Smith, the school's assistant professor of music. Congregational music will be led by Carroll, minister of music at First Baptist Church, Alcoa, and a former minister of music at Look-out Valley Baptist Church, Chattanooga.

According to Forrest H. "Woody" Watkins, director of the Tennessee Baptist Convention evangelism department which sponsors the event, over 30,000 young people are expected to attend. Watkins has asked that those coming from west Tennessee and middle Tennessee, including Nashville, attend the main sessions of the conference from 4-6 p.m. Friday and 9:30-11 a.m. Saturday; and that those from east Tennessee attend identical sessions from 8-10 p.m. Friday and 1:30-3 p.m. Saturday. The Saturday sessions will alternate with personal witnessing workshops, held in Nashville-area churches.

Ed Wood accepts call of East Niota church

Edward A. "Ed" Wood accepted a recent call from East Niota Baptist Church, Niota, to come as its pastor.

Wood was previously pastor of Good Hope Baptist Church, Big Spring; Mitchell Springs Baptist Church, Rutledge; First Baptist Church, Auburntown; Mount Hermon Baptist Church, Clarksville; and First Baptist Church, Ponder, Tex. He is also a former minister of music of several churches.

Wood is a graduate of Belmont College, Nashville, and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

wanted to show that people could have a good time and be Christians, too."

—Beth Harris is a student at Carson-Newman College.

Brazil missionary dies in Tennessee

JEFFERSON CITY — R. Elton Johnson Sr., emeritus Southern Baptist missionary to Brazil, died here Feb. 4, following an apparent heart attack. He was 79 years old.

When he retired in 1971, Johnson was named honorary president of the Brazilian Baptist Convention in recognition of his 37 years of missionary work. Prior to his retirement he directed the Northeast Baptist Bible Institute in Feira de Santana, Bahia.

He also worked as a field evangelist and pastor in the states of Bahia, Piaui, and Espirito Santo; directed the Baptist Industrial Institute in Corrente; and was principal of American Baptist Academy and a professor at North Brazil Baptist Theological Seminary, both in Recife.

An Alabamian, Johnson was born in Hartselle and grew up in Decatur. He was a graduate of the University of Alabama, Tuscaloosa, and Southern Baptist Theological Seminary, Louisville, Ky.

Before going to Brazil he was pastor of churches in Illinois and Alabama, Baptist student secretary in Tuscaloosa, state Baptist Young People's Union secretary in Alabama, Baptist field worker in Georgia, and a high school teacher in Girard, Ala.

He is survived by his wife, Elizabeth Jackson Johnson of Jefferson City; two sons, Robert E. Jr., of Charleston, S.C., former Southern Baptist missionary to Brazil, and Ernest of Tucson, Ariz.; two daughters, Ettie Jeanne Harris of Portsmouth, Va., and Virginia Ruth Fairley of Worland, Wyo.; and 14 grandchildren. Johnson is also survived by a brother and three sisters.

Georgia Baptist Medical Center uncovers possible embezzlement

ATLANTA (BP) — A possible forgery/ embezzlement involving personnel payroll at Georgia Baptist Medical Center has been uncovered. Grand jury indictments are expected soon.

Administrator Robert L. Zuwald said at least \$100,000 was involved in a payroll padding scheme. The hospital is bonded and will be reimbursed for all losses when the case is fully investigated and settled. Zuwald said he was not free to discuss details of the case while it is under investigation.

"We are constantly on the alert for any irregularity in any phase of our operation," Zuwald said. "With over 2,000

employees and a payroll of over \$2-million a month, it is a complex operation. That's why we are fully bonded." After possible discrepancies were spotted in January, Zuwald immediately contacted the Atlanta Police Department which conducted the investigation.

Zuwald said, "It appears only one or two employees were involved. It is limited to one department. We can say no more until investigations are completed." He assured Georgia Baptists no patient funds or funds for charity work at the hospital have been misused or will be affected due to protection of financial bonding.

EDITORIAL

Our commitment to Christian education

What do Baptist schools mean to our denomination and our world — today and tomorrow?

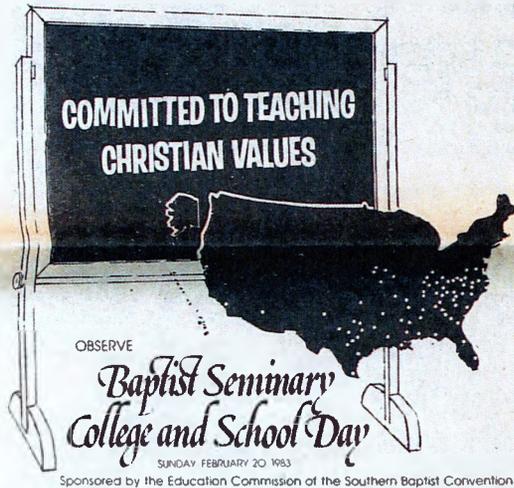
This is an important question for Southern Baptists, especially in light of the attacks which have been launched against Baptist educational institutions in recent years. Some critics have even questioned whether or not these schools are a negative influence on our denomination.

Another question is also often raised: "Are these schools worth the tremendous financial costs?"

Next Sunday, Feb. 20, has been designated as Baptist Seminary, College, and School Day on the calendar of the Southern Baptist Convention. This is an excellent occasion for us to examine what our schools mean to our denomination.

The theme for next Sunday's observance is "Committed to Teaching Christian Values."

We live in a day of escalating information and education. Someone has stated that the amount of knowledge that mankind is discovering doubles each decade.



CIRCULATION THIS ISSUE — 76,790

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But, is there another dimension to education rather than the collecting and sharing of data?

The purpose of Baptist colleges is to provide the opportunity to study the various academic disciplines within a Christian perspective. Baptist colleges and universities are committed to the belief that a student's educational pilgrimage is not experienced fully unless one's intellectual growth is accompanied by spiritual growth.

Christian education is committed to the task of giving a Christian perspective to this vast amount of knowledge. We certainly would not imply that "Christian education" can take place only at a denominational institution. There are many dedicated Christians who teach on the faculties or serve on the staffs of state and private universities.

We would also add the influence of Baptist Student Union at state campuses and at non-Baptist private institutions.

And, not to be overlooked is the impact which local churches are having on students from nearby schools.

Baptist Seminary, College, and School Day serves to remind us of the specific part that our own denominational educational institutions play within our denomination.

Southern Baptists support six seminaries through the Cooperative Program. These are: Golden Gate Baptist Theological Seminary, Mill Valley Calif.; Midwestern Baptist Theological Seminary, Kansas City, Mo.; New Orleans Baptist Theological Seminary, New Orleans, La.; Southeastern Baptist Theological Seminary, Wake Forest, N.C.; Southern Baptist Theological Seminary, Louisville, Ky.; and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

These seminaries — with a total enrollment of almost 10,000 students — are making a tremendous impact on the lives of our churches through the training of ministers, missionaries, and denominational employees.

In addition to on-campus classes, our SBC seminaries also teach courses at other locations throughout the United States.

State conventions which cooperate with the Southern Baptist Convention own and operate 46 senior colleges, seven junior colleges, eight academies, and four Bible schools.

In all of these 72 Southern Baptist related educational institutions, there were more than 176,000 students enrolled last year. In addition, there were more than 10,000 others enrolled in Seminary Extension courses.

It is significant that nearly 25,000 of these students are preparing for some type of church-related vocation, with about 3,000 of these expressing a conviction to seek appointment under the SBC Foreign or Home Mission Boards.

Four of these educational institutions are owned and operated by the Tennessee Baptist Convention: Belmont College of Nashville; Carson-Newman College of Jefferson City; Union University of Jackson; and Harrison Chilhowee Baptist Academy of Seymour.

Also in Tennessee is the American Baptist College (American Baptist Theological Seminary) which is located in Nashville. This institution is supported through the Southern Baptist Convention and is dedicated to the education of black ministers.

Tennessee Baptists can be justly proud of what our institutions have meant to our state and to the cause of Christ in the past. We must continue to aid these with our finances, our support, and our prayers, so that these can fulfill their commitment to have a positive Christian influence on the world of today and tomorrow.

Cicero's comment



By the editor

"Cicero, I have come to help you understand yourself and your future," announced my visitor, Zoe D. Ack, noted horoscope interpreter.

I admitted to having some misunderstandings about both of these, but added, "Surely, your don't believe in those zodiac signs and charts?"

Zoe answered, "Well, I guess I believe a little bit in everything."

My visitor continued, "What is your birthday — that is important."

Cicero agreed that having a birthday is important, since without one you cannot be sure you are alive. "Also, it helps to have a birth date, so you know when to apply for Social Security benefits."

Zoe's patience waned, so I told her my birth date was June 14, 1932.

"You are Gemini," she proclaimed much like a queen dubbing a knight.

"But I don't want to be Jim E. Nigh," I responded. "I would just as soon be 'Cicero' as him."

My visitor explained that my zodiac sign was Gemini, which would heavily influence my characteristics and lifestyle. "Gemini means 'twin' — which means you have two personalities. Isn't that interesting?"

I acknowledged that it was interesting, since many people did not believe I have enough personality for one person.

Zoe D. Ack consulted a book and announced, "In your future I see a tall, dark stranger — and it's you!"

Cicero was puzzled, being neither tall nor dark complected.

"Everything in astrology is relative. To an albino African pygmy, you would be tall and dark."

I interrupted to note that I had never met an African pygmy.

"That proves your horoscope. Since you don't know any pygmies, you certainly would be a stranger to them!"

Zoe continued with my horoscope. "You recently have come into money."

I protested, but after some discussion, she decided that since I had gone to the bank yesterday, I had "come into (a) money (place)."

With this method of interpretation, I understood the rest of her analysis.

"You don't take all the advice offered to you" — seemed logical since some advice contradicts other advice I receive.

"Tragedy will come into your life" — says that if anyone lives long enough, there is bound to be some tragedies along the way.

"You will soon come to a crossroad" — proved to be very true since I passed 12 crossroads on the way home that afternoon.

"You recently had a change in your life" — she decided that this was true since I had to learn to write "1983" instead of "1982."

Zoe D. Ack then proclaimed that I would soon face a decision on the use of my time.

"I believe you are right," Cicero declared. "I have decided that I can make better use of my time than discussing my horoscope."

Personal perspective

By TOM MADDEN
TBC executive secretary

Phillip Keller, in his book on the 23rd Psalm, cites four reasons why a sheep will not lie down in green pastures.

One reason is fear. Even a rabbit suddenly bounding from behind a bush can stampede a whole flock. Most shepherds will prohibit a friend from visiting a flock if they bring a strange dog with them.

The one person who can quieten and reassure a flock of sheep is the shepherd. The presence of their shepherd puts them at ease as nothing else can.



Madden

A second reason sheep refuse to lie down is tension, rivalry, and cruel competition within the flock itself. Instead of lying down to rest in contentment, the sheep must stand up and defend their rights and contest the challenge of the intruder. The continuous conflict and jealousy within the flock can be most detrimental. The sheep become edgy, tense, discontented, and restless. They lose weight and become irritable.

However, the shepherd's presence puts an end to all rivalry. Perhaps it was the last sheep in the "butting order" that our Lord was talking about when He said the last shall be first and the first shall be last.

The freedom from the torment of parasites and insects is essential to the contentment of sheep. Sheep can be driven to absolute distraction by flies and ticks and other pests. It becomes impossible for them to lie down and rest. They are on their feet, stamping their legs, shaking their heads, ready to rush off into the bush for relief from the pests.

The good shepherd will see that the sheep are dipped to clear fleeces of ticks and that they have a shelter built of trees and bushes where they can find refuge and release from their tormentors. This entails extra care. It takes labor and sensitivity. It means the shepherd must be among his sheep, keeping a close watch on their behavior.

For sheep to lie down there must be freedom from hunger. While sheep flourish best in a dry, semi-arid area, in this same area it is neither natural nor common to find green pastures. Green pastures are the product of labor, time, and skill in land use. It calls for irrigating, planting, and husbanding with care the crops that would feed the flocks. If they have green pastures, the flocks can fill their stomachs quickly and then lie down quietly to rest. A hungry, ill-fed sheep is ever on its feet, on the move, searching for yet another scanty mouthful of foliage to try and satisfy its gnawing hunger.

All of this makes it more meaningful to me when I read the Psalm, "The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures."

McCoy begins ministry in Rogersville pulpit

George W. McCoy recently began duties as pastor of Bethel Baptist Church, Rogersville, in response to a call from the congregation.

McCoy, a native of Greene County, was previously pastor of The Country Church, Morristown.

NOBTS trustees elect professors, vote apartment complex purchase

NEW ORLEANS (BP) — Two longtime members of the New Orleans Baptist Theological Seminary faculty have been granted emeriti status by the seminary's board of trustees.

V. L. Stanfield, who retired in July of 1982, and John Olen Strange who retired Dec. 31, received the designation.

Stanfield came to the seminary in August 1959, as professor of preaching from a similar position at Southern Baptist Theological Seminary in Louisville, Ky. Strange was chairman of the division of Biblical studies and professor of Old Testament and Hebrew at the time of his retirement. He had been a member of the faculty since 1953.

In a previous action, trustees elected two new faculty members, reassigned a staff member, and granted approval to

conclude the purchase of an apartment complex.

C. C. Randall, pastor of First Baptist Church of Tuscaloosa, Ala., for the past 20 years, became the first person to occupy an endowed chair at New Orleans seminary: The Roland Q. Leavell Chair of Evangelism.

S. Alfred Washburn returned to New Orleans seminary after three years as coordinator of church music at Golden Gate Baptist Theological Seminary, in Mill Valley, Calif. He was elected chairman of the division of church music ministries and professor of organ.

In an effort to provide educational opportunities for ministers on the field, Tom Kinchen resigned his post as vice-president of student affairs to direct the continuing education and doctor of ministry programs. He will continue to direct field education.

Replacing Kinchen as director of student affairs is Cecil Threadgill, a retired Navy chaplain completing his thesis in the doctor of education program at the seminary.

Approval was granted to conclude arrangements for the purchase of a student housing complex. The 42-unit complex, a mile from the campus, will temporarily relieve the housing shortage the school has experienced for the past few years.

Hollis lauds family panel

WASHINGTON (BP) — A Southern Baptist family life specialist has applauded the formation of a temporary Select Committee on Children, Youth, and Families by the U.S. House of Representatives.

Establishment of the new committee provides an opportunity at the national level to focus on the growing crisis in family life, said Harry N. Hollis Jr., associate executive director and director of family and special moral concerns for the SBC Christian Life Commission.

The select committee, approved 312-69, will not process legislation but will make a comprehensive review of problems encountered by children, youth, and families and issue findings and recommendations to the various standing House committees now responsible for legislation affecting the nation's families.

Currently 13 of the 22 standing House committees have jurisdiction over issues affecting children, youth, and families but backers say the new panel will provide a mechanism to coordinate action in these areas.

"I urge members of this committee to recognize that families are the future of our nation," Hollis said, "and I urge them to deal not only with ways to help troubled children, youth, and families, but also to seek ways to prevent trouble from occurring in the first place."

The 25-member committee, chaired by Rep. George Miller, will review current laws and prospective legislation in broad areas affecting children, youth, and families, including income maintenance, health, nutrition, education, welfare, employment, and recreation.

BMH names director of new department

MEMPHIS — Michael A. Gerken, former director of clinical engineering services for a multi-hospital biomedical program in Ormand Beach, Fla., has joined Baptist Memorial Hospital as director of the newly established clinical engineering department.

Designed to cope with the rapidly changing field of medical electronic technology, the clinical engineering department was set up in January at the medical center and will address quality control and maintenance costs of equipment used with patients, according to Robert Gordon, assistant vice-president.



SEARS GRANT — Carson-Newman President Cordell Maddox (left) discusses the college's future with J. C. Long, area representative for the Sears-Roebuck Foundation. Carson-Newman received an unrestricted grant from the foundation.

Refugees disperse; relief aid shifts

ACCRA, Ghana (BP) — The masses of refugees expelled from Nigeria have dispersed but Southern Baptist missionaries in Ghana expect to continue aid to the thousands who are resettling there.

No large groups of refugees remained in Accra, Ghana's capital, Feb. 5, reported Jim Barron, Southern Baptist missionary there. The Ghanaian government is meeting refugees at the borders with trucks and carrying them to their hometowns for resettlement.

Missionaries in Benin and Togo ceased food distribution because refugees had moved from their countries into Ghana after its border opened Jan. 29. The Southern Baptist Foreign Mission Board has provided \$45,000 for refugee relief in Togo, \$8,000 for Benin, and \$25,000 for Ghana.

Food distribution in Ghana slowed as crowds thinned but missionaries have asked for a meeting with the government to discuss further aid to the refugees. The Ghana economy is already one of the weakest in Africa and will be further strained by the sudden influx of the estimated one-million refugees expelled from Nigeria.

The mass migration occurred after the Nigerian government announced Jan. 17 that all foreigners without work permits had to leave the country by Jan. 31, due economic problems and social tensions created by illegal aliens that led to bloody riots last fall.

Lasater to speak at Carson-Newman

JEFFERSON CITY — Brigadier General John R. Lasater will speak on "United States Participation in the North Atlantic Treaty Organization (NATO)" at Carson-Newman students and any interested members of the public Feb. 22 at 1 p.m. in Henderson Humanities' Gentry Auditorium.

The lecture is sponsored by the Association of the U.S. Army through Carson-Newman's military science department.

Lasater is deputy assistant secretary of Defense for European and NATO policy, and is the principal director for European and NATO policy, Office of the Assistant Secretary of Defense for International Security Policy, Washington, D.C. He is responsible for the development of defense policy pertaining to the NATO alliance and European nations, and advises the secretary on matters of arms cooperation and arms control negotiations in Europe.

Annuity Board reviews 1982

DALLAS (BP) — After reviewing a year of record growth, Annuity Board trustees heard a report from the church pension study committee and elected new general officers for 1983.

Darold H. Morgan, president of the board, told trustees record amounts were paid in retirement and insurance benefits to Southern Baptist participants in 1982. Retirement benefits of \$30.6-million were distributed to 12,075 annuitants, an increase of \$6-million over 1981. The insurances service department exceeded benefits paid the previous year by \$3-million, bringing its total to \$28.6-million.

Insurance premium receipts increased \$8-million to \$38.7-million with the new medical plan showing the largest gain, \$24.9-million. Retirement contributions and relief receipts totaled \$81.9-million, a gain of \$11-million.

Total investment income increased \$64-million to \$116-million, highest in the board's history. The Variable Fund credited its highest rate ever at a value of \$3.40 per unit value. The Balance Fund credited an effective annual rate of 16.65 percent, while the Fixed Fund compounded monthly to earn 10.75 percent. A new Short-Term Fund ranged from 14.75 percent to 9 percent.

Total assets exceeded the \$1-billion mark for the first time to \$1.057-billion.

Members of the church pension study committee presented trustees with a report on their progress in developing a new Southern Baptist church pension. The trustees recommended the committee seek the input of the Baptist state conventions' executive directors. The new pension plan is expected to be in effect by 1988.

The trustees elected Billy C. Austin, president of Guaranty Federal Savings and Loan Association of Alabama in Birmingham, as chairman, and T. L. Cashwell Jr., pastor of Hayes Barton Baptist Church, Raleigh, N.C., vice-chairman.

'Navaho Baptist Hour' fills Arizona airwaves

By Gail Holman

FLAGSTAFF, Ariz. (BP) — Large Southern Baptist churches in metropolitan areas are not the only ones using television to reach people with the gospel. Four small Navaho congregations sponsor "The Navaho Baptist Hour," a 30-minute program aimed toward thousands of Navaho Indians living in the northeastern part of Arizona.

Each Sunday early-risers can tune in KNAZ, Channel 2 in Flagstaff, to view the program sponsored by West White Cone Baptist Church, a small all-Navaho church on the reservation; First Indian Baptist Church, Winslow, Ariz., which is comprised of Navahos, Hopis, and a few Anglos; Indian Wells Baptist Mission and Leupp Baptist Mission; both on the reservation.

The evangelism department of the Arizona Southern Baptist Convention provided a supplementary amount of money for the program.

Because many Navahos rise early to pasture their sheep and because of their traditional belief that they must rise before sun-up lest they be counted with the dead, "The Navaho Baptist Hour" team chose 6:30 a.m. as prime time for the program.

Increasingly, Navahos are obtaining televisions which are battery-powered or can be attached to their car or truck's battery. Many also are getting electricity in their homes for the first time.

Many Navahos age 40 and above still do not speak English and almost all children on the reservation speak their native language. The only other television program available in the Navaho language is "The Navaho Nation Report," a daily news program.

Last April when SBC Missionary Allison Holman approached KNAZ's manager, Dan Modisett, a member of First Southern Baptist Church, Flagstaff, about the need for a Christian television program in the Navaho language, Modisett agreed to schedule the show at the lowest possible cost.

As Navaho people seek the modern conveniences that others have long enjoyed, they are also in a cross-cultural experience wondering if the Christian religion is for everyone, or if it's only the "white man's religion." "The Navaho Baptist Hour" seeks to "bridge the gap" by giving answers which are available only through the Bible.

"In view of the task involved in putting the program together and our human resources, it is a miracle that we're at-

tempting a television program," said Holman. "Our finances are limited; our people aren't professionals. Humanly speaking, it is foolish to try.

"But God has given us the opportunity and four Indian congregations with the bold vision necessary to produce the program. The Navaho people are more receptive to the gospel than ever before. We must accept the challenge of reaching them while we have opportunity."

Three Navaho pastors share preaching: Jack Begay, pastor of West White Cone Baptist Church; Cecil Haskie, pastor of Indian Wells Baptist Church, and Jimmy McCabe, associate pastor of Leupp Baptist Church. Choir members are the pastors' wives.

Holman works in the control room with the station's producers to coordinate the program and overcome problems created by the language barrier. His wife, Gail, is the pianist.

At the conclusion of each program, viewers are invited to write "The Navaho Baptist Hour". The Gospel of John in the Navaho language is offered to all who write.

Response by letters and word-of-mouth indicates the program reaches points in Arizona as far east as Lupton near the Arizona-New Mexico border,

north to Tuba City, west to the Grand Canyon, and southwest to Chino Valley.

Posters advertising the program have been placed in chapter houses (local government meeting places) across the Navaho reservation in Arizona and Begay was featured on "The Navaho Nation Report" last April.

Southern Baptists were slow in reaching the Arizona portion of the Navaho Indian Reservation and have not been well known but as a result of "The Navaho Baptist Hour", many Navahos are becoming acquainted with Southern Baptists.

When Begay and Haskie held a camp meeting at Pinon, Ariz., last summer, several people were saved and expressed a desire to work with Southern Baptists. They organized into the White Valley Baptist Church to be part of a group that was reaching out to win people to Christ.

As new pastors and church leaders become involved, they will be trained through the Indian Baptist Bible Institute which is based in Winslow but has extension classes where needed.

—Adapted from Arizona Baptist Beacon. Gail Holman is a SBC home missionary working in Winslow, Ariz.

Craig challenges Baptists to fill human services gap

PALM COAST, Fla. (BP) — "The hungry aren't just vagrants who have poured their lives into a bottle," according to a North Carolina state government worker. "Too many of them are men, women, and children who are so new to being poor they are embarrassed to ask for help."

Floyd A. Craig, deputy director and governor's citizen advocate for North Carolina and former staff member of the Southern Baptist Christian Life Commission, told state directors of Christian social ministries that Southern Baptists are needed to pick up the slack created by federal cutbacks in human services programs.

"Human services and many other domestic programs will not escape further efforts to reduce our national deficit," explained Craig. "Yet as bleak as it may be, Southern Baptists have the potential to help a world of needs now on their doorstep. This could be Southern Baptists' finest hour."

Craig claimed meeting needs begins with "talk," one of "the things Southern Baptists do best." He emphasized the need for Baptists to "bring awareness to (human) needs by writing, preaching, teaching, and talking about them."

He conceded government and "big church" move slowly, but "unless there is talk, unless there is a Biblical base for the actions proposed, there is no movement at all."

Educating Baptists to the severity of the economic crunch also must include examples of how churches are responding to needs, because Baptists respond to "winners." He encouraged denominational leaders to spotlight church ministries to the needy.

"If a list of those churches which are doing things to feed, house, and help people could be compiled and circulated, hundreds of others would follow the examples," Craig said.

He rejected criticism that Baptist ministries tend to center only on church members. Current economic conditions warrant "tending to our own," said Craig, adding talk from denominational leaders about church ministries would not only lend credibility to Christian

social ministries but would show approval for churches using creative means to meet needs.

He urged churches to re-examine church budgets in light of community needs, drop traditional expenditures and channel monies into short-term loans for housing and utility bills, transform church facilities into short-term housing, and provide medical or other physical care.

Craig said the initial impact of budget cuts had been softened by excess monies in state coffers used to take up the slack federal funding of social service programs. He also said many federal programs were able to sustain the first 20 to 25 percent cut by cutting staff instead of benefits. Though cuts were not as "drastic as some had envisioned," Craig said, "the hurts have been profound."

"The consensus is that in most cases the budget cuts are not so severe that the truly needy person is affected," said Craig. But, he maintained, most of those affected by social services cutbacks were "persons right on the borderline of eligibility," 78 percent of whom are elderly, women, children, or disabled.

"Hunger is showing its gaunt face across this country in a way not seen

since the Great Depression," Craig said. "The signs are all there that by spring the hurting folks — and the potentially poor — will be hurting more and more."

Craig predicted further budget cuts "will be near the bone and will come close to kicking out more foundation from under the house of hope and help." The emergence of the "new poor," middle class workers thrust into unemployment by factory closures, added a new strain to already weakened social services funding, Craig said.

"Some of the nation's economically hard-hit cities are reporting alarming increases in infant deaths," said Craig. "Parts of Detroit (with an unemployment rate of 25 percent) have an infant mortality rate equal to Honduras — the poorest country in Central America — with 33 deaths for every 1,000 live births."

The chief of Michigan's maternal and infant health programs cited the poor economy — forcing people to drop medical insurance — and cutbacks in maternal and child health programs to be the two underlying factors in the rise in infant deaths, Craig said.

He called on Southern Baptists to turn from denominational politics and focus

on human needs. "It's a shame that the inerrancy battle has taken our eyes off the needs of people," said Craig. "There needs to be more willingness to deal with people's needs than the organization's needs. Anything that takes our minds off the needs of people and how Jesus can relate to them is questionable."

Craig suggested Southern Baptists involve themselves in local and state governments to push for legislation sensitive to the needs of poor people. He also said Baptists could help stretch budget monies by volunteering their services to community organizations. Church members could fill out forms, provide transportation for programs like Meals on Wheels, distribute government surpluses of cheese and butter "and a host of other tasks," he explained.

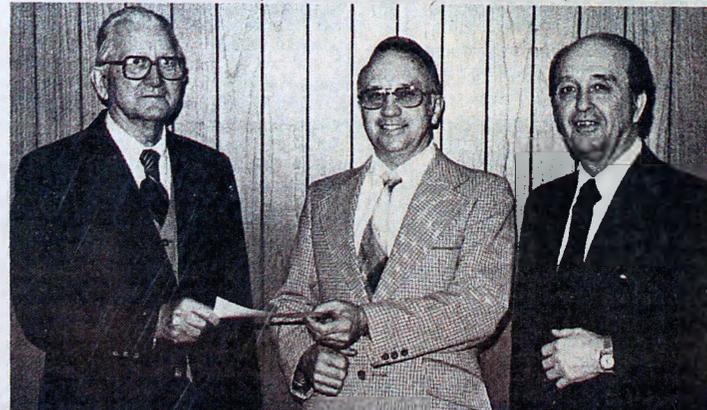
He encouraged Southern Baptists to cooperate with other religious groups in addressing human needs because "the needs are so large, so complex that we need the resources of many groups." Though some cooperation on local levels already exists between Baptists and other religious groups, it "needs to be legitimized by the leadership in states and on the Southern Baptist Convention level," Craig said.

Craig challenged Southern Baptists to see the opportunity for ministry in the "dark clouds" of unemployment and inflation. "It has become evident that this (Reagan) administration has at least called a truce in the war on poverty and hunger," said Craig. "But perhaps Southern Baptists have been given another chance to be responsive to the needs of people."

Marvin Nail receives degree from Southern

LOUISVILLE, Ky. — Marvin Nail, pastor of Whitsitt Chapel Baptist Church, Nashville, for six years, received the doctor of ministries degree from Southern Baptist Theological Seminary in December.

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



SCHOLARSHIP FUND — Powers Smith (left), treasurer of First Baptist Church, Henning, presents a check establishing a \$10,000 scholarship fund at Union University to President Robert Craig. Jim Williams (right) is pastor of the church.

Tennessee

LEADERSHIP . . .

Beech Springs Baptist Church, Gleason, accepted the recent resignation of its pastor, Eddie Holmes.

Ben Chapman submitted his resignation as pastor of First Baptist Church, Celina, which was effective Feb. 13.

Ellendale Baptist Church, Ellendale, called Tommy A. Webster as minister of music and youth. Webster was previously minister of music and youth at Kensington Baptist Church and Speedway Terrace Baptist Church, both of Memphis. He is a graduate of Memphis State University, Memphis. Jim Witherington is the pastor of the church.

Charles Miracle has resigned as pastor of Falling Springs Baptist Church, Allred. His last day at the church was Jan. 30.

Macks Grove Baptist Church, Dresden, called Ty LoVette as minister of music. LoVette is a student at the University of Tennessee at Martin. The church's pastor is James Green.

Gerry Gallimore recently resigned as pastor of Liberty Baptist Church, Dresden.

Moore's Chapel Baptist Church, Greenfield, accepted the resignation of Pastor Don Bowlin.

Charles Pence resigned as pastor of Union Grove Baptist Church, McKenzie.

Parks City Baptist Church, Fayetteville, called Frank Graves of Huntsville, Ala., as its interim pastor.

First Baptist Church, Hendersonville, called Phil Johnsey as minister of youth.

Bill Prince assumes Pine Grove pastorate

Bill Prince accepted a call from Pine Grove Baptist Church, Wildersville, to come as its pastor, a ministry he began Dec. 19.

Prince was previously pastor of Hebron Baptist Church, Middleton; Unity Baptist Church, Luray; Center Point Baptist Church, Springfield; Mount Lebanon Baptist Church, Covington, and Wheeler Grove Baptist Church, Corinth, Miss. He has also served as associate director of missions for Mississippi's Tippah County Baptist Association, and as associate pastor of First Baptist Church, Superior, Ariz.

Prince is a native of Burnsville, Miss.

Briar Thicket calls Turner to pastorate

Briar Thicket Baptist Church, Bybee, called Jim Turner to his first pastorate, a ministry he began Dec. 26.

Turner comes to the church from the membership of Fairview Baptist Church, Mohawk. At the request of the Briar Thicket congregation, Turner was scheduled to be ordained at the Fairview church Feb. 13. Billy Bush, pastor of Enterprise Baptist Church in Morristown, was to deliver the sermon for the ordination service.

A native of Greene County, Turner attends the Carson-Newman Bible School, Jefferson City.

Johnsey was previously minister of youth and recreation at Central Baptist Church, Chattanooga. He is a graduate of Mississippi State University, Mississippi State, Miss., and Southwestern Baptist Theological Seminary, Fort Worth, Tex. The pastor of the Hendersonville church is Courtney Wilson.

Steve Byrum recently submitted his resignation as pastor of Lookout Mountain Baptist Church, Lookout Mountain.

Slater Murphy was called as minister of music by Temple Baptist Church, Memphis. Murphy, who began the position Jan. 23, was previously minister of music at First Baptist Church, Sellersburg, Ind. A native of New Orleans, La., he is a graduate of William Carey College, Hattiesburg, Miss., and Southern Baptist Theological Seminary, Louisville, Ky. James Pardue is the pastor of the church.

Lakeway Baptist Church, Harrison, accepted the recent resignation of its pastor, Donnie Holder.

Gary Lynn resigned as minister of youth at Bell Avenue Baptist Church, Knoxville, to enter Southern Baptist Theological Seminary, Louisville, Ky. Lloyd Bardowell is the church's pastor.

Mount Carmel Baptist Church, Cross Plains, accepted the resignation of Minister of Music and Youth Tommy Mitchell, which was effective Feb. 6. James Owen, Jr. is the pastor of the church.

Fred Freed was called recently as minister of music of Stevens Street Baptist Church, Cookeville. The church's pastor is Dewey B. Robinson.

Knoxville's Central Baptist Church of Fountain City called Ed Jenkins as minister of activities. Jenkins came to the church from Oakland Heights Baptist Church, Longview, Tex. A native of Fayette, Ala., he is a graduate of Delta State College, Cleveland, Miss. The pastor of the Knoxville church is Calvin S. Metcalf.

W. L. Harbin recently retired from the pastorate of Meadowview Baptist Church, Georgetown. Harbin is a former pastor of Macedonia Baptist Church and

Union open house set for March 16

JACKSON — Union University will hold an open house on March 15 for high school students interested in gaining college credit at a reduced cost prior to high school graduation.

Carroll Griffin, director of student enrollment at Union, said the day will familiarize the students with the college's Rising Senior Program which offers summer classes and an introduction to college life. The program which enables individuals to earn up to 12 semester hours credit, offers the possibility of becoming a sophomore during the first year of college.

All students, who have completed their junior year, have a "B" average on their transcript, and exhibit sufficient maturity to attempt college work are eligible to enroll in the program, Griffin added.

The program is conducted during the two four-week summer terms with students attending either or both terms.

Victory Baptist Church, both of Cleveland, and Riverside Baptist Church, Chattanooga.

Ooltewah Baptist Church, Ooltewah, called Henry Preston as interim pastor. A retired pastor, Preston served several churches during his ministry, including East Ridge Baptist Church, Chattanooga.



CHARTER — Harrison Chilhowee Baptist Academy, Seymour, has been granted a charter in the National Forensic League. Displaying the charter are Mrs. Jane Ellison, trustee chairman; Hubert Smothers, president; and John Weaver, director of forensics.

Knoxvillians set Vision '80 drive

JEFFERSON CITY — The Knoxville area phase of Vision '80: Carson-Newman's Campaign for Greatness was approved Feb. 10 during a luncheon meeting.

Don Mirts, president of Dealers' Warehouse, will be campaign chairman. Serving as divisional chairmen will be Jack Walker (initial gifts division), chairman of the board of First Tennessee Bank; Joe Johnson (major gifts division), vice-president of A & W Office Supply; and Buford Bible (general gifts division), retired teacher and coach.

Honorary co-chairmen will be Carl A. Nelson Jr., chairman of the board and medical director of Medic Community Blood Bank, and Ed Harris, retired president of H. T. Hackney Co.

At the luncheon, about 90 business, civic, and religious leaders unanimously approved a campaign to raise \$750,000 in the Knoxville area. The campaign is scheduled to conclude at the end of June.

The Vision '80 goal of \$7-million will be used to meet various expenses at the east Tennessee Baptist college in Jefferson City.

Farmer assumes duties as West Side pastor

John H. Farmer recently assumed duties as pastor of West Side Baptist Church, Trenton, in response to a call from the church.

Farmer came to West Side from the pastorate of the United Parish Church, Brookline, Mass. He is a former pastor of Latham's Chapel Baptist Church, Medina, and Blue Ball Baptist Church, Elizabethtown, Ky. He has also served as a field education supervisor of Harvard Divinity School, Cambridge, Mass.

A native of Richmond, Va., Farmer attended the State University of New York and is a diploma graduate of Southern Baptist Theological Seminary, Louisville, Ky.

Levi Parish Jr. has resigned as pastor of Northside Baptist Church, Milan, to accept the pastorate of Eastgate Baptist Church, Burton, Mich. Parish will assume his new position Feb. 27.

Jack Roddy resigned from the pastorate of Grandview Baptist Church, Grandview, to enter Southern Baptist Theological Seminary.

CHURCHES . . .

Pleasant Home Baptist Church, Laurel Bloomery, dedicated a new addition to its building Jan. 9. Howard Robinson delivered the message for the dedication service. The pastor of the church is Wayne Addison.

A Jan. 30 service at Ridgeview Baptist Church, Knoxville, celebrated the end of payments on the church's educational building. The original note, which was paid two years ahead of schedule, was burned during the service. Jerry W. Taylor is the pastor of the church.

PEOPLE . . .

Manley Baptist Church, Morristown, ordained Gary Matthews, John Steere, and Dean Wilcox as deacons Jan. 30. Richard H. Emmert is the pastor of the church.

John Schoolfield was ordained recently as a deacon of Reelfoot Baptist Church, Troy. The pastor of the church is Richard O'Bryan.

Eight new members of the deacon ministry at First Baptist Church, Jackson, were ordained during a Jan. 23 service. The church ordained Dennie Adkins, Eddie Alexander, Hal Currin, Larry Frederick, Bob Hicks, Irvin Smith, Lyle Smith, and Paul Sutherland. R. Trevis Otey is the church's pastor.

Mr. and Mrs. S. E. Wood celebrated their 50th wedding anniversary Jan. 25. The Woods are members of Bear Creek Baptist Church, Cookeville, where he is pastor.

Powell joins board of health committee

MEMPHIS — Joseph H. Powell, president of Baptist Memorial Hospital, has been named to the 38-member Board of Trustees of the National Committee for Quality Health Care in Washington, D.C.

Powell replaces Frank Groner, president emeritus of Baptist Memorial, on the board. Groner will continue as a member of the national committee organized to improve the delivery of high quality health care.

Powell also has been appointed to the American Hospital Association's Council of Physicians and to the advisory board of The Hospital Medical Staff, a monthly AHA publication.

Hamel accepts call of Benton Station

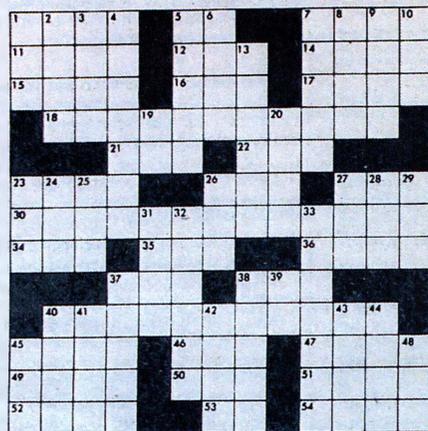
Joe Hamel accepted a call to the pastorate of Benton Station Baptist Church, Benton, a ministry he began Jan. 9.

Hamel came to the church from the pastorate of West Branch Baptist Church, West Branch, Mich. He is a former pastor of West View Baptist Church and Lake View Baptist Church, both of Athens.

A native of Claremont, N.H., Hamel has attended Tennessee Temple College, Chattanooga.

Bible Puzzle

Answers on page 10



ACROSS

- 1 Eve's son (Gen. 4:1)
- 5 Era designation: abbr.
- 7 "his own" (Psa. 7:16)
- 11 Trieste measure
- 12 Aurora
- 14 —cadabra
- 15 Inventor, steam engine
- 16 Faint
- 17 "a young —"
- 18 "Orpah kissed her —"
- 21 "he bringeth —"
- 22 St. Anthony's cross
- 23 "an half —"
- 26 "—, I am warm"
- 27 Agency, World War II: abbr.
- 30 "The —"

- 34 Rope, nautical
- 35 Chalice
- 36 "set it upon a —"
- 37 East Indian herb
- 38 Jump
- 40 "— to myself"
- 45 "prophets of —"
- 46 Everything
- 47 Seir's son (1 Ch. 1:38)
- 49 "give —" (Luke 11:41)
- 50 Town of Judah
- 51 "the land from —"
- 52 "— skilfully"
- 53 Postscript: abbr.
- 54 "whom Cain —"

CRYPTOVERSE

I A H I F H N A S B A M A H I Z E U A I F H I

A M A Q S F O H B E W S B Y A

Today's Cryptoverse clue: A equals E

DOWN

- 1 "a young —" (Isa. 7:21)
- 2 Shem's son (Gen. 10:22)
- 3 Within: prep.
- 4 "breeding of —"
- 5 To wet with dew
- 6 Coconut fiber
- 7 Eliab's father
- 8 "the course of —"
- 9 "I — not" (Luke 17:9)
- 10 Beget
- 13 "craftsmen and —"
- 17 "— every one that thirsteth" (Isa. 55:1)
- 20 Caleb's son (1 Ch. 4:15)
- 23 Telephone Company: abbr.
- 24 Weep
- 25 Enclosure
- 26 Abijam's son
- 27 "the plain of —"
- 28 Fencing dummy
- 29 Affirmative
- 31 Ache
- 32 Chief of the captains
- 33 "the Egyptians — them" (Ex. 3:9)
- 37 "sick of the —"
- 38 Rudder, pl. (Jas. 3:4)
- 39 Alternative
- 40 Opposite of short
- 41 City in Benjamin
- 42 Toss
- 43 "the stone —"
- 44 Valley
- 45 Roll of bread: dialect.
- 48 Chilly

Moral crisis affects ministers, ethics consultation panel reports

NASHVILLE (BP) — Christian ministers need to focus on their serving role and not be diverted by worldly standards of success, participants in a Christian Life Commission consultation on ministerial ethics reported.

Consultation participants dealt with issues centering on the general crisis in morality which they said is affecting not only society and local churches but also Southern Baptist ministers.

The task force noted ministers today are grappling with such moral problems as dishonesty, materialism, family breakdown, sexual temptations, and alcohol.

Task force members cited authentic evangelism as the basis for the moral standards toward which both ministers and all church members should strive.

"By authentic evangelism," said Foy Valentine, executive director of the commission, "we mean a genuine conversion to Jesus Christ as Lord, a conversion characterized by genuine repentance and true faith resulting in a changed life and a transformed morality."

Participants in the one-day consultation, all Tennesseans, were Gary Cook, director of the church and staff support division of the Baptist Sunday School Board (BSSB); Mark Edwards, minister of music at First Baptist Church, Nashville; Brooks Faulkner, supervisor of the career guidance section of the BSSB; David George, pastor of Immanuel Baptist Church, Nashville; Sharon Herrington of Hermitage, homemaker and writer; and Jerry Self, consultant on public affairs and Christian life concerns for the Tennessee Baptist Convention.

"Ministers today face incredibly complex moral dilemmas related to their own marriage, parenting, debt, counseling, and personal stress," said Harry N. Hollis Jr., director of family and special moral concerns for the commission and coordinator of the consultation.

"Careful attention to ministerial ethics can assist ministers in dealing responsibly with such moral dilemmas, enabling them to continue to set appropriate examples for others. The purpose of focusing on ministerial ethics is not to hamper but to help ministers develop the base of moral integrity from which a more effective Bold Mission Thrust effort can be built," Hollis said.

Participants also discussed problems related to ministers' schedules which

they said have "tended to become overloaded with busywork and trivial details leaving too little time for personal needs, personal devotions, and personal time with family."

"We need the recovery of the simple joys which a simpler life can bring," said Mrs. Herrington, whose husband is pastor of Hermitage Hills Baptist Church.

Participants agreed that increased attention to ministerial ethics is needed throughout the Baptist teaching curriculum and that more resources need to be developed by Southern Baptists to undergird ministers in the area of moral behavior.

"We can get so wrapped up with the familiarity of doing God's thing, that holiness, with its clear distinction between right and wrong, simply gets lost," Faulkner said.

"We also need to look at the social dimensions of ministerial ethics," Valentine concluded. "In other words, ministers need not just to look at our personal relationships but also at our social relationships. The entire life and work of the church is inevitably affected by what we believe and do about the whole spectrum of concerns related to ministerial ethics."

Budget chairman hits postal subsidy plan

WASHINGTON (BP) — President Ronald Reagan's proposed cut in a non-profit postal subsidy would seriously undermine the efforts of Christian ministries and other non-profit organizations, according to the chairman of the House Budget Committee, Rep. James R. Jones.

Addressing a workshop during the annual meeting of the National Religious Broadcasters, Jones said the administration's 1984 budget proposal calls for a 49 percent cut in the postal subsidy which pays the Postal Service for providing preferential rates for a wide range of non-profit mailers.

At a time when the administration is asking non-profit organizations to pick up the slack caused by government cutbacks in social program spending, Jones described postal subsidy cuts as a "double whammy that should not be placed on these organizations."

"The president is making it very difficult for non-profit organizations like the Christian ministries to take the place of government social programs when they are hampered in their fund-raising work," he said.

Jones said he is "very hopeful" Congress will appropriate more funding for 1984 than the \$400-million requested by the administration.

"This money is not a subsidy," Jones said. "It is an investment that makes it possible for the private sector to supplement the government's social programs — exactly what the president has in mind."

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Brotherhood holds ethnic conference

MEMPHIS (BP) - Baptist men are a key to ethnic church growth and the Brotherhood Commission could play a major role in developing ethnic congregations, according to Oscar Romo.

Romo, director of the Southern Baptist Home Mission Board's language mission division, said the Brotherhood Commission can help ethnic churches by developing lay leadership, redefining missions organizations to meet ethnic needs, and challenging men and boys in ethnic churches to become involved in missions.

Thirty-five persons representing Chinese, Korean, French, American Indian, Spanish, Vietnamese, Laotian, Japanese, Arabic, and deaf language groups attended the consultation. They reviewed and evaluated Brotherhood language materials and were trained in Brotherhood work by Brotherhood Commission age level specialists at the first national ethnic Brotherhood consultation.

The training qualifies the men to be regional and local Brotherhood trainers. They will offer Brotherhood training to local ethnic congregations and will work to start Brotherhood organizations in ethnic churches.

The consultation will be an annual event to inform language ethnic groups about Brotherhood programs, to sensitize language ethnics to the need of Brotherhood programs in their churches, and to train ethnic language persons in developing Brotherhood organizations in local ethnic congregations.

Ronnie Gordon called to first pastorate

Ronnie Wayne Gordon accepted his first pastorate following a call from Valley View Missionary Baptist Church, Church Hill.

Gordon, who began the position in December, is a graduate of East Tennessee State University, Johnson City.

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Yancey receives first CMS award

PALM COAST, Fla. (BP) - Gaynor I. Yancey is the first recipient of the Clovis A. Brantley Award for "outstanding achievement in the field of Christian social ministries" by the Christian social ministries department of the Southern Baptist Home Mission Board.

The award was presented in Palm Coast, Fla., during a meeting of state directors of Christian social ministries.

Miss Yancey, director of CSM for Greater Philadelphia Baptist Association in Philadelphia, Pa., was recognized for her work as weekday ministries director for Frankford Avenue Baptist Church.

She began Operation Snow Blanket, a

link-up with several Arkansas Baptist churches which provided blankets, caps, and gloves to families in inner-city Philadelphia. She also coordinated Operation Warm Hands, Warm Hearts, a cooperative effort between Miss Yancey and a Philadelphia Ukrainian Baptist church which resulted in 2,000 pairs of mittens, 1,000 caps, and 400 blankets for needy Philadelphia residents.

Clovis A. Brantley, for whom the award is named, served as associate director of the HMB's CSM department, working as a specialist on Baptist centers and church community weekday ministries. Brantley was superintendent of Baptist Rescue Mission in New Orleans and founded Seller's Home and Adoption Center in New Orleans.

He was also involved in beginning Baptist Friendship House and the Good Samaritan Home in New Orleans, and served as founding director of Baptist Center in Memphis, before joining the HMB staff in 1957. Brantley died in 1979.

John Harrison accepts Pleasant Hill pulpit

John Harrison recently accepted the pastorate of Pleasant Hill Baptist Church, Union City, in response to a call from the congregation.

Harrison was previously pastor of First Baptist Church, Greenfield; Oklahoma Avenue Baptist Church, Shawnee, Okla.; and Ingram Baptist Church, West Memphis, Ark. He has also served in various associational positions.

A native of Memphis, Harrison is a graduate of the University of Tennessee at Martin and has attended Southwestern Baptist Theological Seminary, Fort Worth, Tex.

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Eli Landrum, Jr., is an editor, Adult Sunday School Department, The Sunday School Board, Nashville, Tennessee. He is author of Along Life's Way (Broadman).



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Gary King ordained, called to Riceville

Gary King was called recently as pastor of Mount Harmony Baptist Church, Riceville.

King came to the church from the membership of Calvary Missionary Baptist Church, Decatur. At the request of Mount Harmony, he was ordained to the ministry during a Dec. 19 service at Calvary Missionary.

King is a native of McMinn County.

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BIBLE BOOK SERIES
Lesson for Feb. 20

God's message rejected

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

Basic Passage: Romans 9:30 to 10:21
Focal Passages: Romans 9:30-32a; 10:4-13, 19, 21

John was leading up to proposing to Mary. He said: "Mary, I love you. I don't have a big car like Jack, but I would do anything for you."

Mary was silent. He continued, "I don't have a mansion like Jack, but I love you more than anything in this world."

Mary said nothing. "I don't have a yacht like Jack, but I will promise you my love forever."

Mary finally replied, "I love you too, John, but tell me more about Jack."

So many people have rejected God's sacrificial love for the promises of the world. One of these promises that originated on earth, and not from God, is that man can become right with God by a works-salvation. The Jews - God's chosen people - refused to accept Jesus as the Messiah and turned instead to a "do it yourself" religion.

Another reason the Jews (and many people today of all races) turned away from Christ is that they rejected the fact that believing something could lead to salvation.

Two bridges (9:30-32a)

Paul answered the question, "Are the Jews responsible for their rejection of Jesus as the Messiah?" with a resounding "Yes!"

The Jews tried to build a bridge of good works in order to be righteous (have a right standing before God). Paul in this passage put up a sign in front of this bridge: "Danger. Bridge Out." Paul said the bridge to righteousness is belief (faith).

What does "belief" mean? First, it means intellectually accepting facts about Christ. But this is not the full meaning. Belief also means trust. You believe facts and trust people. You might believe medicines can effect healing but not trust the doctor and therefore refuse the medicine. You might believe God can save persons but not trust God to actually save you.

But true belief leads to a third facet - obedience. Therefore, belief involves the mind (belief), the heart (trust), and the will (obedience) - the whole person. Unless all three are involved, salvation has not "taken" in a person's life. Too many people stop at the first door of faith: intellectual belief.

The Jews rejected faith-salvation and turned to works-salvation. They did not trust and obey the God they said they believed in.

Two interpretations (10:4-13)

The Jews in Paul's day would have died rather than state that the Scriptures contained a mixture of untruth. But they misinterpreted the Scriptures. People listening to teachers and preachers need to remember this. Paul said Moses was

referring to living a clean life in Leviticus 18:5 - not to salvation by obeying the law.

Many people say they believe the Bible is God's written Word but they do not know the meaning of God's Biblical message.

The proof-text game is a dangerous one. "Judas hanged himself" and "go thou and do likewise" are both in the Bible. To combine these would be dangerous. Any person who proclaims a salvation by works is putting a prescription label on a bottle of poison.

Paul said in this passage, using Deuteronomy 30:11-14 to back up his statement, that God placed His good news on the first porch - He did not have it thrown on the roof or under the house. God revealed His good news so that people could understand and believe it. We do not have to go as high as the heavens or as deep as the sea to find a new revelation.

Jesus is sufficient! No other revelation is needed. Jesus is the only redeemer and revealer of truth we will ever need. Only He makes sense out of life.

Verses 9 and 10 of chapter 9 are among the most powerful in the Bible concerning salvation.

God promised that if a person confessed in spoken words that Jesus is Lord (intellectual belief) and believe it in his or her heart (trust) that Jesus Christ came out of the grave alive (it is implied that he died on the cross), that person shall be saved.

Just as Paul said Jesus fulfilled Joel's statement in Joel 2:32 concerning deliverance, so all man's searching for God and God's quest for man is fulfilled in Jesus Christ.

Every person, Jew and Gentile, is alike in this respect - all have sinned. We all need salvation. We are all also alike in that the only way any of us can be saved is through Jesus Christ. However, there exists the human tendency to believe that each individual is an exception.

Two destinies

God warned Israel as to what He would do if Israel rejected Jesus as the Messiah. He tried to get the attention of Israel ("make jealous") by this warning. Therefore, there was no reason for the Jews to become angry because the Gentiles were allowed to enter God's kingdom.

Paul then quoted Isaiah 65:2 which with deep pathos stated that "all day long" God reached out His arms to Israel. But Israel responded by being "disobedient" and "gainsaying" (in opposition). This was not done in ignorance but rebellion.

God is the Sovereign of the universe. He is so strong and secure that He created man with the power of choice. But we are responsible for our decisions. We need to be greatly concerned how we respond and relate to Him. Our eternal destiny is at stake.



Kendall

UNIFORM LESSON SERIES
Lesson for Feb. 20

Suffering crucifixion

By Clyde Cutrer, professor of religion
Belmont College, Nashville

Basic Passage: Luke 23
Focal Passage: Luke 23:32-46

Luke is moving to the climax of the gospel story in this passage.

The event of the crucifixion will set into perspective all of the life which has preceded it. The words which Jesus has spoken will become even more enlightening, and the events of His ministry even more meaningful in light of it. And all of that which is to follow - the risen Christ and His church will harken back to that event for its message and its meaning.

In a very real sense the key that unlocks the meaning of the gospel is the cross.



Cutrer

A charge

It is not surprising that one of the charges leading to His cross is one that was obviously untrue and had in fact earlier been clarified by Jesus. But, unfortunately falsehood can still effectively sway men and their understandings and thus be employed in an evil cause.

Luke, who develops a consistent theme which shows Christianity never attempting to subvert the state, records the incident where Jesus answers the question of paying taxes to Rome. Jesus responds, "Render unto Caesar the things that are Caesar's and to God the things that are God's."

In spite of that position, however, one of the charges against Jesus which led to the cross is "we have found this man perverting our nation, and forbidding us to give tribute to Caesar." It is not accidental that Jesus' cross stands for truth and in the deepest sense of all is the truth of life.

Another charge

In keeping with the charge of "perverting our nation," Pilate asks, "Are you the King of the Jews?" And then, following once again another earlier decision, Jesus refuses to allow the conventional image of an earthly kingship to dominate His messiahship.

His response therefore is to answer Pilate by replying, "You have said so." It was as though He were saying, "You pronounce 'king' as you will. I'll fill it to the brim with My meaning." And He was about to give it the highest of meanings in a suffering death.

It was to be a continuing contemporary answer to all generations that "he who would be greatest among you, let him be servant of all." And in Jesus' case that servanthood meant suffering crucifixion for all.

Stated yet another way, His cross suffering would clarify even more His statement to persons of all times, "He who finds his life will lose it and he who loses his life for my sake will find it." Jesus tied to the cross the lasting truth that sacrificial love for His sake produces life.

Two vindications

Pilate's response to Jesus was a recognition of His innocence. This, however, did not prevent his ultimate

decision to surrender Jesus to the crowd. If there was in Pilate a recognition of what justice meant in that moment, there was a heavier recognition of what it meant to displease an angry crowd. He chose to override the urge to provide justice and instead provided Jesus for crucifixion.

Expediency was and is a strong mover in life's decisive times. Let him who is quick to condemn Pilate take care to examine his own choices in the crowning moment of stress.

Herod Antipas who was in town on a visit was asked by Pilate to interview Jesus. He, too, did not find Jesus guilty of the charges brought against Him. His was an easier decision in regard to Jesus' fate, however, for he had only to send Him back to Pilate.

To the cross

When the crowd refused to accept Pilate's offer to release Jesus after chastising Him, Pilate surrendered Him for the crucifixion. The meaning He poured into the cross is apparent, even as He makes His way to His death. His concern even then turns away from Himself to the women who are weeping over His plight.

That concern and that meaning is shown overwhelmingly once more as He hangs upon the cross. Watching as they "cast lots to divide His garments," and listening as rulers scoffed at Him saying, "He saved others, let Him save Himself ..." and hearing soldiers mock Him, He speaks almost unbelievable words, "Father, forgive them; for they know not what they do." Moreover, the same powerful expression of love and concern is shared with the criminal who responds to Him with the words, "Jesus, remember me when you come in your kingly power." To this one Jesus replies, "Truly, I say to you, today you will be with me in paradise."

Committing His spirit into the hands of His Father, He died. After the exclamation of the centurion, Joseph of Arimathea took the body of Jesus and buried it.

Gearins Chapel calls

Castleman as pastor

Gearins Chapel Baptist Church, Greenfield, recently called James Castleman to its pastorate.

Castleman is a former pastor of Clear Creek Baptist Church, Dyer; McConnell Baptist Church, Martin; Alamo Baptist Church, Rives; and Northwestern Baptist Church, Martin.

A native of Weakley County, Castleman has served on several associational committees.

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LIFE AND WORK SERIES
Lesson for Feb. 20

The possibility with God

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

Basic Passage: Matthew 19:13-26
Focal Passage: Matthew 19:16-26

One of the most subtle sins of the Christian life is the erroneous assumption that we can make it on our own.

There is nothing more frustrating than to take our lives in our own hands as though we are the potters instead of the clay. Our most frequent failure is an unwillingness to trust God with every detail of our lives.

Jesus was serious when He said, "Apart from Me you can do nothing." What this means is that apart from Christ, the real Christian life is impossible, but with Him, there are possibilities unlimited.



Metcalf

Little children and the kingdom (19:13-15)

Although these verses are not included in the focal passage, they are a good introduction to what Jesus had to say to the rich young ruler.

Children were important to Jesus because they were teachable and trusting. Their capacity to be open and receptive to the supernatural was a lesson to all who sought the kingdom of heaven.

While the disciples tried to protect Jesus from "the little ones," Jesus insisted that they come. Since they were prime examples of the kingdom attitude, His blessing them was an object lesson for all the adult disciples who witnessed the event. It punctuated the fact that the kingdom belonged to the humble and childlike. Only God can make us great.

Jesus and the rich young man (19:16-17)

The story of the rich young ruler is presented by each of the synoptic writers. Only Matthew tells us that he is young. Only Luke tells us that he is a ruler. All tell that he is rich, for that is the point of the story.

He approaches Jesus with what he considers a very legitimate question. "What good thing shall I do to have eternal life?" Like the Pharisees, he is caught up in doing rather than being. He knows little of grace and is thinking primarily in terms of earning God's approval by some special deed.

In an effort to steer the young man away from a religion of works, Jesus insists that only God is good. No one can do good enough to deserve God's life. Eternal life is for those who throw themselves on the mercy of God through faith in Jesus Christ. The quality of that life is enhanced by keeping the commandments which is what Jesus encourages the young man to do.

The second exchange (19:18-19)

There is much excitement in his voice when he inquires, "Which? Which? Tell me which commandments I must keep to have eternal life!"

Jesus singles out the commandments which deal with our personal relationships and our attitudes toward our fellow-man. As a kind of summary to these social commandments, Jesus goes outside the Decalogue and quotes Leviticus 19:18 as He concludes His list of laws to keep.

Perhaps Jesus uses these commandments because they are the ones the young man most likely has kept. Jesus is preparing him to see the contrast between the good he has achieved and what God expects.

The third exchange (19:20-21)

Jesus finds a commendable collection of good deeds in the young man's life, but is something lacking? When Jesus asks him to sell all and give all, his religious quest is brought under rigorous scrutiny.

Jesus puts His finger on the nerve of the man's life to find out if his religion is a front. Since he is rich, a real test of his sincerity would be to challenge his capacity to share. How far was he willing to go in his zeal for eternal life? Would he give up everything to follow Jesus?

The difficulty imposed by riches (19:22-24)

The young man fails the test. His religious ambition is shallow. His real commitment is to things. He is sad because he wants the best of both worlds, but cannot surrender his earthly possession for heavenly treasure.

Jesus' response to the young man's departure is a lesson about the difficulty a rich man has in entering the kingdom. Jesus uses hyperbole in suggesting that it would be easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom. He speaks this way to accent the consuming power of material possessions.

Riches and religion can be compatible, but the accumulation of wealth is an absorbing passion. Man will always lose

the struggle with mammon if he trusts his own strength.

God makes righteousness possible (19:25-26)

Another lesson was necessary for His inquiring disciples who were beginning to doubt if anyone could be saved. Jesus makes it clear that God's power can free even a rich man from the tyranny of things and make salvation possible.

A personal word

Isn't it strange that sometimes power is our greatest weakness, success is our biggest failure, and prosperity is our toughest hardship?

When human power is the only per-

spective of our lives, we tend to forget the source of our strength. When success becomes our obsession, we may lose ourselves in the bargain of compromise. When prosperity dazzles us, we live in constant fear of losing it.

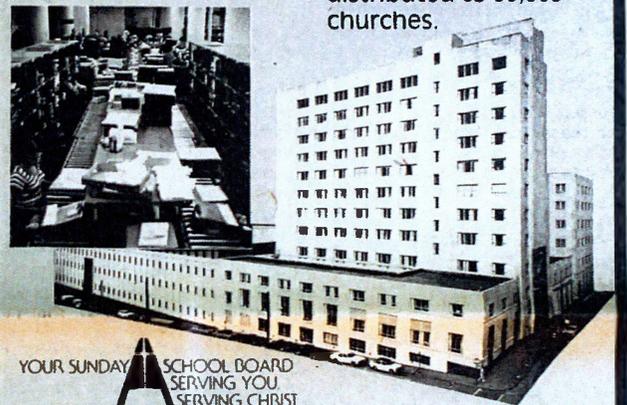
In the trenches of difficulty we often learn life's greatest lessons. We learn to trust God and that keeps us from becoming proud proponents of our own stamina. We become frustrated enough to accept His peace and poor enough to draw from His wealth.

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Black SBC pastor breaks stereotypes

By Phyllis Thompson

SAN JOSE, Calif. (BP) — Willie Gaines is pastor of the largest church in the San Jose Southern Baptist Association but Emmanuel Baptist Church is 98 percent black while only 10 percent of the city's 40,000 residents are black.

"Obviously we're not really a local church," Gaines said. "I guess you'd call us a regional church. When a black person chooses a church, he doesn't necessarily choose it by location; usually he's more interested in finding a service he likes."

Gaines' members apparently like Emmanuel's services. The sanctuary holds 400 and every seat is filled at the 8 a.m. service. For the 11 a.m. service, aisles, hallways, even outside windows and doors are jammed with people. Even Gaines' wife, Alice, knows if she is late she will be standing outside. "Of course, I want to hear Willie preach, so I get here early," she said.

Gaines accepted Emmanuel as his first pastorate after graduating from Golden Gate Baptist Theological Seminary in 1977. The membership was then 1,700. Now it is 4,000. He initiated the early service when the auditorium reached capacity, but since both services are now full, the church plans to build new facilities.

The 50-year-old Gaines creates excitement

Citizen's Corner

By Jerry M. Self
Public affairs and Christian life consultant

The initial point of attack in the effort to pass or defeat pari-mutuel gambling will probably be the state Senate. When the bills are introduced, they will be referred to the State and Local Government committees of both houses. That means the eight men on the Senate committee should hear from Tennessee Baptists immediately.

The committee includes four who voted against the bill last year before the full Senate: Victor Ashe, Knoxville; Milton Hamilton Jr., Union City; Carl Koella Jr., Maryville; and Lowell Thomas, Jackson. However, Ashe and Hamilton voted for the bill in committee to allow it to come to a full Senate vote. In committee Koella passed and Thomas voted no.

Avon Williams, chairman of the committee, voted in favor of the bill both in committee and on the floor of the Senate.

Three new members of the Senate also serve on the State and Local Government Committee: Steve Cohen, Memphis; Jim Lewis, South Pittsburg; and Robert Rochelle, Lebanon.

Handbell choir rings on Singapore radio-TV

SINGAPORE — The Singapore Handbell Choir performed six times during the Christmas season at the invitation of the Tourist Promotion Board.

Directed by Southern Baptist Missionary Lillie Rogers, the group is the only handbell choir in Singapore.

The 15 local Baptists who make up the choir were also seen and heard several times on Singapore television and radio, which normally do not allow religious programs.

ment just by standing behind the pulpit. "Y'all having fun out there?" he booms. "Amen, Willie." "Preach it, Brother."

"I'm going to start by preaching to you women a little while," Gaines begins. "You'll never win a husband if you're a nag. Ladies, I'm warning you. You might be foxy outside, but if you act like that, you is missing somethin' inside. Another thing I wanta tell you, you're not gonna like too much. You can't sleep around and expect to have a Christian purity. God ain't gonna send you no one-night stands. He'll send you somebody that's gonna stay while."

"Yeah! Yes sir! All right!"

"OK, I don't want you men gettin' too comfortable. I gotta few things to say. Why is it every dude, even if he looks like homemade sin, thinks he deserves a gorgeous chick? And why is it that every dude, even if he's poor, thinks he deserves a rich chick?"

Gaines paces the pulpit platform

throughout his sermon, as he attempts to relate the Christian faith to the contemporary struggles of his church members.

Said member Cleo Sayles, "He speaks the language of the people. He knows our lives; and he gets down and tells us what we need to know."

"Before you try to understand my sermons," Gaines pointed out, "you've got to understand where I'm coming from. Over half my congregation is single. They're part of a very transient society, a very liberal society." Emmanuel is in the Silicon Valley, where the party atmosphere is enhanced by an abundance of money.

Yet Gaines believes a straightforward gospel is best. "I can't gloss over what the Bible says," he explained. "In a setting like this you have to learn to step on people's toes without scuffing the shine."

But the significance of Gaines' ministry goes much deeper than preaching,

Church's Christian charm course attracts area's unchurched girls

By Johnnie B. McCracken

BIRMINGHAM, Ala. (BP) — "The first day I went my brother had been picking at me and I was so mad at him," 12-year-old Cassandra King confessed. "Then when I got to the class, they were talking about how to deal with the way people act toward you."

"Class" is a Christian charm course taught by a Woman's Missionary Union organization from Woodlawn Baptist Church, Birmingham, Ala. "I came to learn about charm. Then I found out there was going to be Bible study, too. It seemed odd, but I came back every week," Miss King said, admitting the class helped change some of her attitudes.

When Lottie Fallin became concerned about neighborhood girls she saw playing in a local park, she approached her

Foundation

She gave without cost

By Jonas L. Stewart

The lady is a widow. There are no children. She works for a certain corporation that provides her with life insurance. Upon her retirement the policy will be "paid up."

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Flatwoods congregation calls Smith as pastor

Members of Flatwoods Baptist Church, Holladay, called Bunis Smith as pastor, a ministry he began Dec. 26.

Smith, a native of Decatur County, is a former pastor of Bible Hill Baptist Church, Parsons, and New Hope Baptist Church, Decaturville.

newly formed WMU organization about how to reach unchurched in this transitional area.

Other members agreed to work with Miss Fallin in teaching a weekly Bible class. However, they were not sure straight Bible study would attract young girls.

Lois Whitten hit on the idea of a Christian charm class so the girls could learn that inner beauty, based on a right relationship with the Lord, was directly related to outward appearance and actions.

The women decided to hold the classes in the recreational center of the local park because they wanted the children to feel they could come without barriers of race or denomination.

They consulted their pastor, James Bruton, about the proposed project which would probably involve a racial mix of children. "He told us to go right ahead with our plans," Aline Walkley said. "He said our hearts are all the same and our ministry should reflect this."

Miss Fallin secured permission from park officials to conduct the classes on their premises. "We never made any bones about our aim," she said. "They knew we would teach the Bible along with the charm course. They gave us a room to use and even let one of their instructors help us with an exercise period at each meeting."

The women discovered a teaching manual and workbooks on Christian charm in a local Baptist Book Store. In addition to the book studies, local specialists volunteered expertise in modeling, nutrition, and cosmetology. More than 30 children enrolled for the eight-week course with an average attendance of 20, equally divided between blacks and whites.

"We studied, shared problems, and really came to love each other as we practiced walking, sitting, going up and down stairs, table setting, and manners. We also taught the beauty that comes from a smile on their face, their actions and attitudes, and the way they treat other people."

Ten-year-old Rachel Watkins summed up the experience by saying she learned "if we want to be beautiful outside, we have to be beautiful inside. We also need to read the Bible and tell others about it."

—Johnnie B. McCracken is a free-lance writer in Birmingham, Ala.

according to Sam Beene, Emmanuel's associate pastor and Home Mission Board Christian social ministries director for the San Jose association. "In the black church, traditionally, there is one pastor who does everything," he explained. "It says a lot they were willing to accept not only an associate pastor, but a white associate pastor."

The change did not come overnight, Gaines admitted. "It took four years of waiting, fighting, crying" to change attitudes about his role as pastor. "I don't believe in building dynasties," he declared. "I believe in developing gifts of all members. If a church is built around a pastor, what happens when the pastor leaves? The church is lost. But if a church is built around members and their talents, it will survive."

"Throughout the association," Beene said, "we view Willie as one of the heroes. His decision to remain loyal to the Southern Baptist Convention makes him unpopular with some black ministers who think he should be more traditional and with some white ministers who think he is trying to usurp their territory. But he takes the risk."

"I wouldn't describe Willie as a black pastor; I'd describe him as a pastor who happens to be black," he added. "He wants his worship services, his church programs as a whole, to follow not only Southern Baptist doctrines, but Christian principles."

Gaines has begun seminars to train church teachers and leaders. Even Sunday School outreach leaders attend a two-night course. Several have opted for seminary training.

"I see my ministry," Gaines said, "as equipping church members so they can go out and help others. It's not a ministry of miracles. But every now and then I've been able to help somebody."

—Adapted from the Nov.-Dec. issue of Missions USA.

Seminary Extension called 'first rate'

NASHVILLE (BP) — The Accrediting Commission of the National Home Study Council (NHSC) has reaffirmed the accreditation of the correspondence arm of the Southern Baptist Seminary Extension Department at the conclusion of a comprehensive review process.

The Seminary Extension Independent Study Institute has been accredited with the NHSC since 1972, but accreditation is re-evaluated every five years. Last summer the institute submitted a 200-page "Self Evaluation Report." In the fall, a five-member examining committee made an on-site visitation of the institute's Nashville offices.

In their report to the accrediting commission, the evaluation team said, "This is a first rate institution with an excellent program. The institute operates from a strong base and possesses a strong profile for future operations." Reaccreditation was granted "without stipulation," meaning no major deficiencies were noted.

Between 1,500 and 2,200 students per year receive some basic theological education through the institute. At least 7,000 other students take seminary extension courses through centers across the United States.

Courses are offered on both the pre-college and college levels for persons who have not attended seminary. The Seminary Extension Department is part of the Seminary External Education Division, jointly sponsored by the six Southern Baptist seminaries.