

Baptist and Reflector

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News journal of Tennessee Baptist Convention

Board to recommend \$18-million 1984 goal

November TBC to consider amendment to policy in handling designated gifts

By Al Shackelford

The Executive Board of the Tennessee Baptist Convention voted at a meeting last Friday to recommend an \$18.3-million Cooperative Program budget-goal to November's state convention. The budget-goal would be for the November 1983-October 1984 convention year.

In other actions, the board voted to recommend a clarifying addition to the TBC Financial Policy concerning "designated giving"; to recommend that 1984 be promoted as "The Year of the Tithe"; and to recommend changes in program statements of four TBC programs.

The state convention will meet Nov. 15-17 at Brainerd Baptist Church, Chattanooga.

The recommended 1983-84 basic budget-goal of \$18.3-million would be an 8.93 percent increase over the 1982-83 basic budget-goal of \$16.8-million.

The recommendation will also include an increase of the percentage of TBC Cooperative Program gifts shared with missions and ministries supported through the Southern Baptist Convention's Cooperative Program. The SBC portion would be increased from the present 36 percent to 36.25 percent during the 1983-84 convention budget year.

In a departure from recent years, the Executive Board recommendation does not contain a "challenge goal," but does specify the use of funds given above the \$18.3-million basic budget-goal.

If approved by the convention, all funds given above the basic goal would be divided with the SBC Cooperative Program along the same 36.25 percent guideline.

Tennessee's Cooperative Program portion above the \$18.3-million goal would be divided this way: 35 percent for the TBC educational institutions and 65 percent for Bold Mission Thrust creative ministries.

When the proposed budget was presented to the Executive Board, Tom Pope of Tiptonville, chairman of the board's Christian services committee, explained that the recommendation included a new item: capital needs funds for Tennessee Baptist Adult Homes Inc.

The proposed \$90,000 would be used by TBAH to build one or more cluster home units adjacent to or nearby the Baptist Health Care Center in Lenoir City. An amendment offered by James Robertson of Knoxville would have changed that amount to \$25,000 and specified that it be used by the TBAH trustees to conduct a feasibility study about the possible use of existing facilities. The amendment died for lack of a second.

A summary of the recommended 1983-84 TBC budget will be printed in the Oct.

12 issue of the Baptist and Reflector.

In other action, the Executive Board voted to recommend to November's state convention that a clarifying sentence be added to the TBC Financial Policy concerning designated gifts which are sent to the convention office.

The sentence, which will be added to section "V. The Disbursing Agency," paragraph 2, and section "VII. Designated Gifts," paragraph 1, would read, "Designated gifts for other than Tennessee Baptist Convention or Southern Baptist Convention agencies, institutions, programs, auxiliary, and associated organizations (i.e., American Bible Society and United Tennessee League) shall be redirected to the sender."

The recommendation was presented by James Sorrell of Johnson City, chairman of an Executive Board committee which was authorized at its November 1982 meeting. In the discussion, Sorrell said that the committee had declined to discuss specific churches or specific organizations in making its recommendation.

The board voted to recommend the amendment to the TBC Financial Policy on a hand vote, with about 15 opposed.

The Executive Board voted to make two recommendations to November's convention concerning future stewardship emphases.

One of these was the "Planned Growth in Giving" 15-year emphasis which was approved by June's Southern Baptist Convention in Pittsburgh. Basically, the plan would call for the establishment of a 15-member task force assigned to promote "Planned Growth in Giving" conferences for pastors and church

(Continued on page 3)



RECOGNIZED FOR SERVICE — Receiving service pins from the Executive Board given Sept. 16 were (front row, from left) Andy Gunn, Jim Sparks, Barry Vincent, (back row) Linda Singleton, Jane Garvin, Norma Harper, and Phyllis Bates. Not present were Ron Hawkins and Julian Suggs.

Executive Board employees cited on work anniversaries

Nine employees of the TBC Executive Board were recognized for their service and awarded service pins during the Sept. 16 board meeting in Brentwood.

Recognized for 20 years of service was Jim Sparks, Baptist Student Union director at Vanderbilt University, Nashville.

Receiving 15-year recognition was Norma Harper, operator of word processing equipment in the program services department. Before assuming this responsibility six years ago, Mrs. Harper was receptionist at the Executive Board Building.

Three employees were recognized for 10 years of service. These were Phyllis Bates, administrative assistant in the executive office, who works with personnel; Jane Garvin, secretary in Cooperative Program and stewardship department; and Barry Vincent, Baptist Student Union director for Vanderbilt's

Peabody College of Education, who also works with international students.

Recognized for five years of service were Andy Gunn, maintenance worker in the business office; Ron Hawkins, Baptist Student Union director at Memphis State University, Memphis; Linda Singleton, Baptist Student Union director at Motlow State Community College, Tullahoma; and Julian Suggs, director of the TBC church music department.

The Executive Board recognizes employees at five-year intervals of service.

Union names Story campaign chairman

JACKSON — Kenneth P. Story, pastor of Germantown Baptist Church, Germantown, has been named national chairman of the Union University Alumni Loyalty Fund Campaign.

The 1959 Union graduate will lead a group of more than 140 class agents who have volunteered to solicit support for the program.

The Kentucky native has served at the Germantown church since 1964. He is a graduate of New Orleans (La.) Baptist Theological Seminary, is past president of the Germantown Ministers' Association and former program chairman of the Shelby Baptist Pastors' Conference.

He is currently a member of the board of trustees at Union and serves on its executive committee. He is also a member of the college's Religious Advisory Board.

Active in the Shelby Baptist Association, Story is presently serving as moderator, chairman of the plans and policies committee, and on the committee on Bible classes for college credit.

On the state denominational level, he is a member of the Tennessee Baptist Convention's Committee on Committees.

FMB enters 101st country

RICHMOND, Va. (BP) — Southern Baptist missionaries are entering Fiji, their sixth new field this year and their 101st country.

Fiji, a collection of 322 islands in the South Pacific Ocean, gained its independence from Britain 13 years ago. With a population of about 658,000, it is the geographic hub of the Pacific Basin, which includes hundreds of islands located between Hawaii, Australia, and Asia.

Missionaries Hugh and Kathryn Smith, who have been traveling throughout Fiji studying its culture, were transferred there effective Sept. 13. They expect to live in Nadi, a city of about 12,000.

Nadi is less touched by the gospel than other Fijian cities, yet is reasonably close to areas of established Baptist work. Fiji's international airport is located there and developers are pumping money into business and residential growth in the city.

The Smiths, who served 15 years in Malaysia and four in Zambia, will be church planters. She will be treasurer in the newly-established South Pacific Baptist Mission.

Earlier this year, Southern Baptists entered the Netherlands Antilles, St. Lucia, Swaziland, Angola, and Mali. The Foreign Mission Board removed Jamaica from its list of mission countries because no missionaries are assigned there and none are anticipated in the near future.

Parks urges board to avoid divisiveness, follow Christ

RICHMOND, Va. (BP) — It is time "to stop talking about how doctrinally correct we are and how heretical others are" and start being Christ's followers, Foreign Mission Board President R. Keith Parks said.

As 11 new members joined the board, Parks said both the board and its staff "must be available to God to challenge the Southern Baptist Convention to rise up to be as big spiritually as we are numerically."



RECITAL HALL — Carson-Newman will dedicate its new recital hall Sept. 26 at 8 p.m.

C-N recital hall to be dedicated

JEFFERSON CITY — The recital hall in the new Carson-Newman College music building, officially designated the J. D. and Mildred McNeese Thomas Recital Hall, will be dedicated Sept. 26 at 8 p.m.

Through the years, the Johnson City couple has channeled gifts through the Carson-Newman scholarship and endowment funds in order to assist students. Mrs. Thomas has continued the assistance since her husband's death in 1978.

Max D. Lyall, associate professor of church music at Golden Gate Baptist Theological Seminary, Mill Valley, Calif., will present a dedicatory recital.

BSSB promotes Insko to field service post

NASHVILLE — Garry Insko, a seven-year employee in the Sunday School department of the Sunday School Board, has been promoted to field services coordinator in the department.

Insko joined the board staff in 1976 and has served as an editor and a consultant for children's materials. Earlier, he was an associate in the Sunday School department of the Georgia Baptist Convention for two years.

He also has been an associate pastor and a minister of evangelism at churches in Georgia and Kentucky.

A Kentucky native, Insko is a graduate of Georgetown College, Georgetown, Ky., and Southern Baptist Theological Seminary, Louisville, Ky.

"We as trustees no longer have the option to be controlled by personal preferences, individual viewpoints, petty jealousies, minor issues, divisive concerns," Parks noted. "We are not here to represent a particular point of view nor to try to force conformity. We are here to get caught up in God's eternal plan for the ages."

Citing the urgency of the world task, he said: "Let's allow the Spirit of God to give us vision and to lay out challenges that will catch us up with such excitement that we will not have time to quarrel about differences, or to struggle with semantic variation, or to be the suspicious questioner of anyone who differs with us on some point of doctrine."

In recent years the 14-million-member Southern Baptist Convention has been torn by doctrinal controversy over issues such as inerrancy of the Bible.

Parks made no direct reference to the denomination's doctrinal squabbles, but did say that the new trustees are assuming their responsibility at a "sensitive and critical moment."

Southern Baptists are losing an in-depth understanding of missions, he said. "This, combined with greater variety and intensity of other pressures and demands, creates a danger of causing our commitment to missions to shift from an internal conviction to an external creed."

Parks observed, "We are still at a time in Southern Baptist life where the vast majority of Southern Baptists recognize this agency has its program Biblically rooted . . . They find in what is happening here a common meeting place where the majority of Southern Baptists are in agreement."

"Let us rise to the challenge of capturing the attention and enthusiasm of our convention to give itself unreservedly without distraction to the Bold Mission Thrust that we talk about."

Bold Mission Thrust is the denomination's effort to share the gospel with all people of the world by the year 2000.

FMB names Gaventa to direct medical services department

RICHMOND, Va. (BP) — William C. Gaventa, Southern Baptist missionary physician in Nigeria, has been named director of the medical services department of the Southern Baptist Foreign Mission Board.

Gaventa, chief medical officer at Baptist Medical Center, Ogbomoso, will replace Merrill D. Moore Jr., who resigned from the newly-created post in April because of family needs. Franklin T. Fowler, senior medical consultant for the board, has been acting director of medical services.

In his new position, Gaventa will manage health care for foreign missionaries, help enlist and evaluate medical missionary candidates and volunteers, and coordinate the board's medical mission conferences and symposiums. He will also be liaison to the Baptist Medical-Dental Fellowship.

Asked to go to the Ogbomoso hospital in 1972 to help the hospital through a personnel shortage, Gaventa remained as the hospital faced frequent strikes, supply shortages, and the transition to a free



Mr. and Mrs. Madaris

Miss Dunwoody

FMB appoints Tennesseans as foreign missionaries

RICHMOND, Va. — Three people with Tennessee connections were among the 13 people named missionaries by the Southern Baptist Foreign Mission Board Sept. 13 at Weatherford Memorial Baptist Church, Richmond.

Vicki Dunwoody of Nashville will go to Nigeria as a nurse. Currently attending Southern Baptist Theological Seminary, Louisville, Ky., she is a member of Nashville's Woodmont Baptist Church.

Born in North Dakota, Miss Dunwoody is a graduate of the College of Saint Scholastica, Duluth, Minn., and the University of Tennessee Center for the Health Sciences, Memphis. Previous employment includes positions as director of the record department at West Side Hospital, Nashville; student nurse at City of Memphis Hospital; and nurse at Vanderbilt University Hospital, Nashville.

She also has served as a Baptist Student Union summer missionary in Ghana and India; a missionary volunteer in Upper Volta; and as a special project medical worker in Nigeria.

Mr. and Mrs. Don L. Madaris will work in Mexico, where he will be a hospital chaplain and she will be a nurse. Currently he is minister of pastoral care and music at First Baptist Church, Excelsior Springs, Mo.

Formerly associate director of the church music and recreation department for the Tennessee Baptist Convention, Brentwood, Madaris also has served as minister of music and youth at First Baptist Church, White House, as a tenor soloist with Fred Waring's Pennsylvanians, and as a missionary volunteer in the West Indies and Mexico.

A native of Alabama, Madaris is a graduate of Belmont College, Nashville, and Northwest Texas Hospital, Amarillo. He expects to receive a degree from Midwestern Baptist Theological Seminary, Kansas City, Mo., in December.

Mrs. Madaris, the former Kay Weldon, was reappointed as a missionary after having served 16 years as a missionary nurse in Mexico. A native Texan, she is a graduate of Hendrick Memorial School of Nursing, Abilene, Tex., Hardin-Simmons University, Abilene, and the University of Texas at Arlington.

The newly-appointed missionaries will go to Pine Mountain, Ga., in January for an eight-week orientation before leaving for the field.

W. Tenn. pastors to meet Oct. 4

The West Tennessee Baptist Pastors' Conference will meet Oct. 4 at 10:45 a.m. at Union University, Jackson.

Tom Madden, executive secretary-treasurer of the Tennessee Baptist Convention, will speak on "The Pastor and his Denomination."

Prior to the meeting, a fellowship period will be held in the foyer of the chapel, beginning at 10:15 a.m. Lunch will be served in the cafeteria following the meeting.

John Lee Taylor, pastor of West Jackson Baptist Church, Jackson, is president of the 1983-84 Pastors' Conference.

New pastor honored by Antioch Baptists

Dennis Paul Lunsford was honored Aug. 28 as the new pastor of Antioch Baptist Church, Humboldt, during a reception at the church.

Lunsford, who began the position Aug. 21, came to Antioch from the pastorate of First Baptist Church, Nashville, Ill. He has also served as a pastor in Missouri, and as vice-moderator of Illinois' Metro East Baptist Association.

A native of East Saint Louis, Ill., Lunsford is a graduate of Bellevue Area College, Bellevue, Ill.; McKendree College, Lebanon, Ill.; and Midwestern Baptist Theological Seminary, Kansas City, Mo.

CLC elects director of news, steps up efforts on moral issues

NASHVILLE (BP)— New education and action initiatives on world hunger and alcohol, new plans to deal with gambling, and an expanded communications program were approved by members of the Southern Baptist Christian Life Commission during their annual meeting.

The development of new resources for the observance of World Hunger Day was authorized, including the promotion of a 16mm film and videotapes on hunger and additional initiatives related to hunger.

Members also approved the development of "alcohol and other drugs" awareness resources for children, a 1984 summer conference on prevention of alcohol and drug abuse, production of a videotape on alcohol education, and development of new resources for local churches in dealing with liquor-by-the-drink legislation, local option elections, and liquor advertising.

Commission members also approved the reorganization and expansion of the agency's communications program effective Jan. 1, electing David Wilkinson as director of news and information services and approving a new job title for Tim Fields, director of communications.

Wilkinson will direct the news and information services and will be editor of a monthly Christian ethics publication.

Fields, who has directed the commission's total communications program since 1980, will be director of product development. He will be responsible for production, sales, and distribution of all commission literature and products in support of applied Christianity among Southern Baptists.

Wilkinson, director of communications and a student at Southern Baptist Theological Seminary in Louisville, Ky., will receive the master of divinity degree in December.

He is a former employee of the Christian Life Commission and has been associate editor of World Mission Journal for the Brotherhood Commission and information specialist with the Baptist Sunday School Board.

He is a journalism graduate of Oklahoma Baptist University, Shawnee.

During the meeting Lloyd Elder, president-elect of the Baptist Sunday School Board, urged Southern Baptists to "affirm and confess, not argue or reject,



Wilkinson

our shared meanings, Biblical doctrines, and Christian values."

Elder warned that a centralized, creedal structure could become a major new flaw in Baptist life. However, Southern Baptists will always require a strong core of shared meanings, beliefs, and moral values, he emphasized.

"There has to be a binding force among Southern Baptists," he said. "The tragedy would be if we turned to a creedal, authoritarian, centralized structure. It would be equally tragic for us if we loosed ourselves from our strong core of shared values and beliefs."

In other action, members authorized the commission staff to produce peace with justice resources in support of the first annual Day of Prayer for World Peace established at the 1983 SBC at Pittsburgh as Aug. 5, 1984, and approved new programs related to concerns of Christian women and strengthening families.

The commission also asked the staff to request Cooperative Program funding from the Southern Baptist Convention through its Executive Committee to finance vigorous new efforts to oppose gambling.

Members approved production of a videotape and other resources related to gambling and approved a plan for the staff to work closely with state Baptist conventions "so that the strongest possible front against gambling can be organized and maintained."

TBC Executive Board...

(Continued from page 1)

"Planned Growth in Giving" chairman. A similar organization would be formed in each association.

The ultimate goal of this emphasis would be to increase church budget receipts to \$20-billion and the SBC Cooperative Program gifts to \$2.5-billion by A.D. 2000 or sooner.

The second recommendation would be for the state convention to designate 1984 as "The Year of the Tithe." This recommendation would also recommend emphases for churches and the state convention organizations.

The Executive Board voted to make four recommendations to program statements.

Three of these would be to add the function of "preventive medicine" to the programs of Baptist Memorial Health Care System Inc., Memphis; Baptist Health Care System Inc., Nashville; and East Tennessee Baptist Health Care System Inc., Knoxville.

The added function would be, "Promotes the maintenance of health and prevention of illness and disease through appropriate programs including patient education, health education, and instruction in lifestyles that are conducive to good health, based upon the philosophy of service that includes wellness."

The other change to be recommended concerns the title of "The Program of the Tennessee Baptist Historical Society." Explaining that this is not descriptive of the program functions and relationships, the board will recommend to the convention that the title be changed to "The Program of Collecting, Preserving, and Utilizing Tennessee Baptist Historical Materials."

The Executive Board also voted to recommend to the state convention that Tennessee churches and the convention approve participation in the new Church

Radio-TV Commission sets policies on ACTS

FORT WORTH, Tex. (BP)— Policies outlining basic agreements between the American Christian Television System (ACTS) and the TV stations and cable channels which will carry ACTS programming were adopted by trustees of the Southern Baptist Radio and Television Commission during its September meeting.

The policy action was one of several steps taken at the meeting to prepare ACTS for its scheduled startup next May.

The adopted policies will serve as the model for the network's relationship to its outlets (or affiliates), such as cable TV systems, low-power TV stations, and educational TV stations. Since the affiliates will not be owned and operated by ACTS, the policy statement is necessary to ensure quality programming.

The policies specify a board of directors will be formed in the area of each affiliate station or cable system. This local ACTS board, which will oversee local programming, will be composed of Southern Baptists in each area. Any church in the affiliate area that pays 10 cents per resident member and contributes to the Cooperative Program is entitled to place one person on the board. An advisory board representing other religious and community groups also will give input.

Each cable affiliate of ACTS must agree to carry the full 16-hour-per-day

network schedule. In return, the local board will have a minimum of three hours per day, Monday through Saturday, and five hours each Sunday for local programming.

Each TV station affiliating with the network must carry ACTS' six-hour-per-day basic program schedule, which will air from 4-10 p.m. (CST). The rest of the airtime can be filled with the remainder of the 16 hours of ACTS programming or local origination programming, provided all programs conform to ACTS content standards.

Although the ACTS network will be non-commercial and will not sell advertising, it will carry commercial recognitions, similar to announcements used in public broadcasting, during program breaks. In addition, local ACTS boards will have time available each hour for their own commercial recognitions or promotional announcements. This will amount to four minutes per hour on cable affiliates. The time available to local boards on broadcast stations will depend on the amount of network programming each station carries.

Another policy adopted sets content standards for commercial recognitions that appear on the network and its affiliates. The policy prohibits advertising of R- and X-rated movies, alcoholic beverages, contraceptives and feminine hygiene products, as well as any favorable references to the occult, gambling, tobacco products, drugs, sexual promiscuity, or other behavior judged morally offensive by RTVC management.

As a foundation for the new policies, the RTVC trustees adopted a list of seven "basic commitments" to which ACTS will adhere in all its dealings. Topping the list is "a spirit of loyalty to Southern Baptist strategies for missions, evangelism, nurture, and ministry" through Bold Mission Thrust.

The other commitments were to the local church, pioneer missions, clear communication with churches, minimal costs to churches, maximum TV access to American homes, and the neighborhood concept of TV service.

In his report to the trustees, RTVC President Jimmy R. Allen announced plans to formally inaugurate the network at the Southern Baptist Convention in Kansas City, Mo., in June. Initial broadcasting will begin in May as scheduled, however.

Allen also reported the cost of leasing time on the Spacenet I satellite will be reduced to \$150,000 per month, down \$25,000 per month from the original agreement. A decreased demand for satellite space has forced the market value down, Allen said.

The board gave final approval to the RTVC's 1983-84 budget of \$10.8-million, which includes \$4.8-million from the Cooperative Program and \$4.5-million in network-generated income.

Paul Commings accepts South Whitwell pulpit

Paul Commings accepted a call from South Whitwell Baptist Church, Whitwell, to come as its pastor.

Commings was previously pastor of North Highland Baptist Church, Tusculum, Ala., and has served as a pastor and assistant pastor in North Georgia.

A native of Phil Campbell, Ala., Commings began the new position Aug. 7.

Belmont trustees vote bond issue

NASHVILLE — In the wake of a report that the fall enrollment had reached a record 2,041 students, the Belmont College trustees approved a \$1.9-million bond issue for additional student housing.

The board, meeting last week, voted to begin additional housing immediately.

President William E. Trout reported that the record enrollment, a six percent total increase in students, had brought present student housing to capacity.

In other action, the trustees approved a program which will allow Tennessee Baptists over the age of 60 to audit Belmont courses on a space-available basis for \$25 per course.

EDITORIAL

A challenging stewardship recommendation

As a result of action at last Friday's Executive Board meeting, the board will recommend a challenging \$18.3-million Cooperative Program budget-goal to the Nov. 15-17 Tennessee Baptist Convention.

At its May meeting, the board had established that figure as a guideline for its various budget-planning committees. After taking all recommendations from the various TBC institutions and the Executive Board committees, the board's program committee brought a detailed line-item recommendation to the Sept. 16 Executive Board meeting.

The 1983-84 recommended basic budget-goal is a visionary \$1.5-million increase over the \$16.8-million basic budget-goal for the November 1982-October 1983 convention year.

The increase will be 8.93 percent. Although this may seem to be a large increase, it is well within the reach of Tennessee Baptists — based on our stewardship gains of recent years. After 10 months, our Cooperative Program giving is running 11.26 percent ahead of the same 10 months of the previous budget year. A check of recent years reveals these gains over previous years: 1981-82, 7.85 percent; 1980-81, 7.6 percent; 1979-80, 8.5 percent; 1978-79, 12.3 percent; and 1977-78, 11.3 percent.

At last Friday's Executive Board meeting, TBC Executive Secretary Tom Madden reported that as of that day (Sept. 16) Cooperative Program gifts had passed \$15.5-million. Noting that there were six more weeks before the Oct. 31 close of the convention's budget year, Madden was excitedly optimistic that the \$16.8-million goal would be reached and passed.

However, Madden noted that Oct. 31 is on Monday, and church treasurers, who wait until after the last Sunday of a month to send in that month's Cooperative Program receipts, would normally not mail these until after Oct. 30. He suggested that church treasurers might wish to send in their church's Cooperative Program gifts after the Oct. 23 Sun-

day, in order to have these counted in the 1982-83 convention year report.

This year the Executive Board has chosen not to recommend a "challenge section" above the basic budget-goal.

Another significant figure in next year's Cooperative Program recommendation to the state convention from the Executive Board concerns the percentage shared with missions and ministries supported through the SBC Cooperative Program. The recommendation will ask that the 36 percent shared in the current Cooperative Program budget-goal be increased to 36.25 percent in the 1983-84 budget-goal. The share retained for Baptist work in Tennessee would therefore be reduced from 64 percent to 63.75 percent.

We realize that one-fourth of one percent does not sound like a big change — but when you apply it to the \$18.3-million basic budget-goal, these amounts emerge: the SBC share would increase \$585,750, from \$6,048,000 to \$6,633,750 or 9.69 percent, while the Tennessee share would increase \$914,250, from \$10,752,000 to \$11,666,250 or 8.5 percent.

The 63.75 and 36.25 percentages would also carry over to any Cooperative Program gifts received above the \$18.3-million basic budget-goal.

If approved by the convention in November, this would be the seventh consecutive year that the percentage shared with SBC Cooperative Program causes has been increased, after staying at 33.33 percent for 16 years.

The Executive Board has responded to Tennessee Baptists' desire for more financial support of Bold Mission efforts of our denomination.

Now, the visionary \$18.3-million goal goes to the messengers of our state convention for their consideration. The challenge belongs to all of us who desire to support, financially and otherwise, the work of our denomination as we seek to fulfill the commands of our Lord Jesus Christ.

GUEST EDITORIAL

Should SBC change the rules for Canada?

By Presnall Wood, editor
"Baptist Standard," Dallas, Tex.

Only two words. That was the motion. The messenger moved that the two words "and Canada" be added to the SBC Constitution in Article II in order that the convention's purpose would read to "provide a general organization for Baptists in the United States, its territories, and Canada . . ."

Sounds simple enough. It even sounds right — on the surface.

But the short motion at the 1983 SBC session in Pittsburgh has a long history and extended implications.

Following debate, the convention voted to create a 21-person committee to study the issue and report to the convention in 1984.

So now the Canadian question, or whether Canadian Baptist churches can become a part of the Southern Baptist Convention, is on the SBC agenda.

In a sense the issue of accepting messengers from Canadian Baptist churches

has not been off the agenda of Southern Baptists since the early 1950s when some Baptist churches in western Canada sought to affiliate with the Southern Baptist Convention.

But the Canadian Baptists were turned back then and on other occasions in the intervening years because of the Constitutional restriction and the deep convictions on the part of some Southern Baptists as to the nature of the Southern Baptist Convention and the way it does its work in foreign nations.

In 1968 a Canadian study committee reported to the annual meeting of the SBC that "we are committed, as a principle, to the validity of indigenous affiliation and cultural patterns; we believe more can be accomplished in long-range terms for Baptist advance and for the evangelical witness to the gospel by encouraging churches to seek affiliation with Baptist bodies indigenous to the territories in which such churches are located."

The Foreign Mission Board still feels that way. When the issue of changing the Constitution surfaced prior to the Pittsburgh meeting, Keith Parks, the FMB president, said their work is to plant churches and help the nationals establish their own conventions.

But there is another side of the issue. Advocates for accepting the Canadian churches say affiliation with the SBC could spark greater efforts of evangelism, and they believe since they give to the Cooperative Program and the mission offerings then they deserve the right to send messengers to the annual meeting of the SBC. No doubt eventually they would form a Canadian Baptist Convention, fully cooperating with the Southern Baptist Convention.

But there is a deeper question. In changing the Constitution of the Southern Baptist Convention will this lead to the SBC becoming an international convention?

Other questions. If Canada is accepted, what about Mexico? What about other nations? Where would it stop?

Could it stop? Should the Southern Baptist Convention turn its foreign mission work into a concept of extending branch conventions throughout the world?

Have Southern Baptists not had success, as in Brazil, by training the nationals to grow indigenous, self-supporting congregations, associations, state and national conventions?

Would such an action, of making an exception for Canada, not set a precedent for Baptists in other nations?

The motion of adding the words "and Canada" to the Constitution may sound simple, but it is not.

More than 25 years of study of the issue has not found an acceptable answer.

It seems unwise to change the way Southern Baptists do their work to accommodate any one group because such a change could influence all groups. It would be best for Southern Baptists to continue as a national convention with a worldwide mission rather than become an international convention.

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BOARD OF DIRECTORS: Raymond Boston, chairman; John Laid, vice-chairman; Ansell Baker, Stanley Brumfield, E. E. Carrier, William Coles Jr., Jerry Faust, Jack May, Earl McCosh, Rudy Newby, Jerry Oakley, Thomas Pope, James Porch, James Sorrell, Fred Stealman, and Clarence Stewart.



HISTORIC CHURCH — The most recent building of the historic Cherokee Baptist Church, Jonesborough, was completed in 1973. The church is the oldest church with continuing existence in the Tennessee Baptist Convention.

Oldest continuous Baptist church holds bicentennial celebration

The oldest church in the Tennessee Baptist Convention with continuous existence, Cherokee Baptist Church of Jonesborough, celebrated its 200th anniversary Sept. 4.

Participants in the bicentennial festivities included Glenn A. Toomey, director of missions for the Nolachucky Baptist Association and vice-president of the Tennessee Baptist Historical Society; W. Paul Hall, associate director of the TBC missions department; B. M. "Mack" Canup, a former pastor of the church who began there in 1928; and Clay Austin, the church's present pastor.

According to Toomey, who researched much of the Cherokee church's history, while the church is actually the second oldest church in the TBC, it is the oldest church with continuing existence. Sinking Creek Baptist Church in Johnson City, cited as the oldest, has ceased to exist in more than one period of time.

The church was begun with 30 members on the first Saturday in September, 1783, four miles south of Jonesborough, the oldest town in Tennessee. The town was originally established as the seat of Washington County, North Carolina, and was later part of the free state of Franklin before becoming a part of Tennessee.

The Cherokee church is one of the few long-established churches that has existed under the same name for its duration and has surviving, authentic records to verify its history. It has been located on the same site in a log, a frame, and a brick building, the former completed in 1973. It has been continually affiliated with a Baptist association, beginning as a member of Sandy Creek Baptist Association from 1783-86, then joining Holston Baptist Association of which it is the only remaining charter member.

Toomey also cited the contributions of the church to Tennessee Baptists, both in terms of personalities and in starting new works. Included in the early pastoral list were historical figures Rees Bayless, William Cate, James Keel, William A. Keen, Tidance Lane, Elisha Martin, Jonathan Mulkey, and William Murphy. The church has been a parent of six other churches, Indian Creek Baptist Church, Erwin (now First Baptist); First Baptist Church, Jonesborough;

Asbury Baptist Church, Johnson City; Union Baptist Church, Johnson City; New Victory Baptist Church, Jonesborough; and Mount Zion Baptist Church, also of Jonesborough.

The membership of the church has grown from the 30 members who signed the original charter to the present 462. Two waves of frontier revival added significantly to the past membership roles, with 77 baptisms taking place after an 1802 revival; while 92 baptisms followed an 1842 revival.

To honor Cherokee Baptist Church on its 200 years of history and ministry, Toomey presented the church with a plaque on behalf of the Tennessee Baptist Historical Society and the Tennessee Baptist Convention.

Denton equal access bill clears Senate committee

WASHINGTON (BP)— Equal access legislation has been approved by the Senate Judiciary Committee but the measure is expected to face competition when it reaches the Senate floor from a version disregarded by the panel.

By an 11-4 vote, the panel approved a new version of S. 1059 sponsored by Sen. Jeremiah Denton, which would bar public elementary and secondary schools from denying equal access to students or groups that "seek to engage in voluntary extracurricular activities that include prayer or religious speech" during non-instructional periods.

On the Senate floor a bill (S. 815) sponsored by Sen. Mark O. Hatfield is expected to be offered as a substitute if Denton's measure is considered. Unlike Denton's bill, Hatfield's proposal would apply only to secondary school students, barring public secondary schools which generally allow groups of students to meet during noninstructional periods from discriminating "against any meeting of students on the basis of the religious content of the speech at such a meeting."

During the Judiciary Committee session, Sen. Charles Mathias questioned the need for equal access legislation,

Morgan urges withdrawal of clergy housing ruling

DALLAS (BP)— An Internal Revenue Service ruling which revokes a sizable tax benefit for ministers buying their own houses should be withdrawn because it discriminates against ministers, says one denominational executive.

In a letter to IRS Commissioner Roscoe L. Egger, Annuity Board President Darold H. Morgan requested a withdrawal of revenue ruling 83-3 which disallows ministers a federal income tax deduction on the interest of their home mortgage and real estate taxes for which they receive a tax exempt housing allowance.

Morgan said he first thought the ruling was "sound in law and analysis" but that he has since learned that the IRS is applying the law in a discriminatory manner.

"The IRS has unfairly singled out ministers with housing allowances for unfavorable tax treatment without applying its new interpretation to military personnel who have tax exempt quarters allowances," said Morgan.

Acting on behalf of the church alliance, an organization of 27 religious denominations, Morgan said, "Our concern is that the IRS has not applied the law equitably and equally. We don't want ministers to be singled out for a discriminatory application of the law."

Morgan noted IRS officials were advised by their lawyers not to distinguish between ministers and members of the armed services in applying the ruling.

"The rulings revoked by revenue ruling 83-3 have been interpreted as law for more than 23 years," he said. "We question whether the ruling should have been announced without a change in legislation or a judicial decision."

Although the new ruling was made effective July 1, the IRS allowed ministers who were homeowners on Jan. 3 and were taking a housing allowance, to continue to take the deductions for interest

and taxes until Jan. 1, 1985.

"However, in this delay the IRS placed restrictions on the mobility of ministers by making them forfeit their right to deduct interest and real estate taxes if they move or require a new home before 1985," Morgan said.

Legislation introduced into the House (H.R. 1905), which would overturn revenue ruling 83-3 is awaiting a hearing by the House Ways and Means Committee. The bill was introduced by Virginia Representative Stan Parris who warned that "if the IRS is successful in taking this benefit from the clergy, military personnel may find themselves subject to a similar ruling in the near future."

Personal Perspective

By Tom Madden
TBC Executive
Secretary-Treasurer



I recently studied the life of the apostle Paul, observing those qualities that made him such a fruitful worker for our Lord. Here are a few of the qualities of his life that might be helpful for us to focus upon.

One quality saturated all the rest of the experiences of the apostle — he was sure of his salvation. He spoke of it more times than once and said, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

Paul's life was directed by the Holy Spirit. When he felt it might be wise to go in a direction not acceptable to God, the Spirit of God shut the door and then opened another one. Out of such experiences as this came the beautiful Macedonian call to "come over and help us."

The life of Paul was marked with an urgency to win people to a saving faith in Jesus. His heart's desire and prayer was that Israel might be saved. When the Philippian jailer asked him how to be saved, he quickly responded, "Believe on the Lord Jesus Christ and thou shalt be saved."

Boldness was also a quality of Paul's life. He did not hesitate to declare his allegiance to Christ, knowing even as he did that it might bring personal suffering.

Paul was always courageous. When he was stoned and left for dead, he returned to the city that had so treated him.

Surely his life was marked by compassion and love. I am impressed that there was always a spirit of love and concern in his epistles. While he expressed his convictions against some of the practices of the believers, he did so with love and concern.

His life was marked by a holy dissatisfaction. He said, "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 4:13-14).

I believe that you agree with me that our Lord wants all of us to have these same qualities in our lives. God grant that it be so.

Donald Ackland continues as prolific writer at 80

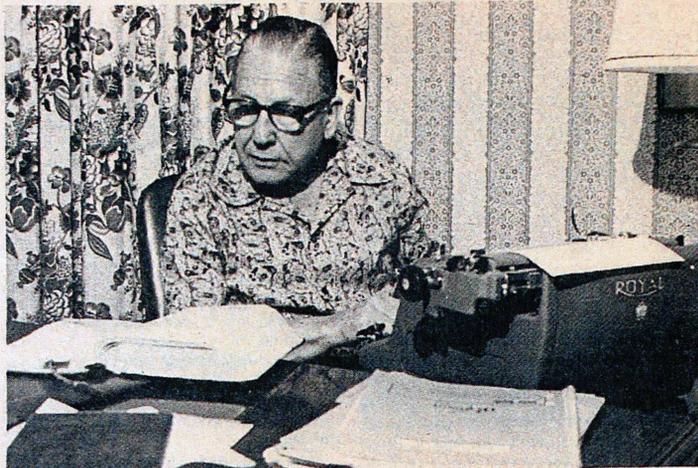
By Charles Willis

NASHVILLE — In 54 years of curriculum writing, Donald Ackland has produced teachers' or pupils' materials for more than 2,100 Sunday School lessons.

Even though he celebrated his 80th birthday in September, any reference to his writings in the past tense would be inaccurate. Day by Day with the Prophets will be released soon by Broadman Press as the second in a series of devotional books, following last year's publication of Day by Day with John. Currently, he is writing on the third volume, Day by Day with the Master, to be released in 1985.

As if that were not enough, Ackland is about to see the release of the 15th consecutive volume of Broadman Comments for which he has written the Bible expositions. Every one of those 15 years, he has written one quarter's lessons for Senior Adult Bible Study. He also writes regularly for Open Windows.

In October, he will lead Bible studies at Glorieta (N.M.) Baptist Conference Center for senior adults for the 14th time since 1970. He and Olive, his wife of 55 years, will be at the Senior Adult Chattanooga and the two scheduled Aspen



WRITING CONTINUES — Donald Ackland, a prolific writer of Bible study materials since the 1920s, continues to work on new books as he reaches his 80th birthday. Bible Conferences.

His schedule for 1984 is even more demanding. Two Sunday School weeks each at Glorieta and Ridgecrest conference centers will be added to his usual fall engagements at Glorieta.

Leader of revivals and Bible studies, interim pastor, and supply preacher are all terms that apply to Ackland, but, he says, "My mission is to write. I cannot see abandoning it with the unlimited audience that writing affords.

"I'll write as long as I can and am given opportunity," he said recently. "I cannot imagine reaching a point where I cannot write, unless I am paralyzed. I have so many things in my mind that I couldn't write them all if the Lord extended my life to 100."

Retired since 1968 from the Sunday School Board's Sunday School department, Ackland's work with Bible study aids began in 1922 in his native England as assistant editor of *The Christian*, an evangelical magazine. In 1929, he became editorial secretary for the London City Mission, supplying notes on the British international lessons to *The Christian*.

Ackland moved to the Sunday School Board in 1949, as editor of *Open Windows* and general tracts, becoming widely known in the United States as a Bible scholar and teacher. The last five years of his career at the board were spent as supervisor of adult curriculum materials.

Cauthen predicts return of missionaries to China

By Norman Jameson

FORT WORTH, Tex. (BP) — Missionaries "sooner or later" will be allowed back into China, says Baker James Cauthen, who helped shape one of the largest mission enterprises in history.

For 26 years Cauthen headed the Southern Baptist Foreign Mission Board. Before that, he was a missionary to China and area secretary for China and Southeast Asia for eight years.

In his third year of retirement, Cauthen, who will be 74 years old in December, is teaching Asian missions to students and potential missionaries at Southwestern Baptist Theological Seminary in Fort Worth, Tex.

Baptists long have dedicated massive resources to China. Of the 539 missionaries the Foreign Mission Board supported in 15 nations or areas in 1924, 287 were in China. By contrast, Brazil, with 310, is the country with the largest single number of Southern Baptist missionaries today — but the total force is 3,343 in 101 countries.

Baptist mission work in China stopped in November 1951 when missionaries were evicted. Yet that vast nation is so strong a magnet that in 1964 Foreign Mission Board reports still listed China as one of the nations in which it had active work.

Cauthen, probably the second best known Baptist to have been a missionary to China (after Lottie Moon for whom Southern Baptists' annual foreign missions offering is named) said China still holds a strange and strong allure to Baptists because Baptists have a better sense of China's "dominant and meaningful" history.

Historically among the world's most advanced civilizations, China's Manchu Dynasty was in decay about the time Westerners came to know China.

"In Westerners' first contact with China they saw the decaying society that had gotten too conservative and failed to make scientific and cultural advances," Cauthen said. "God has done a great work in China, and the gospel has had a great hearing among the people. Missionaries know the people. It's no wonder they want to go back.

"What adjustments may be necessary to go back into China? We'll wait and see what they are and make them. We'll go as friends, as colleagues, probably not as employers very much."

Cauthen said Southern Baptists' commitment to missions continues strong. "There is a profound commitment in the convention to Bold Mission Thrust," he said. "It has been taken very deeply into

the heart of the convention. It is one of the elements that said to us 'don't major on the minors, major on the majors' and the major is taking the gospel to the world."

Cauthen is concerned that Baptists not devote an inordinate amount of attention to convention politics because "if you put your attention in certain places and focus too sharply on one item, it can dull

the importance of that which should be uppermost."

Even though Baptists support a far flung missions enterprise, 46 senior colleges, hospitals, 20 national boards, agencies, and auxiliaries, Cauthen said "the Baptist home" is the best place an observer's finger can feel the pulse of Southern Baptists.

"Look at a Baptist family," he said. "See a man getting ready with his wife and children to go to church, not because somebody said they have to but because they want to because they see the church as a vital part of family life. The second place to look is the local church. In the local church there is a real concern for witness and a great love for the Scriptures. Baptists love to pray and they love their churches.

"Southern Baptists represent more potential for the kingdom of the Lord than most people realize," Cauthen said. "We're a free people in a free church with no ecclesiastical hierarchy telling us what to do. When you get free people in a free church moving on the conviction of the truth of God, that becomes a mighty power.

"The only grip on a Baptist is the grip of God's hand on his heart."



PREDICTION — Missionaries "sooner or later" will be allowed to return to China, predicts Baker James Cauthen, retired head of the Foreign Mission Board.

Florida names pastor to convention post

JACKSONVILLE, Fla. (BP) — J. C. Walters Jr., pastor of Miami's Wayside Baptist Church since 1980, has been named assistant executive director of the Florida Baptist Convention, effective Oct. 15.

Walters will be responsible for church-pastor-staff relations, as well as institutional relations and public affairs.

Prior to becoming pastor of the Miami church in 1980, Walters was director of missions for the Pinellas Baptist Association between 1977-79. Previously, he was pastor of Florida Baptist churches in Lake Worth, Lakeland, and Tampa, as well as churches in Texas.

He is a graduate of Stetson University, Deland, Fla., and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

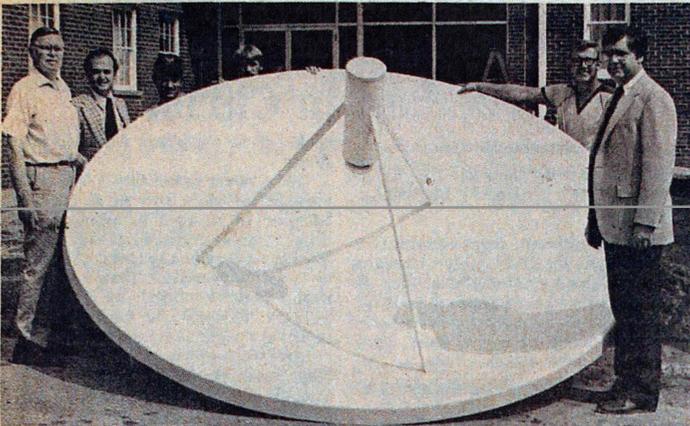
N.M. church gets \$100,000 gift

ALAMOGORDO, N.M. (BP) — First Church in Alamogordo has been given \$100,000 by Billie and Louise Holder to be used for debt retirement.

At the close of a morning worship service in August, Pastor Francis Wilson asked the congregation to be seated. After reviewing the burden the church had carried for the last 10 years as it struggled with the indebtedness while trying to carry on a full program, Wilson announced a check had been received sufficient to retire all the indebtedness.

Holder, a longtime publisher of the Alamogordo Daily News, recently sold the paper and retired after more than 53 years in the newspaper business.

The Holders have been members of the church for 30 years. He has been chairman of three pulpit committees, and was chairman of the trustees who signed the original note of indebtedness.



FIRST IN STATE — Surrounding the new Baptist TelNet satellite receiving dish prior to installation at First Baptist Church, McKenzie, are (left to right) Robert Hall, church treasurer; Ken Alexander, minister of music-education; three members of the installation team; and Pastor Wesley Pitts.

McKenzie church installs state's first BTN system

NASHVILLE — First Baptist Church, McKenzie, is the first Tennessee church to have a satellite communications system installed to receive Baptist TelNet, the Sunday School Board's new training network.

Baptist TelNet is expected to begin broadcasting late in the spring of 1984, with three or four hours of programming daily. Included will be programs to help Sunday School teachers, church training leaders, deacons, and church staff members.

Ken Alexander, minister of music and education at the church, said the entire church is excited about the possibilities of using Baptist TelNet to help the

church leaders be more effective.

"We plan to tape the programs when they are first broadcast, and then schedule training classes primarily on Sunday and Wednesday nights for our church members," Alexander said.

First Baptist Church has an average Sunday School attendance of 350, Alexander said. He added that he hopes the use of Baptist TelNet programs will help the church grow. Wesley Pitts is pastor of the church.

The McKenzie church satellite communications system is about the fourth system installed in the denomination. The first was in White Oak, Tex., the last week in August.

Taiwan reports on crusade

TAIPEI, Taiwan (BP) — About 2,285 persons — one for every five Taiwanese Baptists — made professions of faith in a two-week evangelistic blitz in Taiwan.

Taiwanese Baptists and Southern Baptist missionaries were joined by 106 Missouri Baptists in the campaigns that ended a three-year partnership.

The Missouri team concentrated its efforts in the north and east parts of Taiwan in citywide crusades and local churches Sept. 7-11, then moved to the south and central parts of the island Sept. 14-18.

Church revivals accounted for 1,513 conversions while 546 came in eight citywide crusades and another 226 from visits in homes, on the street, in parks, and in prisons.

Missionary Martha Cohen called the results of the campaign "better than anybody anticipated." Total Taiwanese Baptist membership is just above 11,000.

A concerted media blitz helped prepare the island for the campaigns. Evangelistic testimonies began airing over radio and television stations in mid-August. Missionary Burton Cook said 250,000 tracts and testimony booklets were distributed prior to and during the crusade.

Newspaper ads and testimonies of well-known Chinese Christians in magazines such as the Asian edition of Reader's Digest prompted many readers to request materials from the Bold Mission Taiwan office in Taipei.

Missouri team member Renabelle Jerrell, whose husband, Roy, is pastor of First Baptist Church, Camdenton, Mo.,

suffered an aneurysm of the brain and was hospitalized Sept. 9 at Taiwan Military Hospital. She was unconscious the first four days, but Cook described her condition Sept. 19 as a "cloudy consciousness."



RECREATION OFFICERS — Eleanor Yarborough (seated), church recreation consultant for the Tennessee Baptist Convention, meets with officers of the Tennessee Baptist Recreation Association. They are (left to right) David Lewis, First Baptist Church, Nashville, president; Archie Fendley, Central Baptist Church of Bearden, Knoxville, vice-president; and Cynthia Floyd, Two Rivers Baptist Church, Nashville, secretary and newsletter editor.

HMB appoints 33 missionaries, names 'Prayer Line' director

ATLANTA (BP) — Directors of the Southern Baptist Home Mission Board in their September Executive Committee meeting appointed 33 missionaries, approved purchase of property to expand the Baptist seminary in Puerto Rico, and named a national director of the board's Intercessory Prayer Line Ministry.

Ben Atchison, retired accountant for Shell Oil Co. in Atlanta, was named to head the prayer line ministry as a Mission Service Corps volunteer.

Atchison, who is taking early retirement after 30 years with Shell Oil Co., will be responsible for recruiting other volunteers to work four-hour daily shifts answering the HMB's national prayer line.

The "prayer line" is a national incoming WATS telephone line which enables Baptists to call the Home Mission Board toll-free to learn of home mission needs and requests for prayer, and for missionaries of the board to call to request prayer for their work and concerns. It was started March 1 as a part of the board's Pentecost Sunday effort to start 3,000 new churches and missions during the next year. Since mid-June, the prayer line has been answered by a recorded message rather than by volunteers.

Atchison will seek 50 to 60 Atlanta-area Christians to answer the telephone calls

personally. His goal is to enlist and train the volunteers to start daily service, Monday through Friday, from 9 a.m. to 9 p.m. Eastern time, beginning Oct. 4. Nationwide telephone number for the prayer line is 1-800-554-PRAY, Atchison said.

In other actions, the Home Mission Board's Executive Committee approved the purchase of property for additional classroom and dormitory space at the Baptist seminary in San Juan, Puerto Rico. The HMB bought the property for \$125,000 spread over three years.

About 90 students are enrolled in the seminary in San Juan, which now offers an associate of divinity degree in conjunction with New Orleans (La.) Baptist Theological Seminary.

Eleven missionaries and 22 missionary associates were appointed by the board for service in 13 states, most of them under joint appointment with the state Baptist conventions.

Among those appointed were Mr. and Mrs. Elias Pantojas, catalytic language missionaries in Memphis for the past six years, who were promoted to missionary status. Pantojas will serve as language missions program leader for the Missouri Baptist Convention. A Texas native, he is a graduate of Dallas Baptist College and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Reagan renews vow to support tuition tax credit legislation

WASHINGTON (BP) — A leader of a New Right coalition seeking enactment of a tuition tax credit law said President Ronald Reagan has given his "strongest and most positive" commitment to seek passage of the measure.

Paul Weyrich, of the Committee For the Survival of a Free Congress, told reporters following a 15-minute meeting with Reagan at the White House that presidential assistants are working with Senate leaders to find the right "vehicle" for the tuition tax credit proposal.

He said the president reported he recently received a commitment from Senate leaders to bring the measure to a vote before the end of the year.

Reagan, who during the 1980 campaign and since assuming office, has repeatedly pledged to work for the proposal, has encountered strong criticism from conservative groups for not following up on such pledges.

Weyrich, one of two dozen tuition tax credit supporters invited to the White House meeting, said Reagan's legislative director, Kenneth Duberstein, is working with Senators Howard Baker and Robert Dole to find a bill to which the tax credit proposal can be attached in the Senate.

No Baptists participated in the Sept. 16 White House meeting.

Union enrollment climbs to 1,431

JACKSON — Union University has reached another record fall enrollment as the number of students registering for classes reached 1,431.

The total enrollment is up by 57 students (a 4.15 percent increase). Full-time students number 1,257, up by five over last year's 1,252.

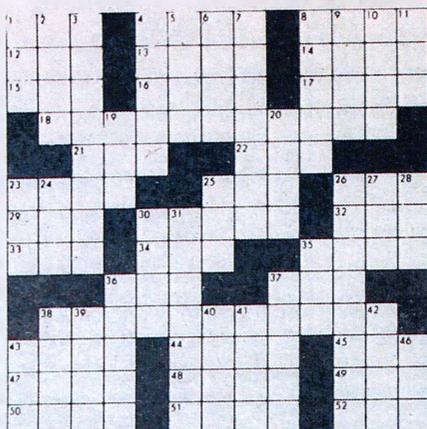
The largest enrollment by departments is nursing with 230 students, business with 143, computer science with 129, and religion, 85.

Resident students number 792 (55 percent) while commuting students number 639 (45 percent). The faculty-student ratio (FTE) stands at 16.2 students to one faculty member.

Southern Baptist remains the predominant religious preference totaling 1,191 (83 percent) of which 1,005 (70 percent) are Tennessee Baptists.

Bible Puzzle

Answers on page 10



- 50 Strike, pl.
- 51 Greek resistance group
- 52 Canine

DOWN

- 1 "Bezer, and —" (1 Ch. 7:37)
- 2 Medicinal fruit shrub
- 3 "any —" (Dan. 2:10)
- 4 "King —" (1 Ki. 1:1)
- 5 Bull, sacred Egyptian
- 6 "excess of —" (1 Pe. 4:4)
- 7 "ten thousand —" (Matt. 18:24)
- 8 "Uncle Tom's —"
- 9 Lancer, Ger.
- 10 "— of his hand" (Luke 15:22)
- 11 In zoology, comb. form
- 19 Sleep
- 20 "— of Sharon" (Song of Sol. 2:1)
- 23 "the — is red" (Matt. 16:2)
- 24 Pres. pl. of be
- 25 Dessert
- 26 "to be —" (Num. 3:48)
- 27 "three days —" (1 Sa. 9:20)
- 28 Movie studio: abbr.
- 30 "— from heaven" (Gen. 8:2)
- 31 "Hammedatha the —" (Esth. 3:1)
- 35 Age
- 36 "Plant —" (Jer. 31:5)
- 37 Memorandums
- 38 Alone, on stage
- 39 "seven —" (Ex. 25:37)
- 40 Cutter
- 41 Tempt
- 42 Aria
- 43 "— my path" (Job 30:13)
- 46 Large

ACROSS

- 1 Noah's son (Gen. 5:32)
- 4 "a — strike" (Prov. 7:23)
- 8 "health and —" (Jer. 33:6)
- 12 Palm leaf
- 13 Port, South Seas
- 14 Other: Latin
- 15 Sprinkle
- 16 "sound of the —" (Amos 6:5)
- 17 Harm
- 18 "charge of the —" (1 Ch. 9:28)
- 21 Fish
- 22 No: Fr.
- 23 "it is —" (Gen. 10:9)
- 25 Parts: abbr.
- 26 "— without blemish" (Num. 6:14)
- 29 Liberian tribes
- 30 "— up their way" (Job 19:12)
- 32 "ask an —" (Luke 11:12)
- 33 Japanese coin
- 34 "old —" (Job 30:2)
- 35 "the country of —" (Gen. 32:3)
- 36 Road
- 37 Ark builder (Matt. 24:37)
- 38 "subdue with —" (Zech. 9:15)
- 43 Lamentation
- 44 Island
- 45 Crowd, common
- 47 Dancing girl, Egypt
- 48 Distant, prefix
- 49 Priest (1 Sa. 1:9)

CRYPTOVERSE

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Today's Cryptoverse clue: B equals H

Interpretations

Freedom in Christ

By Herschel H. Hobbs

"If the Son therefore shall make you free [liberate], ye shall be free indeed" (John 8:36).

To the Pharisees, Jesus offered freedom through the truth (v.32). Claiming to be Abraham's descendants, they denied that they had ever been in bondage. As a matter of fact their forefathers had been in bondage often: Egyptian, Babylonian, Persian, Greek. Even as they

spoke, these Pharisees were vassals of Rome.

"Were never in bondage" is a perfect tense preceded by a strong negative and followed by a word meaning "at any time." "Most certainly never have we been in slavery at any time." They lived in a fool's paradise. Their very Messianic hope centered in a political-military Messiah who would throw off their yoke of political bondage.

Jesus replied by showing them that they were servants or slaves of sin. Though we live in a nation of political freedom, anyone who serves sin is a slave to it. So Jesus offered them true freedom if only they would believe in Him as the Son of God and their Saviour.

Admitting that they were the seed of Abraham according to the flesh, He denied that they were true children of Abraham. If they were, they would act like Abraham (vv.37-41a). Abraham had believed God when He promised him a son through whom His redemptive purpose would run (see Romans 4). The Son of God, who would effect God's purpose, had come. But these Pharisees had rejected Him, even were seeking to kill Him. This Abraham did not do.

Every lost person is a slave to sin. Only through faith in Christ can he know the true, inner freedom which only He can give. This is the heart of the gospel.

Baptists discuss ethnic history

FORT WORTH, Tex. (BP) — Locating, gathering, preserving, and communicating the history of ethnic Southern Baptists seems to be "everybody's task and nobody's task."

That was the view of five members of a seven-member ad hoc committee on ethnic Baptist heritage which met at Southwestern Baptist Theological Seminary, Fort Worth, Tex., to discuss solutions to the ethnic dilemma.

Ethnic Baptist history is recent and unrecorded, according to minister to internationals at South Main Baptist Church, Houston, David D'Amico. If and when it is recorded, ethnic Baptist history will yield vital analysis of relationships and church growth.

"Ethnic tensions need to be brought out. Why are some ethnics slower to get into Baptist structure? Southern Baptist missionaries need to know this," said D'Amico.

Sunday School Board Language Division Editor Daniel Rodriguez stressed that books, pictures, bibliographies, and bits of associational minutes on ethnic Baptist history exists in homes and "almost everywhere."

"We need to make our Baptist constituency aware we're trying to gather materials and we want to make our history available," he said.

"We may find we do not have any documents. But, we have the experiences of the pioneers. They're passing. They're evaporating," Rodriguez said in arguing for tape recording oral histories.

The members felt the Southern Baptist Historical Commission is the logical depository for at least microfilm copies of ethnic materials.

The committee was formed under the leadership of Home Mission Board Director of Language Missions Oscar Romo as a result of the Historical Commission's April, 1983, ethnic-themed meeting.

Pope Ave. congregation calls, ordains Vincent

Pope Avenue Baptist Church, Athens, called Bruce Vincent to his first pastorate, a ministry he began in July.

Vincent, a native of McMinn County, was ordained by the church Aug. 7. Participants in the ordination service included retired pastor Hooper Crittenden and Ronnie Torbett, pastor of Clear Springs Baptist Church in Athens.

Vincent has attended Cleveland State Community College, Cleveland.

Fulbright accepts call of Niota congregation

Milford Fulbright accepted a call from Marshall Hill Baptist Church, Niota, to come as its pastor, a ministry he began in August.

Fulbright is a former pastor of Oak Grove Baptist Church, Athens; Pope Avenue Baptist Church, also of Athens; and Brookhill Baptist Church, Etowah.

A native of Cleveland, Fulbright has served on various committees of the McMinn-Meigs Baptist Association.

Gabhart/Smith

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Whitesburg Baptists call, ordain Turner

John Turner accepted his first pastorate recently, in response to a call from First Baptist Church, Whitesburg.

Turner, a native of Sneedville, was ordained into the ministry by the Whitesburg church during a July 31 service.

Turner is a diploma graduate of Southwestern Baptist Theological Seminary, Fort Worth, Tex.

140th Homecoming Celebration

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Tennessee Scene

MISSIONS PROJECTS . . .

The Solid Rock Singers, a group of 46 youth from Bethel Baptist Church, Bristol, traveled to Buffalo, N.Y., to conduct backyard Bible clubs and musical concerts. The singers, with 10 adults including Pastor John Rayburn and Minister of Music Tom Elam, worked with Fillmore Baptist Church in Buffalo in leading the five backyard Bible clubs. The concerts were held at Buffalo, Niagara Falls, and Phillips Square in Toronto, Canada. The group enrolled 250 people for Bible study at the Fillmore church and received six professions of faith.

Mike James, pastor of Big Spring Baptist Church in Cleveland, led seven of his church members to Muskegon, Mich., on a missions project. The team worked at Ninth Street Baptist Church in that city, making repairs, remodeling, and painting the exterior of the building during the day, and conducting services each evening. Members of the team were J. O. Gates, Michael Harvey, Ralph Henderson, Whitney Orr, Victor Walker, David Williams, and Tony Williams.

PEOPLE . . .

Kelly Hunter was ordained to the ministry by Allons Baptist Church, Allons, during a July service. The pastor of the church is Terry Geren.

Stock Creek Baptist Church, Knoxville, recently held an ordination service for five new members of its deacon ministry. Ordained were Walter Liles, David Michaels, Ronald Suddarth, Lee Temple, and John Thomas. The pastor of the church is Bob Ward.

Jerry Eggenberger accepts Livingston pastorate

Jerry Eggenberger, until recently pastor of Hawthorne Baptist Church in Whitesburg, accepted a call from First Baptist Church, Livingston, to come as pastor.

Eggenberger is a former pastor of Imble Baptist Church, Trimble; New Iven Baptist Church, Oneida; Walnut Baptist Church, Union City; and Ackmont Baptist Church, Hulen, Ky. He has served as chairman of evangelism for the New River Baptist Association, and as president of the pastors' conference; evangelism, nominating, finance committee member; and chairman of the new building study committee for the Dyer Baptist Association. A native of Los Angeles, Calif., Eggenberger has attended Cumberland College, Williamsburg, Ky., and is a graduate of Clear Creek Baptist School, Sevierville, Ky.

Emmaus church calls Davidson as pastor

Ronald Davidson began his first pastorate July 24 in response to a call from Emmaus Baptist Church, Newbern. Davidson is a former music director at City Baptist Church, Covington, and attended Union University, Jackson. A native of Memphis, Davidson is scheduled to be ordained by the Emmaus church Oct. 2.

Charles Fancher and Jerry McFalls were ordained as deacons of First Baptist Church, Sevierville, Sept. 11. The church's pastor is Joe R. Wren.

A recent reception at Hillcrest Baptist Church, Clarksville, honored Mr. and Mrs. Roy Atkins on the occasion of their 50th wedding anniversary. The Atkinses are members of the church, where Marvin E. Hines is the pastor.

Edgefield Baptist Church, Nashville, ordained Don Douglas, Tommy Douglas, and Eugene Furline as deacons on Aug. 28. James Powers, pastor of the church, delivered the sermon during the ordination service.

REVIVALS . . .

First Baptist Church, Linden, was led in revival Sept. 4-9 by Jonas Stewart, pastor of First Baptist Church, Somerville. Lynn King, pastor of the Linden church, reports two professions of faith, one addition by letter, and numerous rededications as a result of the service.

Mike Bayne, pastor of North Fork Baptist Church in Shelbyville, led Cross Creek Baptist Church, Indian Creek, in revival services Aug. 15-21. Cross Creek Pastor Emery O. Farmer reported one profession of faith and 15 rededications during the week.

LEADERSHIP . . .

Elmer Jahnkow was called as interim pastor of Clover Creek Baptist Church, Medon. At the request of Clover Creek, Jahnkow was ordained by Cross Roads Baptist Church, Bells, where H. D. Hudson is the pastor.

Brown Springs Baptist Church, Mosheim, recently called Don Garner, assistant professor of religion at Carson-Newman College in Jefferson City, as interim pastor.



DIG IN — Members of Mount Hermon Baptist Church, Murfreesboro, watch as ground is broken for a new addition during an Aug. 28 service. The addition will feature an all-purpose building and educational space. From left are Pastor Thomas L. Baines, Concord Baptist Association Director of Missions Thomas Bryant, Billy Harrell, James Rowland, Study Committee Chairman Bud Miller, Jennie Miller, Barbara Mayo, Rutherford County Executive John Mankin, and James Haynes.

Charles Elkins submitted his resignation as pastor of Three Springs Baptist Church, Whitesburg.

Pleasant Ridge Baptist Church, Talbott, recently called Don Olive as its interim pastor. Olive is associate professor of philosophy at Carson-Newman College, Jefferson City.

Raymond DeArmond is serving as interim pastor of Grace Baptist Church, Morristown.

Grace Baptist Church, Johnson City, called Ed Scarbrough to come as interim pastor.

Ronald K. Brown resigned as associate pastor of First Baptist Church, Columbia, to accept a call to the pastorate of First Baptist Church, Morrow, Ga. Brown's last day with the church will be Sept. 25. Harold D. Smith is the pastor of the church.

Piney Baptist Church, Hohenwald, accepted the recent resignation of its pastor, Frank Ray.

Adonis Creel resigned as pastor of Highland Baptist Church, Hohenwald, after 12 years. Creel plans to enter mission work in the Alpha Baptist Association.

Tony Rutherford takes Oak Grove pastorate

Tony Rutherford recently assumed duties as pastor of Oak Grove Baptist Church, Athens, in response to a call from the church.

Rutherford was previously pastor of Mount Pisgah Baptist Church, Niota, and Pisgah Baptist Church, Decatur. He has served on the nominating committee of the McMinn-Meigs Baptist Association.

A native of Sweetwater, Rutherford is a graduate of Carson-Newman College, Jefferson City, where he is currently enrolled in seminary extension courses.

Central Baptist Church, Chattanooga, called Paul Medley as minister of youth and activities. Medley, who began the position Sept. 19, comes to the church from a similar position at First Baptist Church of Lakeview, Rossville, Ga. Jerry Songer is the pastor of the Chattanooga church.

C. Dee Birdwell resigned as pastor of Fifth Avenue Baptist Church, Knoxville, Aug. 15. Birdwell, a Reserve Air Force chaplain, will attend Air Command and Staff College at Maxwell Air Force Base, Montgomery, Ala.

First Baptist Church, Gallaway, accepted the resignation of Pastor Aubrey Neal.

Larry Revelle submitted his resignation as pastor of Hickory Grove Baptist Church, Moscow.

Spring Creek Road Baptist Church, Chattanooga, called C. Henry Preston as interim pastor. Preston was the pastor of East Ridge Baptist Church in Chattanooga for 35 years.

Wade Taylor recently resigned from the pastorate of Kirk Baptist Church, Collierville.

Fairview Baptist Church, Cleveland, accepted the recent resignation of its pastor, Aaron Wells.

Elmer Sams Jr. accepted a call from Immanuel Baptist Church, Elizabethton, to come as minister of music and family life, a position he began Sept. 1. Sams, a native of Elizabethton, has served churches in Georgia, Louisiana, and Texas. He is a graduate of Carson-Newman College, Jefferson City, and Southwestern Baptist Theological Seminary, Fort Worth, Tex. The pastor of the church is John R. Perkins.

Alvin Patton returns to Four Mile church

Alvin Patton returned to the pastorate of Four Mile Baptist Church, Maryville, on Aug. 7, in response to a call from the congregation.

Patton, who also led the church in the early 1950s, is a former pastor of Liberty Baptist Church, Old Piney Grove Baptist Church, Kagley's Chapel Baptist Church, and Oak Grove Baptist Church, all of Maryville; Mount Zion Baptist Church, Vonore; and Union Fork Creek Baptist Church, Loudon.

A native of Monroe County, Patton has been active in the work of the Chilhowee and Sweetwater Baptist associations.

Don Bradford assumes Shiloh church pulpit

Don Bradford accepted a call from Shiloh Baptist Church, Decatur, to come as its pastor.

Bradford, who began the position in July, was previously pastor of Shiloh Baptist Church, Decatur.

Bradford is a native of Tellico Plains.

Bonnell begins duties in Cairo pastorate

Jerry Bonnell recently began duties as pastor of Cairo Baptist Church, Alamo.

A native of Clyde Park, Mont., Bonnell, is a former minister of education and youth at Zion Baptist Church, Brownsville.

Bonnell is a student at Mid-America Baptist Theological Seminary, Memphis.

BIBLE BOOK SERIES

Lesson for Sept. 25

A song of love

By Fred M. Wood
author, preacher, teacher, Memphis

Basic Passage: Song of Solomon 1:1 to 8:14
Focal Passages: Song of Solomon 1:6; 4:9-12, 16; 5:10-11, 16; 6:2-3; 8:6-7

Controversy has surrounded Song of Solomon for centuries. Rabbis interpreted the poem as an allegory of God's love for Israel. Some early Christian scholars saw it as symbolic of Christ's love for His church. Others have suggested the song describes human love but was written as a prototype of the intimate relationship between Christ and His church.

With all due respect for these various approaches, we shall interpret the book as an expression of the holiness and value of physical love between a husband and wife.

Repetitious dialogue characterizes the format of the book, but one great thrust is present. The author wishes to show the strength and faithfulness of a woman's love. A work like this is needed in the Old Testament canon. If human love is so strong, how much stronger is divine love!

Some of the language seems a bit bold to us, but Orientals found no problem with it. What a shame that we, in the Western world, have become so twisted and perverted in our attitude toward the normal relationships of family life!

The bride's dusky beauty (1:6)

The young girl, having been brought to Solomon's harem, has had second thoughts about the lover she left behind. She defends her dark skin, explaining to the other women that she was put in the field by her brothers to isolate her from a young suitor. Working in a vineyard, she failed to take care of her own body, including her skin, hair, and face.

She had chosen the palace life because of its luxury, but she later decided that she preferred the simple life, especially companionship with her lover who we learn later in the story was her husband. How many people have chosen a more sophisticated way of life and then discovered, to their chagrin and even misery, they were better before they tried to "upgrade" themselves socially! Status seeking is a dangerous thing for anyone but even more so in a young girl, especially if it involves making compromises!

The beloved's praise of his bride and her response (4:9-12, 16)

In these verses we have words from the maiden's lover as he describes his affection for her. The word "sister" is a term of endearment. She had become his bride and was thus a part of his family.

In the larger section (4:1 to 6:3), the two exchange words of praise for each other. Verses 9-12 represent the man's words. His bride has stolen his heart

completely. The look in her eyes and the necklace she is wearing have overwhelmed him. She is both a sweetheart and a bride. Her love is more stimulating than wine, her perfume more fragrant than any spice, and the taste of honey is on her lips. Her tongue is nourishing and sweet while her clothing has a fragrance like the beautiful trees of Lebanon. She is like a secret, walled garden with a private spring where plants flourish.

The girl replies with a plea to the wind, urging it to carry her love out beyond the enclosure, where she was dwelling, to her companion. This portion of Scripture through its symbolism suggests purity and conveys the idea that she had held herself, even in the king's harem, for him alone.

The bride's praise of her beloved (5:10-11, 16)

Most scholars contend 5:2 to 6:3 is a dream by the maiden and the conversation which follows with the women of the harem. She awakes, disturbed, and asks them to help find her lover. They ask what characteristics he has to make him so desirable. She replies that he is "one in a thousand" and desirable, with wavy black hair. His mouth is sweet to kiss, and everything about him enchants her. One interesting thing about her words is that she described him as a "friend." A husband and wife are fortunate if they can still be friends, though married!

The sweetness of their mutual sharing (6:2-3)

When the women asked the maiden where her lover had gone so they could help find him, she replied with confidence that he had gone to his usual place. Perhaps she was a bit evasive, not wanting them to go after him because she desired him exclusively. She knew him and was certain where he could be found. Also, she knew he would come after her when he was able. It may be that she felt she had "over praised" him and must remind the other women that "My beloved is mine and I am his" (6:3).

The strength and value of love (8:6-7)

Love conquers all! Verse five pictures the maiden returning with her lover to the village. Obviously, the king has granted her freedom. In verses six and seven, she speaks to her lover. She pleads with him to close his heart to everyone but her and to hold no one else in his arms. Love is as powerful as death, and jealousy is as cruel as the grave. Nothing can put out the flames of true love. Not all the wealth in the world can buy it, however, and to attempt such a dastardly thing would bring only contempt to oneself. Love has triumphed over all opposition!

This story is a praise for genuine love. In our world of lowered standards and twisted morals, we need a return to the simple, stable values.



Wood

God in Christ

By William E. Troutt, president
Belmont College, Nashville

Basic Passages: John 1:14-18; 14:8-11; Hebrews 1:1-4; 1 John 1:1-4
Focal Passages: John 14:8-11; Hebrews 1:1-4; 1 John 1:1-4

Since the beginning of mankind, God progressively has revealed Himself to the world through His creation, His mighty acts, and His prophets.

The Old Testament contains an authentic record of God's redemptive activities for and through the nation Israel. But the Old Testament is only a prelude to something greater. The Old Testament itself only provides a distant image of God compared to the supreme revelation of God that came in the person of Jesus Christ.



Troutt

A friend shares the story of speaking with a young man at a funeral home following the tragic loss of his father. The young man, having no recent photographs of his father, comments remorsefully, "I would give anything to see my daddy's face."

Our world is filled with examples of people searching for visible images of God. While the Old Testament provides only a distant image of God, the coming of Jesus Christ provides the visible expression of an invisible God. In the face of Christ, we see it all. In Jesus we see the Father's redemptive plan come to completion.

Jesus reveals Himself (John 14:8-11)

The 14th chapter of John records some of our Lord's last words on earth as He speaks to His disciples in the upper room on the night before His crucifixion.

After three years of association with Him, some disciples still do not understand Jesus or His mission. The claims of Jesus in relation to the Father do not seem to be supported by the things that were happening to Him. Jesus' reference to the Father prompts Philip to ask Jesus to show him evidence of His relation to the Father.

Jesus' reply to Philip comes in the form of a mild rebuke. Undoubtedly Philip has faith in Jesus, but his faith needs bolstering at this time.

Jesus appeals to Philip to believe in His unity with the Father without demanding visible evidence. A true faith should not demand such evidence as miracles, visions, or heavenly voices.

This interchange between Jesus and Philip suggests that a faith based on external evidence, while immature, is better than no faith at all. Jesus wants people to believe in Him because of the claims He made. But if this fails, He points them to His works as evidence of the truth of His words.

Jesus: the highest revelation of God (Hebrews 1:1-4)

It is probable that the recipients of the epistle to the Hebrews were being told that the ancient prophets provided a more adequate revelation than Jesus. The writer of Hebrews agrees that God

revealed Himself through the prophets but states that what they said was incomplete. While God speaks only partially through the Old Testament prophets, He speaks fully with the coming of His Son. Jesus is God's complete revelation to mankind.

The major theme of Hebrews is the superiority of Jesus Christ. Christ is magnified in a series of exalted tributes by the writer of Hebrews. In his effort to convince the Jews that Judaism is fulfilled in Jesus, the author of Hebrews depicts Jesus as prophet, priest, and king.

The testimony of a personal witness (1 John 1:1-4)

John is an old man as he writes these words, but he has a clear recollection of his years as a disciple. He knows Jesus is real for he has seen Him, heard Him, and touched Him.

John's letter comes at a time when certain Gnostic teachers were denying that God had become man in Jesus. John's response is not to explain this mystery of God becoming man but to affirm his belief that God is in Christ.

John feels a moral obligation to share the good news of salvation with others. This should be our response as well. In Jesus, God has come to us. He became what we are to help us understand who He is.

C-N names Parrish to ROTC position

JEFFERSON CITY - Lieutenant Colonel Donald R. Parrish has joined the Carson-Newman College faculty as head of the military science department and the ROTC.

Parrish, a native of Staunton, Va., has served with the Army in Virginia, Kentucky, Texas, Florida, Alabama, Arkansas, Kansas, and Oklahoma. He also spent six years in Germany and two tours of duty in Vietnam.

He is a graduate of Virginia Polytechnic Institute, Blacksburg, and Baylor University, Waco, Tex.

Currently, Parrish is seeking approval to establish a Carson-Newman chapter of the international Officer's Christian Fellowship. While at Carson-Newman, he also hopes to establish an army nursing program in cooperation with the C-N/East Tennessee Baptist Hospital nursing program. The first course in this program, Army Nursing I, is being offered this fall.

Parrish reports that 62 students are enrolled in the first military science physical training course offered at C-N

BIBLE PUZZLE ANSWERS

H	A	M	D	A	R	T	C	U	R	E
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D	E	G	V	I	O	L	B	A	N	E
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S	A	I	D	P	T	S	R	A	M	
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"I sought the Lord, and he heard me" (Psalm 34:4).

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LIFE AND WORK SERIES
Lesson for Sept. 25

Risking all for others

By Cista Whitehurst Adkins
curriculum writer, Nashville

Basic Passage: Esther 1-10

Focal Passages: Esther 2:16-17; 3:5-6, 11; 4:8, 16; 9:32

The book of Esther is a record of Queen Esther's deliverance of the Jewish people during the rule of the Persians.

Although the name of God is not mentioned anywhere in the book, the book of Esther has been present in the Jewish and Christian canons through the centuries.

It is the only book that was not found among the Old Testament books in the Dead Sea Scrolls.

However, the faith of the Jewish people and God's presence with them are evident throughout the book. Christians may find a strong example of fulfillment through risk in the story of Queen Esther.



Mrs. Adkins

Queen Esther

Esther was a Jewish orphan who was adopted by her cousin Mordecai. He changed her name from Hadassah, a Jewish name, to Esther, perhaps to conceal her Jewish origins in this time of Jewish oppression.

The Scripture tells us that Esther was very beautiful. In fact, she was so beautiful that she was immediately entered into the beauty contest for King Ahasuerus' new queen. Esther followed the instructions of Mordecai and the chief eunuch and became King Ahasuerus' new queen. The Scripture seems to imply that her obedience and beauty won her the position.

The fact that Esther was beautiful and obedient to Mordecai and the chief eunuch, plus the information that she did not want to challenge any of the king's rules might lead us to infer that she was "all beauty and no brains." We might, in fact, see her as a parallel to the modern "dumb blonde," who is not taken seriously because of her beauty.

However, just as we are mistaken when we sell beautiful women short today, so are we mistaken if we do not look more deeply into the character of Esther centuries ago. Often beautiful women have intelligence, insight, and ability that surpasses their external beauty.

Strength of character

From the record, we can see that Esther possessed faith, courage, intelligence, and initiative. Perhaps she was reluctant at first because no one had ever tapped her mental resources before this crisis. However, when the crisis arose, she proved herself to be more than

capable to handle the challenge.

We can see Esther's faith in the fact that she fasted for three days prior to approaching the king and in the fact that she took this risk at all. We can see her courage in the way she entered the king's presence although he had not summoned her for a month. Her intelligence is evident in the well-thought-out plan she made for revealing her request to Ahasuerus and for trapping Haman. Her initiative is clear in the fact she did not wait for Mordecai to tell her how to do it, as she had in the past. Instead, she seems to have planned and executed this risky approach with the help of God and the mind He gave her.

Taking risks

Esther met this challenge in spite of the fact she had much to lose. She took a major risk in order to gain fulfillment. She risked her very life, at the most, for she broke out of her submissive and obedient role to enter the presence of the king, uninvited, and to reveal her Jewish origins. She risked her security, if not her life, in the fact that disobedience was what caused the first queen to be demoted. At the least, she risked her pleasant relationship with her husband and her favored position with him. In all, the action she took had the probability of affecting her life in some unpleasant way.

Although we may not be able to identify with the risk to her life, we may understand the risk to her security and to her relationship with her husband. Security is something many of us seek and most of us value highly. It is the motivation behind our work and our relationships. It would be very difficult for us to risk that security if we were called by God to take a stand that would put our jobs, our homes, or our families in precarious positions.

However, Esther risked all those

things because she was convinced she had more to lose by keeping quiet. Perhaps she may have lost her life eventually, anyway, since she was Jewish. She also would have lost her family, Mordecai, if she did not make some effort on his behalf. But most important, she would have lost her own integrity, her personhood, her soul. Something inside of her would have died, and her life would have lost its meaning.

Meaning and fulfillment

When we do not stand up for what we believe, when we let things "slide" by us, or when we compromise ourselves, we seem to lose a little part of our souls. Something begins to die in us; we become corrupted. We allow the person God made us to be to become damaged. As a result, we deny ourselves the possibility of real meaning and fulfillment in our lives.

No position, no job, no money, no relationship is worth the destruction of ourselves as persons. Those things, in themselves, do not bring complete fulfillment to our lives.

Instead, we should allow the example of Esther, who risked all to follow what she believed to be God's will for her life.

The book of Esther is a powerful resource for reminding us that risk is sometimes the road to fulfillment. We may be more comfortable and safe in the confines of our own homes, jobs, and families, but often that comfort and safety may assure us of empty lives.

If we are earnestly searching for lives fully filled with meaning, we must be willing to follow God's will. That may involve taking risks, but it also provides rich, vital, and worthwhile experiences which lead to fulfillment.

RIVERS OF BLOOD—By Dr. Don Womack, Evangelist. The book has 7 chapters: (1) Rivers of Blood, (2) Contest With Compromise, (3) How Three Men Died, (4) Who Is a Christian, (5) Why Become a Christian, (6) Immutability of Christ, (7) Deity of Christ. Price: \$4.00 (includes shipping). Order from:
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The legacy lives on. She left a legacy of touching the less fortunate, the poor, the stranger in our land, and a belief in telling others, through actions and attitude, about Christ's renewing love. Annie Armstrong was dedicated to sacrificial giving of herself, her money and her possessions.

The Annie Armstrong Offering for Home Missions, named for this person who gave "over and above," is a lifeline to the home mission effort in our land. Without it, the work of home missions in this



country would be greatly impaired. In 1982, \$20,709,206 was collected in Southern Baptist Churches through the efforts of Woman's Missionary Union and the Brotherhood. We express our gratitude for their initiative and promotion. Tennessee Baptists have demonstrated again their commitment to telling the good news and ministering in our land, giving \$1,269,298 to the Annie Armstrong Offering in 1982. Thank you Tennessee Baptists for keeping the legacy alive.

These ten Tennessee churches gave the highest per capita gifts in their state to the Annie Armstrong Easter Offering:

1. China Grove Baptist Church, Kenton
2. Central Heights Baptist Church, Dandridge
3. Wears Valley Baptist Church, Sevierville
4. Cottonwood Grove Baptist Church, Ridgely
5. First Baptist Church, Grand Junction
6. Holders Grove Baptist Church, Cosby
7. Hickman Baptist Church, Hickman
8. New Lebanon Baptist Church, Greeneville
9. Oak Grove Baptist Church, Mt. Carmel
10. Lookout Mountain Baptist Church, Lookout Mountain

These ten Tennessee churches gave the highest total amount in their state:

1. Bellevue Baptist Church, Memphis
2. First Baptist Church, Knoxville
3. Woodmont Baptist Church, Nashville
4. Two Rivers Baptist Church, Nashville
5. First Baptist Church, Morristown
6. Central Fountain City Baptist Church, Knoxville
7. First Baptist Church, Chattanooga
8. First Baptist Church, Memphis
9. Central Bearden Baptist Church, Knoxville
10. First Baptist Church, Nashville

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TENNESSEE

Baptists and the Home Mission Board:
We're making a difference in our land.

*Based on figures from Uniform Church Letters and state convention offices.

Children find love at Friendship House

By David Wilkinson

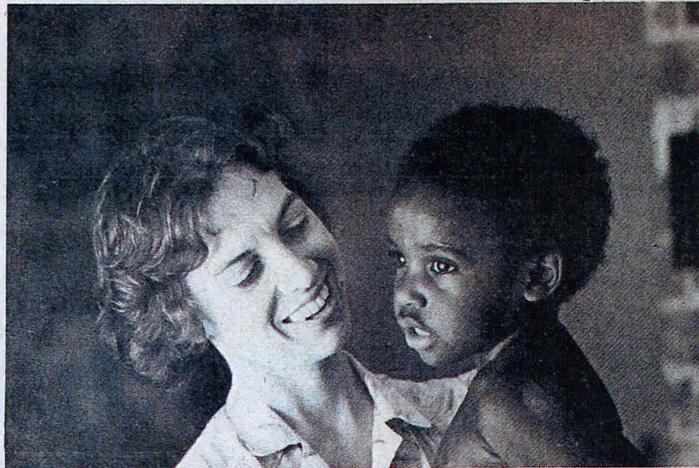
NEW ORLEANS (BP)— Carolyn McClendon, a small woman with an enormous heart, dares to care in a rough, southwest New Orleans neighborhood.

As home missionary/director of Southern Baptists' Friendship House, she works daily in a quadrant where hope often lies buried beneath layers of poverty, crime, anger, and depression.

The transitional neighborhood which Friendship House serves includes a fluctuating mixture of racial groups: the majority of children and teenagers are black, many elderly are white, and there is a growing number of Hispanics.

A 1977 graduate of New Orleans Baptist Theological Seminary, Miss McClendon oversees a multifaceted program that includes a licensed day-care center; various activities for street-wise children, including tutoring for neighborhood youth with reading deficiencies; and a family crisis ministry offering food, clothing, and emergency funds. She also ministers to elderly residents in a nearby high rise.

Children trail Miss McClendon like ducklings lined up behind their mother. She cares deeply about those who come to the center, but she also worries about



LOVE AND HOPE — Carolyn McClendon oversees a multifaceted ministry program in an interracial, poverty-stricken neighborhood, bringing love and hope to its angry, depressed residents. Photo by Mark Sandlin.

the hundreds who do not.

In an area where most adults are working away from home all day, children have little to do but roam the

streets.

Miss McClendon explained, "The kids have no one to set limits for them. It's not that the mothers don't care. Many are

single parents who simply have no choice. They have to work to buy food."

Sometimes, however, the strain of poverty results in childhood problems worse than illiteracy and idleness. Miss McClendon has encountered serious child abuse and neglect; several times children have been abandoned at the center.

In spite of all the problems Miss McClendon has refused to despair. She offsets her sparse resources with abundant energy. She spoke of needs and opportunities rather than problems.

"Friendship House is my life right now," she said. "I can't believe it when I go home at night. When I go home and close the door I just can't shut out Friendship House."

She knelt down and picked up a brown-eyed, three-year-old Cuban girl who tugged at her skirt. Though the child could not speak English her eyes reflected her feelings. Miss McClendon embraced her friend and lifted her onto a battered red wagon. She sighed.

"Even at its worst, just a hug from one of the children," she said, "makes it all worthwhile."

—Adapted from May-June issue of *Missions/USA*, the Home Mission Board's magazine.

Seminary students confront urban evangelism firsthand

By Marv Knox

LOUISVILLE, Ky. (BP)— A new course on urban evangelism lured seminary students from their quiet campus and dropped them in the bustling heart of inner-city Chicago for 11 days this summer.

The purpose of the urban evangelism practicum was "to expose students to the problems and complexities of our major large cities and to confront them with those challenges firsthand," said Philip Roberts, assistant professor of evangelism at Southern Baptist Theological Seminary in Louisville, Ky.

The course was sponsored jointly by Southern seminary, the Southern Baptist Home Mission Board (HMB), and the Chicago Metropolitan Baptist Association.

It was developed by Roberts and Dale Cross, HMB director of metropolitan evangelism strategy.

Roberts and Cross took the students out of the classroom and placed them in Chicago because of the city's diversity of ministries and its wide array of Southern Baptist churches with strong ministry programs.

They also took them to the Windy City because of a firm conviction that "evangelism is better caught than taught," Roberts explained. "The practicum gave the students the opportunity to actually go out and confront people with the gospel."

A major reason the HMB supported the course was because of its concern for the evangelistic ministry in U.S. cities, Cross said.

"We need 10 times as many people ministering in our cities — people willing to tackle tough problems," he noted. "So many ministers have a jaundiced view of the city. They think, 'To go there is to lose myself, my effectiveness.'"

"We hoped to help students see the city's excited, gifted people who are there making a difference in people's lives."

Cross and Roberts said the HMB and the seminary introduced the practicum with a sense of urgency, aware that "the core city now is where the suburbs will be; the problems of the city will be upon the suburbs in a few years."

Chicago Baptists supported and worked with the students because they want to strengthen ministry in the city and prevent young church leaders from becoming urban ministry casualties.

Pastors and other ministers "have got to be confronted" with the possibility of urban ministry burnout before they come to the city, Everett Anthony, executive director of the Chicago association said. "And it's something they won't experience in a classroom or in the rural South."

Furthermore, the hands-on experience of a practicum teaches the students lessons of ministry which are impossible to learn outside the city, added Curtis Griffiths, metropolitan evangelism associ-

ate for the Illinois Baptist State Association.

"You can learn every principle and law to evangelize people for Christ," Griffiths said. "But you can never learn until you see the setting where you've got to minister. The principles and laws don't change, but the applications change with the situations."

The students who benefited from an examination of changing urban situations were overwhelmed when they first faced Chicago head-on. Soon, however, they learned to appreciate its unique challenges and problems.

They lived amidst turmoil, bunking at Uptown Baptist Church in one of the poorest pockets of the city. They visited in churches and talked to ministers, and they listened to reports and lectures by a

wide variety of urban evangelism specialists.

Before their stay was up, they were on the streets themselves — witnessing and listening, leading people to Christ.

Reflecting, they remain impressed and challenged.

"The practicum exceeded all my expectations," claimed Sean Wright, a theology major from Tampa, Fla. "I never dreamed all those ministries were going on up there."

"Our eyes were opened, and we were given a whole new vision of what people in Christ can do," added Tennesseean Frank Hickman, a theology student from Paris.

"We learned there are no obstacles which cannot be overcome through the power of Christ."

Baylor picks site for events center

WACO, Tex. (BP)— Baylor University trustees have approved a site for the construction of a special events center on campus and appointed a building committee to develop specific plans and raise funds for the multipurpose activities center.

Cost of the center and endowment to operate and maintain it is estimated to be \$11- to \$11.5-million for construction costs and \$2-million for endowment. Construction is not expected to begin until the funding has been arranged.

The planned center could seat 10,000 for basketball games, about 10,500 for convocations and concerts, about 8,500 for circus or ice show productions, and about 800-1,000 for banquets. The center probably also will house dressing rooms, offices for the basketball coaches, a manager's office, kitchen, storage areas, and concession areas.

Administrators also envision using the facility for denominational events such as hosting the Baptist General Convention of Texas. Sponsoring denominational rallies and evangelistic crusades might also be possible.

Mexican missionaries leave tense Honduras border area

SALTILLO, Mexico (BP)— Jose and Susana Guzman, Mexican Baptists' first and only foreign missionaries, have resigned from assignments near the tense Honduras/Nicaragua border.

The Guzmans, who have worked as church planters and regional missionaries in Honduras since early 1981, said mounting military tension along the border influenced their decision. Honduran and Nicaraguan forces face each other at the border and Nicaraguan rebels use the Honduran side as a base for raids into Nicaragua.

The missionary couple also cited financial problems. Mexican Baptists purchase U.S. dollars to support the work in Honduras, and since early 1982 the value of the Mexican peso has plunged from 26 pesos to the dollar to nearly 150 pesos to the dollar, a 600 percent drop.

The resignation was announced at the annual National Baptist Convention of Mexico meeting in Saltillo and left the future of the Mexican Baptist foreign missions program uncertain. The 1984

budget includes foreign missions for 1984, however, and a new mission field may be sought.

In other action the convention voted to reduce its use of an annual subsidy for operating budgets from the Southern Baptist Foreign Mission Board by 10 percent each year for the next 10 years. The unused funds will be rerouted to finance capital projects such as strategic property purchases, and building and church loans.

Southern Baptist representative Larry Gay said the subsidy vote was a "step of faith and ... a calculated step with vision" for Mexican Baptists, especially in light of Mexico's unstable economy. Baptist leaders hope the move will enable churches to begin new work while decreasing convention dependence on Foreign Mission Board funds for regular operations.

A major effort is being undertaken among the convention's 535 churches and more than 700 missions to teach denominational awareness and stewardship.