

# Baptist and Reflector

Vol. 149/No. 42/October 19, 1983

News journal of Tennessee Baptist Convention

## TBCH executive director sets retirement

Evans B. Bowen, executive director-treasurer of Tennessee Baptist Children's Homes Inc. since January 1976, has announced his plans to retire from that position on Dec. 31, 1983. His announcement came at the Oct. 11 meeting of the TBCH trustees.

The trustees accepted the retirement with regret and elected a search committee to find a replacement for Bowen.

At the meeting, two of the three campus superintendents tendered their resignations. Both John Ashby of the Franklin home and Keith Wilson of the Memphis home found difficulty in accepting the Sept. 8 action of the trustees which eliminated the educational coor-

inator position from their staffs. In each instance, the position was filled by the wife of the superintendent.

The third superintendent, Burl McMillan of the Chattanooga home, was commended by the trustees for his positive attitude and the actions he is taking in response to the trustees, according to Charles Gibbs, trustee chairman, who is pastor of North Athens Baptist Church, Athens.

The Oct. 11 meeting was the first of 12 monthly meetings planned by the trustees during the next year. On Sept. 8 at a called session, the trustees voted to meet monthly to deal with what was described

as "extremely low morale" on the TBCH campuses.

At the Sept. 8 meeting, the trustees had heard a report and recommendations from a special committee which had been authorized May 24 to investigate questions which had been raised by Nashville-area pastors, former employees, and Williamson County school officials.

The meeting on Tuesday of last week was held on the Franklin campus in Brentwood. After the roll call and approval of the Sept. 8 minutes, Raymond Langlois, pastor of Nashville's Judson Baptist Church, expressed his appreciation for the trustees' response to information presented May 24 to the trustees.

Langlois, who is the spokesman for a group of Nashville-area pastors, said he is thankful for the Baptist system of trusteeship which allows for sharing of concerns, without airing these before the

entire convention in session.

He promised continuing prayer support for the trustees from the pastors. "We are with you; we want to be helpful; we stand beside you."

After Langlois spoke, the trustees voted to go into executive session. However, they later decided to allow Bowen; Dean Doster, associate executive director; and the three superintendents to return to the meeting, according to Doster, since they were to give reports to the trustees. Mrs. Wilson was also allowed to come into the meeting while making a statement to the trustees.

Gibbs told the Baptist and Reflector that the resignations by Ashby and by Wilson were voluntary.

Both superintendents will continue their responsibilities through Dec. 31. The trustees also voted to continue the educational coordinator salaries of Mrs. Wilson and of Mrs. Ashby through Oct. 31, 1984, although their positions had been abolished.

In announcing his retirement at age 63, Bowen expressed his appreciation to the trustees, stating that he and Mrs. Bowen had anticipated this event for the past two years. He offered to do everything possible to make the transition a smooth one.

The Board of Trustees instructed its chairman to name a committee to develop plans to honor Bowen for achievements during his eight-year tenure with TBCH.

Bowen is a graduate of Union University, Jackson, and was awarded an honorary doctor of divinity degree by that Tennessee Baptist institution in 1964. Before becoming TBCH executive director-treasurer in 1976, he was pastor of First Baptist Church of Bolivar for nine years and Berclair Baptist Church

(Continued on page 3)

## Draper calls for unity on Baptist essentials

ATLANTA (BP)— Calling for unity within the denomination on the things that are essential, Southern Baptist Convention President James T. Draper Jr. said Baptists must agree to disagree on the things that are not essential to salvation.

One thing that is not essential and on which agreement is not necessary, said Draper, is the question of ordination of women.

"I don't believe the Lord requires me to have an opinion on that in order to be saved," said Draper in an address to directors and staff of the SBC Home Mission Board.

"We are going to have differences at some points, but those differences should not and must not destroy the unity of spirit that is ours as born-again believers," he said.

The SBC president listed five theological precepts he feels are essential for Baptists to have unity of spirit. They are redemption by the blood of Christ, the deity of Christ, substitutionary atonement, the resurrection of Christ, and justification by grace through faith.

Draper, pastor of First Baptist Church in Euleus, Tex., pointed out only God can create spiritual unity, stressing true spiritual unity is possible only among born-again Christians in the family of God.

Unfortunately, Draper admitted, Southern Baptists do not have a good track record on preserving the spiritual unity which God gives His family.

Both conservatives and moderates in the SBC have been vicious toward each other and have used tactics and techniques unbecoming to Christians, according to Draper.

"There is a wrong way to stand for orthodoxy, a bad way to defend that which is right," he said. "We're not trying to produce religious clones. Unity does not require uniformity."

"We need to trust each other as

brothers with respect and recognition of the differences and needs that exist, or we need to recognize that some of us are lost and need to be saved," he said. "The bottom line is we are going to have to decide if we really believe each other is saved," he observed.

Draper said in his efforts as president to bring about unity he had met with his sharpest critics and with those he had criticized the most. He discovered "they are not as bad as I thought."

The SBC president also urged uniting in an emphasis on evangelism.

"My hope and prayer is that any among us who cannot stand on the basics that all of us know we cannot give up would have the integrity to leave," he said. And those who remain need "to have the integrity to love each other and move together toward a common goal."



Evans B. Bowen

## SBC CP breaks \$100-million barrier

NASHVILLE (BP)— Contributions to the national Cooperative Program of the Southern Baptist Convention broke the \$100-million barrier for the first time during 1982-83.

Total gifts to the worldwide mission and education causes of the SBC totaled \$102,313,308 when the fiscal year ended Sept. 30, an increase of 9.61 percent and \$8,968,952 over 1981-82.

September gifts of \$9,008,042 from the 34 state conventions underwrote the basic operating budget of \$100-million and 32 percent of the \$8-million challenge budget.

"The real thrill of going over the \$100-million mark is not in the impressive row of zeros — rather it is in the lives of the people touched by the programs that money funded," Harold C. Bennett, executive director-treasurer of the SBC Executive Committee, said.

The first \$500,000 above the basic budget will be divided among the six SBC seminaries and the remaining \$2.7-million will be divided on a percentage basis among all the agencies. Almost 72 percent will go to the Foreign Mission Board and the Home Mission Board.

A. R. Fagan, executive director-treasurer of the conven-

tion's Stewardship Commission (which has the job assignment of promoting the Cooperative Program) pointed out the 1982-83 totals reflect "the largest growth in real dollars in 10 years."

Since 1974, with the nation experiencing double digit inflation, "our real growth has been running 1 to 1.75 percent a year," he said. "But with current inflation the 9.61 percent increase over last year translates into about 7.5 percent real growth."

The increases were seen all across the country as 32 of the 34 state conventions increased gifts to the national programs.

In total dollar giving nine of the 34 state conventions contributed more than \$5-million to the national programs and 28 of the 34 supported the worldwide mission and education efforts of the SBC with more than \$100,000 each.

Tennessee was seventh among state Baptist conventions with contributions totaling \$6,124,707.

Prior to the 1982-83 fiscal year, monthly national Cooperative Program receipts had surpassed \$8-million only five times and \$9-million only twice since the Cooperative Program was started in 1925. This year three months were above \$9-million and nine above \$8-million.

# FMB clarifies missionary selection process

RICHMOND, Va. (BP) — Members of the Southern Baptist Foreign Mission Board voted a record \$136,648,000 budget for 1984 at their October meeting and after a 45-minute discussion also updated the interview process for selection of new missionaries.

The budget, up 8.49 percent over the 1983 figure, represents more than a \$10-million increase, with almost all of the additional funds going to support the board's increasing missionary force, now pushing toward 3,400.

President R. Keith Parks, noting that more than 61 percent of the budget next year will be used to support these missionaries, said "the most important thing we do in foreign missions is to send missionaries to incarnate the gospel."

The selection process for these missionaries occupied a big part of the board's attention. A special subcommittee report, which ultimately was approved with only two dissenting votes, sought to clarify the roles of various board committees involved in the appointment process.

The report said responsibility for recommending candidates for appointment rests with the human resources committee, whose 40 members include almost half the total membership. Most of the confusion has centered on the role of separate area interview committees, which have been meeting with candidates only a few hours before their ap-

pointment.

Some members of these area committees, which work with area directors in coordinating Southern Baptist efforts in eight different parts of the world, have felt they were supposed to vote on the candidates. An action approved at the September meeting of the board said these area committee sessions are not a part of the personnel selection process but a "time of sharing with missionary candidates and affirmation."

Most of the work is done weeks, or sometimes even months, earlier by two subcommittees of the human resources committee. These board members review material submitted by staff consultants who have conducted personal interviews with the candidates, processed their application forms, reviewed their personal histories, and sought to clarify any questions related to the candidate's salvation experience, doctrinal beliefs, or evidence of a call to missions.

The new process specifies the personnel selection department continue to give priority attention in candidate screening to theological dimensions, commitment to and subsequent involvement in personal evangelism, the development and maintaining of a wholesome Christian

home life, and the ability to develop meaningful and healthy interpersonal relationships (especially among colleagues).

Mary Strauss of Hagerstown, Md., a member of the special study committee, said that seminaries are being informed that beginning April 1, 1984, all those invited to candidate conferences must first have completed "continuing witness training or comparable training that includes hands-on personal witnessing experience."

The request is part of the board's stepped-up effort to train all of its missionaries to be more effective witnesses. Many are being trained through MasterLife, a program designed to help Christians become true disciples of Christ and then to train others.

The subcommittee report said the meetings which formerly have been called the "area interview committees" will be redesignated "area committee/candidate meetings" and will be held at least one day before the appointment service.

It also recommended that, in order to involve all board members in the selection process, each Foreign Mission Board member be assigned to the human

resources committee at least one year, preferably during his or her first year on the board. An amendment which would have prohibited first year members from serving on the committee was defeated.

In other actions, the board approved reorganization of its management services office.

Vice-president Sidney C. Reber has announced he will retire Jan. 31 as head of management services. Beginning Feb. 1, Reber's duties will be incorporated under those already carried by Homer Beaver as vice-president for administration.

Reber and his wife, Alwilda, were missionary associates in Singapore, Malaysia, from 1962 to 1969, when he came to Richmond to head the management services division, later renamed the office of management services.

The board approved \$2-million in appropriations, \$1-million for a loan fund for the purchase or construction of overseas missionary residences to be repaid by missions in 10 years. The other \$1-million was appropriated for urgent capital needs, including church repairs, missionary automobiles, educational facilities, and missionary housing.

## Ken Prickett dies Oct. 13

ST. LOUIS (BP)— Kenneth R. Prickett, national consultant for experimental ministries for the Southern Baptist Home Mission Board since 1973, died Oct. 13 after complications with diabetes and heart failure.

Prickett, who had gained a reputation as one of the most creative missionaries of the Home Mission Board, had been involved in numerous special projects such as Baptist ministries at the 1980 Winter Olympics in Lake Placid, N.Y., and the 1982 World's Fair in Knoxville.

He had been in a St. Louis hospital since Sept. 27 when he went into a diabetic coma, but had improved and was able to write notes to his wife, Marilyn, on his 45th birthday, Oct. 12, the day before his death.

Mrs. Prickett had been appointed by the Home Mission Board as a missionary in September to serve as director of Christian social ministries for the District of Columbia Baptist Convention and director of the Jochenning Baptist Center. The family was in the process of moving to Washington when Prickett went into the coma.

Prickett, a native of Texas, had been a missionary of the Home Mission Board since 1970, serving first in Indian and resort missions in Santa Fe, N.M.

## Honeycutt to address chapel at Union U.

JACKSON — Roy Honeycutt, president of Southern Baptist Theological Seminary, Louisville, Ky., will speak in the regularly scheduled chapel service at Union University, Oct. 24 at 10 a.m.

The 50-minute devotional program, open to the public, will be held in the G. M. Savage Memorial Chapel.



Mr. and Mrs. Bates

Mr. and Mrs. Buford

Mr. and Mrs. Douglas

Mr. and Mrs. Hadaway

Mr. and Mrs. Hickman

## FMB appoints five Tennessee couples

RICHMOND, Va. — Five couples with Tennessee connections were among the 31 people named missionaries by the Southern Baptist Foreign Mission Board Oct. 11 at River Road Baptist Church, Richmond.

Mr. and Mrs. Carey F. Bates will work in Portugal, where he will be a student worker and she will be a church and home worker.

Born in California, Bates considers Memphis his hometown and Cherokee Baptist Church there his home church. He has served as minister of youth and church activities at Cherokee. He is a graduate of the University of Tennessee at Martin and Mid-America Baptist Theological Seminary, Memphis. He currently attends Southwestern Baptist Theological Seminary, Fort Worth, Tex., fulfilling requirements for missionary appointment.

Mrs. Bates, the former Lynne Pepin, was born and raised in Memphis. She also considers Cherokee Baptist Church her home church, and has served the church as activities minister. She is a graduate of U.T. Martin. The Bateses have two children.

Mr. and Mrs. Terry G. Buford will work in the Philippines, where he will be a general evangelist and she will be a church and home worker.

Born in Jackson, Buford also lived in Bells while growing up and considers Cross Roads Baptist Church there his home church. He has served in the U.S. Navy and has been employed in Jackson, Humboldt, and Memphis. He also served

as pastor of First Southern Baptist Church, Opheim, Mont. Buford is a graduate of Union University, Jackson, and Mid-America seminary, and attended Southwestern seminary.

Mrs. Buford, the former Michaelle Schauer, was born in North Dakota and grew up in Oklahoma, Texas, Nebraska, and Washington. A graduate of Washington State University, Pullman, she has worked in various towns as a teacher, a speech pathologist, a music resource specialist, and a clerk/typist. The Bufords have one child.

Mr. and Mrs. Everett B. Douglas will work in Nigeria, where he will be a student worker and she will be a church and home worker.

Mrs. Douglas, the former Beth Culbertson, is a graduate of Carson-Newman College, Jefferson City, and the University of South Carolina at Columbia. She has taught school in Gallatin and in South Carolina, her native state.

Douglas, a South Carolinian, has served as a Southern Baptist Home Mission Board summer missionary in Florida, and in church staff positions in South Carolina and Louisiana. He is a graduate of Clemson (S.C.) University and New Orleans (La.) Baptist Theological Seminary.

Mr. and Mrs. Robin Hadaway will work in Tanzania, where he will be a general evangelist and she will be a church and home worker.

Born in Nashville, Hadaway is a graduate of Memphis State University and Southwestern seminary. He is a candi-

date for the doctor of ministry degree at Golden Gate Baptist Theological Seminary, Mill Valley, Calif. He has served in the U.S. Air Force and as a sales representative for a Memphis corporation.

Born in Texas, Mrs. Hadaway, the former Kathy Baze, also lived in Arizona while growing up. She is a graduate of Arizona State University, Tempe, and attended Southwestern seminary. She has worked as an airline flight attendant in Dallas, Tex. The Hadaways have two children.

Mr. and Mrs. Franklin D. Hickman will work in south Brazil, where he will be a general evangelist, and she will be a church and home worker.

Born and raised in Knoxville, Hickman considers Arlington Baptist Church there his home church. He has served the church as interim minister to youth. He also has served as pastoral intern at Piedmont Baptist Church, Dandridge, and as associate pastor and minister to youth at New Market Baptist Church, New Market. He is a graduate of Carson-Newman and Southwestern seminary.

Mrs. Hickman, the former Doris Cline, was born in Claiborne County and lived in Tazewell and Knoxville while growing up. She also considers Arlington Baptist Church, Knoxville, her home church. She is a graduate of Texas Christian University, Fort Worth, Tex., and is pursuing the master of social work degree at the University of Texas at Arlington.

All five couples will go to Pine Mountain, Ga., in January for an eight-week orientation before leaving for the field.



**TENNESSEE COLONEL** — Carson-Newman President Cordell Maddox (far right) has been appointed a Tennessee Colonel by Governor Lamar Alexander. The certificate was presented by (left to right) Rep. Nathan Ford; Sonya King, C-N Sponsor Corps; Rep. J. B. Shockley; and David Peek, C-N ROTC cadet. Maddox was honored for his service to the state as president of a college which produces officers in its Army ROTC program.

## Southern Baptist protests ABC's TV series 'Lottery!'

By Tim Fields

NASHVILLE (BP) — ABC's new prime time television series "Lottery!" is a blatant misuse of the public airways, a Southern Baptist opponent of gambling has charged.

Larry Braidfoot, general counsel and director of Christian citizenship development for the Southern Baptist Christian Life Commission, is calling on 14-million Southern Baptists to send letters of protest to the show's sponsors and to ABC television.

In a letter to ABC President Frederick Pierce, Braidfoot said that by airing the new show, the network has "either intentionally or unwittingly become an advocate of legalized gambling."

Braidfoot said his charges were substantiated by the show's executive producer, Rick Rosner, in an interview published in TV WEEKLY. Rosner is quoted as saying, "If we are successful, I think we will be a 60-minute commercial once a week for having a lottery. And I frankly see nothing wrong with that."

Braidfoot told the network executive the statements attributed to Rosner "are comments which one could expect from a gambling industry lobbyist."

"They are shocking coming from the executive producer of a television show beamed on a major network during prime viewing time," Braidfoot wrote.

"If Mr. Rosner had done his homework

and incorporated it, he would know that the lottery, like the illegal numbers game, is a parasite which preys upon the lower economic class of American society.

"Many Southern Baptists with whom we are personally acquainted were deeply disturbed about 'Lottery!' from the time it was announced several months ago," Braidfoot continued. "The gambling industry is currently embarked on a well-financed push to greatly expand its opportunity for legal operation."

In his letter, Braidfoot told the network executive he was not surprised the show reflects a rosy view of the lottery. "The exclamation point in the title certainly would appear to be an attempt to communicate excitement and enthusiasm at the prospect of reward," Braidfoot wrote. "There certainly would be little attraction to viewers who tune in weekly to watch the struggles of those who pay out money in hopes of a big payoff which never occurs."

"The staff of the Christian Life Commission and many Southern Baptists do not regard 'Lottery!' as a responsible programming decision by ABC television."

In his effort to rally a Southern Baptist protest to the new show, Braidfoot says the most effective action is to write sponsors of "Lottery!" "The show's sponsors change from week to week and there are national, regional, and local sponsors, so Southern Baptists need to write all companies which sponsor 'Lottery!' in their communities," he said.

In addition to writing letters of protest to sponsors, Braidfoot urged Southern Baptists to write immediately to Frederick Pierce, president, American Broadcast Companies Inc., 1330 Avenue of the Americas, New York, New York 10019.

"Southern Baptists are engaged in an uneven struggle in many states in which the gambling industry will spend millions of dollars to seek further legalization of lotteries and all other forms of gambling," he warned.

"I urge Southern Baptists not to be silent as corporations sponsor a show which is an admitted 60-minute commercial for legalized gambling."

## Retirement . . .

(Continued from page 1)

of Memphis for 21 years.

In denominational life, Bowen has served as moderator of Shelby County Baptist Association, as president of the Tennessee Baptist Pastors' Conference, as a member of the TBC Executive Board, and as a trustee of Union University and Tennessee Baptist Children's Homes.

Elected by the trustees to serve on the search committee to nominate a new executive director-treasurer were Ralph Stone of Nashville as chairman, James Cooley of Signal Mountain, Frank Ingraham of Franklin, Norris Smith of Memphis, H. K. Sorrell of Brownsville, and Ruth Willhoit of Chattanooga.

The search committee has asked Bowen to serve as interim executive director-treasurer after Dec. 31 until his successor is elected.

The advisory committees for the Franklin and Memphis homes, consisting of the nine trustees in those respective grand divisions, will serve as search committees to nominate replacements for Ashby and for Wilson.

In other actions, the trustees approved the following statement: "That in all the facts and information that has been brought to our attention, we wish to make clear that there is no note of immorality or moral wrongdoing. The problems have been matters of judgment and policy management. Further, we have been advised that our children are all well cared for and spiritually motivated."

Gibbs said that the trustees did not rescind any of the actions taken at the Sept. 8 meeting and reported in the Sept. 14 Baptist and Reflector.

The trustees voted to hold their November meeting on the Chattanooga campus some time during the week of the Nov. 15-17 Tennessee Baptist Convention.

## Virginia high court agrees to hear Sorrels' appeal

RICHMOND, Va. (BP) — The Supreme Court of Virginia has agreed to hear the workmen's compensation appeal of paralyzed Mission Service Corps volunteer Robert W. Sorrels.

Sorrels' original claim for workmen's compensation was turned down in July 1982 by L. W. Hiner, chief deputy commissioner of the Industrial Commission of Virginia. Later, the full commission upheld Hiner's ruling.

Sorrels was injured in an automobile accident April 15, 1980, less than a week after he arrived in Nigeria, where he was to be an accountant for one year. He went to Nigeria as a volunteer in the Mission Service Corps program, which is designed to give Southern Baptists an opportunity for one to two years missionary service in the United States or overseas.

The volunteer, paralyzed from the shoulders down, has entered Southwestern Baptist Theological Seminary, Fort Worth, Tex., with a goal of becoming a preacher or missionary. Before the accident, he worked for a Washington, D.C., savings and loan firm.

The District of Columbia Baptist Convention Foundation is providing Sorrels a \$400-a-month scholarship while he is in school, said Vinton Koons, foundation president. A \$60,000 fund given by people and groups who wanted to help support Sorrels had been providing \$400 a month, but now will be used mostly to build him a small barrier-free house near the seminary campus, said Koons. Originally, Koons and other founders of the fund had hoped donations to the fund might total \$150,000 to \$200,000, which they felt could provide for Sorrels' needs.

Commissioner Hiner ruled in 1982 that no actual employer-employee relationship existed between the Foreign Mission Board and Sorrels. He found instead that Sorrels was a volunteer, not an employee. Hiner also held that even if there had been such a relationship, Sorrels would not have been entitled to state compensation because all of his work was done outside Virginia.

The Foreign Mission Board declined to accept long-term financial responsibility for Sorrels because he had gone to Nige-

ria as a volunteer, not as a career missionary, and because all Mission Service Corps volunteers signed waivers absolving the board of responsibility in the event of a disabling injury.

But the board did spend more than \$28,000 for Sorrels' medical care and voted to continue a monthly stipend of \$603.50 until October 1982, when he would become eligible for government disability benefits.

A group calling themselves the "Friends of Bob Sorrels" circulated letters criticizing the Foreign Mission Board for not providing more funds. Later, however, Walt Tomme, associate pastor of Sorrels' church, Capitol Hill Metropolitan Baptist Church in Washington, was instrumental in bringing about a reconciliation between Sorrels and his supporters and the Foreign Mission Board.

Tomme, now pastor of the church, and many others in the congregation took meals to Sorrels and provided other assistance while he lived in Washington. Although the Foreign Mission Board does not recognize any legal obligation, Board President R. Keith Parks has encouraged Southern Baptists to contribute to the special fund for Sorrels' support.

## Maddox announces total for Vision '80

JEFFERSON CITY — Cordell Maddox, president of Carson-Newman College, has announced the final total in gifts and pledges to the Baptist college's Vision '80 campaign. The total amount is \$5,707,824.

The figure was announced at a luncheon Oct. 13, honoring Knoxville Vision '80 workers. The luncheon ended the Knoxville area campaign and also concluded the overall campaign. Knoxville exceeded its \$750,000 goal with gifts and pledges totaling \$1,020,523.

The overall campaign had a base goal of \$2.5-million and a challenge goal of \$4-million.

"The Lord's blessings have once again exceeded our expectations," Maddox told the Knoxville campaign leaders.

## EDITORIAL

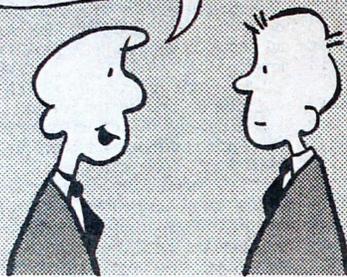
## It is time to elect TBC messengers

Four weeks from this time, the 109th annual session of the Tennessee Baptist Convention will be in session at Brainerd Baptist Church, Chattanooga. The convention will begin on the morning of Nov. 15 and will adjourn at noon on Nov. 17.

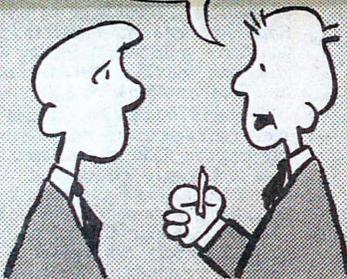
No one can predict how many messengers will attend the 1983 TBC, but some estimate that the number of church-elected messengers may pass 1,500.

During the business sessions these messengers will discuss and vote on amendments to the TBC Constitution and bylaws; a recommended record Cooperative

WE ELECTED HAROLD TO BE OUR MESSENGER BECAUSE OF HIS KNOWLEDGE ON BAPTIST ISSUES. HOW 'BOUT YOUR CHURCH?



WELL, I DREW THE SHORTEST STRAW!



CIRCULATION THIS ISSUE — 76,412

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

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

Program budget-goal for the 1983-84 convention year; and nominations to TBC boards and committees. There will also be the election of president, vice-president, and second vice-president.

Each year questions arise concerning the registration and certification of messengers. Perhaps it would be well to review the registration procedure for the Tennessee Baptist Convention, as provided in the TBC Constitution.

The convention in session is composed of messengers elected by and certified by churches which cooperate with the state convention. A cooperating church is defined by the Constitution as "such churches as contribute financially to the Convention or its agencies and subscribe to and support the principles, programs, and policies of the Convention."

Each cooperating church — regardless of the number of members — is entitled to two messengers.

Then, a church is allowed an additional messenger "for each one hundred members or fraction thereof beyond the first one hundred." No church may have more than 10 messengers.

Applying this provision, churches are entitled to have the following number of messengers:

- 100 or less members — two messengers.
- 101 to 200 members — three messengers.
- 201 to 300 members — four messengers.
- 301 to 400 members — five messengers.
- 401 to 500 members — six messengers.
- 501 to 600 members — seven messengers.
- 601 to 700 members — eight messengers.
- 701 to 800 members — nine messengers.
- More than 800 members — 10 messengers.

There is no limit to the number of non-messenger visitors who may attend from any church. Visitors are encouraged to register as "visitors" but, of course, are not allowed to vote.

Registration cards for messengers are available without cost from the Tennessee Baptist Convention office in Brentwood or from associational offices. This year's registration cards are orange in color. Other cards — even cards from previous years — will not be accepted.

Messengers seeking to register without orange cards will be referred to the Credentials Committee for verification.

Messengers must be elected by the church of which they are members at a regular or called business meeting of that church.

A pastor is not automatically considered a messenger and should be voted on by the church along with the other messengers. He must be counted in the number of messengers to which that church is entitled.

The registration card must contain the name of the church-elected messenger and the name of the church which elected the messenger. The registration card must be signed by the moderator or clerk of that church.

Registration cards should contain the name of only one messenger, even if the church might elect a husband and wife as messengers.

The TBC Constitution does not make any provision for "alternate messengers."

So, elect your church messengers at a regular or called business meeting.

Secure registration cards for each messenger.

Make sure that the registration cards are completely filled out — and signed by the church's moderator or clerk.

Present your registration card at one of the registration tables at Brainerd Baptist Church. Registration will begin at 2:00 p.m. EST on Monday, Nov. 14, and will continue throughout the convention.

Cicero's  
comment

By the editor

"Cicero, it is about time you wrote an editorial about time," challenged Mrs. Belle Ringo, a member of Eternal Baptist Church.

"I guess I never had time to write one," I replied momentarily. "Anyway, it is a pretty controversial subject. Everybody complains about not having enough — and then they turn around and kill time."

Belle resounded that it really was not "time" that bothered her but Daylight Savings Time, that she meant. It is silly," she said. "You cannot save time — you can't even hold it or catch it!"

Cicero tried to explain that the idea was to "save" the daylight in the afternoon by starting the day one hour earlier between the last Sunday in April and the last Sunday in October.

"I am really ticked off that they would pick on Sundays," Belle chimed in. "It interferes with our church services."

Cicero wondered, "How?"

"You take the Hans Dyal family. Both father and son — we call them Big Hans and Little Hans — are one hour late for Sunday School that April Sunday when we advance the clocks ahead one hour."

I pointed out that, on that October Sunday when the clocks are turned back one hour, they should be there early. "After all, the pendulum does swing back," Cicero observed.

"Well, they are one hour early on the last Sunday in October," Belle intoned, "but since no one else is there, they decide to go back home."

Mrs. Ringo continued. "Then, there is another member, Al Knight — he is the night owl of our church. Since the clocks are changed officially at 2 a.m. on those two Sundays, he stays up until that time to make adjustments to his clocks. Therefore, he sleeps through the church services."

"Another person in our church, Auer Glass, usually missed church for several weeks, trying to figure out how many grains of sand she needs to transfer from the top to bottom of her hourglass," noted Belle.

"Church members adjust so easily to the new times of their TV programs, and yet always say it so confuses them that they miss church," she said.

Belle Ringo appealed to the government to pay us for our time which they are using.

I responded that even though the government does take away one hour from us in April, they give it back in October.

"That's true," Belle sounded with alarm, "but what about the interest to which we are entitled on that hour. We 'loan' them one hour for six months. Even at the low interest rate of six percent, the government would owe us one minute and 48 seconds in interest on the hour we loaned them for six months!"

"And, with my life expectancy of 71 years, by the time my lifetime is up, the government will owe me two hours, seven minutes, and 48 seconds. Even if it were possible to save time, I guess I have lost my interest in Daylight Savings Time."

## Personal Perspective

By Tom Madden  
TBC Executive  
Secretary-Treasurer



I was looking through an old book and noted a reference to a still older book, *The Sword and the Trowel* which has some "points for preachers" from manuscript notes by C. H. Spurgeon.

Among those notes are these concerning night.

There are night thoughts. "I have remembered Thy name, O Lord, in the night, and have kept Thy law" (Psalm 119:55).

There is a passage on night music. "But none saith, where is God my Maker, who giveth songs in the night" (Job 35:10).

God chose to give deliverance at night. "For in the month of Abib the Lord thy God brought thee out of Egypt by night" (Deuteronomy 16:1).

God gives security in the night. "Thou shalt not be afraid of terror by night" (Psalm 91:5).

God can give light in the night. "And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; and to go by day and night" (Exodus 13:21).

It is good to know that God can give us thoughts to think in the night, provide songs to sing in the night, and take the terror out of night. But it is even better to know He can turn the night into day. He can say, "Let there be light" and there was light.

There will be no night in heaven.

## Former Shelby head, Ralph Moore, dies

Ralph Rutherford Moore, a former superintendent of missions for the Shelby County Baptist Association, died Oct. 12 at the age of 87.

Moore led the Shelby association from May 1945 through November 1963. During his term he led in constituting 66 churches, was a principal founder of Camp Cordova, and was instrumental in beginning the Shelby Baptist Beacon.

As a pastor, Moore led First Baptist Church, Springfield; Central Baptist Church, Chattanooga; First Baptist Church, Cochran, Ga.; and First Baptist Church, Jesup, Ga. He also served the Tennessee Baptist Convention as a member of its Executive Board and the Southern Baptist Convention as a member of the American Baptist Theological Commission.

A native of Draketown, Ga., Moore was a graduate of Mercer University, Macon, Ga., and Southwestern Baptist Theological Seminary, Fort Worth, Tex. He was a member of Cordova Baptist Church, Cordova, at the time of his death.

The funeral service was held Oct. 14 at Lamar Heights Baptist Church, Memphis, with the son-in-law of the deceased, James Redding, officiating.

Moore is survived by his widow, Lura Leal, and two daughters, Marilyn Redding of Memphis and Meredith of Washington, D.C.



Moore

# Home Mission Board fills eight positions

ATLANTA (BP) — Eight persons were named to fill staff positions and five staff jobs were created by directors of the Home Mission Board during their October meeting.

Because of the increased demand for comprehensive data in missions planning, the directors approved restructuring of the HMB's Research Division to include two departments.

The program research department will be headed by Clay L. Price, a missions researcher since 1979. Jack Washington, presently the division's services researcher, will act as the department's associate director. Their previous positions were eliminated.

Phillip B. Jones, currently the division's associate director, will direct the planning and services research department. An associate director will be elected later.

Price, a graduate of the University of Texas, Austin, and West Georgia College, Carrollton, will oversee research projects for the missions and evangelism sections.

Price was a US-2 missionary in San Jose, Calif., 1971-73, and an HMB missionary associate in Atlanta, 1973-74. He was a research technician for the HMB's office of missions surveys and special studies, 1974-78.

Washington joined the HMB in 1982. He is a graduate of Baylor University, Waco, Tex., Southwestern Baptist Theological Seminary, Fort Worth, Tex., and the University of Alabama, Birmingham. Previously, he was an HMB missionary associate with the Birmingham Baptist Association, 1974-81.

Jones is a graduate of Georgia Institute of Technology in Atlanta; Southern Baptist Theological Seminary, Louisville, Ky.; and Georgia State University, Atlanta. He will direct research efforts for the planning and services sections. He has been associated with the planning section and research divisions since 1974.

Kenneth E. Carter, pastor of First Baptist Church, Miami, Okla., was elected director of the associational evangelism department, a position he held previously from 1979 to 1982. Carter will help develop a comprehensive evangelism strategy for associations.

Carter, a graduate of Wayland Baptist College, Plainview, Tex., and Southwestern seminary, was pastor of churches in Texas and Oklahoma from 1958 to 1974.

He was director of evangelism for the Illinois Baptist State Association and was director of small church and revival evangelism at the HMB, 1976-79.

Jere Allen was promoted from associate director to director of the metropolitan missions department, succeeding Don Hammer, now a professor at Midwestern Baptist Theological Seminary in Kansas City, Mo. He will help research needs and design techniques for expanding SBC work in metropolitan communities.

Allen, who came to the HMB in 1979, was director of the department of special mission ministries for the Alabama Baptist State Convention, 1977-79, and was a consultant for churches in changing communities in Alabama, 1975-77. He was pastor of churches in Kentucky and Virginia from 1959 to 1975. Allen is a graduate of Auburn (Ala.) University; Southern seminary; and Union Theological Seminary, Richmond, Va.

The directors approved a title change for George W. Bullard Jr., from assistant director to associate director of the metropolitan missions department.

C. William Junker, director of the promotion department since 1980, was elected director of the editorial depart-

ment, succeeding Walker L. Knight, who retired in March. Junker will oversee production of home missions books, the HMB's magazine, news and information services, and typesetting.

He is a graduate of Vanderbilt University in Nashville, and Southwestern seminary, and directed the Baptist Student Union in Chattanooga, 1954-57. He joined national student ministries at the Baptist Sunday School Board as director of student evangelism in 1957. From 1963-76, he was director of editorial services, and then communications/promotion specialist until 1979.

Myra A. Book was elected director of deputation services. She will succeed Ernestine Adams, upon her retirement at the end of the year. She will enlist and deploy home mission speakers for world mission conferences and other events. She is a graduate of Truett-McConnell College, Cleveland, Ga., and has served as a secretary at the HMB since 1962.

Board members also approved five new positions: associate director, personal evangelism department; associate director, military chaplaincy; director, records management services; assistant director, media production; and director of financial resources.

## Tanner fears blow to BMT if SBC refuses Canadians

ATLANTA (BP) — It will be a devastating blow to the denomination's Bold Mission Thrust if the Southern Baptist Convention refuses to seat messengers from Canada, SBC Home Mission Board President William G. Tanner said in his annual report to the board.

Tanner said a special committee appointed to study whether to seat messengers from Canadian Baptist churches faces three options.

First is to recommend the Canadian Baptist messengers be seated, thus giving full recognition to Southern Baptist people and churches in Canada. Tanner said this is the choice he hopes the committee will make.

The second option is to defer or delay any action by the SBC concerning messengers from Canada and the third is to recommend that messengers from Cana-

da not be seated. "I would rather delay any decision than to see the SBC register a negative vote," Tanner told the board, which offers assistance to churches in Canada through associations in New England and the Northwest with which they are already affiliated.

"I cannot conceive of anything potentially more devastating to Bold Mission Thrust than this kind of action," Tanner said.

The special committee to study the Canadian question was approved after C. B. Hogue, a former vice-president of the Home Mission Board now serving as a pastor in Tulsa, Okla., offered a Constitutional amendment adding the words "and Canada" to the article dealing with seating of convention messengers.

In other action, board members adopted a 43-page mid-range plan called "Direction '90" detailing HMB goals, objectives, guidelines, and strategies for the years 1984-1990.

Leonard G. Irwin, vice-president for planning, explained the mid-range plan is based on a comprehensive review of the board's 13 programs and an update of "Target AD 2000," the board's long-range plan for its work to the end of the century.

The board also approved a \$57.3-million budget for 1984, which represents an increase of \$8.6-million over the budget for 1983. Of that amount, an increase of \$2.3-million is expected next year in income from HMB church loans interest and fees. About \$44-million (\$22-million each) is expected from the SBC Cooperative Program (the convention's unified giving plan) and from the Annie Armstrong Easter Offering for Home Missions.

The directors also voted to approve a special allocation of \$25,000 for building construction at Hawaii Baptist Academy in Honolulu.

## Young Baptist family in Lebanon disappears after local battle

BEIRUT, Lebanon (BP) — A Baptist family from the resort town of Bhamdoun, Lebanon, is missing, according to Southern Baptist Missionary Frances Fuller.

Nadim Khairallah, his wife, Maria, and three of their four young sons were in their home when Israeli forces withdrew in the middle of the night Sept. 3. Christian Phalangist and Druse militiamen immediately began a battle for control of the area. The Druse captured the town after three days.

Relatives and friends of the Khairallahs have not heard from them since.

The couple's eldest son, nine-year-old Anthony, was away at summer camp at the time and is now living with a relative.

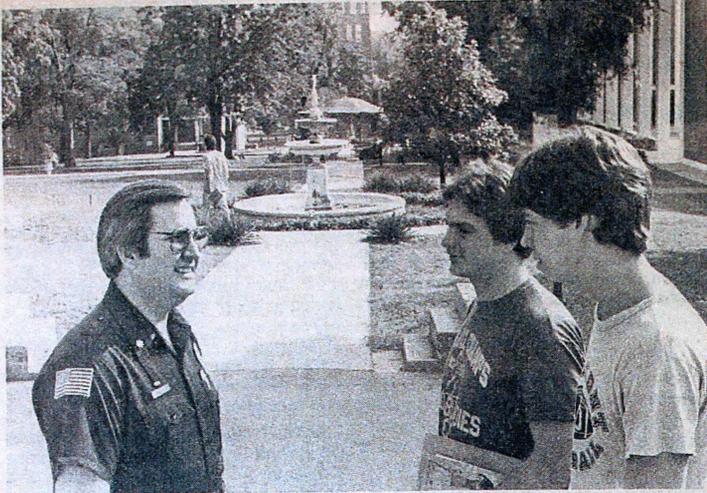
"We still believe they are alive, though we have no evidence," said Charles Costa, pastor of Ras Beirut Baptist

Church where the Khairallahs are members. For several days he has searched refugee camps. His church members have been "praying constantly," he said.

The Red Cross has been unable to enter Bhamdoun, located on the Damascus highway, to check on survivors. Some people believe civilians are being held prisoner there.

An estimated 20,000 residents of Bhamdoun fled to the Christian town of Deir Al-Kamar, which has been cut off from the outside by Druse militia and now faces shortages of food, water, and medicine. The Red Cross has lists of refugees who are there, but the Khairallahs are not among them.

Khairallah's brother died in Bhamdoun seven years ago during the Syrian invasion of Lebanon. The missing children are two, five, and six years of age.



**CAMPUS SECURITY** — Bill Dwyer, assistant director of security at Belmont College, talks with students Joey Mundy (center) and Mark Byler (right.)

## Former policeman studies by day, patrols at night

by Lanell H. Coile

Bill Dwyer happily patrols the Belmont College campus at night and attends classes during the day. He considers his new "congregation" of 2,000 Belmont students a gift from God.

Belmont's new assistant security director is a complex mixture of security officer and evangelist. His warm smile and firm handshake invite one to stop awhile and hear "what wondrous things" the Lord has wrought in his life.

The story he shares is one of God's grace and the restructuring of his life in commitment to God.

In 1978, Bill Dwyer admits he was a man committed to law enforcement and not much else. A dedicated Nashville Metro Police officer with several years tenure, he felt jaded, self-involved, and "turned off" to anything spiritual.

In mid-May 1978, Dwyer was headed home late one night after an evening "out with the boys" when his pickup truck ran off the road and struck a tree. Unhurt he seemed to envision his five-year-old Aaron in the truck beside him, bleeding.

He was so stunned by the experience that on the following weekend when Aaron asked his parents to attend church with him on Mother's Day, Dwyer consented. The Dwyer family attended Temple Baptist Church in Old Hickory that Sunday morning, and a follow-up visit from the pastor led first to Dwyer's conversion, and eventually to the conversion of his wife, Sylvia.

Dwyer describes his life since that day in 1978 as "a walk of absolute faith." His new commitment led him to search the Scriptures for a new direction for his life. Soon he became convinced of a call to special service.

In 1981, Dwyer resigned from Nashville's Metro Police Department to begin to prepare himself for the ministry. His house was sold at auction to help fund their move to Rosedale, Miss., where he would serve as pastor of Trinity Baptist Church while enrolled in a school nearby. He served the Rosedale church until August 1983, when he enrolled at Belmont.

The ex-policeman, needing financial aid to become a student, was at Belmont asking about employment opportunities the very day the position of assistant security director was approved. His background and qualifications made him

a perfect candidate for the position.

Mrs. Dwyer found employment as a part-time secretary in Belmont's history department.

Within weeks, the Dwyer family was packing for the move back to Nashville.

Dwyer has given part of his expertise to help Belmont while the school helps to prepare him for a future of ministry.

## Revival at Southwestern attracts overflow crowds

FORT WORTH, Tex. (BP) — Students overflowed Truett Auditorium into two other rooms during the annual fall revival meeting at Southwestern Baptist Theological Seminary.

Dan Yeary, pastor of University Baptist Church in Coral Gables, Fla., using no pulpit, preached with personal transparency and intensity that had students, faculty, and administration filling the 1,200 seats in the auditorium, lining the walls, and watching by video in first one, then two overflow rooms.

Yeary said, "The world is dying and we're playing intramurals," and Satan has moved into Southern Baptist fellowships and divided them with a whole lot of catchwords that are "absolutely of the devil."

"I just can't justify my existence if I don't bring people to Jesus," he explained. "I don't care what my philosophy is or what my theological hang-ups are."

"Heaven help us if we only do what we like," Yeary said, traversing the stage, slightly bent with intensity and with large leather Bible cradled in his hand, cover turned back.

Preaching from the "fifth gospel, the book of Ego," Yeary charged, "We attempt to make Jesus' gospel a little more palatable. We live like we have a conviction that He really didn't mean us to take Him so seriously, like we're trying to improve on what He taught."

"That's the number one temptation for the rest of our life, doing only what we like."

"It was from the cross that Jesus saved the world, not from a safe address," Yeary pointed out.

He said Christians living by the fifth

## Three pastors present views on millennium

By Linda Lawson

NASHVILLE (BP) — Southern Baptist pastors gave differing views on the millennium — events surrounding the second coming of Jesus Christ as interpreted primarily in the book of Revelation — but affirmed a common belief Jesus will return to earth at the end of time.

A two-day Millennial Consultation was held for 140 employees of the Baptist Sunday School Board to hear differing views commonly held by Southern Baptists.

The pastors who presented papers on their views were Hal Brooks, pastor of Southcliff Baptist Church, Fort Worth, Tex., historical premillennialism; Ralph Smith, pastor of Hyde Park Baptist Church, Austin, Tex., dispensational premillennialism; and John McClanahan, pastor of First Baptist Church, Pine Bluff, Ark., amillennialism.

"The purpose of the consultation was to sharpen and broaden our perception of the millennium at some points," said Morton Rose, vice-president for church programs and services at the board.

After the consultation, Rose said, editorial guidelines for church literature and convention press materials will be evaluated. Guidelines on doctrine and Biblical interpretation currently specify giving clear support to basic Christian and Baptist beliefs and dealing factually

and fairly with differing points of view among Southern Baptists.

Brooks said, "The historical premillennial method interprets Revelation largely as a prophecy of future events depicted in symbolic terms which lead up to and accompany the end of the world." Noting any symbol in Revelation has behind it real meaning, he said, "It is my conviction the 1,000 years (referred to in Revelation as the millennium) is a symbolic term of absolute completion."

However, Brooks emphasized, "Whether the 1,000 years is a literal or a symbolic figure is not really the issue. The vital key is the kingdom of Christ will come upon this earth in all of its fullness so every knee shall bow and every tongue confess He is truly Lord of Lords and King of Kings."

Smith said the most important factor in his belief in dispensational premillennialism is that Bible prophecy is literally fulfilled. "If all of these prophecies were literally fulfilled regarding Christ's first advent, is it not reasonable to assume the promises regarding His second advent will also be literally fulfilled?" he asked.

Other factors Smith cited for his belief were: he interprets the entire Bible as literally true, the Old Testament expectation is the Messiah will reign on earth over Israel, the early church believed in the millennial reign of Christ upon the earth, and early church fathers held to a premillennial belief.

McClanahan said the amillennial position "views the millennium in spiritual terms rather than in literal terms. The amillennial view puts a stronger emphasis on what God has already done in Jesus Christ," he noted.

"The amillennial viewpoint should have a direct bearing on Christian actions and attitudes in the vital areas of mission, evangelism, ministry, and Christian living in general," said McClanahan. "The amillennial position should be a strong theological support for Bold Mission Thrust."

Of the similarities of the three views, McClanahan said, "We all take the Bible very seriously. We recognize the Bible to be God's authentic, authoritative Word to us."

The three also agreed they share similar views on the sovereignty of God, the need of people for Jesus Christ as Saviour, the future return of Christ, judgment of the lost and saved, a literal hell and literal heaven, and the triumph of God in history.

## U.S. military force in Lebanon finds peace in midst of chaos

BEIRUT, Lebanon (BP) — A group of U.S. military personnel in Lebanon this summer discovered peace in the midst of chaos as they struggled to complete a seminary extension course on Biblical geography.

Beginning in July, a class of 10 Marine and Navy personnel met on a regular schedule, but then conditions began to change.

"Classes were repeatedly interrupted due to the constant shelling and rocket bursts," said Chaplain Danny G. Wheeler, who led the study.

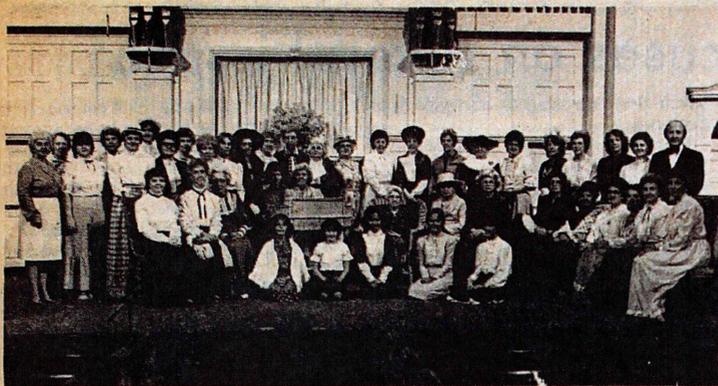
Wheeler finally encouraged his students, all part of the U.S. peace-keeping force in Beirut, to continue their studies and complete the course on their own. He

met with them individually to collect assignments and administer tests.

Keeping their minds on their studies apparently helped keep them from thinking too much about the hazards because, "The course helped keep our morale up in a meaningful way," Wheeler said.

When all 10 finished the course in September, Wheeler wrote the Seminary Extension Department in Nashville: "I am proud to say all my students completed the course with better than satisfactory results, even under fire."

Seminary Extension is a ministry education system of the Seminary External Education Division, jointly sponsored by all six Southern Baptist seminaries.



**WMU HISTORY DRAMA** — A drama tracing the history of the Woman's Missionary Union at First Baptist Church, Morristown, was presented during a recent celebration of the WMU group's 100th anniversary.

## Morristown church observes 100th anniversary of WMU

The Woman's Missionary Union of First Baptist Church, Morristown, celebrated its centennial anniversary recently with a week-long emphasis at the church.

The Morristown WMU group, formed in the fall of 1883 with 12 members, was first known as the Ladies' Foreign Missionary Society. The society was organized five years before the convention-

wide WMU, of which it later became a part.

Celebration festivities included special Sunday services, a tea, a dramatic presentation, and a luncheon.

Guests of the WMU were former missionaries from the church, Leo and Sarah Eddleman and Kathleen Manley, who spoke during a Sunday morning service. Eddleman, a former president of New Orleans (La.) Baptist Theological Seminary, and his wife were missionaries in Israel, and Miss Manley was a missionary to Nigeria.

Following that service, an afternoon tea was held in honor of Mrs. Eddleman and Miss Manley, as well as past and present WMU directors or presidents. Memorabilia from the WMU's history, including photographs, scrapbooks, and minutes, were displayed.

The WMU history was later re-enacted during a presentation of an original drama by Peggy Bible entitled "The Light of the World is Jesus," which had also been the theme for the group's 50th anniversary celebration. Forty-six members of the WMU participated in the play, which featured Mabel Harmon, president of the organization during the 50th anniversary, in a role as herself.

The final activity of the emphasis, a luncheon, was held in honor of the WMU's oldest members. Ian Walker, pastor of the church, was among those on the program.

Leila Gray, present WMU director at the church, was in charge of the celebration activities.

## Judson messengers elect new leaders

Messengers to the Judson Baptist Association annual meeting, held Sept. 31 and Oct. 1 at Mount Zion Baptist Church in Fairview, elected new moderators to lead the association.

Thomas Sullivan, pastor of the Mount Zion church, was elected moderator, while John Tidwell, pastor of Liberty Baptist Church in McEwen, was elected vice-moderator. Tidwell served the association previously as moderator.

Re-elected to their posts were Cletus Tidwell, a member of New Hope Baptist Church in Bon Aqua, and Ed Sullivan, a member of Old New Hope Baptist Church, Fairview.

According to Judson Director of Missions Charles T. Livengood, the next meeting of the association is scheduled for Sept. 28-29 at the New Hope church.

## Heritage commission sues over church building plan

By Bob Terry

INDEPENDENCE, Mo. (BP) — A Missouri "heritage district" commission has sued a Southern Baptist church to block construction of a 1,150-seat auditorium and other improvements.

Old Independence Inc. has sued First Baptist Church of Independence and the Independence city council, charging the church has been exempted unconstitutionally from having its building plans approved by the local Heritage Commission which oversees the Harry S. Truman Heritage District in which the church is located.

The church has already raised \$1.5-million for a building fund and final drawings are being made by architects. Presently the church, which has experienced 10 percent annual growth the past five years, is holding two worship services each Sunday morning and renting Sunday School space at a nearby junior high school.

The tensions which resulted in the court suit go back at least a decade. In the early 1970s, Independence officials established a National Register Heritage District around the home of former United States President Harry S. Truman.

No limitations were placed on property owners by federal officials when the National Register district was created. However, Independence officials created a Heritage Commission to oversee property in the area. This commission was given power to approve all building, alterations, and even landscaping on property within the designated area.

First Baptist Church, located one block from the Truman home, objected to the broad powers proposed for the Heritage Commission. Before the Independence city council, a church spokesman remarked, "What we have

trouble with is the notion that, in order for a certain 'heritage' of a certain area of our city to be preserved, (First Baptist Church) must beg or petition the civil government for the privilege of exercising a Constitutionally-guaranteed right — religious liberty . . . We think our church, not the Heritage Commission, should determine how we will use our properties."

Despite Heritage Commission objections, the city council agreed with the church and an exemption was granted "established churches" within the heritage district.

Independence Pastor John Hughes argues the exemption was necessary for the "free exercise" of religion. "A church is not a building," Hughes said, "but a building is an aid to the religious purposes and character of the church. Buildings are important to the church's worship, instruction, and religious ministries.

"If a church cannot determine how best to use its properties to advance its religious ministries, then the church cannot freely exercise its religious ministries in the name of Christ," Hughes charged.

The suit contends the exemption for churches violates the "no establishment" of religion clause of the U.S. Constitution. The suit says churches enjoy a privilege (exemption from Heritage Commission control) not enjoyed by other property owners within the district.

The suit also seeks to prevent the church from tearing down houses owned by the church and using the land for parking spaces. The suit even attempts to prevent the church from using vacant land adjacent to an existing church parking lot and owned by the church from being used as a parking area.

Independence officials feel differently. On Aug. 1, 1983, the city council adopted a resolution endorsing a church proposal that the vacant land, located half a block from the Truman home, be jointly used by the church and by visitors to the Truman home.

The church now faces a dilemma. If it does not move forward with its building programs, Hughes fears the church will revert to its years of decline. If the church builds and loses the lawsuit, the court could order the properties returned to their original conditions.

The suit has all the ingredients of a United States Supreme Court bound case. That could mean resolution is years away.

## Boston to chair Union area drive

JACKSON — Raymond A. Boston, pastor of First Baptist Church, Dyersburg, has been named an area chairman for Union University's endowment campaign.

Boston will lead the college's three-year effort in the three northwest Tennessee Baptist associations of Beulah, Dyer, and Weakley to raise \$5-million for endowment. The campaign, which began Oct. 1, is the first campaign in the 158-year history of the college aimed at raising endowment or permanent funds for Union. The interest generated from these funds will be used for scholarships and operating expenses.

A native of Oklahoma, Boston is a graduate of Union and New Orleans (La.) Baptist Theological Seminary. Prior to serving at First Baptist Church in Dyersburg, he was pastor of Humboldt's First Baptist Church for eight years. He has also served as pastor of churches in Memphis, Dresden, and Grand Junction.

Boston, currently a member of the Religious Advisory Board at Union, is vice-president of the Executive Board of the Tennessee Baptist Convention. Boston also serves as chairman of the TBC Administrative Committee.

Union joins sister Tennessee Baptist colleges, Carson-Newman of Jefferson City and Belmont in Nashville, in a statewide \$15-million endowment campaign.

## William Tranbarger dies in Greeneville

Retired pastor William David Tranbarger died Oct. 5 in his Greeneville home. He was 75 years old.

Tranbarger was a pastor of several Tennessee churches, including Brown Springs Baptist Church, Mosheim; Rayon City Baptist Church, Old Hickory; Asbury Baptist Church, Johnson City; North End Baptist Church, Nashville; Kagle's Chapel Baptist Church, Maryville; and Limestone Baptist Church and Buffalo Ridge Memorial Baptist Church, both of Jonesboro. He also served churches in Virginia, the District of Columbia, and Maryland.

Tranbarger is survived by his widow, Nova; two sons, Carroll and Russell; and three daughters, Mary, Jewel, and Judy.

## Tennesseans leave for tour of China

Seven musicians from Tennessee will leave Oct. 24 to tour the People's Republic of China with the Centurymen choral group. The group will perform on Chinese radio and television.

Tennessee ministers of music making the tour include Joel Duncan, First Baptist Church, Jackson; Eugene Hattaway, First Baptist Church, Knoxville; Kent Jackson, Trinity Baptist Church, Memphis; Jack Kay, First Baptist Church, Chattanooga; Ray Love, First Baptist Church, Memphis; and David Richardson, Concord Baptist Church, Chattanooga. Wes Forbis, secretary of the church music department of the Baptist Sunday School Board, Nashville, will also join the group.

The 17-day trip is a cultural exchange tour arranged by the Southern Baptist Radio and Television Commission, which sponsors the Centurymen.

The 57-member touring group will visit Shanghai first, singing at the Shanghai Music Conservatory Oct. 28. They will perform at the Central Conservatory in Beijing (Peking) Nov. 4 and the Radio Beijing Music Hall Nov. 5 in a friendly exchange with musicians from the China Conservatory of Music. The Nov. 5 concert will be broadcast by radio and television in Beijing.

In addition, a television crew from NBC and the Radio and Television Commission will record the entire tour. The trip will be featured in a one-hour special on NBC.

On the return trip, the Centurymen will stop in Hong Kong to sing at an evangelistic rally Nov. 7 and give a full concert Nov. 8 at the Tsuen Wan Town Hall.

For their Chinese tour, the Centurymen will sing classical choral music and American folk music. Beryl Red, music director for the group, has composed a special musical piece combining Western choral style with traditional Chinese instrumental accompaniment.

# Social justice conference focuses on several issues

ATLANTA (BP)— A veteran foreign missionary advised Southern Baptists attending the "Theology is a Verb" conference to "look hard at the women at work in any SBC church — and then just imagine what would happen if all those women just sat down."

Anne Neil, retired missionary to Ghana and now a visiting missions professor at Southeastern Baptist Theological Seminary in Wake Forest, N.C., decried Southern Baptists' reluctance to "allow women called by God as ministers to claim all their gifts."

"We nurture our young girls by building their awareness of missions. We support and educate them at our colleges and universities. Then suddenly they come to the end of the tunnel and we have no place for them to minister," she warned.

"Perhaps when we appeal for commitment in our churches we should offer the disclaimer 'for men only,'" she said. "Southern Baptists must realize women in ministry today are not competitors, rivals, or uppity women who don't know their place, but sisters called by God."

Workshops on peacemaking, race relations, women, and other concerns rallied more than 80 participants to the conference at Morningside Baptist Church, Atlanta.

The annual conference originated last

year at St. John's Baptist Church in Charlotte, N.C., and "gathers Southern Baptists who are concerned with social justice issues and want to learn how they can impact those issues," explained Nancy Hastings Sehested, associate minister of Oakhurst Baptist Church in Decatur, Ga., and a member of the conference planning committee.

Ed Wheeler, dean of the Morehouse School of Religion in Atlanta and former associate director of the HMB's black church relations department, examined the state of black-white relations in the SBC.

"The white church has rarely taken the black church seriously," Wheeler noted. "Southern Baptists must decide whether they're really serious about adding strong black churches to their associations and incorporating black worship experiences."

The responsibility of Christians regarding the nuclear arms race was debated in a workshop on peacemaking led by Leslie Withers of Atlanta Clergy and Laity Concerned.

"As Christian stewards, we must recognize we are risking destroying the

world God entrusted to our care," she declared.

Warning against the "idolatry of worshipping nuclear arms as our security," she stated the possession of nuclear arms "violates the commandments to love God first and our neighbors as ourselves."

In another conference address, SBC Today Editor Walker L. Knight observed the SBC's conservative coalition may be focusing less on the inerrancy issue and moving toward "Moral Majority positions on issues such as prayer in public schools."

If conservative unity around the inerrancy issue is diluted, "their alliance may fragment because of their low level of tolerance for diversity," he said.

Mrs. Sehested, who preached the conference's closing sermon, reminded participants of the need to "reject the world's image of power as being able to control others and playing God."

She urged them to embrace "a new image of power that is powerlessness." Such power requires identifying with powerless and oppressed people, she said.

Such powerlessness must not succumb to the temptation to "create patterns of dependence where we hold the purse strings," Mrs. Sehested noted. "We don't just help those who suffer, we must offer them hope and vision. There's a difference between charity and liberation."

Participants voted to hold a third conference next year at Binkley Memorial Baptist Church in Chapel Hill, N.C., and elected a steering committee to refine the conference's directions and policies.

Mrs. Sehested said she does not believe the conference "is intended to become a political arm of the SBC," but is intended to help equip concerned Southern Baptists to shed light on issues of peace and justice.

## Music council to aid Belmont

NASHVILLE — Belmont College's Church Music Advisory Council met for the first time Sept. 20.

The council, a group of church musicians from the middle Tennessee area, will help Belmont's School of Music improve its church music program. The group will give advice on curriculum and provide contact with practicing church musicians.

"It will be an ongoing organization, meeting several times a year for support and ideas on workshops," said Richard Shadinger, music professor and chairman of the department of performance studies.

Among those involved are Drew Thigpen of Brentwood Baptist Church, Brentwood; Chris Krause of First Baptist Church in Lebanon; Terry Kirkland of Belmont Heights Baptist Church, Nashville; and John McCall of First Baptist Church in Tullahoma.

Also included are Wesley Forbis and Sharron Lyon of the Baptist Sunday School Board music department, and Julian Suggs of the Tennessee Baptist Convention.

Belmont participants will be Jerry Warren, Shadinger, and Fred Kendall II.

## Gifts to benefit missionary center

RICHMOND, Va. (BP)— A Richmond, Va., couple and friends of the Foreign Mission Board president and his wife have made major donations to the board's missionary learning center.

J. Harwood and Louise Banks Cochrane of Richmond are donating

about 160 acres of land in North Carolina, proceeds from which will go toward construction of the center on a 233-acre site near Richmond they donated earlier.

Friends of R. Keith and Helen Jean Parks, mostly from their native Texas, have already donated more than \$122,000 toward construction of one of 11 missionary housing units at the learning center. The building will be named for the Parkses.

The Cochranes' latest gift has not been appraised, but earlier gifts of stock and land were valued at about \$1.5-million.

The missionary learning center, named for Baker J. and Eloise Cauthen, the board's executive director emeritus and his wife, will be used to train new missionaries and volunteers and debrief workers returning from overseas. The center will open in April 1984.

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Travis Oley	Jackson - June 29, 1984		Louise Brogan	Knoxville - July 31, 1984

# Tennessee

## PEOPLE . . .

Jim Morris and John Murray were ordained as deacons of White Oak Baptist Church, Chattanooga, on Oct. 2. Lee Edward Jump is the pastor of the church.

Third Baptist Church, Murfreesboro, recently licensed three young men to the ministry. Licensed were Jerry Clark, a first-year student at Southeastern Baptist Theological Seminary, Wake Forest, N.C.; Richard O'Bryan, a student at Middle Tennessee State University in Murfreesboro who is enrolled to enter Southern Baptist Theological Seminary, Louisville, Ky., in January; and Kenneth Wyrath, who is enrolled to enter the Boyce Bible School of Southern seminary in February. F. Murray Mathis is the pastor of the church.

Stephen Raines and Greg Surratt were ordained into the deacon ministry of First Baptist Church, Union City, during an Oct. 2 service. Robert Orr is the interim pastor of the church.

Everett Hills Baptist Church, Maryville, ordained Jack Justice and David Kidd as deacons Sept. 11. The pastor of the church is John Franklin.

Danny Holmes was ordained Sept. 25 as a deacon by Silverdale Baptist Church, Chattanooga. Herschel Woodburn is the church's pastor.

Parks City Baptist Church, Fayetteville, ordained Charles Twyman as a deacon Oct. 2. The church's pastor is Charles Hicks.

Jim Austin and Ricky Mansfield were ordained into the deacon ministry of Calvary Baptist Church, Jackson, Oct. 2. Paul B. Clark is the pastor of the church.

Raleigh Baptist Church, Memphis, recently ordained Clyde Richards Jr. as a deacon. Ted J. Witchen is the interim pastor of the church.

James Bales, Ted Newman, and Harold Pratt were ordained as deacons of Meridian Baptist Church, Knoxville. The pastor of the church is James A. Hutson.

First Baptist Church, Cookeville, held an ordination service Oct. 2 for five new members of its deacon ministry. Ordained were Daryl Jenkins, Mike Powers, Zack Roy, Andy Thompson, and Fred Vossel. Gerald L. Stow is the church's pastor.

Bobby Cothron was ordained Oct. 2 as a deacon by First Baptist Church, Hartsville. Participants in the ordination service included Mike Pearson, New Salem Baptist Association director of missions; Jere Plunk, pastor of First Baptist Church, Carthage; and retired pastor Harold Gregory, who delivered the ordination sermon. The pastor of the Hartsville church is Jim Growden.

Zion Hill Baptist Church, Englewood, ordained Howard Choate as a deacon Sept. 18. The church's pastor is Carlin Crabtree.

James Rowlette was ordained as a deacon Sept. 11 by Third Baptist Church, Murfreesboro. Charles McKnight, a former pastor of the church and father-in-law of the candidate, delivered the

sermon for the ordination sermon. The pastor of the church is F. Murray Mathis.

Eastanallee Baptist Church, Riceville, ordained Jackie Kerr and Gary Landers into its deacon ministry Sept. 18. Oran Creasman is the pastor of the church.

Glen Liner was ordained as a deacon of New Hopewell Baptist Church, Athens, during a Sept. 18 service.

East Commerce Baptist Church, Lewisburg, recently ordained Manuel Lambert and Larry Luna as deacons. Carl N. Price is the pastor of the church.

David Barnes, Steve Jameson, and Dickey Murley were ordained into the deacon ministry of Audubon Park Baptist Church, Memphis, on Sept. 25. The pastor of the church is Howard S. Kolb.

Center Baptist Church, Trenton, honored Clyde Hamilton Sept. 18 on the occasion of his 10th anniversary as the pastor of the church.

Jimmy Franks and Larry Haggard were ordained Sept. 25 as deacons of Philadelphia Baptist Church, Waynesboro. Steve Bain is the church's pastor.

West Jackson Baptist Church, Jackson, ordained Carroll Griffin as a deacon Oct. 2. Griffin is a former staff member of the church. John Lee Taylor is the pastor at West Jackson.

Gerald Stow, pastor of First Baptist Church in Cookeville, was honored Oct. 9 on the occasion of his 25th anniversary as a minister. Stow, who has led the church for seven years, was given a plaque and monetary gifts, as well as an after-church reception.

Calvary Baptist Church, Elizabethton, ordained Lanny Peters into its deacon ministry Oct. 2. Pastor Ray Sorrells directed the ordination service.

Mr. and Mrs. Tick Bell and Mr. and Mrs. Henry Jackson celebrated their 50th wedding anniversaries recently. The couples are members of First Baptist Church, McEwen, where Thomas Drake is the pastor.

## REVIVALS . . .

First Baptist Church, Bemis, held revival services Sept. 18-23. Evangelist Junior Hill of Hartselle, Ala., led the services, while music evangelists R. L. and Beth Sigrest of Yazoo City, Miss., led the revival music. Pastor Pat Kough reported 12 professions of faith and two new members by letter.

Charles Parker was the evangelist for a recent revival at Park Grove Baptist Church, Lawrenceburg. The church received eight persons coming for baptism and four new members by letter. The pastor of the church is Pete Roberts.

Three professions of faith and one new member by letter were received by Meadow View Baptist Church, Lawrenceburg, during its recent revival. David Tipton was the evangelist for the services; Jimmy Harrison is the pastor of the church.

A youth revival was held Aug. 25-28 at Volunteer Baptist Church, Bristol. The

church recorded seven rededications during the services. Randall Morton of Bristol was the evangelist.

## LEADERSHIP . . .

First Baptist Church, Knoxville, called Maynard Tribble as minister of education/office administrator, a position he began Oct. 15. Tribble came to the church from First Baptist Church, Bossier City, La., where he held a similar position, and has served other churches in Louisiana, Mississippi, and Texas. A native of Mississippi, he is a graduate of Tulane University and New Orleans Baptist Theological Seminary, both of New Orleans, La. A Douglas Watterson is the pastor of the church.

Charles Robison recently resigned as pastor of First Baptist Church, Harrison.

First Baptist Church, Dyer, called W. W. Shanklin as interim pastor.

Eldon Byrd accepted a call from First Baptist Church, Gibson, to come as interim pastor.

Cherokee Baptist Church, Jonesborough, called Mark Hunter as its minister of music and youth. Hunter comes to the church from Litz Manor Baptist Church, Kingsport. The pastor of the church is Clay Austin.

Norman Culpepper was called as interim pastor of Poplar Heights Baptist Church, Jackson.

Audubon Park Baptist Church, Memphis, called J. Richard "Rick" Marshall as minister of music. Marshall, a native of Memphis, came to the church from Hickory Hills Baptist Church in that city. He has attended Northwest Mississippi Junior College, Senatobia, Miss.; Memphis State University, Memphis; and Southwestern Baptist Theological Seminary, Fort Worth, Tex. Howard S. Kolb is the pastor at Audubon Park.

Lee Griggs accepted a call from Double Springs Baptist Church, Athens, to come as interim pastor. Griggs began his ministry almost 30 years ago at the Double Springs church.

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Mike Ballard was called as minister of music/youth by First Baptist Church, Livingston. Ballard came to the church from Alabama. The pastor of the church is Jerry Eggenberger.

Members of First Baptist Church, Hanging Limb, accepted the resignation of Don Riley, which is effective in mid-October.

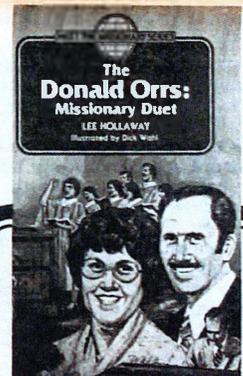
E. G. Hageman was named interim director of missions for the Holston Valley Baptist Association, a position he began Oct. 1.

Long Heights Baptist Church, McKenzie, recently called Lance and Melissa Scott to work with its youth. Scott will minister to older youth while his wife will work with younger youth in a puppet ministry. The church's pastor is Windal Walker.

First Baptist Church, Jackson, called Art Long to come as minister of youth and activities, a ministry he began Oct. 1. Long has served as Centrifuge staff recreation director at Ridgecrest (N.C.) Baptist Conference Center. A native of Montgomery, Ala., he is a graduate of Auburn (Ala.) University and New Orleans (La.) Baptist Theological Seminary. R. Trevis Otey is the pastor of the church.

Wesley Beavers resigned as pastor of Curve Baptist Church, Ripley. Beavers' last day at the church was Oct. 1.

Clymersville Baptist Church, Rockwood, called Pruetta Plemens as minister of music and youth. The pastor of the church is Charles W. Kelley.



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Lee Hollaway serves as director of communications for the Seminary External Education Division of Southern Baptist's six seminaries. He resides in Hendersonville, TN.



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## BIBLE BOOK SERIES

Lesson for Oct. 23

## A worthy life

By Cordell Maddox, president  
Carson-Newman College, Jefferson City

Basic Passage: Ephesians 4:1 to 5:20

Focal Passages: Ephesians 4:1, 3-7, 11-17, 22-24

Throughout the Bible, people are encouraged "to walk" according to God's ways.

The Hebrews were promised a fertile land if they walked consistently with His statutes (Leviticus 26:3). Moses offered Israel life if they walked in the ways God commanded (Deuteronomy 5:33). Isaiah prophesied that many people would one day come to Jerusalem to learn how to walk in His paths (Isaiah 2:3).

The verb "to walk" in these and many other Biblical passages is used as a synonym for "to live." One's total way of living is described as a walk. In this week's lesson, Paul instructs the church to walk in five different ways.



Maddox

## Walk worthy

Paul encouraged Christians to walk (live) in a manner worthy of their "calling" (5:1-16). The word "calling," or "vocation," refers to our calling to discipleship.

How do we live in a manner worthy of that call? The text mentions six ways. We are worthy disciples when we practice "lowliness," or "humility" (4:1). Also, we must be "meek" (4:2). This means we are to be controlled by God. We must be "patient" with each other (4:2) and put up with each other in love (4:2). A worthy disciple maintains the unity of the Spirit (4:3-6).

Notice that we do not create unity in the church. Only the Holy Spirit can do that. We are called to preserve that unity!

This is a word we especially need today if we are to accomplish our task as the church in today's world. It is the only way Bold Mission Thrust will become a reality.

Finally, we walk worthy of our calling when we use our individual gifts in ministering to each other (4:7-11). Only in this way can the church mature in the faith (4:12-16).

## Walk differently

Christians are also to walk (live) lives that are different from those of non-Christians (4:17-32). Paul used two words to emphasize this responsibility — "righteousness" and "holiness." "Righteousness" means to do what is right. And "holiness" means to be different in the

way God is different (1 Peter 1:16).

Paul cautioned Christians to not live as non-Christians (4:17-19). Also, we are to put on a new nature (4:20-23). This results in behaviors such as honesty, the correct use of anger, integrity in daily work, using proper speech, pleasing the Holy Spirit, and improving personal relationships with each other (4:25-32).

## Walk in love

Paul's third metaphor is that we should walk in love (4:1-2). In this, we are to imitate God as children often model adults. The Greek word "mimic" is here translated "imitate." We are to express to each other the same love God offered to us in Jesus' death.

## Walk in light

The church is also to walk in light (5:3-14). "Darkness" is used in this text to describe a life of sin and disobedience (5:3-7).

Paul does not mind specifying behaviors he has in mind. He mentions things like fornication, covetousness, inappropriate talk, and godless behaviors. Such behavior is characteristic of Christians before they meet Jesus. But after that experience, Christians are light and they must walk (live) as children of light (5:8). To walk is the light means to behave in a manner pleasing to God (5:10-11).

## Walk in wisdom

Finally, Christians are exhorted to walk in wisdom (5:15-20).

The word "wisdom" frequently is used in the Bible to denote the ability to apply God's will to everyday situations. Thus, a wise person takes advantage of opportunities to do good (5:15). He understands what God's will is (5:16-17). He is filled with the Spirit rather than wine (5:18). And he is able to live out of joy and gratitude (5:19-20).

To put it simply, a Christian walks in wisdom when he does God's will in the routine matters of daily life.

## The bottom line

In the community where I live many of my neighbors walk regularly. Walking is good exercise for everyone. It strengthens people physically and emotionally. Walking results in better health.

Knowing how to walk in the ways of God is also excellent for spiritual health. In fact, it is the only way for us to be who God wants us to be. If we are to be the church in today's world, we as the church must walk worthy of our calling to be Jesus' disciples.

## UNIFORM LESSON SERIES

Lesson for Oct. 23

## The result: new persons

By William E. Troutt, president  
Belmont College, Nashville

Basic Passages: Ephesians 4:17 to 5:2; 2 Corinthians 5:14-17

Focal Passages: Ephesians 4:17 to 5:2; 2 Corinthians 5:17

The preceding three lessons in this series dealt with the theme of God redeeming His people. This final lesson on the subject of redemption deals with the new persons we become when we have been redeemed.

The transforming power of a saving knowledge of Jesus Christ is difficult to articulate to a sinful world. In Paul's letter to the Ephesians, he describes the change in behavior that should occur as a result of a new life in Christ.

## Characteristics of unbelievers (Ephesians 4:17-19)

Throughout his writings, Paul continually asks converts from paganism to reflect on the kind of lives they once lived. The picture of these lives devoted to immorality is not a pretty one. It reminds new Christians of their gratitude to God for their transformed lives.



Troutt

Paul begins this section of Ephesians with an appeal to his readers to abandon their heathen ways which are the consequence of spiritual ignorance and alienation from God. Paul puts the blame for heathen depravity first of all on a mindset toward evil.

No one is compelled against his will to

do evil. But empty minds (this appears to be the meaning of "vanity") are an invitation for evil to take over.

Their minds are not literally empty, of course, for they are filled with many evil thoughts. Their minds are empty in the sense that there is nothing spiritually meaningful or purposeful present.

Verse 18 talks about the spiritual condition of unbelievers. They have no understanding of God because they are alienated from Him. Their hearts are hardened due to their separation from God.

In verse 19 Paul describes their moral condition as being so callous that they have ceased to care about their conduct. As a result, they give themselves over to every satisfaction they desire — no matter how depraved it might be.

## Guidelines for Christian living (Ephesians 4:20-5:2)

In these verses Paul instructs those who accept Christ in the requirements of discipleship. With an obvious concern that some new converts may be susceptible to backsliding, Paul sets forth a standard of morality for Christian living.

Paul admonishes new believers in Christ to put off their former manner of life, including immorality, lying, stealing, foul language, and other sins. Paul then pairs his list of things to be put off with things to be put on — no lying, but speaking the truth; no anger, but self-control; no stealing, but honest work.

We need to remember that there is no profit in negative morality. God does not credit us for things we do not do unless they are balanced by positive action.

Too many of us pride ourselves simply in the vices that we avoid. We pride ourselves in not drinking, cursing, or gambling. The Christian's pattern for life is Christ Himself of Whom it was said that He "went about doing good" (Acts 10:38).

Christ's new people (2 Corinthians 5:17)

This great verse is first of all a testimony from Paul to what had happened to him. He had become a "new creation." What happened to Paul should happen to all who confess Christ as Saviour.

A new life in Christ begins once we receive God's offer of redemption. But it is also a continuing task. There is much more to being a Christian than saying, "God has saved me and that is all there is to it." We have to link our wills with God's in developing a lifestyle that witnesses to the reality of our transformed life.

The world around us must know that we are new creations in Christ by what we "put off" and "put on."

## White House gets books by Jenkins

WASHINGTON (BP) — A Walk Across America by Peter Jenkins and The Walk West by Jenkins and his wife, Barbara, were among about 250 books recently contributed to the White House library.

The books, which represent a cross-section of the most significant titles published during the past four years, are given by their publishers and gathered by the American Booksellers Association from a list compiled by the nation's booksellers and editors.

The two books, which chronicle the Jenkinses' experiences as they discovered America and its people while hiking across the nation, were selected from among an estimated 140,000 titles published during the four-year period.

The Jenkinses, who are Southern Baptist, spoke at the Southern Baptist Convention in Pittsburgh last June. They now live in Spring Hill with their two children and are members of Spring Hill Baptist Church.

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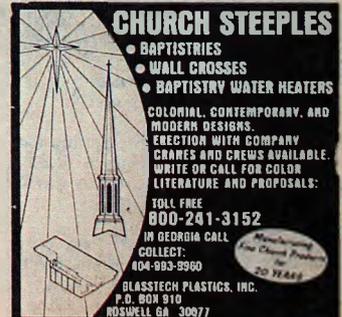
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**LIFE AND WORK SERIES**  
Lesson for Oct. 23

# Respect for authority

By R. Trevis Otey, pastor  
First Baptist Church, Jackson

Basic Passages: 1 Samuel 24; 26  
Focal Passage: 1 Samuel 26

One of the cardinal characteristics of our day is a lack of respect for authority. It is seen in a child's poor relationship with parents, an individual's disregard for the law, and a citizen's lack of respect for government. Such disrespect leads to lawlessness and anarchy.

In our text we see David's respect for authority in his dealings with Saul the king.

**David runs from Saul (26:1-3)**

David's life was in danger (26:2). Saul sought him with "three thousand chosen men." He was motivated by jealousy, envy, and hatred — jealousy because the people sang, "Saul has slain his thousands, David his ten thousands," and hated because he saw in David a threat to his throne.



Otey

David had neither the desire nor the men to engage Saul in battle. He fled from Saul to preserve his life. There are times when it is better to flee from evil and temptation rather than to stand and face it. Joseph fled from the presence of Potiphar's wife when she tempted him to impurity.

**David refuses to retaliate (26:4-12)**

Saul was pursuing David to kill him. David had done nothing to cause Saul to fear him nor to think he was undermining his rule as king. This persecution was undeserved, but David refused to retaliate.

We can tell much about a man by what

he refuses to do. Moses refused to be called the son of Pharaoh's daughter (Hebrews 11:24). Daniel refused to eat the meat from the king's table (Daniel 1:8). The three Hebrew children refused to bow down to the king (Daniel 3:12).

David refused Abishai's advice, which was to kill Saul (26:8). He recognized the hand of Satan in the suggestion and realized it was morally wrong.

The natural man says, "I'll get even." The spiritual man says, "I'll return good for evil."

Jesus taught us saying, "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you, and persecute you" (Matthew 5:44). He even said, "Blessed are they who are persecuted for righteousness' sake; for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake" (Matthew 5:10-11).

On the cross Jesus embodied what He had taught. When evil men crucified Him, He might have called down fire from heaven and consumed them as on Sodom and Gomorrah, or He could have commanded the earth to open and swallow them as in Korah's rebellion. Instead, He prayed for them saying, "Father forgive them for they know not what they do" (Luke 23:34).

David was content to leave Saul's evil actions in the hands of God, realizing "Vengeance is mine I will repay saith the Lord." Paul says, "Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing

thou shalt heap coals of fire on his head" (Romans 12:20).

In addition, David realized that Saul was king, and therefore, obedience was due him. The New Testament bears this out. Peter and Paul both taught that we are to be subject to those in authority (Romans 13:1-7; 1 Peter 2:13-18). Jesus taught that we are to "Render, therefore, unto Caesar, the things which are Caesar's; and unto God, the things that are God's" (Matthew 22:21).

Had David not been sensitive to the Spirit's leadership, he might have thought that since God wanted him to be king he could hasten the process by killing Saul instead of waiting for God to work it out in His own time.

How often we blunder when we run ahead of God and take matters in our own hands! Imagine you are walking in a rose garden. You come upon a beautiful bud. You want it to open and bloom. You wait a few minutes and then impatiently begin to force the petals, pulling them apart. What do you have? A blooming rose or a blooming mess? God's timetable is always right! He cannot be rushed. "Wait upon the Lord."

**David recognized God's anointed (26:9-11, 13-25)**

David knew that Saul was God's anointed one and that God had placed Saul on the throne. Because of this, David refused to harm Saul, saying, "The Lord forbid that I should stretch

forth mine hand against the Lord's anointed" (26:9, 11, 23). Long ago God said, "Touch not mine anointed" (1 Chronicles 16:22).

Through the years I have seen individuals and groups abuse and mistreat "God's anointed" (His pastors), only to see them pay a terrible price for doing so. It is still true today, as then, that one must not stretch forth his hand against the Lord's called servants.

Instead of harming, we should help God's ministers. We can encourage God's anointed. All pastors need the uplift that comes from a kind word and a warm smile. Just a note to your pastor to say that you appreciate him can do wonders.

We can pray for God's pastor. Samuel said, "God forbid that I should sin against the Lord in ceasing to pray for you" (1 Samuel 12:23). Praying for your pastor can make a difference in your attitude toward him and undergird his ministry.

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# Church for the deaf overcomes isolation

By Joe Canzoneri

ATLANTA (BP) — Deafness, labeled by Helen Keller as the worst disability because it cuts people off from people, is a handicap Georgia's Crusselle-Freeman Church of the Deaf exists to overcome.

The 152-member church in Atlanta is believed to be the only church in the Southeast owned and managed by the deaf. Started as a mission in 1903, the church was constituted as an independent church in 1957 and affiliated with Southern Baptists three years ago. Crusselle-Freeman, self-supporting from the beginning, now gives 10 percent of its \$45,000 income to the Cooperative Program.

Average attendance is 90 and resembles those of typical Southern Baptist churches. While other churches may provide interpreters who sign for deaf members, however at Crusselle-Freeman all signs are "voiced" for the 10 percent of the congregation which can hear.

Voicing the signs is important, says Pastor Wilber Huckleba, because "Crusselle-Freeman is a total family church." By providing a church in which deafness is no handicap, Crusselle-Freeman helps keep families together, overcoming the isolation which plagues the deaf.

Preaching in two languages is a recurring challenge for Huckleba. His hands are in constant motion, echoing his spoken words, as he strides back and forth behind the pulpit.



**SILENT SONG** — Worshipers at Crusselle-Freeman Church of the Deaf "sign" a hymn during a Sunday evening service. Their hands weave their praise of God in silent song.

"I have to keep moving," he says. "The average length of eye contact is about eight seconds. By moving, I keep the congregation's eyes fixed on me." While the hearing can divert their attention and still follow the message, the deaf stop "hearing" when they look away.

But Crusselle-Freeman provides more than Sunday fellowship for the deaf. Before the end of the year, the church

will also offer residential care for the elderly deaf.

Adequate care for the elderly deaf is perhaps the most pressing need Huckleba has encountered since beginning work with the deaf 37 years ago. "I get two or three calls a month from people looking for assistance in finding a nursing home that will accept their elderly deaf relatives," he says.

Most nursing homes either will not take deaf residents or will charge an excessively high fee. Even then, the deaf are rarely cared for properly; most retirement facilities are not equipped to minister to their special needs.

To remedy that, the church has purchased and renovated a house next door into a special home equipped for the deaf. With donations of money and furnishings, "everything is paid for, free and clear," Huckleba reports. When the church finds a manager and a van, the Watchful Care Home will be ready to open for as many as 14 residents.

The need for such ministries is evident when you realize there are about 42,000 totally deaf people in Georgia alone, Huckleba observes. Nearly 30,000 of those live in metro Atlanta. Sixty-five percent of all deaf adults wind up in metro areas because of job opportunities and the social contacts that are less available elsewhere.

Huckleba, who has been employed by the postal service for more than 33 years, insists deafness is no handicap.

"The deaf may have an inability and that can be worked into a capability," he says. "Hearing people handicap the deaf. But the deaf are very inventive in getting around this 'handicap.' It's a matter of survival."

—Adapted from Oct. 1983 issue of SBC Today. Joe Canzoneri is a journalist in Decatur, Ga.

# Venezuelans see progress in goal to reach a million

By Bill Webb

RICHMOND, Va. (BP) — Venezuelan Baptists have not dallied during the four years since they committed themselves to reach a million members by the year 2000.

That is 222 times as many Baptists as the 4,500 there were in Venezuela in 1979 when convention leaders and Southern Baptist missionaries set what some considered a heady goal. But they agreed with the brother who exclaimed, "With God's power we can do it!"

Robert Tucker, Foreign Mission Board associate to the director for western South America, has watched Venezuelan Baptists increase their membership by 50 percent and put in place the resources to saturate their nation with the gospel.

He recently updated Foreign Mission Board members on the progress of the Venezuelan convention, whose annual evangelistic marches have become models for virtually all of Spanish-speaking South America.

A recent three-week march/leadership training retreat drew 22 representatives from the other eight Spanish-speaking South American countries, Brazil, and the Dominican Republic.

Participants joined 160 Venezuelan pastors and laymen for a concentrated week of prayer, Bible study, fellowship, doctrinal study, Scripture memorization, witnessing training, and discipleship training.

The second week they conducted marches — personal witnessing campaigns — in seven areas, including the island of Margarita and a Caracas neighborhood. Evaluation was the third week.

On Margarita, in a section called Boca de Pozo (Mouth of the Lake), revival came and "practically a whole new church" sprang up where a small independent church earlier had floundered, according to Missionary Richard Beal.

The marches are the brainchild of

Francisco Aular, who as a student-pastor dreamed of launching an evangelistic thrust that would alter the course of Venezuela's history.

Years later, Aular resigned a successful pastorate and selected three men "to walk with him," Tucker said. "For three years he lived with them, ate with them, taught them everything he had studied about evangelism, and witnessed to the lost with them."

Marches now draw up to 800 Venezuelan Baptists a year for training, witnessing, and the personal discipleship of converts.

Participants in the recent march are to

train leaders for marches in their own countries, aiming toward simultaneous campaigns in as many Latin American nations as possible in 1985, another of Aular's dreams.

But Venezuela's strategy for evangelization is broader than its marches. And it is being carried out in the face of extreme economic pressures resulting from a 400 percent devaluation of the Venezuelan currency in the past six months, Tucker explained.

More than 14,000 listeners of "Christ the Only Hope," a Trans World Radio program, are enrolled in Bible correspondence study. An average of 150

listeners a year accept Christ, Tucker said. Five Baptist churches and at least 35 missions came from the program and its follow-up ministry.

Tucker cited non-conventional ministries of local churches like Central Baptist Church in Caracas, which has 40 home Bible study groups meeting weekly in high-rise apartment complexes.

On the local level, each church is encouraged to form study groups for "Sigueme," the Spanish translation of the Survival Kit for New Christians. That is to be followed by training in MasterLife, also available in Spanish.

Sixty-six church leaders were certified to train others in MasterLife at a retreat in April. They set a goal to begin 50 MasterLife groups by the end of the year.

Venezuelan Baptists depend on a comprehensive plan for leadership and theological training for pastors and other leaders. Forty students are enrolled at the Baptist Theological Seminary at Los Teques. Two-year institutes in three associations train 60 students in their own locales. Similar institutes are planned for the other associations by 1985.

An aggressive theological education by extension program trains lay leaders in centers throughout Venezuela.

Perhaps the best evidence Venezuela's approach has been effective is in missions outreach, Tucker said. The convention's mission board has appointed nine home missionaries to geographic areas where there was no Baptist work.

In June, the convention sent its first foreign missionary couple, Enrique and Belen Montoya, to the Dutch Antilles, to join Southern Baptist Missionaries Leo and Margaret Waldrop in establishing a single mission.

Having missionaries from different sending bodies in one mission is a "demonstration to a divided world that we are partners in missions," Tucker said.

## Creatures interrupt service, but women still want baptism

TSUMEB, South West Africa — Tennessee native Carlos Owens had just begun baptizing a line of 20 new Christians when the ladies at the end of the line halted the service with their jumping and screaming.

The women were not trying to disrupt

the service. Leech-like creatures were biting their legs. But the women felt they had waited a long time to be baptized and they were not about to let the creatures stop them. They motioned to Owens to continue.

For two years, Baptist Pastor Edmund Kandume and Southern Baptist Missionary Charles Whitson had visited the remote refugee camp near the Angolan border of South West Africa to witness and teach. But distance limited their visits.

At last, Southern Baptist Missionaries Owens and his wife, Myrtice, arrived to work in the northern region of the country. There they found that the Angolan refugees had built "a lovely building of pole and cornstalk walls, thick grass roof, pole seats, and an attractive bamboo reed pulpit," says Mrs. Owens.

After a speedy baptism service, the 20 new Christians left the pool singing. Neither leeches nor the guerrilla wars in South West Africa and Angola had hindered this new Baptist church.

## E. Tennessee pastors to hear Cunningham

JEFFERSON CITY — Carson-Newman College will host the East Tennessee Baptist Pastors' Conference Oct. 27, at 9:30 a.m. in Gentry Auditorium.

The program will feature Bobby Cunningham, staff counselor at Personal Counseling Service Inc. of Jeffersonville, Ind. Cunningham will speak on "Understanding Stress in Family — Causes and Challenges" and "Pastoral Response to Stress in Family and How Stress Impacts on Church."

Following Cunningham's discussions, there will be an opportunity for dialogue. The group will adjourn for lunch at 12:30.