

Baptist and Reflector

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News journal of Tennessee Baptist Convention

Canada study committee hears several views

By Dan Martin

NASHVILLE (BP) — The pluses and minuses of making the Southern Baptist Convention a binational body were discussed during the first meeting of the SBC Canada Study Committee.

The 21-member committee was authorized by messengers to the 1983 SBC in Pittsburgh to consider changing the SBC Constitution to allow seating of messengers from SBC-type churches in Canada. Most of those involved are churches affiliated with the Northwest Baptist Convention.

Currently, Article II of the Constitution limits membership in the SBC to Baptists in the United States and its territories.

Fred Roach, a Dallas homebuilder and chairman, told members, "Some of us had known very little about the issue (before appointment to the committee). We have different degrees of expertise, but we will all become experts on Canada in the next six months."

Following the meeting, Roach told Baptist Press the key issue is not whether Southern Baptists will be involved in the evangelization of Canada, but how.

"Seating of messengers is not the key

issue. The key issue is how are we going to do our job effectively, to accomplish the most. We want to help Canadians establish the means to evangelize that part of the world. The question is the methods and the means to do that, and to whom are we going to give the assignment."

Roach also pledged that the committee will come to a decision on the matter, and will not defer it for further study. "We are going to act . . . study this thing through to completion. I believe Southern Baptists are asking for a definitive statement (from the committee)."

During the meeting, members heard presentations from the SBC Historical Commission, Foreign Mission Board, Home Mission Board, Baptist Sunday School Board, and the Northwest Baptist Convention.

Cecil Sims, executive director of the Northwest convention, and William G. Tanner, president of the Home Mission Board, favor seating of the Canadian churches; R. Keith Parks, president of the Foreign Mission Board, warned of dangers in such action; and Grady C. Cothen, president of the Sunday School Board, suggested an "intermediate step" before recognition.

Ronald Tonks of the Historical Commission told members "formal contacts" with Canadian churches began back in the 1950s. In 1954, the SBC took action to allow the Home Mission Board to work with churches in Canada which were aligned with the Northwest convention.

The 1983 motion is not the first attempt to include Canadian churches in the SBC. Other tries were made in 1959 and 1962, and in 1976, a motion to add Canada was referred to the Foreign Mission Board for study. The study authorized the Home Mission Board and Baptist Sunday

School Board to give assistance and resources to churches affiliated with state conventions.

Currently, there are about 65 churches and missions with 4,300 members in Canada relating to the Northwest Baptist Convention, primarily in the four western provinces: British Columbia, Alberta, Saskatchewan, and Manitoba. There are "a few" other congregations in other areas of Canada, statistics indicate.

"For 30 years, Canadian Southern Baptists have been 'knocking on our door,'" Sims said. "In that time the (Continued on page 5)

4,000 rooms reserved

Kansas City bureau gets 6,000 first-day requests

KANSAS CITY (BP) — About 6,000 requests for 4,000 rooms were processed as housing assignments were made for the 1984 Southern Baptist Convention in Kansas City.

Tim A. Hedquist, convention manager for the SBC Executive Committee, said about 6,000 letters postmarked Oct. 1 — about three large boxes full — were received by the Kansas City Housing Bureau, requesting rooms at the June annual meeting.

Under guidelines adopted at the 1983 annual meeting in Pittsburgh, 4,000 rooms are reserved for the convention through the housing bureau in the city in which the convention will meet. The rules specify 3,000 of the rooms must be within two miles of the convention center. Block room reservations were eliminated this year.

Hedquist said the assignment of individual rooms in mid-October is the same procedure which has been followed

in the past, with the exception that more rooms are available for individual messengers.

"The housing bureau hired some ladies who opened all of the letters postmarked Oct. 1, and stacked them by first choices of hotels. These people do not know one Southern Baptist, so the process was absolutely impartial," Hedquist said.

After opening and stacking the requests, the application forms were checked to make sure all information was included, and then available rooms were filled by hotels, he said. He added about one of five requests for space at the headquarters hotel — the Muehbach Radisson — and one of four for the Holiday Inn City Center received a room at those facilities.

Hedquist said about 75 letters were received with postmarks earlier than Oct. 1, and were regarded as having been mailed Oct. 3. No letters postmarked later than Oct. 1 were opened.

"All of the letters are still in Kansas City," he said. "The housing bureau is doing a final check to get a correct list. When they complete that, they will ship the letters not opened back to the Executive Committee and we will send out letters telling the senders where they can get rooms."

He said there are about 13,000 hotel rooms in Kansas City, so persons who wish to attend the 1984 convention should have no difficulty in obtaining rooms.

"If a reservation form has not been sent in, please don't," he said. "There is no waiting list, and we cannot reasonably expect cancellations. If someone did not get in, they should write directly to a hotel requesting reservations, or to us for a list of hotels in the area."

Persons who received rooms should receive notification by late December or early January, he said. Persons who submitted applications but did not receive rooms will receive notification, including a list of available hotels, around the first of December, he said.

Baptist Middle East scholar urges return of Marines

By Jim Newton

LITTLE SWITZERLAND, N.C. (BP) — Just days before a pickup truck loaded with explosives crashed into an airport building in Beirut, Lebanon, killing more than 190 U.S. Marines, a Baptist scholar on Middle Eastern affairs told a Baptist-Jewish colloquium on the Middle East that U.S. Marines should get out of Lebanon.

Charles Kimball, interreligious director for the Fellowship of Reconciliation in Nyack, N.Y., and a Southern Baptist doctoral candidate at Harvard University, said the presence of U.S. Marines intensifies the possibility of a nuclear confrontation with the Soviets and Syrians.

"There is no more likely place on the horizon than Lebanon for a Soviet-United States confrontation that could escalate into a flashpoint of nuclear warfare," Kimball warned the participants at the southeast regional Baptist-Jewish dialogue at Wildacres Retreat in the Blue Ridge Mountains.

He pointed out U.S. Marines in Lebanon are only 50 miles from Soviet and Syrian troops. With only a few misunderstandings, people being killed, and retaliations, U.S. troops could be confronting Syrian and Soviet forces in a matter of hours, he explained.

While he urged withdrawal of U.S. Marines, Kimball added it would be "catastrophic" if they were not replaced by a peacekeeping force from the United Nations or neutral countries.

U.S. Marines should not be in Lebanon at all, he argued. The U.S. troops are there to support the current Lebanese government headed by Maronite Christians (a branch of Catholicism), taking one side in a civil war, he said.

Americans should learn learned from the Vietnam conflict that military support for a non-representative govern-

(Continued on page 5)

MK escapes Beirut explosion

NICOSIA, Cyprus (BP) — Although a few days earlier he had lived in the U.S. Marine headquarters building in Beirut where more than 190 U.S. soldiers lost their lives, Chuck Register, son of Southern Baptist missionaries, had moved to another building before the Oct. 23 explosion occurred.

Register is the son of Ray and Rose Mary Register, missionaries to Israel. A Lebanese army lieutenant, who is a Christian, ate lunch with Register, a Marine translator, the day of the early-morning terrorist attack and called the Marine's family back in the States to assure them he was safe. Family members then called Register's parents in Nazareth, according to Finlay Graham, Foreign Mission Board associate for the Middle East.

Special assignment workers, Steve and Miriam Fox, from Kettering, Ohio, who aided injured Americans after the blast which destroyed the American Embassy in Beirut in April, have been in regular contact with the embassy to determine how they and missionaries might minister during the latest crisis, Graham said.

"All our missionaries are safe," he added.

Graham said the Arab Baptist Theological Seminary in Beirut opened a few days ago with nine students and international ministries of publication work in broadcasting for the entire Arab world are continuing. Even so, uncertainty of mail service has limited both, he said.

Ordination of women disrupts associations

In Oklahoma . . .

By Bob Mathews and Dan Martin

OKLAHOMA CITY (BP) — After more than an hour of debate, messengers to the annual meeting of the Capital Baptist Association voted not to seat messengers from Oklahoma City First Baptist Church, even though the church did not ask to be seated at the meeting.

The 209 to 101 vote to refuse seating to the non-existent messengers is part of a simmering controversy which has been going on for nearly a year. It boiled over when First Baptist Church changed its Constitution to allow women to serve as deacons.

The church, of which Gene Garrison, immediate-past second vice-president of the Southern Baptist Convention, is pastor, subsequently elected and then ordained three women as deacons.

Prior to the annual meeting, efforts were made to keep the issue from arising at the meeting. Ernie Perkins, associational director of missions, told Baptist Press he thought if First Baptist Church did not send messengers, there would be no action.

Garrison said the church did not elect messengers in an effort to "avoid emotional conflict, debate, and division."

Despite their efforts, however, the controversy surged onto the floor and after an hour of motions, amendments, substitute motions, moves to table, points of order, reversals of decisions of the chair, and apparent confusion, the association voted to refuse seating to messengers who were not there.

At one point, Robert Scales, a retired pastor, raised a point of order that since there were no messengers, the question was moot. "They have not sent any messengers and we're voting not to seat somebody who is not here," he said.

Moderator Gerald Lunsford, pastor of First Baptist Church of Choctaw, ruled against Scales, noting First Baptist messengers could appear the second day of the two-day meeting or "could come in 15 minutes . . . I feel . . . we must deal with the situation at hand."

The situation was kicked off when the committee on order of business moved to seat duly-elected messengers. Immediately, two members of the five-member credentials committee introduced a report protesting seating First Baptist Church messengers, based on a letter from Sunnyside Baptist Church of Del City.

The report, said, "While our sister church in her deviation from the faith and order position of Southern Baptists has caused a rift in the fellowship of the churches of CBA, we do not regard them as enemies but rather remember that they are our Christian brothers and sisters . . ."

The report added, "We feel just as strongly that each of our churches is an independent and autonomous body and we in no way attempt to tell our deviating sister church 'what they may or may not do.' However, we feel also just as strongly that as churches we are also interdependent and it is for this reason that we recommend honoring of the protest letter . . ."

During the discussion, Hugo Lindquist, pastor of Bethel Baptist Church, characterized the vote as "deciding whether you're going to stay Southern Baptist in doctrine or you're gonna throw the gates wide open for anybody to be a member of our association doctrinally."

Don Rogers, pastor of Kelham Baptist Church, said the call for traditional doctrine is rhetoric because Southern Baptist churches have had women deacons for more than 100 years. The issue, he said, is "how we relate to each other as Southern Baptists. Our Constitutional committee has studied this and reported to us that it is not the business of the association and if we want to devote ourselves to evangelism and missions, then we had better stop poking into each other's business in local church matters."

Lindquist responded, "We're not debating the issue of meddling in a church's affairs, we're debating what Baptists believe and where we stand."

Baptists believe and where we stand." After some confusion — during which at least two messengers rose to ask what they were voting on and its meaning — the vote was taken to exclude the church messengers from the meeting.

Garrison reacted strongly. "I was stunned and deeply disappointed . . . Furthermore, I believe every Baptist in the country should be embarrassed, ashamed, and outraged, not only because of what happened, but because of the way it happened."

He noted the church decided not to send messengers in an effort to "be peacemakers," and had been told if no messengers were present, the question of seating them would be "totally irrelevant" and would be ruled out of order.

Garrison, who has been pastor of the 5,000-member church 10 years, said he was disappointed in the moderator (Lunsford) and in the director of missions (Perkins) and "further disappointed in the fact that an annual session of the Capital Baptist Association could have been controlled and manipulated by a handful of angry pastors who have apparently appointed themselves to compel and enforce conformity to their personal theological views."

He also noted the association "voted to completely disregard its own Constitution, to violate its own accepted rules of parliamentary procedure, and to unnecessarily turn a business meeting into a battleground. When all laws and rules are flagrantly ignored and deliberately violated in order to accomplish a pre-determined purpose, only one word is adequate to describe the action.

"That word is: Anarchy," Garrison said.

He called for leaders of CBA to "call a special session in the immediate future to address this serious distortion of principle, allowing the issue of local church autonomy to be the true focus point of discussion with the assurance that procedures of Christian fairness and openness will be applied."

Perkins told Baptist Press he did not agree with Garrison's assessment the meeting was "anarchy. I was there and I would not so interpret it. There were some discrepancies of parliamentary procedure, but I do not believe there were discrepancies from fair play."

Perkins, who has been associational executive two years, said he tried "everything in my power" to keep a confrontation from occurring, and added, "I will acknowledge that I failed."

He added he believes the "annual meeting spoke this year on an issue that happened this year. I do not know what will happen next year. They (First Baptist Church) can continue to do the same thing they have been doing. If they send contributions, I will accept them. If they want to send workers to clinics, they are very welcome."

"Next year, if they want to send messengers, the messengers to that meeting can decide that issue. What happens now is up to First Baptist."

In California . . .

By Herb Hollinger

VALLEJO, Calif. (BP) — Messengers from three churches were refused seating at the annual meeting of the Redwood Empire Baptist Association as a disagreement over ordination of women in this northern California association came to a head.

Seven messengers from the Tiburon Boulevard Baptist Church in Tiburon; 10 from First Baptist Church, Sonoma; and one from Redwood Baptist Church, Napa, were refused seating at the annual meeting on the recommendation of the association's credentials committee.

Bill Ryan, associational missionary, told the California Southern Baptist the vote was "about 84-54" not to seat the messengers of the three churches because they had ordained women and it "would cause fellowship problems" in the association.

According to Ryan the motion also contained wording which put the three churches in a special watchcare status for a one-year probationary period at which time they would be "restored to the fellowship if they ceased their non-Biblical practice."

Tiburon Baptist Church — attended by many people from Golden Gate Baptist Theological Seminary in Mill Valley — has two ordained women deacons, including one serving as chairman of deacons. The Napa church lists an ordained husband and wife as associate pastors and the Sonoma church ordained

a husband and wife who have since gone on to North Dakota as Home Mission Board church planters.

Ryan said in May 1982, the association discussed the ordination of women deacons at the Tiburon church but decided at that semi-annual meeting it would not be a test for fellowship. However, the association went on record then as saying it did not believe in or promote the ordination of women.

"We better come back to the Biblical norm of practice," Ryan added. He said this (ordaining women) has never been a practice of Baptists. "I'm against ordination of women."

Steven Groll, pastor of the Sonoma church, said the church has no conviction it has done anything wrong. The church has continued to grow although there are people on both sides of the question even in the church.

Groll said he was never contacted by anyone from the credentials committee that there would be a problem during the annual meeting. However, Groll said he wanted to be supportive, not reactive, "until we see what happens."

Fred Grissom, interim pastor at Tiburon and assistant professor of church history at Golden Gate seminary, said the church voted Sunday night following the association meeting to discontinue giving to the association.

"We regret the association took the action. We would like to be a part of Redwood Empire but we also recognize the authority of the association to do what it did," Grissom said.

He indicated the Tiburon church will seek a mission opportunity to use the funds which it no longer will send to the association. Grissom added the two women deacons at the church were "very active, very hardworking servants."

Association votes to include church with woman pastor

CHICAGO (BP) — The Chicago Metropolitan Baptist Association, in a tense annual meeting, defeated a move to exclude a church with a woman pastor.

The association balloted 61-38 to defeat a motion to exclude all messengers from Chicago's Cornell Baptist Church.

Cornell, an inner-city congregation, recently called Susan Wright of Louisville, Ky., as its pastor.

The association also defeated motions to evaluate the associational staff and their ministry and to appoint a committee to study dividing into two or more associations.

Everett Anthony, director of missions, declined to comment on the meeting, but the moderator, Eugene Gibson, pastor of Mission of Faith Baptist Church, said: "Neither Cornell nor dividing the association was the issue. Some pastors were saying, 'We want input, and the association is so structured we see things as cut and dried.'"

Another pastor said he thought the leadership has overrun the grass roots.

Robert Oldham, a professor at Moody Bible Institute, who offered the motion to exclude Cornell Baptist Church, said he opposed seating the messengers because he believes women should not serve as pastors, citing both Scriptural and traditional grounds.

"I see no place in the Bible where it speaks of ordaining women," Oldham said, referring to Paul's writing to

Timothy that men should desire the office of pastor and that a deacon will be the husband of one wife.

Lee Gallman, pastor of Crawford Avenue Baptist Church in Skokie, opposed Oldham's motion, suggesting instead that in Timothy, Paul was dealing with a local situation in which there were no females in the pastoral ministry. In other places, Gallman pointed out, Paul used generic terms that are more inclusive, and he talked about women involved in ministry, such as prophecy.

"I can't avoid this as a personal issue, since I am involved," said Miss Wright, "but I realized it's not completely me they oppose. They feel they have Biblical justification and feel very strongly."

She has received a number of disagreeable phone calls and she was told by one pastor at the association's executive board meeting she was not welcome. However, a number of black pastors have told her they experienced some of the same reaction when they entered the association 14 years ago.

The move to appoint the committee to study dividing the association ended in a 43-43 tie vote, and the moderator broke the tie, voting to defeat the motion.

Gibson said he voted against the motion because the association for nine months has been participating in a megafocus city study that includes the possibility of two or more associations.



Mrs. Fling



Myers



Merritt



Mrs. Merritt

Chattanooga church to host 95th state WMU convention

Members of Tennessee Woman's Missionary Unions will gather at First Baptist Church, Chattanooga, for the 95th annual state WMU convention Nov. 14.

"Come Women ... Proclaim" will be the theme of the meeting, held prior to the Tennessee Baptist Convention's annual sessions.

Featured at the meeting will be Lewis I. Myers Jr., director of consultant services at the Southern Baptist Foreign Mission Board in Richmond, Va.; Jack Merritt, assistant director of the special ministries department of the Southern Baptist Home Mission Board in Atlanta, Ga., and his wife Phyllis, a former missionary with that department; Benton Williams, supervisor of the pastoral section at the Baptist Sunday School Board, Nashville; Mrs. Robert Fling, promotion associate in new areas for the national WMU and the Home Mission Board; and Ruth Harris, president of Michigan's WMU.

Myers will be featured in the 9:30 a.m. opening session, speaking on "Life Through Your Saviour Slain." Beulah Peoples, program associate and Baptist Women director for Tennessee WMU, will review the work of the state's Starteam, a group of women whose purpose is to begin new WMU organizations; and state Girls in Action Director Jannie Engelmann and state Mission Friends Director June Swann will report on their organizations.

"All Who in Darkness Mourn" will be Williams' topic during the 1:45 p.m. session, which also includes the report of Tennessee WMU Executive Director Mary Jane Nethery. Mrs. Harris will also speak, and Miss Peoples will report on the state's Baptist Women work.

The Merritts will deliver the first message of the 7:30 p.m. session, "Your

Love Outpour," and Mrs. Fling will give the closing message, "Christ Whom All Earth Shall Seek." Nell Bruce, Tennessee Baptist Young Women director, will report on that organization during the session.

Mrs. M. K. Cobble, former state WMU president will lead a series of meditations at the beginning of each session, entitled "Come Women ... Proclaim," "Come Clasp Children's Hands," and "Work with Your Courage High."

Music for the meeting will be led by Joe Parks, a free-lance songwriter with Singspiration. Special music will be provided by Mrs. Michael Parks, a concert artist from Boynton, Ga., and a ladies' trio from the Chattanooga First church, comprised of Mrs. Herbert Hooper, Mrs. David Martin, and Mrs. James Wagnon.

Mrs. Jerry Trivette, president of Tennessee WMU, will preside at the meeting which also includes a preview of the new national WMU headquarters and the election of state officers.

The meeting is expected to adjourn about 9:30 p.m.

Baptists in Arizona assist cleanup effort after flood

TUCSON, Ariz. (BP)— As water dumped by a rare flood receded from southern Arizona, Southern Baptists joined the massive cleanup effort.

Six days of torrential rain early in October washed out roads and filled homes with swirling mud and water. The state was declared a disaster area by President Ronald Reagan.

Churches in Cochise, Catalina, Gilla Valley, and San Carlos Baptist associations were hardest hit, according to Earl Stallings, Christian social ministries director for the Arizona Southern Baptist Convention.

First Baptist Church of Maricopa and First Baptist Church of Avra Valley in Marana suffered the most damage, Stallings reported. The Maricopa church filled with four feet of mud and water when a nearby dike broke. Damages are estimated at \$50,000.

First Baptist Church of Avra Valley and the home of Pastor Richard Wills were also flooded by more than a foot of water which ruined furnishings and the church organ.

Paul Adkins, Christian social ministries director at the Southern Baptist Home Mission Board, released \$10,000 in disaster relief funds to aid the Arizona churches.

In the flood's wake, 373-member North Tucson Southern Baptist Church mobilized Project LOVE, its ongoing ministry to the needy. As requests for help came from residents of Tucson and outlying areas, the church organized teams to col-

lect, package, and distribute supplies and clean up mud and debris.

In Tucson, volunteer Betty Perkins appealed by radio for needed supplies. Listeners responded by delivering clothing and food. Businesses provided buckets, cleaning fluid, sheets, and towels and the church received cash to purchase shovels and mops.

Project LOVE volunteers helped clean up Tucson-area mobile home parks, churches, "wherever they were needed," said Jay George, pastor. Baptist Student Union volunteers from the University of Arizona cleared mud from the Avra Valley church's fellowship hall. North Tucson deacon Delbert Elliot delivered a truckload of food and clothes to Marana. Another North Tucson member has offered a mobile home as temporary shelter from the Marana pastor's family.

Bill Parham, pastor of the Papago Southern Baptist Church in Sells, requested aid for hundreds of Papago Indians in outlying villages cut off by raging water in the "washes" or gullies. Project LOVE provided supplies which were airlifted by National Guard helicopter to the village of Chui Chui near the town of Casa Grande, 70 miles south of Phoenix.

Damage suffered by the Papago congregation included leaks in the parsonage roof and collapsed ceilings in several rooms of the church building.

A disaster relief team from Mississippi aided the Pascua Indian village in Tucson, Stallings said. A second Mississippi team is scheduled to work in Maricopa.

More than 60 North Tucson members volunteered through Project LOVE, including a core crew of 15 who "have worked day and night for the past two weeks," George said. The ministry has dispersed more than \$50,000 worth of food, clothes, furniture, and cash to flood victims.

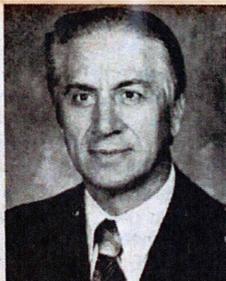
"At least 25 percent of our churches have been involved in relief efforts," Stallings estimated. "I'm very proud of what our churches are doing."



Kilbreath



Johnson



Tolar

'83 TBC pastors' conference to feature Bible preaching

Baptist pastors from across Tennessee will gather at Brainerd Baptist Church, Chattanooga, Nov. 14 for the 1983 Tennessee Baptist Pastors' Conference.

W. Bill Tolar, dean of the School of Theology at Southwestern Baptist Theological Seminary, Fort Worth, Tex., will lead a Bible study during each of the three sessions of the one-day meeting.

Presenting messages during the conference will be pastors from across the state, a Tennessee evangelist, and an out-of-state evangelist. Also, during each session, Vernard Johnson, concert evangelist from Fort Worth, Tex., will present saxophone solos.

Key speakers during the conference will be W. Wayne Allen, pastor of Briarcrest Baptist Church, Memphis; Leon Kilbreath, Sunday School evangelist from Herrin, Ill.; John D. Laida, pastor of First Baptist Church, Clarksville; Perry A. Michel, pastor of Belmont Heights Baptist Church, Nashville;

Willie B. Oakley, an evangelist from Dyer; and John Lee Taylor, pastor of West Jackson Baptist Church, Jackson.

Charles W. Sullivan, pastor of First Baptist Church, Lenoir City, and president of the pastors' conference will deliver the president's message.

Leading devotionals during the meeting will be Bobby S. Douglas, pastor of First Baptist Church, Hixson; Glenn Grubb, pastor of Madison Avenue Baptist Church, Maryville; and Kenneth Hubbard, pastor of Mt. Olive Baptist Church, Knoxville.

Julian Suggs, director of the Tennessee Baptist Convention church music department, will lead the music for the conference.

The election of officers for the 1984 Tennessee Baptist Pastors' Conference will be held at 3:45 during the Monday afternoon session. The new officers will be introduced at the evening session.

Sessions will begin at 9:45 a.m., 1:30 p.m., and 6:30 p.m.

Copper Basin group re-elects Swanson

J. C. Swanson, moderator of the Copper Basin Baptist Association, was re-elected to the position during the association's annual meeting Oct. 13.

Elected to serve with Swanson, pastor of Coletoan Baptist Church in Copperhill, was Grady Chastain, who will serve as vice-moderator. Chastain is pastor of Isabella Baptist Church, Isabella.

Also re-elected at the meeting were Treasurer O. F. Amburn, a member of Pleasant Hill Baptist Church, Copperhill; Clerk Guy Burger, a member of Copperhill's Bethlehem Baptist Church; Assistant Clerk Glen Hughes, a member of Zion Hill Baptist Church, Turtletown; and Assistant Clerk Stanley Martin, a member of Mount Zion Baptist Church, Postelle.

The meeting was held at Mount Vernon Baptist Church, Turtletown, and at Pleasant Hill Baptist Church. According to Copper Basin Director of Missions Al Patterson, the 1984 meeting of the association will be hosted by Isabella and Zion Hill Baptist churches on Oct. 18.

Jackson retires from association

Henry Guy Jackson retired last month from his position as director of missions for the Holston Valley Baptist Association.

Jackson, who led the Rogersville-based association since 1965, for the Dyer, Stone, Madison-Chester, and Riverside Baptist associations. He is a former pastor of Zion Hill Baptist Church, Friendship; Good Hope Baptist Church, Adamsville; Hopewell Baptist Church, Savannah; Weaver (Tex.) Baptist Church; Mustang Baptist Church, Pilot Point, Tex.; and Richland Baptist Church, Sulphur Springs, Tex.

A native of Springfield, Jackson attended the University of Tennessee at Knoxville and is a graduate of Union University, Jackson, and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

To honor Jackson on his retirement, the Holston Valley association presented him with gifts of cash and a new car.



Jackson

EDITORIAL

Baptists' unified mission support

October is Cooperative Program month on the calendars of the Tennessee Baptist Convention and the Southern Baptist Convention.

It seems like a good time to call our attention to our unified mission support channel, since October is the beginning of the church year and the concluding month of the TBC budget year.

What is the Cooperative Program? Basically, it is a unified giving procedure which supports all the missions and ministries of the Tennessee Baptist Convention and the Southern Baptist Convention.

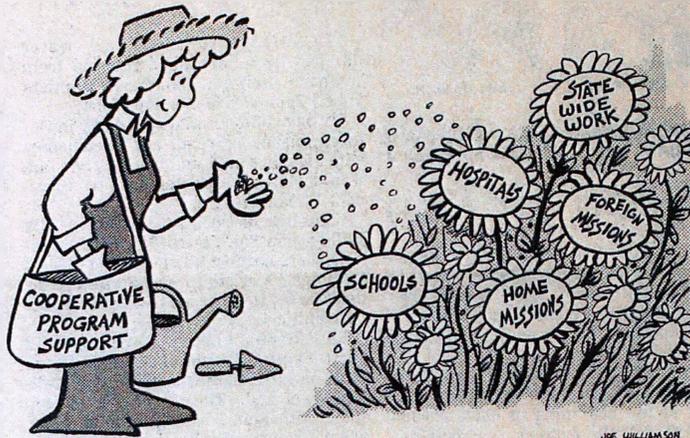
To understand how it serves all the churches, it might be well to consider how our various Baptist causes were supported before the Cooperative Program was established in 1925. Until that time, each Baptist cause appealed directly to churches and to individuals. Pastors were pressured to give their worship services over to field representatives from these agencies and institutions.

Naturally, these representatives went only to the larger churches — which had the most members and the most money. Before the 1920s, it was estimated that less than 40 percent of SBC churches contributed to any cause outside their local field and that the financial burden of all SBC causes was supported by about 15 percent of Southern Baptists.

After several attempts to form some type of unified Baptist mission support procedure, the pressures of mass debt — intensified by the economic crisis of World War I — was the catalyst that brought it all about.

The 1919 SBC launched the \$75,000,000 Campaign to bring financial solvency to state and SBC agencies. The money was pledged and given over a five-year period.

Enthusiastically, churches and their members pledged \$92-million, and even though the recession of the early 1920s caused the campaign to miss its goal, the campaign provided the inspiration for the birth of the Cooperative Program.



When the 1924 SBC met in Atlanta, the messengers approved a "cooperative" sharing by all SBC agencies in the 1925 budget. The following year the SBC gathered in Memphis and officially named the unified budget plan as the "Cooperative Program."

Another factor of this new cooperation was that churches were to send their gifts to their state convention offices, and the state conventions would keep a portion of these funds for their own programs and forward a portion to a central office to be distributed to the various SBC agencies.

The advantages are obvious. The Cooperative Program helps us to support all Baptist causes — according to budgets approved by messengers to the state convention and the SBC; it provides an economical method of collecting and distributing these funds; and it provides an orderly way for all Southern Baptists to support our total work.

Through 58 years, the Cooperative Program has been a dependable, challenging servant of Southern Baptists in our cooperative efforts to serve our Lord together.

Thank you, Tennessee Baptists, for your faithful, continuing support of our denomination through the Cooperative Program.

Calendar's threat

Tennessee Baptists' commendable attempt to reach the challenging \$16.8-million Cooperative Program mission goal for the November 1982-October 1983 convention year may succeed or fail because of the calendar.

After 11 months of the convention budget year, mission gifts through the Cooperative Program were "right on target" — 1.25 percent ahead of the 11-month goal.

Ordinarily, this would assure the reaching of the goal, since historically October has been one of the biggest months in mission giving by Tennessee Baptists. However, the way October ends — on Monday, Oct. 31 — could be a definite hindrance to attaining our 1982-83 goal.

If a church treasurer waits until after October's final Sunday (Oct. 30) to send in the church's Cooperative Program gifts, these gifts will not be received in the state convention office by Monday, Oct. 31. This would mean that the church would be credited with NO October Cooperative Program gifts.

One alternative would be to send in a partial month's Cooperative Program gifts this week, so that these would be received in the state convention office by next Monday, Oct. 31.

Cicero's comment



By the editor

Cicero had stopped by a session of Unanimous Baptist Association.

After several reports and messages, the agenda called for the election of officers for the coming year.

Moe D. Rater, who was elected moderator by the messengers to last year's annual meeting, was presiding. Moe asked for a point of personal privilege, which he (as moderator) graciously granted.

"Before we have the election, I want to tell you how much I have enjoyed being moderator of Unanimous Baptist Association during the past year. It is such an honor to be elected to such an important post that I appreciate the fact that you recognized my ability to fulfill those duties. I have accomplished many things during the past year, and I certainly can envision many plans for the coming year which I would like to do, if I just happen to be re-elected to this post." Moe mouthed.

"As you know, according to the association's Constitution, I am eligible to serve a second one-year term — not that I'm asking to be re-elected — I just wanted you to know that I am eligible and available," he added.

Pointing to the association's history, Moe D. Rater noted that the second term is not automatic. "Theo Logan had not been elected to a second term in 1896 — but, of course, he had died during his first term."

Moe called for nominations for moderator.

A voice from the back shouted, "I nominate Moe D. Rater."

Moe stood silent for a moment. Then with great emotion he said, "Thank you. This is most unexpected. And it is especially meaningful that my wife has nominated me."

The gavel banged. "Are there any other nominations — that is, besides me? I will recognize anyone who wishes to make a nomination of someone to oppose me — should there be an uninformed messenger here who does not know what a great job I have done this year," Moe announced.

Moe reminded the messengers that the association's Constitution requires a written ballot IF more than one person is nominated for moderator. "It would take time to count the votes," Rater judged, "but that would be all right — even if it is now 12:05 and the fried chicken is getting cold downstairs in the fellowship hall."

The moderator paused for slightly less than one second. "Then, do I hear a motion that all nominations — other than mine, of course — cease and that I be elected by acclamation?"

The motion was made.

"Thanks again, dear."

Assuring the messengers there was no need to take a vote since there was surely no opposition, the moderator cast the association's unanimous vote for Moe D. Rater.

Moe then expressed his appreciation for the firm mandate — and humbly accepted the position of moderator for the coming year, noting the overwhelming vote of confidence in his leadership.

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

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Letters to the Editor

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

The Trinity in action

Dear editor:
The Trinity in action is seen in three great institutions.
God the Father first instituted the home, male and female made He them,

in His own likeness, not sameness, and said "be fruitful and multiply."

God the Son instituted the church for His bride, promised her power (Acts 1:8), and started her growth (Acts 2:47), by adding unto her daily such as should be saved.

Now God the Holy Spirit by using the Father and the Son's creation has instituted our Baptist faith by His power, holding us together by His Spirit in our Southern Baptist Convention, a great institution in itself.

My prayer is that we will not misuse what our God has given us in any way, by using our human pride and selfishness, but will with love cement our relations with these great gifts, holy as they are.

Holton E. Meyers Sr.
Rt. 1, Box 60-A
Readyville, TN 37149

Personal Perspective

By Tom Madden
TBC Executive
Secretary-Treasurer



It is my privilege to get publications from many of our Tennessee Baptist churches. I enjoy each one of them, always learn from them, and am blessed by them.

Many of our churches are now in their budget planning and adopting processes. I am grateful for the strong note of optimism, enthusiasm, missions, and faith that saturates the proposed giving programs of our churches.

As I read and studied our churches' messages, my mind and heart focused on stewardship of possessions.

Possessions can be perilous. I thought specifically about the experience of the rich young ruler as recorded in the tenth chapter of Mark. As I looked at that afresh, I became aware that many of the parables of Christ dealt with material things. I have heard it said that as much as one-sixth of all of the verses in the gospels have to do with the right use of possessions.

Jesus was not against people having money and material goods. His deep burden was what possessions could do to people, both the persons who had them and those who did not.

There is a danger of possessions building a wall of separation between people. It is sad to say, but many families are divided over the settlement of an estate after the death of a loved one. I think one reason our Lord told the story of the rich man and Lazarus was that He knew possessions could separate people.

Not only do material possessions have the danger to separate family and friends, but they also have a strong tendency to separate us from God. Unless one is careful, material goods can encourage a person to have a sense of false independence. The shrewd farmer felt he was completely independent because of his crops and barns.

Another peril of possessions is that they finally possess their possessors. Apparently this is what happened to the rich young ruler. I think our Lord had tried to get him to acknowledge that he was possessed instead of possessing. Jesus asked him to sell what he owned and give it to the poor. Had he been willing to do so, there is a question as to whether our Lord would have asked him to do it.

A major thrust of God's Word is to never allow possessions to become more important than persons nor to replace God as the object of our affections. It is good to possess our possessions, but it is tragic when our possessions possess us.

Beer at Krogers

Dear editor:
"The hour is coming, this is, now is, when the dead shall hear the voice of the Son of God; and they that hear shall live" (John 5:25).

This is so you may call Kroger Co. to let them know that beer in their stores is a no-no; so "Please move the beer out." The call is free if you dial 1-800-321-6956.

Pray and listen for God's voice. My Lord will speak if and when we, who believe in God, are willing to hear.

Thomas E. Gwynn
114 Ragan St.
Tulahoma, TN 37388

Mideast scholar...

(Continued from page 1)
ment is doomed to failure, Kimball observed.

The current government in Lebanon, which guarantees the presidency to a Maronite Christian, is not representative because the Constitution is based on a 1932 census. Since then, there has been a population shift and now Shiite and Sunni Moslems outnumber the Maronite Christians, but the Moslems are not proportionately represented in the government, he added.

Kimball described Lebanon as a "quagmire" of deep economic, political and religious factors, not just a Christian-Moslem conflict. "There are no easy answers or simple solutions."

He observed the problem cannot be solved with physical force or military might, but only by changing the system of sharing power or a new form of government. There is even a question whether Lebanon will survive as a nation with the same geographic boundaries.

"To assume we are sending the Marines there to clean up the mess is to pursue a policy that is doomed to failure.

"For the U.S. to be there when there is a very clear political goal and interest, it invites the Soviets in too," Kimball said. "When you are standing on the edge of a cliff, progress is not one step forward but rather one step backward. What we need to do is step back from the brink and discourage the Soviets from becoming involved."

Kimball, a native of Oklahoma and graduate of Southern Baptist Theological Seminary, Louisville, Ky., has made eight trips to the Middle East since 1977, including three trips to Iran during the hostage crisis.

The regional dialogue was co-sponsored by the interfaith witness department of the SBC Home Mission Board and the Anti-Defamation League of the B'nai B'rith.

Wyoming Baptists form separate convention

CASPER, Wyo.(BP) - The Northern Plains Baptist Convention practiced multiplication by division at its 35th annual meeting Oct. 19-20.

Wyoming, one of four states in the Northern Plains convention, officially organized to become a separate convention Jan. 1. The Wyoming Southern Baptist Convention will be the 35th state convention cooperating with the Southern Baptist Convention.

Fittingly, the Northern Plains meeting was held at First Southern Baptist Church in Casper, which in 1952 became the first Southern Baptist church to be organized in the state of Wyoming. There were 375 messengers and visitors present.

North Dakota, South Dakota, and Montana will continue to work together in the Northern Plains Baptist Convention, working toward the time when each has sufficient numerical and financial strength to support separate state organizations.

The birth of the Wyoming convention was the focus of the Northern Plains meeting. John Thomason, area director for Wyoming the past 18 months, was elected executive director of the Wyoming convention. Five other employees transferred from Northern Plains to Wyoming and two additional staff people have been hired for the new convention.

The Wyoming convention has 11,500 members in 60 churches.

The long-planned move puts a financial strain on Northern Plains since Wyoming has contributed about 50 percent of the budget for the four-state unit. As a result the Northern Plains budget for next year was slashed from \$520,000 to \$260,000 and the percentage sent to the national Cooperative Program was cut from 17 percent to 10 percent.

The cuts were more than made up, however, since the initial Wyoming budget is almost \$670,000, with 20 percent going to the national Cooperative Program.

The cut in Northern Plains giving to the national Cooperative Program was the only business item that stirred debate. "Our people really didn't want to have to cut our contributions," said June Highland, executive assistant in the Northern Plains Convention.

"But since we will lose half of our income but only transfer a third of our employees to Wyoming, the messengers reluctantly decided we had no choice."

Three pastors were elected officers of the Wyoming convention: Jerry Polk, Boyd Avenue Baptist Church in Casper, president; Earl Wood, Calvary Baptist Church in Rock Springs, first vice-

president; and Larry York, Big Horn Baptist Church in Buffalo, second vice-president.

The Wyoming convention named its state mission offering after O. R. Delmar, first pastor of First Baptist Church of Casper and director of missions in the Casper area since 1968.

Canada...

(Continued from page 1)
percentage of evangelicals in Canada has diminished tragically. A positive recommendation concerning this amendment could be a very meaningful step as we look to the next 100 years."

Parks, on record opposing the proposed inclusion, confessed to "having an intensity" of feeling about the issue, particularly because he thinks it could threaten the worldwide missionary enterprise of Southern Baptists, currently in 101 nations around the world.

He suggested working with Canadian churches in an effort for them to create their own national convention. "I am convinced that a Canadian Baptist Convention would go better in Canada than would one imported from the USA," he said.

Parks said inclusion of Canada will create other problems: "I can guarantee you that we will not be dealing with just Canada, but with scores of other areas of the world."

Tanner commented: "How do we not go into Canada? I do not believe we cannot go into Canada. This is a very emotional issue with me. There is no way I can reconcile not going into Canada if we are serious about reaching the world for Jesus Christ. To me, taking hands off would be a great step backward."

Cohen, who will retire as president of the BSSB Jan. 31, 1984, encouraged the committee to "take the long view," and said he has a "desire that they find an intermediate step between sudden withdrawal or a sudden opening of the door," either of which could be "shattering" to some aspects of Southern Baptist life.

"Stay with the study," he said. "Find some way that will not let us take the worst of both possible paths."

The committee will meet again Dec. 2 in Dallas, Roach said.

Stone elects Haynes as new moderator

James E. Haynes was elected to lead the Stone Association of Baptists during the association's annual meeting, held Oct. 13 at First Baptist Church, Cookeville.

Haynes, pastor of First Baptist Church in Algood, succeeds Dewey B. Robinson, who was pastor of Stevens Street Baptist Church in Cookeville. Elected to serve with Haynes as assistant moderator was Charles W. Walker, pastor of Eastwood Baptist Church, Cookeville.

Re-elected to their positions were Treasurer George H. McKay, Clerk Beth Prowse, Assistant Treasurer Eva R. Booth, and Assistant Clerk Hazel Wall. All are members of Cookeville's First Baptist Church.

According to Michael L. Prowse, Stone director of missions, the next meeting of the association is scheduled for Oct. 18, 1984, at Bangham Heights Baptist Church, Cookeville.

Tennesseans claim SWBTS scholarships

FORT WORTH, Tex. - Three Tennessee students were named 1983 president's scholars at Southwestern Baptist Theological Seminary.

Karen Campbell of Greenfield, James Gregory Lawson of Rogersville, and John Robert Taylor of Clarksville, received plaques from Southwestern seminary President Russell H. Dilday Jr. in recognition of the award.

Each was the highest ranking graduate of his college to pursue religious vocational training.

The award carries a scholarship of \$750.

Woodmont 'climate' produces missionary

By Marty Croll

NASHVILLE (BP) — For nine months after she moved to Nashville, Vicki Dunwoody gave Woodmont Baptist Church only a passing thought as she drove past it.

She was intimidated by Woodmont's imposing structure, rising out of a middle-class neighborhood in Nashville. But then she was invited inside. And she stopped searching for a church home.

In September, after eight years of encouragement from Woodmont's congregation, Miss Dunwoody was appointed by the Southern Baptist Foreign Mission Board in Richmond, Va., to be a nurse in Nigeria.

She could be the first of many modern-day missionaries from Woodmont. In an atmosphere of interest in missions by church members, many young people there have felt God's call to Christian service, and some are responding.

Since 1977, when 30 church members flew to Guatemala to help rebuild after a severe 1976 earthquake, Woodmont has shown signs of increasing world awareness. In the past six years, the church has sent volunteers to fill more than 250 needs, including spots for professional

people and craftsmen.

Volunteers have flown to 25 countries including Jamaica, Venezuela, Jordan, and Korea. Many members have participated in home mission projects.

"Our folks just take missions to heart, and they go, and they pray," said Pastor Bill Sherman.

Many members work in the medical field. Dewey Dunn, a physician, keeps close tabs on medical needs overseas by making regular calls to Franklin Fowler, senior medical consultant for the Foreign Mission Board.

Last year, while giving more than 15 percent of its budget to the Cooperative Program, Woodmont placed second among Tennessee Baptist Convention churches in total contributions to missions.

Woodmont is considerably ahead in this year's budget, and about 60 percent of the surplus will go to home and foreign mission trips, a practice the church started six years ago.

"Not only will the people give to the budget, but they'll give to everything," Sherman said. "Their heart gets into the church, and they love it. And everybody likes to do the things they love."



PASTORAL PRIDE — Pastor Bill Sherman congratulates Vicki Dunwoody before her appointment as a foreign missionary.

After one mission trip, an appeal was made for money to buy much needed vaccine. "They gave \$4,000. Boom. On the spot," Sherman said.

The church became somewhat interested in missions 11 years ago when members set up a house adjoining the churchyard for furloughing missionaries. "It was kind of like moving foreign missions across the yard from us, instead of across the world," Sherman said.

But it was the trip to Guatemala that forced global vision upon the church members. Clark Scanlon, a missionary furloughing at the home then, suggested to Sherman that help was needed in Guatemala. The church decided to use surplus budget money to send men overseas.

Upon their return, the men shared the depth of their experience with family and friends. When he asked them to speak in church Sunday morning, Sherman found he had a group of missions commandos on his hands. The spark they ignited changed the life of the church.

Before the trip, Lottie Moon offering gifts were less than \$20,000. Last year the church set a goal of \$63,500, and members responded with more than \$100,000. Next year the church will probably set a

budget of more than five times what it was when Sherman came in 1968. And physical facilities are crowded as membership grows in response to outreach.

Such a backdrop has nurtured Miss Dunwoody in her growth into service as a missionary. Dunn and his wife, Bobbie, who first invited her to Woodmont after she met them at a business function, have provided her with a home away from her Midwest home.

On a few occasions, the Dunns even helped keep her financially afloat. She was not trained as a nurse and had limited means for three years of reschooling. The needs she had while attending nursing school often were filled by the Dunns, or other church friends.

While in school, Miss Dunwoody's decision to be a missionary was confirmed many times, as she spent summers in volunteer mission work in Ghana and India. After graduating, she went to work as a nurse to earn the professional experience needed for foreign missionary appointment by Southern Baptists.

At first, Miss Dunwoody had thought the call to missions was not genuine. It was eight years ago, she was 26 years old, and she was a relatively new Christian. The Lottie Moon emphasis was in full swing.

"I felt the Lord was somehow speaking to me in terms of a commitment to Christian service. And then I thought perhaps it was emotions because of the strong emphasis on missions at the time." In discussing it with Sherman, she decided to wait and see if the feelings persisted. They did.

"I really didn't want to be a missionary. I had grown up on a farm until I was 18, never left until I went to college, and my mom told me I was the type that seemed to be scared of my own shadow. I wouldn't go anywhere by myself," she said.

"And here was this thought of going to another place in the world that I'd never been to before. Alone."

Alone? The Shermans, the Dunns, and other Woodmont members do not necessarily think so. "Our people are going to take care of Vicki," Sherman said. "She's a jewel."

FCC authorizes Houston group to build TV station for ACTS

HOUSTON (BP) — Southern Baptists will have a television network outlet in the nation's ninth largest metropolitan area once a group of Houston residents build an educational station authorized by the Federal Communications Commission (FCC).

Educational Television of Houston Inc. (ETH), a group which includes several prominent Southern Baptists, has been granted a construction permit by the FCC to build a full-power educational station on channel 14 in Houston. The station will carry the programming of the American Christian Television System (ACTS), the national TV network being developed by Southern Baptists.

Houston Baptist University will supply educational programming to supplement the ACTS programs, as will other educational institutions in the Houston area.

Officers of ETH are Gilbert Turner, Houston businessman, president; Edwin H. Young, pastor of Second Baptist Church, Houston, vice-president; and William J. Merrill, Houston attorney, secretary-treasurer.

To get FCC approval for the station, ETH worked out an agreement with Texas Educational Network, which also had applied for a station on channel 14. ETH agreed to reimburse Texas Educational Network its filing costs if it would withdraw its application, allowing the FCC to grant the channel to ETH. Texas Educational Network, in turn, had to certify for the FCC it did not file the competing application in order to negotiate such a settlement with ETH.

The permit gives Educational Television of Houston one year in which to build the station. ETH will be responsible for financing the project.

Channel 14 will cover the entire Houston market, which has 1.3-million homes that use television. In keeping with FCC rules, the station's signal will be carried on all cable TV systems in the area.

A construction permit for a full-power station was recently granted in Greenville, N.C., to ACTS of eastern North Carolina, a group of area Baptist laymen and pastors. In addition, educational applications have been filed in Fort Worth and San Antonio, Tex., and Santa Rosa, Calif. Eight to 10 other locations are under consideration.

The strategy to use educational television in ACTS is in addition to plans for 100-plus low-power TV stations nationwide. Although full-power educational stations cost more than low power, they can reach an area about 45 miles in radius, compared to 10 to 15 miles for low-power.

Next May ACTS will begin delivering 16 hours of family entertainment, inspirational, and informational programs daily to cable television systems and TV stations nationwide. The Southern Baptist Radio and Television Commission is developing the network and programming.

Union association adds Cheery Creek

Cherry Creek Baptist Church was elected as a member of Union Baptist Association during the association's annual meeting Oct. 6.

Messengers to the meeting voted the church, located in Sparta, into the fellowship of the association after the church applied for membership. The pastor of the church is Bobby Moore of Cookeville.

Also at the meeting, leaders of the association were elected to a new term of office. Re-elected were Moderator James E. Lee, pastor of Bear Cove Baptist Church, Sparta; Vice-moderator C. L. Jernigan, a retired pastor and member of Sparta's First Baptist Church; Treasurer Greg Boston, also a member of the First Baptist Church; and Clerk Douglas Benningfield, pastor of Hickory Valley Baptist Church in Sparta.

Bear Cove Baptist Church hosted the meeting. According to Johnnie E. Lee, Union director of missions, the next meeting of the association is set for Oct. 3 at First Baptist Church, Spencer.

Church tithes its building fund to construct chapel in Brazil

LOUISVILLE, Ky. (BP) — Most members of Crescent Hill Baptist Church, Louisville, Ky., never will see all the results of their "Together We Build" campaign.

That is because the church is sending a tithe of the money it raises to renovate its building to build a chapel at North Brazil Baptist Theological Seminary in Recife.

The idea of raising \$100,000 on top of the \$1-million already needed to renovate the church's sanctuary and educational buildings was conceived by Crescent Hill Pastor H. Stephen Shoemaker.

Shoemaker visited the Brazilian seminary earlier this year while preaching to Southern Baptist missionaries in north Brazil.

"At the time of the visit, I was struck by the tremendous need in Recife," Shoemaker recalled. "It's taking more and more of our Lottie Moon Christmas Offerings and Cooperative Program funds just to sustain the work on our mission fields."

"It seems there is less and less money left over for capital needs." So when a falling exterior and buckled floors forced Crescent Hill to plan renovations, Shoemaker decided to combine his concerns for the Louisville church and the Recife seminary.

He led the congregation to approve a capital funding campaign which is 10 percent more than it needs — so the Brazilian seminary can have a chapel.

The church is working with the SBC Stewardship Commission in a "Together We Build" campaign, targeted to raise up to \$1.25-million. The first \$85,000 of the church's tithe will fund the seminary's chapel, with the rest going to other mission needs.

The vote to tithe the renovation campaign follows the church's recent shift toward "doing more direct mission work," Shoemaker noted. "We've begun to build a specific relationship with Baptists in north Brazil, and the personal nature of that relationship has generated terrific response to the need there."

Elizabeth T. Watkins, 83, emeritus missionary, dies

SANDY, Utah — Emeritus Missionary Elizabeth T. Watkins, who taught in Japan 12 years to support a village evangelism ministry before she was appointed a Southern Baptist missionary, died Oct. 15 in Sandy, Utah. She was 83 years old.

Miss Watkins began work in Japan in 1929 unaffiliated with any organization. She taught English in Baptist and government schools and enlisted the help of Baptist young people to organize Sunday Schools and Bible studies in mining towns and outcasts' communities.

She directed a Baptist goodwill center in Tobata after her appointment in 1948, and left there in 1952 to begin work on the north part of Shikoku, one of Japan's four major islands.

She started churches in two cities there and then moved on to another in

1962. She commuted by train between the three cities until her retirement in 1970.

Before going to Japan, Miss Watkins worked in a settlement house in Norfolk, Va.; taught in a mission school in Tennessee (Watauga Academy, Butler), and at Converse College, Spartanburg, S.C.; directed young people's work for the Oklahoma WMU; and did summer mission work in Newfoundland.

A South Carolinian, Miss Watkins was born in Camden and moved to Spartanburg when she was four. She was a graduate of Judson College, Marion, Ala.; the Woman's Missionary Union Training School (now merged with Southern Baptist Theological Seminary), Louisville, Ky.; Columbia University Teachers College, New York, N.Y.; and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Belmont missions emphasis week to feature missionary speakers

NASHVILLE — Richard E. Groves, pastor of Metropolitan Baptist Church, Cambridge, Mass., in cooperation with the Southern Baptist Home Mission Board, will be the featured speaker for missions emphasis week at Belmont College, Oct. 31 through Nov. 2.

The week will give students the opportunity to hear about missions work

around the world, as they meet and visit with missionaries from several areas of Southern Baptist work.

Groves is also a lecturer in the department of religion at Tufts University, Medford, Mass.

Also schedule to speak during the week are Missionaries Michael and Annette Clendenen, Taiwan; Bert and Ruth Dyson, Nigeria; and Bill and Francis Skinner, Paraguay.

During each service Belmont College student summer missionaries will share their experiences on the mission field. Tito Fafasuli, Spanish editor for the Baptist Sunday School Board, and David Lockard, SBC Christian Life Commission, will also participate.

The services will be held during Belmont's convocation at 10 a.m. in Massey Auditorium. Program personnel will then be available for informal conversations during 2 - 4 p.m. each day in Gahhart Student Center, and in the dorms in the evenings.

Ministers' wives set TBC luncheon

The annual Tennessee Ministers' Wives Luncheon, held each year during the Tennessee Baptist Convention, has been set for Wednesday, Nov. 19, at Central Baptist Church, Chattanooga.

"Let's Face It" will be the theme of the 12:30-2 p.m. luncheon. The program will feature music by Desiree Daniels, Miss Tennessee 1982-83 and first runner-up in the 1982 Miss America pageant, and a presentation, "Color Me Beautiful," by Carol Ball. An optional tour of Chattanooga will be available after the luncheon.



Miss Daniels

Tickets for the luncheon will be \$4 if ordered by mail, preferably by Nov. 5, with a limited number of tickets available for \$5 at the convention site, Brainerd Baptist Church. An additional \$1 will be required for the Chattanooga tour. Orders by mail should be addressed to Mabel Delaney, 1000 Justine Lane, Chattanooga, TN 37412.

BSSB reports 1,089 new Sunday Schools

NASHVILLE (BP) — New Sunday Schools begun in the 1982-83 church year ending Sept. 30 topped 1,000 for the sixth consecutive year, with a total of 1,089 reported to the Baptist Sunday School Board's Sunday School department.

The total represents an increase of 62 over the 1981-82 tally of 1,027. Since 1977, 7,301 new Sunday Schools have been reported. The largest number, 1,273, was reported in 1978-79.

Robertson County re-elects Carroll

Robert E. Carroll was re-elected to lead Robertson County Baptist Association during the association's annual meeting, Oct. 17-18.

Carroll, elected to a new term as moderator of the association, is pastor of Bethlehem Baptist Church, Springfield. Elected to serve with Carroll as assistant moderator was Richard Robinson, pastor of Williams Chapel Baptist Church, also in Springfield.

Also re-elected to their posts were Clerk Shirley Crawford, a member of Bethel Baptist Church in Greenbrier, and Treasurer and Assistant Clerk Jo Nelle James, a member of Springfield's Flewellyn Baptist Church.

The meeting was held at North Springfield Baptist Church of Springfield and Lights Chapel Baptist Church of Greenbrier. The 1984 meeting of the association is scheduled for Oct. 22-23 at Eastland Heights Baptist Church in Springfield and Pleasant Hill Baptist Church, Orlanda.

Frank M. Evans is the director of missions for Robertson County.



FLAMELESS NOTE BURNING — Home Mission Board church loans committee chairman Gerald Stow of Cookeville (right) presents loan papers for the first \$3-million commercial loan used for church loans to HMB President William G. Tanner (left) and HMB Church Loans Division Director Robert Kilgore. The loan, which the board received 15 years ago, has been paid in full.

HMB retires first \$3-million loan borrowed to help build churches

ATLANTA — In a "flameless" note-burning ceremony, the Southern Baptist Home Mission Board celebrated paying off the first \$3-million in commercial loans the agency borrowed 15 years ago in order to provide more funds for loans to struggling missions and churches involved in building programs.

No documents were burned in the celebration, however, because HMB Church Loans Division Director Robert Kilgore feels strongly that too many times, a

church will destroy important legal papers when they hold a "note-burning" ceremony after paying off their indebtedness.

Instead, the chairman of the HMB's church loans committee, Gerald Stow, pastor of First Baptist Church, Cookeville, presented the loan papers to HMB President William G. Tanner for the board's historical archives.

Kilgore explained that in 1967, the Southern Baptist Convention Executive Committee authorized the Home Mission Board to seek loans from commercial lenders and use the money to make loans to churches that might otherwise not be able to obtain them. The first loan, from Southwestern Life Insurance Co. in Dallas, has now been paid in full by the board.

Since 1967, the HMB has borrowed \$42.5-million from commercial lenders, Kilgore said. Because the average church pays off the loan or refinances within six years, the HMB has been able to make loans totaling almost \$85-million, Kilgore added.

As a result, the HMB has been able to assist almost 900 Southern Baptist churches with church loans, Kilgore said.

Kilgore added that the loans program had generated enough income in interest and fees to pay for itself and all costs of administering the loans program.

Senate approves King holiday

By Stan Haste

WASHINGTON (BP) — Martin Luther King Jr., the black Baptist preacher whose non-violent civil disobedience during the 1950s and 1960s ushered in a revolution in American race relations, was honored with a federal holiday when the U.S. Senate voted overwhelmingly to set aside the third Monday in January in his memory.

King, assassinated in 1968 at age 39, thus becomes only the second American, along with George Washington, to be so honored. The holiday, one of 10 annually, will first be observed in 1986.

The House of Representatives passed the bill, 338-90, in August.

Senate passage of the measure, on a 78-22 vote, came after days of bitter debate against the proposal, spearheaded by Sen. Jesse Helms, the only Southern Baptist to oppose it. Helms accused King of having ties with the U.S. Communist Party and of being influenced by Marxism.

The North Carolina conservative failed also in an effort to have a federal court unseal documents obtained by the FBI in six years of wiretapping King's telephone, documents which by agreement with King's family are not to be released until 50 years after his death.

Majority leader Howard Baker of Tennessee, who shepherded the King bill to passage, told colleagues during the final moments of the debate that the King holiday will honor not only the slain civil rights leader but all black Americans. "We owe this special recognition to black Americans who have suffered so much, contributed so much, and with whom we all can celebrate the continuing redemption of America's first and foremost promise of liberty and justice for all," Baker said.

Maury messengers elect new leaders

Messengers to the annual meeting of the Maury Baptist Association, held Oct. 13 at Rock Springs Baptist Church in Columbia, elected four new officers to serve the association.

Toby Everett, pastor of First Baptist Church in Mount Pleasant, was elected moderator, succeeding Calvin Morris, associate pastor of Pleasant Heights Baptist Church, Columbia. Elected to serve with Everett was Ezell Rose, pastor of Columbia's Riverview Baptist Church, as vice-moderator.

Also elected to posts were Dwain Brown, pastor of Rock Springs Baptist Church, as treasurer, and Emerson Wiles, pastor of Friendship Baptist Church in Culleoka, as clerk.

According to Elmer Crosby, Maury director of missions, the next meeting of the association is scheduled for Oct. 11, 1984, at Mount Pleasant Church.

Dayspring conference draws overflow crowd of women

RIDGECREST, N.C. (BP) — A record crowd of 2,750 women overflowed Ridgecrest Baptist Conference Center to attend Dayspring, the first national conference on evangelism jointly sponsored by the Southern Baptist Home and Foreign Mission boards and Woman's Missionary Union, SBC.

More than 3,000 additional women had sought reservations but were unable to attend because of limited facilities.

"The enormous response shows there is a deep hunger within American Christian women today," said Evelyn Christenson, director of United Prayer Ministries, Minneapolis, Minn., and one of the conference leaders at Dayspring.

Women desperately want more opportunities for growth than they are now getting, she added.

Laura Allen, national evangelism consultant with women at the Home Mission Board and coordinator of Dayspring, said, the meeting was the first national conference for women in the Southern Baptist Convention focused completely on evangelism. She reported about 85 percent of the participants were women who work.

"Most are not able to attend week-long meetings, but were able to attend this one," she said.

There was a heavy emphasis in the conference on lifestyle evangelism, with special interest conferences focused on spiritual growth, how to witness, witnessing through ministry, and spiritual awakening.

Dorothy Sample, president of Woman's

Missionary Union, told the women how to be a witness through relationships.

"The springboard of commitment was when Jesus said, 'If you are going to follow Me, take the cross off yourself, take up the cross and follow Me,'" Mrs. Sample said. "We cannot take that focus off ourselves unless we are able to truly relax in the grace and love of Christ."

In another major address, Jeannette Cliff George, star of "The Hiding Place," a movie based on the life of the late Corrie ten Boom, warned the women, "Don't stiff-arm the non-believer by refusing to accept anything from them."

"One of the ways to establish relationships is to say, 'Friend, you need me and I need you,'" explained Mrs. George, producing manager of the After Dinner Players in Houston.

William O'Brien, vice-president of the Foreign Mission Board, stressed the need for worldwide spiritual awakening.

"The world is not sick; quit trying to heal it," O'Brien declared. "The world is dead. It desperately needs resurrection," he said. "For those who think it only sick, the activities to which they give themselves, the priorities to which they sublimate themselves — good as they may seem in and of themselves — are no better than Band-Aids on cancer."

Following O'Brien's message, participants made a covenant to pray each day at 11:55 a.m. for worldwide spiritual awakening. The covenant cited the need for daily prayer because of increasing worldwide tensions and unrest, and recognized that historically spiritual awakening has come as the result of unified, explicit, extraordinary prayer.

W. Gaddy accepts post at Mercer

FORT WORTH, Tex. (BP) — C. Welton Gaddy, senior minister at Broadway Baptist Church in Fort Worth, Tex., resigned Oct. 5 to become campus minister and professor of Christianity at Mercer University in Macon, Ga.

Gaddy's resignation will take effect Oct. 30. He will assume the newly created position at Mercer Jan. 1, 1984.

Last June Gaddy was elected to a second four-year term as a Texas member of the Southern Baptist Convention Executive Committee, a position he will give up because of his move to Georgia. He is also a member of the Christian Ethics Committee of the Baptist World Alliance.

Before becoming senior minister at Broadway in 1977, Gaddy served as director of Christian citizenship development for the Southern Baptist Christian Life Commission in Nashville (1973-77) and pastor of Beechwood Baptist Church in Louisville, Ky. (1971-72).

He taught communication arts at Belarmine College in 1971 and served as dean of Simmons University in 1970. Both schools are in Louisville.

"Mercer at this particular time seems ready to give high visibility and prominence to the religious dimension in its life," Gaddy said. "I will be preaching regularly in chapel and be pastor to those in the university community. I'm not likely to be in the classroom every quarter. I do want to do some teaching but that will not be on an every term basis."

Gaddy is a graduate of Union University, Jackson, and Southern Baptist Theological Seminary in Louisville, Ky.

American, Southern Baptists find common ground in missions

WASHINGTON (BP) — Baptist groups which separated more than a century ago came together Oct. 7-9 and found the mission cause which first drew them together is still common ground.

Speakers from American Baptist and Southern Baptist traditions touched on common themes such as Christ as the hope of the world, the suffering of the church, the increasing role of overseas Baptists in reaching their own people, and ministry which touches all areas of life.

To honor the 200th anniversary of Luther Rice's birth, the two groups met at First Baptist Church, Washington, D.C., where Rice was once a member.

Rice went to India as a Congregationalist missionary but along with Adoniram and Ann Judson, became a Baptist after his arrival. Rice returned to the United States to seek Baptist support for the young couple. He never returned to the mission field but is

credited with drawing scattered Baptist congregations together into a denomination around the mission cause.

In trying to draw Baptists together and shape them from a despised people with individual concerns into a group of Christians committed to missions, Rice faced a number of "giants," said Emmanuel McCall, black church relations director for the Southern Baptist Home Mission Board. Traveling long hours on horseback, Rice faced a group of people who had a disdain for trained clergy, a fear of paying their preachers, hostility to blacks and American Indians, and other troubling attitudes, McCall said.

But "while his enemies took the same materials and built spiritual shanties, Rice built spiritual palaces," McCall said, adding, Baptist leaders today may still face the offspring of Rice's giants — people with closed minds, wagging tongues, empty heads, and no vision.

Esther Byu, a Baptist leader from Burma where the Judsons opened Baptists' first mission field, reminded participants that, like Rice, many other Baptists have faced suffering and been strengthened by it. In her own country, she said, Baptists have faced times of persecution, but have continued to grow.

She admitted Burmese Baptists were sad when the country's government forced American Baptist missionaries to leave several years ago, but they continue to celebrate their faith.

Mrs. Byu also reminded Baptists the principle of encouraging national Baptists to take leadership positions while missionaries take a back seat is not new. She quoted a Baptist missionary society letter from 1864 which urged missionaries to allow Burmese Baptists to take the chief responsibility for winning their own country. It also encouraged them to act as advisors and give Burmese Baptists places of honor and to let the Burmese make their own mistakes and learn from them.

The message that the suffering church can be the growing church was also brought by Denton Lotz, an associate secretary for the Baptist World Alliance, who told about growing churches in China and eastern Europe, in one of nine workshops offered during the consultation. Leaders of a workshop on Europe pointed out that two-thirds of European Baptists live in eastern Europe, where religious freedom is limited by the government.

Baptists can learn from others around the world, Lotz said. They can learn prayer from Korean Baptists who rise daily at 4:30 or 5 a.m. to pray at the church and they can learn zeal for personal witnessing from Latin American Baptists.

The plight of millions living in poverty was the focus of a workshop on missions in Latin America led by Victor Mercado of American Baptists and Don Kammerdiener of Southern Baptists. Mercado described the situation for many of the people in Latin America while Kammerdiener talked about the positive and negative effects Marxism has had in the area. Both agreed the church, not politics, offers the only solution for the problems of the Latin American people.

The consultation was sponsored by the Board of International Ministries, American Baptist Churches in the U.S.A.; the Foreign Mission Board of the Southern Baptist Convention; the District of Columbia Baptist Convention; and the North American Baptist Fellowship of the Baptist World Alliance.

Baptist advises White House

LOUISVILLE, Ky. (BP) — Donoso Escobar, a professor at Southern Baptist Theological Seminary, recently joined evangelical Hispanic leaders at the White House to suggest answers for troubled Central America.

Escobar, who was director of immigration and refugee resettlement for the Southern Baptist Home Mission Board from 1980 to 1983, was named assistant professor of social work at Southern seminary in Louisville, Ky., last April.

"We live in an age of challenge," Escobar said. "God's ministers are being challenged to intervene in whatever arena they may find themselves. Those placed by God in leadership positions at a national level have a duty to influence public policy."

"While I was at the White House I asked myself over and over again, 'Am I my brother's keeper?' Each time the answer echoed back, 'Yes, I am.'"

As a social worker and a minister, Escobar expressed two major concerns of Hispanic Americans while he was at the White House.

One concern was to oppose the support of future dictators in Central America. The other was to encourage the U.S. government to meet the needs of displaced persons already fleeing the conflicts in that region.

Opryland Hotel slated to host Mission '85

NASHVILLE — Mission '85, a conference to challenge college students to involvement in worldwide missions, will be held at the Opryland Hotel here Dec. 28-31, 1984.

More than 3,000 students are expected to attend the conference sponsored by national student ministries of the Baptist Sunday School Board in cooperation with the Home and Foreign Mission boards. Mission '85 is also supported by Woman's Missionary Union, the Brotherhood Commission, and the six Southern Baptist seminaries.

In the last student world missions conference held in 1980, more than 500 participants committed themselves to short-term or career missions. Similar conferences were held in 1954, 1970, and 1976.



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Eugene Chamberlain, author of several children's books, is Sales Coordinator, Direct Sales Department, The Sunday School Board, Nashville, Tennessee.



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PEOPLE . . .

Thomas Hobbs was ordained into the ministry recently by Woodland Baptist Church, Jackson. The pastor of the church is Robert Ervin.

First Baptist Church, Humboldt, ordained Tim Cannon and Richard Morford as deacons during an Oct. 2 service. W. Darrell Clarke is the pastor of the church.

Henry and Woodlie Roberson celebrated their 50th wedding anniversary Oct. 8 at First Baptist Church, Cookeville. Roberson, pastor of First Baptist Church in Baxter, also celebrated his 50th anniversary in the ministry.

First Baptist Church, Knoxville, held an ordination service Oct. 9 for four new members of its deacon ministry. Ordained were James Harris, Bill Higdon, Randy Howell, and Charles Ragsdale. A. Douglas Watterson is the pastor of the church.

Crievewood Baptist Church, Nashville, ordained Sam Talley, Chester Williams, and Scott Wolfe as deacons during an Oct. 16 service. Dwayne Cole is the church's pastor.

Steve Atkerson was ordained to the ministry Sept. 21 by Bellevue Baptist Church, Memphis. Atkerson was recently called by Brookhaven Baptist Church, Atlanta, Ga., to come as minister of education and evangelism. He is a graduate of Georgia Institute of Technology, Atlanta, Ga., and Mid-America Baptist Theological Seminary, Memphis. The pastor of Bellevue is Adrian Rogers.

An Oct. 2 ordination service was held at West Colonial Hills Baptist Church, Kingsport, for four new members of the church's deacon ministry. Ordained were Joe Bishop, Wayne Price, Gary Stafford, and Kimsey Tolliver. The service was led by Pastor John W. Gilbert.

An Oct. 15 reception at Beverly Hills Baptist Church, Memphis, honored Mr. and Mrs. Doyle McKnight on the occasion of their 50th wedding anniversary. The McKnights are members of the church, where John L. Bedford is the pastor.

W. C. Toomey was ordained Oct. 9 as a deacon of First Baptist Church, Sweetwater. Pastor Leonard S. Markham led the ordination service.

First Baptist Church, Linden, recently honored Loy Warren for over 35 years of service as pianist and organist for the church. Mrs. Warren was recognized during the church's homecoming celebration and was presented a plaque by Pastor Lynn King.

Carson-Newman sets Torchbearers' Dinner

JEFFERSON CITY — Carson-Newman College administrators will express their appreciation to the college's supporters at the 17th annual Torchbearers' Dinner, Nov. 4, at 6:30 p.m. in Stokely Memorial Cafeteria.

Guest speaker for the event will be Al Shackelford, editor of the Baptist and Reflector.

Terry Cothran, minister of music and youth at Dalewood Baptist Church in Nashville, was honored by the church on the occasion of his 10th anniversary there. The church's pastor is Ken Castleberry.

Carl E. Cluesman was ordained recently as a deacon by Park Lane Baptist Church, Knoxville. Forrest H. Morgan is the church's pastor.

Corinth Baptist Church, Darden, recently licensed Johnny Massengill to the ministry. The church's pastor is John D. Small.

William Hardiman and Edward Johnson were ordained Sept. 25 into the deacon ministry of Highland Baptist Church, Pulaski. James Nave, the pastor of the church, delivered the charge to the candidates.

A reception honoring Mr. and Mrs. Bill Keesling on the occasion of their 50th wedding anniversary was held on Oct. 8 at Bellevue Baptist Church, Memphis. The Keeslings are members of the church, where Adrian Rogers is the pastor.

Bethel Harmon and Eddie Quintanilla were ordained as deacons of Westwood Baptist Church, Nashville, during an Oct. 16 service. James M. Gregg is the pastor of the church.

The women of Highland Heights Baptist Church, Memphis, recently honored Thelma Hatcher at a luncheon, celebrating her 22 years of service as the church's Woman's Missionary Union director. The pastor of the church is Ray E. Fowler.

Roscoe Harmon and L. T. Seiber were ordained to the ministry Oct. 1 by High Street Baptist Church, LaFollette. O. P. Byrd is the pastor of the church.

Dalewood Baptist Church, Nashville, held an ordination service Oct. 16 for five new members of its deacon ministry. Ordained were Joey Gallaheer, Dale Harper, Jimmy Hendrix, Cliff Overby, and Kenneth Smith. Ken Castleberry is the church's pastor.

David McKinley was ordained to the ministry Sept. 28 by Bellevue Baptist Church, Memphis. McKinley accepted a recent call from First Baptist Church, West Palm Beach, Fla., to come as associate to the pastor and minister to young marrieds. He is a graduate of Memphis State University and Mid-America Baptist Theological Seminary, both of Memphis. Adrian Rogers is the pastor of Bellevue.

Westover Baptist Church, Jackson, licensed Raymond Ronald Haney to the ministry during September. The pastor of the church is Dwight Mercer.

CHURCHES . . .

First Baptist Church, Westmoreland, dedicated Oct. 9 a recently remodeled house adjacent to the church's property. The house will be used as a Sunday School and nursery annex. Participants in the dedication service were Pastor Jack Dewees and Sunday School Director Richard Denning, who delivered the dedicatory remarks.

An Oct. 16 celebration at First Baptist Church, Medina, marked the 100th anniversary of the church. Gary Harner is the pastor of the church.

Members of First Baptist Church, Loudon, purchased a two-story house for use as Sunday School rooms and as a meeting place for youth to have Saturday night Bible studies and fellowships. The pastor of the church is Charles Earl.

LEADERSHIP . . .

D. D. King was called as interim pastor of Palestine Baptist Church, Henderson.

Pine Hill Baptist Church, Lake City, accepted the recent resignation of Pastor Willie Aiken.

Floyd Slover resigned as pastor of New Mountain View Baptist Church, Oliver Springs.

First Baptist Church, Newbern, called Eugene Kenneth "Gene" Alexander as minister of music and youth. Alexander came to the church Oct. 11 from a similar position at Clover Creek Baptist Church, Medon. He is a graduate of Union University, Jackson. The pastor of the church is Carmen E. Jones.

Melvin Blankenship recently submitted his resignation as pastor of First Baptist Church, Elk Valley.

Enon Baptist Church, Bolivar, accepted the resignation of its pastor, Tom Lambert Jr.

V. Gayle Alexander resigned as pastor of First Baptist Church, Alamo, after more than 10 years to accept the pastorate of First Baptist Church, Tupelo, Miss.

REVIVALS . . .

Union Valley Baptist Church, Ethridge, was led in a Sept. 12-18 revival by Glen Denton as the evangelist. Danny Jones, pastor of the church, reported a large number of rededications.

Nolan Ford led Baptist Hill Baptist Church, Jasper, in revival recently. Pastor E. L. Patton reported 11 baptisms and four new members by letter as a result of the services.

A recent revival at First Baptist Church, Lewisburg, resulted in six baptisms, two new members by letter, and a number of rededications. Bill Sherman, pastor of Woodmont Baptist Church in Nashville, was the evangelist; Russell Newport of Springfield, Mo., led the revival music. Paul Woodford is the pastor of the church.

Huron Baptist Church, Huron, was led in revival services recently by Jimmy Burroughs, pastor of First Baptist Church, Perryville. The church recorded two professions of faith and two new members by letter.

Mike Rhodes, pastor of Calvary Baptist Church in Parsons, led Bear Creek Baptist Church of Parsons in revival August 28 through Sept. 2. J. T. Todd, interim pastor at Bear Creek, reported one profession of faith during the week.

Revival services at Emmanuel Baptist Church, Humboldt, resulted in two professions of faith and many commitments. Mark Howard, pastor of First Baptist Church in Trenton, was the evangelist; Tony Cothron, minister of music at East Maryville Baptist Church in Maryville, led the revival music. The pastor at Emmanuel is Richard N. Holoman.

Lakeview Baptist Church, Tiptonville, held revival services Sept. 26-30. Houston Northcutt was the evangelist, while O. V. Fowler led the music for the services. James R. Caldwell, pastor of the church, reported two persons coming for baptism and three rededications.

Jimmy Burroughs, pastor of First Baptist Church in Perryville, led Union Baptist Church, Lexington, in a recent revival. The church recorded five persons coming for baptism and two new members by letter during the services.

REVIVAL PRAYER REQUESTS . . .

To celebrate its 100th anniversary, Oak Grove Baptist Church in Covington will have a centennial revival Nov. 2-6. The church plans to have former pastors speak in the nightly and Sunday morning services. Robert G. Lee is the pastor of the church.

Valley Grove Baptist Church, Knoxville, will have revival services Oct. 30 through Nov. 6. The 7 p.m. services will be led by the team of Evangelist Henry H. Linginfelter and music evangelist Dick Barrett. The pastor of the church is Harry C. Mynatt.

Roy Porter, pastor of Parkview Baptist Church in Lewisburg, will lead Harpeth Valley Baptist Church, Franklin, in revival Oct. 30 through Nov. 5. Roy Gregory, pastor at Harpeth Valley, will lead the music for the 7:30 p.m. services.

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BIBLE BOOK SERIES
Lesson for Oct. 30

Christ's lordship — family

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

Basic Passage: Ephesians 5:21 to 6:24
Focal Passage: Ephesians 5:21 to 6:4

The fact that the contemporary family is in trouble is no secret. Almost half of the marriages today end in divorce. But this by no means indicates the other half is healthy.

Often it is the case that at home, with people we love the most, we act our worst. It is clear that we need to hear again Paul's words in Ephesians about Christ being Lord over the family.

Relationships between spouses (5:21-6:9)

Paul uses the relationship between Jesus and the church as a model for wife-husband relationships. A wife is to be subject to her husband in the same way the church is to be subject to Christ (5:24). And a husband is to love his wife just as Christ loves the church (5:25-32). It is important to notice that the Christ-church relationship is to be the model for the Christian family.



Maddox

To say that a wife should live in submission to her husband does not mean she is to be a non-person with no rights. The New Testament teaches elsewhere that the husband is to treat his wife as a fellow heir of God's grace (1 Peter 3:7).

The idea of submission means that the wife is to respect her husband. The husband, on the other hand, is to love his wife just as Christ loved the church. And how did Christ love the church? He gave up His life for her (5:25-26).

The husband's role as leader in the family does not mean he is to be a dictator who seeks only his own will. It does mean that the husband is to put his wife's needs above his own. He is to be sensitive and caring.

Perhaps it would not be overstating the case to mention that more wives would be willing to submit themselves to their husbands if more husbands loved their wives the way Jesus loves the church. The Christ-church model of family life underlines God's will that spouses should relate to each other in ways that demonstrate love and respect (5:33).

Relationships between parents-children (6:1-4)

In the Christian family, children have the responsibility of obeying their parents. This is the meaning of the commandment to "honor" one's father and mother. The word "honor" means to

obey. This kind of respect for authority helps to insure the ongoing of family life (6:3).

Parents, too, have responsibilities toward their children. First, they are to raise children in "discipline and instruction of the Lord" (6:4).

Contemporary studies indicate that healthy children need discipline. They grow up better when boundaries are clearly defined and lovingly enforced.

This does not mean, however, that parents are to be rigid and unbending. A second parental responsibility is to use flexibility and sensitivity in disciplining children. They are not to act so as to cause their children to rebel (6:4).

Relationships of masters-slaves (6:5-9)

Paul encouraged slaves to obey their masters. Such obedience was to grow out of their dedication to Christ. Masters, in turn, were to relate to slaves without harshness and threats (6:9). They were to treat slaves as persons and not objects. And they were to do this because of their loyalty to Christ.

You will notice in this text that God places responsibilities upon every member of a household. This was not stressed by most people in the first century. Only wives, children, and slaves were told they had responsibilities.

God's plan is different. The text emphasizes that husbands, fathers, and masters also had responsibilities. This is one reason Paul prefaced the entire passage with the injunction that family members should live in submission to each other (5:21).

Struggle in daily living (6:10-20)

God wills that we practice our faith at home (5:21-6:9). And he also intends that we use our faith in everyday life situations (6:10-20).

In this passage, Paul likens everyday life as a battle. Each day we are caught in a struggle for good against evil, right versus wrong. The devil is our adversary in this struggle (6:11-12). But God is our ally (6:11, 13). And with the resources He provides, we can endure every battle.

These resources are pictured in terms of a Roman soldier's dress (6:14-18). Only when we use God's armor, along with prayer (6:18), can we successfully cope with our daily struggles.

Conclusion

I believe every life relationship is an extension of the home. In homes where Christ has been made a part of family life, the fruits of the spirit (Galatians 5:22-25) are apparent in the life of each member in school, in church, on the job, and in social gatherings.

Therefore, I encourage Christian parents to take seriously their responsibility to bring up their children in the fear and adoration of God.

UNIFORM LESSON SERIES
Lesson for Oct. 30

God's gracious covenant

By William E. Troutt, president
Belmont College, Nashville

Basic Passages: Exodus 19:3-6; Jeremiah 31:31-34; Hebrews 8:6-13
Focal Passages: Exodus 19:5-6a; Hebrews 8:6-13

Carole and I married in her hometown of Bells, which is located in Crockett County.

Some time after the ceremony, we went by the courthouse to pick up our marriage certificate. In the lower left-hand corner of the marriage certificate



Troutt

is the seal for Crockett County. Emblazoned in the Crockett County seal are the famous words of Davy Crockett, "Be sure you are right and then go ahead."

Every meaningful relationship needs to be thought out. But ultimately all truly meaningful relationships are based on more than reason. Relationships are also matters of faith, commitment, and steadfast love.

This week's lesson begins a series of studies about God's efforts to relate to His people. It focuses on the covenant relationship between ourselves and God.

The mosaic covenant (Exodus 19:5-6a)

This chapter leads into the 20th chapter of Exodus which contains the record of the giving of the Ten Commandments. The Ten Commandments should not be thought of as rules and regulations forced upon unwilling people. They represent terms of an agreement between God and Israel submitted through Moses for the people's acceptance.

The Hebrew people were offered a unique relationship with their God if they would accept His sovereignty over them. Verse five includes a reminder that "all the earth is mine." That is, God was not without alternatives, but for reasons of grace He chose to enter into a solemn agreement with this one particular group of people. He would make pledges to them, and they, in turn, must affirm their loyalty to Him by being faithful to

their side of the agreement.

As God's "peculiar treasure," Israel could be assured of His protective care. Israel's peculiar relationship to God, however, depended upon their faith and obedience.

Verse six describes Israel as a "kingdom of priests." This promise to Israel provides the original basis for the New Testament doctrine of the priesthood of the believer. Since Jesus was the perfect High Priest who gave the perfect sacrifice, all Christians are priests who can go to God on their own behalf as well as on behalf of others.

A better covenant (Hebrews 8:6-13)

Several writers and scholars suggest that the key word for understanding Hebrews is "better." It appears here in verse six. Other words and phrases that mean the same thing appear frequently in Hebrews.

The author of Hebrews was striving to illustrate the superiority of Jesus Christ, demonstrating that He was far better than any other person or religious system.

Jesus' ministry was superior to the Levitical priesthood as the new covenant was a "better covenant" than the old. Moreover, Christ was the mediator of the new covenant as Moses was of the old. Even Moses, however, did not have direct access to God. While Moses was God's servant, Jesus is God's Son.

In verse seven, the author of Hebrews states the need for a new covenant. The old one had not been "faultless," but not because of God's shortcoming. God had kept His part of the covenant. The need for a new covenant was due to human failure.

Verse 10 points out that while the old covenant was a matter of law, the new covenant is a matter of the mind and the heart. At the focal point of God's new covenant relationship with us is not a legal document, but a commitment to a love relationship.

Someone has suggested that we might think of God's new covenant as His will. Where we err is that we read this covenant as a lawyer might read a will — instead of reading it as an heir would read it. God's new covenant declares that we are "heirs of God and fellow heirs with Christ" (Romans 8:17). Having received all that He has willed us through Jesus Christ, we should respond as a grateful heir fulfilling any request our Lord makes of us.

Only when we see God's covenant as loving guidelines to bind our hearts to Him, rather than laws imposed upon us, can we begin to live life in full.

Like a marriage or any other covenant relationship, our relationship to God cannot be motivated by a legal document. Faithful obedience comes only from the heart.

W. Tenn. pastors to meet Nov. 1

The West Tennessee Baptist Pastors' Conference will meet Nov. 1 at 10:45 a.m. at Union University, Jackson.

James Barry, consultant in the church administration department of the Baptist Sunday School Board, will speak on "The Pastor and his Sermons."

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

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

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LIFE AND WORK SERIES
Lesson for Oct. 30

Friendship that endures

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

Basic Passages: 1 Samuel 18:1-5; 19:1-7; 20; 23:15-18
Focal Passages: 1 Samuel 18:3-4; 19:1-3, 6-7; 23:16-18

Sometime ago, a newspaper ran a contest seeking the best definition of "friend." From the thousands of entries, two were selected winners. One said, "A friend is one who multiplies joys and divides sorrows." The other put it, "A friend is one who comes in when the whole world has gone out."

Long ago Cicero wrote, "I urge you to prefer friendship to all human possessions." Aristotle defined a friend as "a single soul dwelling in two bodies."

Someone has pointed out that the Anglo-Saxon derivation of "friend" is from fre'en ("free man"), meaning the man who has the run of our house. One's heart and mind are utterly open to the friend. There is trust and loyalty, a completeness and a oneness that can never be shattered.

Such was the friendship of David and Jonathan as recorded in 1 Samuel. One commentator has said that the friendship of these two has "no parallel in classic times. It was the friendship between two men of whom the younger was a most formidable rival to the other."

David was the son of Jesse, the shepherd lad, the slayer of Goliath, the sweet singer of Israel, the servant of Saul, and the selected king of Israel.

Jonathan was the son of King Saul and heir to the throne of Israel. He was one of the generals in Saul's army and already had distinguished himself in battle (14:1-5). In addition, he was one of the few characters in Scripture of whom absolutely nothing evil, selfish, or sinful is recorded.

The reality of the friendship (18:1-5) Their friendship is evidenced by the covenant they made. "Then Jonathan and David made a covenant, because he loved him as his own soul" (18:3). This was a mutually agreed upon pact by which they pledged themselves one to the other.

Jonathan's coat was given to David (18:4). "And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle."

Jonathan gave David his robe, which indicated his place as the king's son. He gave him his bow and sword, his fighting weapons. He gave him his girdle or belt, which contained the purse in which he carried his money. So Jonathan gave to David his rank, his resistance, and his riches.

The conduct of Jonathan revealed his

friendship. When David's life was in danger, he warned him. He refused to be jealous of David. Even though he was heir to the throne, he recognized David as the one who was to reign saying, "Thou shalt be king" (23:17).

The risk of the friendship (19:1-7) Henry Churchill King in his book *The Meaning of Friendship* points out that true friendship demands time, mutual interests, and sacrifice.

Jonathan risked his life. To be the friend of David was to be the enemy of Saul. Saul, because of his jealousy, threatened to kill David. "And Saul spoke to Jonathan, his son, and to all his servants, that they should kill David" (19:1). The reason for this jealousy was that the people had begun to say, "Saul has slain his thousands, and David his ten thousands" (18:7). Jonathan told David of the plot and advised a method by which David could know exactly what Saul was doing (19:2-3).

In addition, he personally interceded for David with Saul. He reminded Saul of David's loyalty and of how David had slain Goliath and saved the nation. He also pointed out to his father that he would be shedding innocent blood (19:4-6).

Jonathan also risked his right to the throne. In saving David's life, he forfeited his hope of becoming the king of Israel. Had Saul succeeded in killing David, Jonathan would have been the next ruler. He suggested an arrangement with David by which David would be king and he would become commander-in-chief of the army. "Thou shalt be king over Israel, and I shall be next unto thee" (23:17).

The result of the friendship (23:15-18) The first and obvious result was that David's life was spared. God's hand was in it all, but Jonathan was the means by which it was accomplished (23:14).

David's faith was strengthened. "And

Jonathan, Saul's son, arose, and went to David into the wood, and strengthened his hand in God" (23:16).

David was a great leader and warrior, but who can say what he might have been had it not been for Jonathan's friendship? Barnabas did the same for Paul (Acts 9:27) and John Mark (Acts 15:39).

David was comforted in discouragement. "And he said unto him, Fear not; for the hand of Saul, my father, shall not find thee; and thou shalt be king over Israel" (23:17). He was better and braver because of this friendship.

Their friendship became stronger. The covenant between the two was reaffirmed (23:18). Adversity tests friendship and proves its true nature. It was easy for Jonathan to be David's friend after he had slain Goliath and was the hero of the hour. But now that David had fallen from Saul's favor and was no longer the "fair-haired idol" it demanded loyalty and courage to be his friend. Jonathan stood the test. The friendship endured!

Conclusion

Choose your friendships wisely. They will either lift you to the gates of heaven or drag you to the gates of hell. Choose

them in youth and treasure them for life. The greatest friend that one can have is Jesus, who said, "I have called you friends" (John 15:15). He truly is a "friend that sticketh closer than a brother" (Proverbs 18:24).



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Retiring missionaries tell of rich blessings

By Bill Webb

RICHMOND, Va. (BP) — Thirty retiring Southern Baptist missionaries were being recognized for 1,021 years of service among them, but it was they who repeatedly said thanks for the blessings of overseas ministry.

"We are ordinary people but, in the providence of God, receiving extraordinary blessings," said Mildred Crabtree, a 37-year veteran of work in Nigeria, as she borrowed a quote from a missionary before her.

Zelma Foster, who with her husband, James, served 36 years overseas, added, "Our lives have been enriched and blessed by people we have come to know and love in China, the Philippines, and Surinam.

"We have learned how precious are the red, brown, yellow, black, and white people of God's beautiful world," she said. Then she named 18 different nationalities with whom the couple have shared the gospel.

Repeatedly, the veteran missionaries thanked Southern Baptists for their support through prayer, the Cooperative Program, and Lottie Moon Christmas Offering.

"I'm grateful for prayer that has linked all of us together and given us one purpose," said Mary Sampson, who served 38 years in China and Taiwan. "Without the prevailing power of prayer, there is not a one of us here tonight that could have served these years and come to this very special night in our lives."

The rewards of overseas service were great, they agreed.

Walter Moore, missionary doctor who served 28 years in Nigeria and Ghana



CALLAWAYS HONORED — Tucker and Liz Callaway introduce themselves at the annual missionary recognition service for retiring overseas missionaries. Mrs. Callaway is a native of Nashville.

with his wife, Charlean, recounted the words of a preacher friend years ago: "Walter, why are you going overseas to be a missionary doctor when you could do just as good work here in America and make a lot of money, too?"

"That may have been true," Moore acknowledged to the audience of friends, relatives, board members, and others, "but I have been compensated greatly on the mission field."

That field is still needy and ripe for the gospel, the missionaries reminded their audience.

John Shepard, who served in Japan 35 years with his wife, Jean, alluded to the

spiritual miracle that surpasses the economic miracle in that country. "There's a crisis in the soul of Japan today, a search for meaning," he said. "The miracle of God and His Spirit is waiting to happen."

Cecil and Mary McConnell served longer than any other missionaries on the program — 45 years. The first 40 were in Chile, followed by two in Colombia and three at the Baptist Spanish Publishing House in El Paso, Tex.

Despite their official retirement, they will continue at El Paso until they complete their work on a revision of the Spanish Bible.

"If I had 10 lives, I'd gladly give them to this same gracious cause," said McConnell. "Since that is not possible, I urge and pray those who can to carry on and on until Jesus comes."

The board paid tribute to Missionary Harold Clark, who died in Malaysia in 1977. His widow, Anna, who transferred to the Philippines upon his death and completed 28 years, accepted service plaques for him and her.

"You exemplified the missionary spirit as you reviewed your options when Harold died and decided to continue in your own right, doing what God had called you to do," said Bill Wakefield, director for South and Southeast Asia. "You showed us the kind of spirit we honor tonight for 28 years of service."

Other missionaries honored in the service were Edward and Audrey Gordon, 31 years, Philippines; Irene Branum, 37 years, China and South Korea; Charles and Sara Mullins, 28 years, Hawaii and Macao; Cathryn L. Smith, 37 years, Brazil; Lester and B. Wayne Bell, 33 years, Brazil and Portugal; Dan and Doris Sharpley, 35 years, Brazil; Ulman and Ruth Moss, 38 years, Colombia, Venezuela, and Mexico; Lois Hart, 42 years, Chile; and Ben and Patsy Lawton, 36 years, Italy.

Also, two couples with Tennessee connections were recognized.

Tucker and Liz Callaway served as foreign missionaries for 35 years, working in Hawaii, Japan, and Liberia. Mrs. Callaway was born in Nashville.

Samuel and Emanetta Qualls, missionaries to Brazil for 21 years, were unable to attend the service because of health problems. Qualls was born in Monterey.

MasterLife program spreads rapidly on mission fields

RICHMOND, Va. (BP) — MasterLife, a program most participants credit for preparing them to seek God's leadership, has become a vital part of Southern Baptists' ministry overseas.

The intensive 26-week discipleship training program has been instrumental in participants winning new Christians throughout the world. Its emphasis on spirituality demands new discipleship groups be formed through personal evangelism.

"It goes right to the heart of what we're trying to do worldwide," said Charles Bryan, senior vice-president for overseas operations of the Southern Baptist Foreign Mission Board. The program has become a regular part of orientation for newly appointed missionaries.

"What we're seeing in MasterLife is people getting in touch with the Word of God again and letting the Lord work in their hearts," said Avery Willis Jr., who developed the program. A former missionary to Indonesia, Willis has helped introduce MasterLife to missionaries and Baptist leaders worldwide during the past two years.

About a third of the foreign missionary force has been trained to lead MasterLife groups, and more than half of those have begun using the program to make disciples of those won to Christ. Many missionaries say they have been searching for years for a tool like MasterLife.

Baptists in as many as 85 countries have been introduced to MasterLife, and conventions from Middle America to South Korea report results from it. In fact, Baptists in Nigeria, Argentina, and Malaysia have incorporated MasterLife into their seminary curricula.

Through MasterLife, Willis said, "we're seeing revival and renewal in the lives of people, to really change a lifestyle and a direction."

Willis produced the MasterLife program for the church training department of the Southern Baptist Sunday School Board after he resigned as a missionary, but he had been working on the concept for a number of years. He had felt God leading him in this direction during a six-month furlough in 1977, when he noted a death of spirituality in Southern Baptist churches.

"By and large I was appalled at the lack of concern and awareness of what God is up to in the world," he said. While on preaching assignments during that furlough, Willis recalled looking at some of the churches and saying, "Lord, surely we're not going to export this all over the world. If we don't have any more life than this, there's no use for us to go share."

At first, Willis turned down the Sunday School Board's offer to work full time in discipleship. Though he felt God speaking to him, he doubted the call. "I said, 'Lord, you have 50,000 ordained preachers here (United States) and 13-million Southern Baptists. I just cannot understand you would want me to stay here.'"

Willis had begun experimenting in discipleship while at Southwestern Baptist Theological Seminary in Fort Worth,

Tex. There as a student and pastor he began to see more impact from the lives of people he trained as disciples than from baptisms and building additions.

Later, while a missionary, Willis began to realize Christians not only mature in their own faith, but they must teach others how to do the same thing. As he and a fellow missionary began working with small groups of Indonesians, he developed a stronger and stronger conviction that only a program of discipleship would reach the world for Christ. He continued revising the written discipleship materials that would become MasterLife.

The strength of MasterLife lies not in the material but in the model of discipleship set by the group leader as he uses the material. Groups have eight or fewer people.

Discipleship is learned as an individual strengthens his relationship with God through a lifestyle of prayer. Out of this grows an understanding of the types of ministry a Christian has been called to do.

Participants learn to minister by teaching, nurturing new Christians, worshiping God, interceding for others, and evangelizing on a personal basis. Participants also learn to serve people in need. "In these ministries is the whole ministry of the church," Willis said.

Ervin Hasteley, the Foreign Mission Board representative who oversees MasterLife workshops around the world, is impressed with how rapidly the program is being adopted to overseas cultures.

"The only thing that can break MasterLife down is if people treat it as an academic teaching tool instead of a

modeling of discipleship," Hasteley said. "Frankly, it has taken hold and multiplied faster than I had ever been able to envision."

MasterLife was designed for easy adaptation. With its Biblical basis, it can be reproduced in any context. "So many things we've taken overseas are not reproducible if you don't have the money or tools or whatever it takes," said Willis. "But discipleship is reproducible with or without tools."

One participant was quite skeptical before he attended a MasterLife group workshop in Mittersill, Austria. But he underwent a change of heart after the five-day program.

At the closing session, a pastor revealed he had harbored hostility toward various people and asked their forgiveness, and a pastor's wife related how the Holy Spirit had ministered through the workshop to her bitterness about a number of miscarriages she had suffered.

"One Christian leader after another stood up to tell how God had used MasterLife to touch his heart," wrote Pastor Paul Beasley-Murray in the Baptist Times in London. "I experienced real spiritual depth. I have rarely experienced the Holy Spirit move in such a way."

Such experiences are what Willis seeks. He seems considerably less interested in MasterLife than he is in its potential. "I'm looking for an army of 200,000 to 300,000 people who are ready to go anywhere, any time, and do anything the Lord says do," Willis said. "People who are disciples."

—Adapted from the September issue of The Commission magazine.

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