

# Baptist and Reflector

Convention Sermon — Page 8  
President's Address — Page 10

Vol. 149/No. 46/November 16, 1983

News journal of Tennessee Baptist Convention

## Grenada missionaries return to Caribbean

KNOXVILLE (BP)— Two Southern Baptist missionaries who evacuated Grenada in the wake of the international invasion Oct. 25 returned to that Caribbean nation less than two weeks later.

Charlotte Davis of Knoxville and Robin Eberhardt rejoined their husbands Nov. 10 for continued ministry on the Caribbean island. Two volunteer dentists from Knoxville flew to Grenada Nov. 13 to assist the missionaries.

Mrs. Davis, Mrs. Eberhardt, and 11-year-old David Eberhardt left the United States Nov. 9 to fly to Barbados where missionaries Bill and Elba Womack were making arrangements for their return to Grenada.

The Womacks reported the Grenadian commercial airline resumed flights Nov. 7, but were serving customers only on a first-come, first-served basis, said Mrs. Davis. The airline would not take reservations because so many people were trying to get to the island, she added.

Womack told the Foreign Mission Board that the three had flown from Barbados to Grenada on Thursday, Nov. 10. Their safe arrival was confirmed by a telephone call from Carter Davis to Knoxville last Friday.

Mrs. Davis had talked briefly by ham radio with her husband, Carter, Nov. 5 for the first time since the women left. He reported the U.S. State Department had supplied emergency food to people

within 24 hours after the women left the island, and water and electricity had been restored.

"He said the people, our church people, were around and their spirits were good and he felt optimistic things for Grenada," she said.

But Davis did report the Cuban exit had left the island of 110,000 people with very little medical care. He and a Grenadian in private practice had been the only non-Cuban dentists on the island, he said.

Davis requested volunteer dentists immediately and expects to request physicians as soon as he can work out arrangements with medical officials in Grenada.

Jack Fuson, an oral surgeon who had worked with Davis before, and William Davis, a dentist, left Knoxville Sunday morning to assist with dental treatments. Both men are from Knoxville.

Fuson has made 11 previous volunteer trips to the Caribbean for the Southern Baptist Foreign Mission Board, working twice in Grenada.

Davis expects the two to work in Grenadian government clinics that were formerly staffed by Cubans. In addition to operating the Baptist dental clinic, Davis works one day a week in a government clinic. He has requested other volunteers to follow Fuson and Davis.

Although Mrs. Davis had talked only once with her husband while in the States, she did read an article in the Knoxville News-Sentinel reporting American paratroopers had stayed in the Baptist dental clinic at night and Davis and Eberhardt had bought a three-day supply of rice, milk, flour, and sugar for 35 homeless families.

Mrs. Davis said she knew nothing about that purchase, but did know the men had been asked by the State Department to help distribute food it provided on the island.



**WMU LEADERSHIP** — Mary Jane Nethery (right), executive director-treasurer of Tennessee Woman's Missionary Union, has been granted a nine-month leave of absence because of a physical condition. Named to serve as acting executive director-treasurer is Marjorie McCullough, former state WMU president.



## State WMU leader requests medical leave of absence

Mary Jane Nethery, executive secretary-treasurer of Tennessee Woman's Missionary Union, has been granted a nine-month leave of absence from the duties of that post, according to Judy Trivette, state WMU president, who made the announcement on Monday at the opening session of the Tennessee WMU Convention.

Miss Nethery had requested the leave because of a physical condition and her desire to spend some time with her mother, who is in declining health in Texas, Mrs. Trivette said.

The leave was granted by action of the executive committee and the personnel committee of the WMU Executive Board. Officially the leave of absence will be from Oct. 7, 1983, to July 6, 1984.

Mrs. Trivette said that Miss Nethery is in a hospital undergoing tests.

The WMU Executive Board committees have named Beulah Peoples, associate executive director and Baptist Women director, to serve as "interim executive director-treasurer" until Jan. 3, 1984. On that date, Marjorie McCullough will begin service as "acting executive director-treasurer."

Mrs. McCullough served as president of Tennessee WMU (1980-82).

A native of Louisiana, she was on the staff of WMU state organizations in Louisiana and Kentucky, before appointment as a missionary to Nigeria in 1955.

From 1964-69 she was national director of Girls' Auxiliary for Woman's Missionary Union, Birmingham, Ala., and was reappointed by the Foreign Mission Board in 1969 as a WMU worker in Brazil.

In 1974 she came to Tennessee to become the bride of Glendon McCullough, who was executive director of the SBC Brotherhood Commission in Memphis until his death.

Miss Nethery has been executive director of Tennessee WMU since August 1967. Before assuming that post, she served as dean of students at Mary Hardin-Baylor College, Belton, Tex.; state YWA director for Texas WMU; student activities director at Baptist Memorial Hospital School of Nursing, Houston; and assistant to the chaplain and student worker at Baptist Memorial Hospital and School of Nursing, San Antonio.

## Tennessee Trustee Orientation slated for Nashville Nov. 29-30

An orientation for trustees of the Tennessee Baptist Convention's Executive Board, institutions, agencies, and auxiliary will be held Nov. 29-30 at the Downtown Sheraton Hotel in Nashville.

The annual orientation idea came out of a study committee of the Executive Board which sought ways to help trustees fulfill their role in relationship to the convention, to the organization for which they are a trustee, and to Ten-

nessee Baptists in general.

Major speakers for the orientation and their topics are:

— "The Trustee and the Denomination" by Harold C. Bennett, executive secretary of the Southern Baptist Executive Committee;

— "The Trustee and Baptist Polity" by James L. Sullivan, former SBC president and former president of the Sunday

(Continued on page 3)

## WMUers, pastors elect Knoxvilleans

Two Knoxvilleans were elected as presidents of Tennessee Baptist organizations during meetings Monday in Chattanooga.

Judy Trivette, a member of First Baptist Church of Fountain City, was re-elected president of Tennessee Woman's Missionary Union.

Also re-elected was Mrs. Clyde Tilley as recording secretary. She is a member of West Jackson Baptist Church in Jackson.

The WMU held its convention at First Baptist Church, Chattanooga, on Monday.

Meeting at Brainerd Baptist Church in Chattanooga, the Tennessee Baptist Pastors' Conference elected Ken Hubbard as its new president. He is pastor of Mt. Olive Baptist Church, Knoxville. Hubbard won the presidency in a vote over Billy Edmonds, pastor of Pleasant Grove Baptist Church, Coalfield. Edmonds was then elected vice-president without opposition.

Andy King, pastor of Barren Plains Baptist Church, Springfield, was elected secretary by acclamation.

The WMU Convention and the Pastors' Conference met prior to this week's Tennessee Baptist Convention in Chattanooga.

## Telephones set for TBC meeting

A convention office telephone, a press room telephone, and a Baptist and Reflector telephone are in operation this week during the Tennessee Baptist Convention at Brainerd Baptist Church, Chattanooga.

The convention office telephone may be used by those needing to contact messengers and visitors attending the convention. The number is (615) 622-2536.

Messages telephoned to this number will be relayed to convention attendees.

The press room number is (615) 622-2622.

The Baptist and Reflector number is (615) 622-2257.

# W. Va. messengers oppose women preachers, abortion

BLUEFIELD, W. Va. (BP) — Almost 400 messengers adopted resolutions on two often controversial topics — the ordination of women and abortion — without debate at the annual meeting of the West Virginia Convention of Southern Baptists.

One resolution opposed ordination of women "into the gospel preaching ministry to serve as pastors" while recognizing ordination is "exclusively the prerogative of the local church." The other resolution opposed abortion on demand. Opposition was expressed only through "no" votes.

The messengers also approved a one percent increase in the convention's contribution through the national Southern Baptist Cooperative Program to 23.5 percent. Last year the West Virginia convention slashed contributions to the national program from 25.5 to 22.5 percent.

The adopted budget exceeded \$1-million for the second time in convention history. Convention churches will provide \$503,600 of the \$1,216,808 with the rest coming from national Southern Baptist Convention agencies, primarily the Home Mission Board.

A rewritten Constitution, designed to meet the needs of the growing convention, was also adopted. Most of the changes centered on clarifications of wording and expanded job descriptions for the Executive Board.

The proposed description of what constituted the West Virginia Convention of Southern Baptists was amended from the floor. By a 100-90 vote, messengers inserted wording to allow churches outside the geographical boundaries of the state to become members.

Opponents to the change argued churches outside the state would not be

in touch with the needs of West Virginia but might want to join "to make a statement to the convention of the state where they are located."

Supporters argued any church wanting to help establish churches and missions

in West Virginia should be allowed to help and the Credentials Committee could be trusted to check the motives of churches applying for membership.

The issue first arose in the 1982 convention when two Virginia churches, unhap-

py with policies of the Baptist General Association of Virginia, were voted into membership, and an independent church in Kentucky, Christ Is King Baptist Church in Louisville, was accepted under "watchcare" with a final decision to be made at the 1983 meeting.

The Kentucky church later notified the Credentials Committee it had decided to withdraw its application for membership.

Four new churches, all inside West Virginia, were received, one joining the denomination and three newly constituted. The state office also reported 1,123 baptisms in convention churches in 1982, an increase of 20.7 percent over last year.

The new state office building committee reported the hiring of an architect and will present building and financial plans at next year's meeting.

Resolutions which carried unanimously condemned the use of alcoholic beverages and drugs and urged strict enforcement of laws concerning them; expressed sympathy to families of the military who died in Lebanon and Grenada; urged churches to minister to the unemployed; and called for West Virginia churches to set aside the first Tuesday of each month to pray for spiritual awakening.

## China's 'Great Hall' hosts Centurymen at rare banquet

BEIJING, China (BP) — In an unusual display of hospitality and honor, the Centurymen, a 100-voice men's chorus, sponsored by the Southern Baptist Radio and Television Commission, were given a banquet in the Great Hall of the People in Beijing on Nov. 3.

Leaders of the music community and travel exchange community in this capital city were hosts for the banquet in appreciation for the Centurymen's performances. The singing group consists of choral conductors from Baptist churches in 30 states in America.

The group's 17-day tour of China is sponsored by the Radio and Television Community of China through Shanghai Television and China Travel Service. It includes mutual exchanges with the top music organizations of China.

Television crews from NBC and the American Christian Television System (ACTS) are accompanying the group to produce a documentary for NBC and other programming for the ACTS network. The NBC documentary is scheduled for airing Feb. 26, 1984.

The Great Hall, meeting place of the Congress of the People's Republic of China, is reserved for receiving the highest dignitaries. It is where Richard

Nixon was honored, inaugurating normalization of relations between the United States and China. Banquets honoring Presidents Ford and Carter were also held in the Great Hall. For a Christian group such as the Centurymen to be received there was even more unusual.

Sponsors of the event included leaders of the Philharmonic Society of Beijing; the China Conservatory of Music, Beijing; the Beijing office of the China Travel Service; and Ministry of Culture and the Radio and Television Ministry.

Welcoming the groups to the banquet, Wu Zi-Qiang said choral singing was a relatively new expression of music in China and the Chinese musicians were eager to learn developments during the exchange with the Centurymen.

"The musicians of China have demonstrated a professionalism and skill in choral music which is highly appreciated by the Centurymen," said Jimmy R. Allen, president of the Radio and Television Commission, in response. "This exchange is proving beneficial to both of us."

The Centurymen sang with the Philharmonic Society of Beijing Thursday morning. Each group sang music from their countries, with the Centurymen's contribution including Christian music. The groups jointly performed a composition by Buryl Red, director of the Centurymen, and Patricia Costa, music arranger for the group, called "Ode to Music."

While in Hangzhou Oct. 30, the Centurymen worshipped with the Drum-tower church, an active protestant evangelical congregation of the Three Self Movement. The Three Self Movement is the officially registered movement of Christian churches under the new Constitution of China.

## Oct. gifts break \$8-million mark

NASHVILLE (BP) — It was a record fiscal year start for the national Cooperative Program of the Southern Baptist Convention.

October contributions to the unified giving program to underwrite worldwide mission and educational programs of the SBC totaled \$8,638,255. It was the first time October gifts have ever exceeded the \$8-million mark.

The figure reflected an increase of 8.35 percent (\$665,995) over October 1982.

Requirements for the 1983-84 budget call for monthly average contributions from the 34 state conventions of \$9,541,666 to reach the basic operating budget of \$114,500,000 and \$10,416,666 to underwrite the combined challenge and basic budget of \$125,000,000.

## Six from seminary extension class die in Lebanon suicide attack

BEIRUT, Lebanon (BP) — Five Marines and a Navy corpsman, who had completed a seminary extension course in Biblical Backgrounds in September, were among the more than 200 Marine and Navy personnel killed in the Oct. 24 suicide bombing of the Marine barracks in Beirut.

Two other Marines, as well as the

Navy chaplain who organized the study, were wounded.

The 10 military personnel had signed up for the course to gain new insight into the land in which they were serving. Following completion of the course, Chaplain Danny G. Wheeler, a Lutheran, expressed pride in the entire class. "My students deserve a lot of credit for their diligence under fire to keep up the work."

What began as a group study situation shifted to individual study after shelling and rocket bursts repeatedly interrupted the class. Wheeler met with the students individually after that to go over assignments and administer tests.

Wheeler submitted final grades to the seminary extension department in Nashville, Sept. 18, slightly more than two months after the course began and a month before the fatal attack on the Marine barracks.

According to official reports, listed as killed in action were Brett A. Croft, Lakeland, Fla.; Steven M. Forrester, Jacksonville, N.C.; William B. Foster, Richmond, Va.; William R. Gaines Jr., Port Charlotte, Fla.; George M. Gangur, Cleveland, Ohio; and Val S. Lewis, Atlanta, Ga. Wounded were Paul P. Rivers, Brooklyn, N.Y., and Terance J. Valore, Slickville, Pa.

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

## FBC, Dallas, gets \$10-million budget

DALLAS (BP) — First Baptist Church of Dallas hit a milestone in its history Nov. 6 when the 26,000-member congregation pledged more than \$10-million to the church's 1984 budget.

In September, a \$9.3-million budget was approved, "but when the tally was completed after the Sunday morning service, we had counted pledges totaling \$10.3-million for our 1984 giving," said Dallas businessman Dick Clements, who spearheaded the "Victory Sunday" campaign.

Church officials said \$400,000 more in pledges was received during the evening service, bringing the total budget to \$10.7-million.

Records kept by several national religious organizations indicate the budget is the largest ever adopted by a U.S. church.

The church's pastor, W. A. Criswell, called it a "God-glorifying budget."

## Indiana observes 25-year history

INDIANAPOLIS (BP) — The State Convention of Baptists in Indiana celebrated 25 years as a convention and approved its first \$2-million budget during its annual meeting Nov. 1-3.

SBC leaders hoped to return to the site where the convention organized 25 years ago — the First Southern Baptist Church in Indianapolis — but the convention had to be moved to Northside Baptist Church in Indianapolis because First Southern sold its property and is relocating.

The history of the convention was presented by E. Harmon Moore, executive director emeritus, and Mrs. Moore in five-year segments. The vignettes presented by the Moores were recorded on cassette tapes and will be made available to Indiana's 295 churches.

For the first time, Indiana Baptists approved a budget exceeding \$2-million (\$2,012,045). The 1984 Cooperative Program goal is \$1,401,555 compared to \$1,271,246 in 1983. Indiana Baptists will continue to share 31.5 percent of all CP gifts with the Southern Baptist Convention Cooperative Program, a figure expected to be \$441,490.

In other action the convention approved unanimously 10 changes in the Constitution. The messengers adopted the Baptist Faith and Message, adopted by the SBC in 1963. They previously had adopted the BFM dating back to 1925.

The only change creating debate concerned the convention Arrangements Committee. The committee was charged with the responsibility of enlisting major speakers two years in advance as opposed to one year.

Convention President Carver Tinsley became the first president to serve a single term. He became ineligible by taking employment Nov. 15 with the state convention as a director of missions.

The record 360 messengers elected Robert Latham, pastor of the host church, as president.



**COMMITMENT TO MARRIAGE** — Nancy and Jim Burke of South Carolina were among 550 couples who attended the Fall Festival of Marriage at Ridgecrest Baptist Conference Center recently. The Burkes tried out what they were learning during sessions on communication and commitment.

## Ohio Baptists set growth goals, approve variety of resolutions

VANDALIA, Ohio (BP) — Messengers to the annual meeting of the State Convention of Baptists in Ohio set a series of state and church goals for 1984.

Continuing a perennial goal, messengers approved an effort to start at least 40 church-type missions during the coming year and were told that from Jan. 1, 1981, to October 1983, Ohio Baptists started 107 church-type missions, an average of one every 9.3 days.

Messengers also adopted goals to increase baptisms to at least 7,500 in 1984, up from slightly over 7,000 this year, and

to increase Sunday School enrollment three percent, to 91,820 in 1984.

Messengers adopted a \$4,409,415 budget for 1984, up from \$4,033,451 in 1983. Of the budget, Ohio churches are expected to contribute \$2,544,498 with the rest coming from national SBC agencies, primarily the Home Mission Board.

Ohio will send \$1,017,800 through the SBC Cooperative Program, representing 40 percent of the state contributions, up from 39.5 percent last year. Each year Ohio Baptists plan to increase contributions to the worldwide Cooperative Program causes by a half percent until they reach a 50-50 division.

Messengers urged local churches not giving at least 10 percent of their budgets through the Cooperative Program to increase contributions at least a percent a year until 10 percent is reached. Churches giving more than 10 percent a year were encouraged to increase contributions a half percent annually until they are giving 20 percent of their budgets through the Cooperative Program.

Resolutions adopted included expressions opposing pornography and the use of alcohol as a beverage, support of the Cooperative Program, and statements on religious liberty and peace.

The resolution on religious liberty noted the historic principles of government neutrality toward religion appear to be eroding, and opposed the use of public monies for religious instruction and all "unwarranted efforts" by the government to define what is a church.

It urged resistance to the "growing influence of humanism" in all public institutions, particularly public schools.

The peace resolution noted the United States has responded to the need to keep peace in "volatile areas" of the world, which have resulted in loss of life. It encouraged Southern Baptists to work actively in the pursuit of peace with justice, not only in preaching, teaching, and prayer, but also by being Christian citizens.

It urged prayers for God's leadership of the national leaders, for protection of the peacekeeping forces around the world, and for strength and comfort to the bereaved families who have lost loved ones in the service of the nation.

## California Baptist College fights \$500,000 deficit

RIVERSIDE, Calif. (BP) — Trustees of California Baptist College, struggling with a half-million-dollar current fund deficit, will ask the state convention this week for \$150,000 in an emergency grant.

Trustees also have begun a search for a new president following a decision to create a position of chancellor for President James R. Staples. When the trustees meet in February, Staples will be relieved of responsibilities as president and an acting president will be named.

California Baptist College, with 678

students, is owned by the Southern Baptist General Convention of California.

The position of chancellor was explained as primarily a fund-raising position. Staples has been president of the college for nearly 14 years and it had been generally known he planned to retire at the end of 1984. He will be 65 in January 1985.

He will continue to be responsible to the trustees, and at his current salary, until another president is elected.

The \$551,000 current fund deficit, revealed in September by an audit, had been the focus of a special trustee meeting Oct. 6-7 and Nov. 4-5.

In calling for the \$150,000 grant from the convention, trustees also directed the college to raise an equal amount, although trustees backed away from requiring the college portion as a condition of the convention request.

Earlier, trustee chairman James Morton, Livermore pastor, said more than \$90,000 had already been cut from the present budget to prevent further deficits.

Trustees also will ask a local bank to increase the college's line of credit from \$300,000 to \$500,000, although Staples told the board the bank is waiting to see what the state convention does. The college will also explore the possibility of allowing commercial development on the portion of the 75-acre campus not now being utilized.

The trustees also approved more than 10 percent increases for tuition and dormitory fees beginning with the next school year.

California Baptist College's budget for 1983 is about \$4.5-million, of which the state convention Cooperative Program portion for 1983 is \$1,012,353.

## Penn-Jersey sets capital fund drive

PAOLI, Pa. (BP) — Messengers to the 13th annual meeting of the Baptist Convention of Pennsylvania-South Jersey meeting in Paoli, Pa., Nov. 3-5, voted to enter into a capital fund campaign to purchase a convention office building in Harrisburg.

The recommendation was on a feasibility study done by the Stewardship Commission. Plans called for the formation of a campaign steering committee to begin work early in 1984.

Messengers also approved a resolution on Spiritual Awakening, calling on churches to set aside one day each month to pray for spiritual awakening and undergird plans for simultaneous evangelistic events throughout the northeastern United States in April and May of 1984.

A budget of \$1,656,779 was approved. Member churches of the convention are expected to provide eight percent of that amount with the remainder coming from national Southern Baptist agencies, primarily the Home Mission Board.

For the third consecutive year the Pennsylvania-South Jersey convention will send 26.5 percent of its budget receipts to the national Cooperative Program of the SBC.

## Orientation . . .

(Continued from page 1)

School Board:

—"The Trustee and the Law" by James Guenther, attorney for several Baptist organizations;

—"The Trustee and the Institution" by Fred Kendall II, vice-president of Belmont College;

—"The Trustee and the Local Church" by Fred Steelman, TBC president and pastor of Red Bank Baptist Church, Chattanooga; and

—"The Trustee as a Responsible Person" by Tom Madden, executive secretary of the TBC Executive Board.

Testimonies on the theme "What Being a Trustee Means to Me" will be given by Osta Underwood of Nashville; Ramsey Pollard, pastor emeritus of Memphis' Bellevue Baptist Church; Calvin Metcalf, pastor of Knoxville's Central Baptist Church of Fountain City; and Aubrey Hay, pastor of Oakwood Baptist Church, Knoxville.

The Trustee Orientation will begin at 3 p.m. on Nov. 29 and conclude at noon on Nov. 30. The Tuesday night banquet and session will be held at First Baptist Church, Nashville.

Plans are for the orientation to become an annual event for newly elected trustees. However, all trustees are being invited to this first orientation.

## Mike Lee begins evangelism post

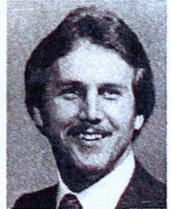
David Michael "Mike" Lee recently began duties as an intern in the evangelism department of the Tennessee Baptist Convention, according to Forrest H. "Woody" Watkins, director of the department.

Lee came to Tennessee from the Baptist State Convention of Michigan, where he was also an evangelism intern. The internship is sponsored jointly by the Home Mission Board and the state convention.

Watkins said that Lee's duties would include working with the annual youth evangelism conference; coordinating programs of evangelism for young adults, youth, and children; serving as a trainer in witnessing schools; and preaching in state revivals.

Lee was previously pastor of Valley Creek Baptist Church, Leonard, Tex., and associate pastor of Keego Harbor Baptist Church, Keego, Mich. He has also led a number of youth revivals and served in pulpit supply.

A native of Pineville, Ky., Lee is a graduate of Cumberland College, Williamsburg, Ky., and Southwestern Baptist Theological Seminary, Fort Worth, Tex. He is presently enrolled in the doctor of ministry program at Southwestern.



Lee

# Tennessee Baptist Convention Treasurer's Report

November 1, 1982 — October 31, 1983

## RECEIPTS

Cooperative Program	\$ 16,800,308.49
Annie Armstrong Home Mission Offering	1,398,423.04
Lottie Moon Foreign Mission Offering	3,677,628.28
Golden State Missions Offering	578,349.03
Reported Gifts*	752,805.86
Other Gifts	1,372,882.04
Other Income**	1,468,189.83
<b>TOTAL</b>	<b>\$ 26,048,586.57</b>

\*Reported by Belmont College, Carson-Newman College, Union University, Harrison Chilhowee Baptist Academy, Tennessee Baptist Children's Homes. These gifts were sent directly to these institutions.

\*\*Income from Annuity Board, Home Mission Board, Baptist Sunday School Board, Baptist and Reflector, Camps, earned interest on daily deposits, and refunds.

## DISTRIBUTION

	Cooperative Program	Designated	Total
<b>SBC CAUSES:</b>			
Foreign Missions	\$ 2,993,814.97	\$ 4,174,411.79	\$ 7,168,226.76
Home Missions	1,189,461.84	1,436,483.24	2,625,945.08
Six Southern Baptist Seminaries	1,283,543.57	4,173.53	1,287,717.10
Radio & TV Commission	265,444.88		265,444.88
All other SBC Causes	315,845.80	16,642.23	332,488.03
<b>TOTAL SBC CAUSES</b>	<b>\$ 6,048,111.06</b>	<b>\$ 5,631,710.79</b>	<b>\$ 11,679,821.85</b>
<b>WORLDWIDE SPECIAL MISSION CAUSES:</b>			
		\$ 102,317.85	\$ 102,317.85
<b>TBC CAUSES:</b>			
Belmont College	1,138,293.73	41,205.11	1,179,498.84
Carson-Newman College	1,642,186.73	96,594.96	1,738,781.69
Union University	1,138,293.73	304,568.78	1,442,862.51
Harrison Chilhowee Academy	341,953.91	168,819.22	510,773.13
Audits for Schools	34,500.00		34,500.00
CRV Scholarships	79,860.00	7,754.11	87,614.11
Tennessee Baptist Children's Homes	910,000.00	819,392.08	1,729,392.08
Hospitals		514.38	514.38
Tennessee Baptist Adult Homes	101,253.00	5,298.93	106,551.93
Audits for TBCH, Hospitals, Adult Homes	32,200.00		32,200.00
General Convention Services	1,289,475.00		1,289,475.00
Executive Board Reserve	25,000.00		25,000.00
Executive Offices	165,840.00		165,840.00
Agencies	391,941.00		391,941.00
Convention Ministries Departments	1,072,274.00		1,072,274.00
Conv. Ministries - Annuity Programs	837,404.00		837,404.00
Conv. Ministries - Mission Programs	616,273.00	310,609.82	926,882.82
Conv. Ministries - Student Campus Work	635,521.00	51,900.00	687,421.00
Woman's Missionary Union	299,800.00	50,250.00	350,050.00
Bold Mission Thrust Ministries	128.33	1,000.00	1,128.33
All Other TBC Gifts		188,152.22	188,152.22
<b>TOTAL TBC CAUSES</b>	<b>\$ 10,752,197.43</b>	<b>\$ 2,046,059.61</b>	<b>\$ 12,798,257.04</b>
<b>TOTAL GIFTS</b>	<b>\$ 16,800,308.49</b>	<b>\$ 7,780,088.25</b>	<b>\$ 24,580,396.74</b>
<b>OTHER INCOME:</b>		<b>\$ 1,468,189.83</b>	<b>\$ 1,468,189.83</b>
<b>GRAND TOTAL</b>	<b>\$ 16,800,308.49</b>	<b>\$ 9,248,278.08</b>	<b>\$ 26,048,586.57</b>
<b>DISTRIBUTED GIFTS</b>			
SBC CAUSES	47.93 percent		
TBC CAUSES	52.07 percent		
	100.00 percent		

CIRCULATION THIS ISSUE — 75,624

Alvin C. Shackleford, Editor

Charlie Warren  
Associate Editor

# Baptist and Reflector

Steve Higdon  
Assistant Editor

Betty Walker, Production Assistant

Established 1835  
Post Office Box 347, Brentwood, TN 37027  
Telephone: (615) 373-2255

Baptist and Reflector (USPS 041-790) is published weekly except New Year's week by the Executive Board of the Tennessee Baptist Convention at Brentwood, Tennessee 37027. Subscription prices: \$5.85 individual; clubs of ten or more, \$5.55; church budget, 9¢ per family per week when sent to 50 percent or more of church homes. Second class postage paid at Brentwood, Tennessee, and at additional mailing office.

Space forbids printing of resolutions and obituaries. Advertising rates on request.

Member of Baptist Press (BP) news service of the Southern Baptist Convention.

POSTMASTER: Send address changes to Baptist and Reflector, P. O. Box 347, Brentwood, TN 37027.

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

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

# Texas Baptists elect Moore as president by acclamation

AMARILLO, Tex. (BP) — The pastor of a church closely identified with the unified giving program of the Southern Baptist Convention, W. Winfred Moore, has been elected president of the Baptist General Convention of Texas by acclamation.

First Baptist Church of Amarillo, under the leadership of Moore, has ranked first or second in the SBC in Cooperative Program gifts for many years. Veteran observers said the election without opposition of a first-time president for the BGCT is almost unprecedented.

Messengers underscored their missions concern by adopting a \$53.7-million (an increase of \$5-million) Cooperative Program budget, plus a \$2-million challenge budget.

The budget allocated \$19-million (36.1 percent compared to 35.9 last year) for worldwide SBC programs.

Another \$34-million is budgeted for Texas mission causes, including more than 20 child care homes, hospitals, col-

leges, and universities, plus helping start new churches.

More than 2,500 messengers from many of the state's 4,700 Southern Baptist churches and missions adopted resolutions on issues ranging from nuclear disarmament to enforced child support payments.

Charles McIlveene, pastor of First Baptist Church in Lufkin, was elected first vice-president and Joel Gregory, assistant professor of preaching at Southwestern Baptist Theological Seminary in Fort Worth, Tex., was elected second vice-president.

A resolution stating opposition to "secular humanistic views as the only view of origin taught in public schools" was approved after being amended. A student from Wayland Baptist University in Plainview, Tex., asked that the resolution also include Baptist schools since, "I go to a Baptist school and sometimes they teach evolution in the science classes."

Other resolutions urged Christians to work to curb the influx of pornographic television programs and to refuse to patronize TV systems which promote such programming;

To support efforts to raise the legal drinking age to 21, ban open containers of alcoholic beverages in motor vehicles, and join the nationwide effort against beer and wine commercials on TV and radio, and;

To support Proposition 6 calling for a Texas Constitutional amendment allowing courts to order a payroll deduction from the income of parents who would not otherwise pay child support.

A resolution to press for "a mutually verifiable nuclear disarmament that would in no way jeopardize our own national security" was amended to pledge support for the president, Congress and other national leaders in their pursuit of peace.

Messengers also voted to expand the BGCT Executive Board by three members to 183 and mandate every association in the state always to have representation on the board.

# Cumberland honors Shoulders' service

Harold A. Shoulders was honored during the annual meeting of Cumberland Baptist Association, held Oct. 31 at Pleasant View Baptist Church, Clarksville.

Shoulders, director of missions for the association, was recognized at the meeting for his 10 years of service in leading Cumberland Baptists.

Also at the meeting, Verlon Moore, pastor of Hilldale Baptist Church in Clarksville, was elected as moderator, succeeding Howard Lee, pastor of Slayden Baptist Church in Cumberland Furnace. Randall Rogers, pastor of Pleasant View Baptist Church, was elected to assist Moore as vice-moderator.

Re-elected were Bill Knight, a member of First Baptist Church in Clarksville, as treasurer; Mrs. Norman McWhorter, also a member of First Baptist Church in Clarksville, as clerk; and Mrs. Spencer Johnson, a member of Kenwood Baptist Church, in Clarksville.

The 1984 meetings of the association are scheduled for April 16 at Spring Creek Baptist Church, Clarksville, and Oct. 29 at Little West Fork Baptist Church, also in Clarksville.

# MWBTS trustees defend professor

KANSAS CITY, Mo. (BP) — Midwestern Baptist Theological Seminary trustees unanimously approved a report from their instructional committee concluding Midwestern Professor G. Temp Sparkman "does not teach or advocate universalism, but rather he teaches in accordance with the seminary's statement of faith with reference to this matter."

Sparkman's doctrinal views were considered by trustees after a letter expressing concern was mailed to each trustee in June 1983 by a Kansas City layman, Dennis Sullivan.

The trustees also concluded Sparkman's emphases regarding the desirable age for a public profession of faith and believer's baptism, set forth in a recent book, are not contrary to but in accordance with the seminary's statement of faith "which does not specify and/or limit with respect to the traditional 'age of accountability' as practiced by Southern Baptists."

Sparkman, in his book, suggests the period of adolescence is the more desirable time for confronting young people with the need to make a public commitment to Jesus Christ through believer's baptism.

The trustee instructional committee concluded Sparkman's emphasis "constitutes one of several options" historically practiced by Baptists and "since it involves a sensitive and controversial area(s) may illicit opposition and/or criticism."

Nevertheless, it calls for "further discussion and study of an area in Southern Baptist life which need attention." The full board of trustees approved the instructional committee's findings at this point by a vote of 28 affirmative, one negative, and one abstention.

The trustees unanimously approved a third recommendation that trustees and administration "remain sensitive and receptive to any additional concerns which may be expressed," with the understanding that any and all expressed concerns "be acknowledged and handled in accordance with established policy and procedure."

## Personal Perspective

By Tom Madden  
TBC Executive  
Secretary-Treasurer



The first 19 verses of Acts 12 describe how prayer opened the iron gates of a prison. I thought of how a little band of believers in the early church responded to the serious problem of losing their leader, Simon Peter.

It reminded me that all of us face problems in abundance today. It is impossible for us to exaggerate the strength of our enemy. In addition to the perils from men and nations, we face the challenges of materialism, sectarianism, and surely indifference. As we face these situations, the desperate need of our souls is for prayer. It is by far the most effective weapon we have.

As the early believers met for prayer, they had one major purpose. They did not meet to hear a preacher or to have a discussion, but to pray. Of all the meetings we have in our churches, the prayer meeting can undergird and make fruitful all other meetings.

I think it might be well to look at who was present. Insofar as I can determine, outside of Simon Peter, it was the congregation. I do not believe our Lord ever meant for our prayer meetings to be confined to a small inner circle of the membership of our local churches. The call to prayer comes to the whole church family.

They persisted in prayer. They prayed "without ceasing." They did not receive the answer in the first few minutes of the prayer meeting. It could be that God was giving Herod Agrippa time to repent. It could be that God took time to bless those who prayed. Simon Peter was probably the only Christian asleep in the whole city that night.

There was incredible power released through the prayers of that little band of Christians that led to the release of Simon Peter from prison and death. The angel came to the prison, the doors swung open, the chains fell off Peter, and then he was free. Thus, God performed "the impossible!" Prayer still opens to us endless possibilities and releases unlimited power.

We have to be aware of one sobering experience of the prayer meeting. Someone has said that it was harder for Peter to get into the prayer meeting than it was to get out of jail. Those in the home praying did not leave the gate open, as though they expected Peter to arrive at any minute. They kept the gate locked while they kept on praying. When the maid told them Peter himself was standing at the gate, "They said unto her, Thou art mad!"

I believe it was Matthew Henry who said, "When God intends great mercy for His people, He first of all sets them to praying." I know I can honestly say, "It's me, O Lord, standing in the need of prayer."

## Tallant accepts call to Northside church

James Alvin Tallant accepted a recent call to the pastorate of Northside Baptist Church, Milan.

Tallant was previously pastor of Shiloh Baptist Church, Kingston. He also served the church as minister of youth prior to accepting the pastorate.

A native of Chattanooga, Tallant is a former member of the Big Emory Baptist Association evangelism committee.

# Rift over ordaining women finds roots in Baptist history

By Leisa Hammett

NASHVILLE (BP)— Baptists have been ordaining women — and disagreeing about it — almost as long as there have been Baptists.

Neither ordained women nor controversy are new to Baptist life, according to three Southern Baptist historians. What is new — among Southern Baptists, at least — is the increasing number of women in visible leadership roles and the ordination of women to pastoral ministries.

"The presence of women deacons is not something new in our denomination," says Lynn E. May, executive director-treasurer of the Southern Baptist Historical Commission.

Charles W. Dewesse, Historical Commission director of editorial services, added that in recent years women's ordination to the diaconate and their appointments to chair positions seem to have increased even in a few large and prominent Southern Baptist churches.

Added Leon McBeth: "Baptists have not always been this uptight about the church roles of women."

McBeth, professor of church history at Southwestern Baptist Theological Seminary, Fort Worth, Tex., pointed out, "Minutes, diaries, and literature show women have historically exercised leadership roles in the church.

"Women have testified, exhorted, led prayer meetings, and preached," he said. Church minutes show some early churches in the South had elders and elderesses, deacons and deaconesses.

Southern Baptists brought the twin traditions of ordaining women and fussing about it with them when they organized in 1845.

Two groups making up Southern Baptists — Separate Baptists in North and South Carolina and Regular Baptists of the coastal regions like Charleston and Richmond — held differing views on the role of women.

The Regular Baptists were stricter about women's roles while the Separate Baptists allowed women more participation in churches, including teaching and preaching.

The conflict emerged in recent associational meetings, as at least two associations refused to seat messengers from churches which had ordained women.

Capital Baptist Association declined to seat messengers from First Baptist Church of Oklahoma City, which recently ordained three women as deacons. Redwood Empire Baptist Association in Marin County, Calif., rejected messengers from a church with two women deacons and from two other churches which had ordained women to the gospel ministry.

The Chicago Baptist Association also had a long debate about a congregation which has called a woman pastor, but voted to seat messengers from Cornell Avenue Baptist Church.

Tennessee's Clinton Baptist Association recently considered a motion to amend its Constitution to allow the exclusion from associational membership of churches that ordain women as deacons or pastors. The motion was carried over for a vote at the 1984 meeting, as required by the Constitution.

McBeth said the newer movement in the SBC is not the ordination of women deacons, but the ordination of women to the pastoral ministry.

The Free Will Baptist, according to McBeth, were the first to ordain women as ministers. The Northern Baptists, by

the 1890s were ordaining a few women and the first Southern Baptist woman ordained to the ministry was in 1964.

Seventeen to 18 percent of the current seminary enrollment in Southern Baptist seminaries is female. During World War I, said McBeth, it was as high as 40 percent female in some seminaries.

"Most of these women are preparing for the more traditional women's roles in the church — children's workers, church secretaries, etc. I do not demean these roles. But, as a seminary professor, I can testify there are hundreds of these (seminary) women who feel in their hearts God has called them to ministry. We have no checks and balances. If a young man says he is called, we accept that.

"Southern Baptists are being less than honest with these women."

To be admitted into seminary, prospective students have to be endorsed by their churches. The same churches that endorse women members for seminary training, said McBeth, will not provide them a place to serve.

"It's unfair. The problem is not getting the credentials, it is getting the placement. Women have ministered all through the years. But, not until recent years have they asked for formal credentials."

## Watauga elects Taylor, Barbee

Bill Taylor and Roy Barbee were elected moderators of the Watauga Baptist Convention during its annual meeting Oct. 20-21.

Taylor, pastor of First Baptist Church, Hampton, was elected moderator, while Barbee, pastor of Rittertown Baptist Church in Hampton, was elected vice-moderator. Taylor succeeds Ray Sorrells, pastor of Calvary Baptist Church, Elizabethton.

Re-elected to their offices were Treasurer Donald Brown, a member of Zion Baptist Church, Elizabethton; Clerk Sue Anderson, a member of Siam Baptist Church in Elizabethton; and Assistant Clerk Nola Powell, a member of Elizabethton's Grace Baptist Church.

The association met at Fairview Baptist Church, Watauga, and Siam Baptist Church. The 1984 meetings of the association are scheduled for April 19 at Immanuel Baptist Church, Elizabethton, and Oct. 25 at a location to be announced.

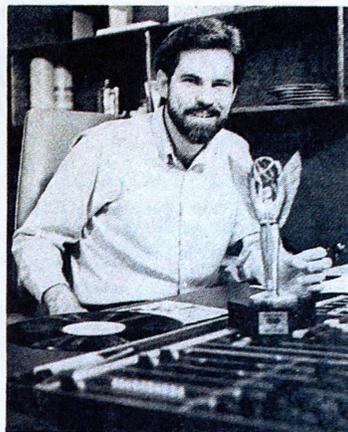
William J. Powell is the director of missions for Watauga.

## Foundation gives HSU \$750,000 'challenge'

ABILENE, Tex. (BP)— Hardin-Simmons University, Abilene, Tex., has received a \$750,000 challenge grant from a Tulsa, Okla., foundation toward the construction of a \$1.5-million visual arts center.

The grant was made by the J. E. and L. E. Mabee Foundation Inc. of Tulsa as a part of the university's \$15-million "Forging the Future" endowment and capital needs campaign.

HSU must raise another \$750,000 by Aug. 31, 1984, to receive the Mabee money. The Tulsa foundation has given the Baptist university \$1.75-million since 1951, not counting the most recent gift.



**GABRIEL AWARD** — Jack Norris, producer of "On Track," which recently won a Gabriel Award, is pictured with a 1974 Gabriel Award for "Country Crossroads." Both programs are produced by the Radio-TV Commission.

## RTVC radio show wins Gabriel award

FORT WORTH (BP)— "On Track," a radio program produced by Southern Baptists, has won a Gabriel Award, one of broadcastings' top recognitions for excellence in programming.

"On Track" is a 30-minute program of contemporary Christian music produced in Fort Worth, Tex., by the Southern Baptist Radio and Television Commission (RTVC). It is broadcast on 520 radio stations each week.

The Gabriel Awards, presented this year in Cleveland on Nov. 10, are sponsored yearly by Unda-USA, the National Catholic Association for Broadcasters and Allied Communicators. The honors, presented in 38 categories, recognize positive human value in radio and TV programs.

"On Track" will be cited as the top nationally syndicated entertainment program for radio. Competition in that category was not limited to religious programs, but included all forms of radio entertainment.

The newest of the RTVC's 12 radio shows, "On Track" was started in 1981 and premiered on more than 100 stations. It is patterned after the RTVC's "Powerline," the most widely syndicated program in radio history, which is heard on 1,423 stations nationwide.

Each weekly installment of "On Track" mixes contemporary Christian music, an interview with a performer or group, and a short spiritual message. Jack Norris is the show's producer.

## Zimbabwe Baptists respond to appeal

GWERU, Zimbabwe (BP)— The Baptist Convention of Zimbabwe, during its annual meeting, voted to send at least 20 Zimbabwean men into Mozambique for a month to help train Baptist leaders.

The Zimbabweans responded to appeals from two convention leaders who had returned from a two-week visit to Mozambique.

More than 20 persons volunteered for the assignment. Pledges of financial support for the project totaled \$737 including \$600 promised by three individuals. It will cost \$200 for each volunteer.

Both Zimbabwe and Mozambique have Marxist-led governments. Mozambique is currently closed to Southern Baptist missionaries.

## Illinois seats messengers of church led by woman

MT. VERNON, Ill. (BP) — For the first time in its history, the Illinois Baptist State Association seated messengers from a church with a woman pastor.

Messengers also adopted the largest budget in history, increased by a half of one percent Cooperative Program funds going for world causes outside Illinois, acted on the future of a student center at Southern Illinois University in Carbondale, and authorized a two-year study of a Baptist retirement center.

Don Sharp, pastor of Faith Tabernacle Baptist Church in Chicago, and the first black president in the history of IBSA, was re-elected to a second one-year term.

An estimated 1,512 persons attended the opening session, anticipating action on seating messengers from Cornell Avenue Baptist Church of Chicago, which this summer called Susan Wright as pastor.

Cornell Avenue's messengers were challenged by James R. Mathenia, pastor of Lockport Missionary Baptist Church, who claimed the church committed Scriptural heresy by employing a woman pastor.

Sharp ruled the challenge out of order, citing the ISBA Constitution does not deny seating to such churches and saying the Baptist Faith and Message statement takes no position on the issue.

By a secret ballot, messengers upheld Sharp's ruling 509 to 189.

Hill Hammock, a messenger from Cornell Avenue, told the Illinois Baptist: "We knew not all Southern Baptist churches would approve, but we called her as our pastor not expecting everyone to agree. We called her out of our autonomy, and that's the way we wanted the issue decided here."

Mathenia told the Illinois Baptist he was "disappointed and hurt when we took a stand against what to me is an apparent teaching of the Bible. However, we must abide by ... what the body decides."

Later, a motion presented by Dennis Cress, pastor of Hillcrest Baptist Church of North Chicago, was adopted with little opposition. It noted the action to seat Cornell Avenue messengers "does not reflect a statement of Biblical interpretation, but only a statement of the constitutionality of the seating of messengers."

## Madison-Chester elects leaders

Madison-Chester Association of Baptists, meeting in annual session Oct. 24-25, elected Maurice Hays and Gerald Smith as its leaders.

Hays, pastor of Meridian Baptist Church in Jackson, was elected moderator, and Smith, pastor of Madison Baptist Church in Jackson, was elected vice-moderator. Hays succeeds Thomas Robinson, pastor of First Baptist Church, Henderson.

Mrs. H. O. Vaigner, a member of Woodland Baptist Church in Jackson, was re-elected clerk, and Mike Rowland, a member of Jackson's Calvary Baptist Church, was re-elected treasurer.

The association met at First Baptist Church, Henderson, and Calvary Baptist Church. The 1984 meeting of the association has been set for Oct. 29-30 at First Baptist Church, Jackson, and Maple Springs Baptist Church, Medon.

Herbert Higdon is the director of missions for the association.

David Bethel, pastor of Westview Baptist Chapel in Joliet, attempted to introduce a resolution which would put the convention on record as taking a firmer stand against the ordination and employment of women as pastors.

Messengers, however, by a 182 to 173 ballot, adopted a substitute resolution offered by former IBSA president Wendell Garrison, pastor of Winstanley Baptist Church, Fairview Heights.

Garrison's substitute noted messengers recognize the disagreement "that reflects honest differences of interpretations of the Scripture," but encouraged Baptists "to demonstrate a spirit of conciliation as we all continue to seek a better understanding of God's Word."

It also encouraged IBSA churches "to continue to explore further opportunities of service for Baptist women, insuring maximum utilization of all God-called servants of Christ while at the same time maintaining faithfulness to Scriptural principles."

Messengers adopted a record Cooperative Program goal for 1984 of \$4,259,000. Of this amount, 42.5 percent will be

## Hamilton accepts Westview church

Hamilton County Baptist Association, meeting in annual session Oct. 20-21, accepted a Chattanooga church into its fellowship.

Westview Baptist Church was voted into membership with the association following the approval of the church's request. C. S. Knapp is the pastor of the church.

Also at the meeting, Bob Stitts, pastor of Bayside Baptist Church in Harrison, was re-elected to lead the association as moderator, and Herschel Woodburn, pastor of Silverdale Baptist Church in Chattanooga, was elected vice-moderator. Others re-elected were Treasurer Bill Plemons, pastor of Woodland Heights Baptist Church in Chattanooga, and Clerk Elwood Settle, pastor of Chattanooga's First Calvary Baptist Church.

Elected to a first term was Richard Blalock, pastor of Stuart Heights Baptist Church in Chattanooga, as assistant treasurer.

The meeting was held at Lookout Valley Baptist Church, Ridgedale Baptist Church, and South Seminole Baptist Church, all of Chattanooga. The 1984 meeting of the association is scheduled to meet Oct. 25 at Morris Hill Baptist Church and White Oak Baptist Church, both in Chattanooga.

Ralph Norton, former executive secretary-treasurer of the Tennessee Baptist Convention, is interim director of missions for Hamilton County.

## Mount Pisgah calls Brown to pastorate

Keller Brown accepted a recent call from Mount Pisgah Baptist Church, Niota, to come as its pastor.

Brown is a former pastor of Second Baptist Church in Lenoir City; Cedar Fork Baptist Church in Philadelphia; and Oral Baptist Church, Lenoir City.

A native of Loudon, Brown has served as moderator of the McMinn Baptist Association (now McMinn-Meigs Baptist Association) and as a member of several associational committees, including the church advisory committee of Loudon County Baptist Association.

shared with world causes, up from 42 percent last year. Anticipated income from other sources pushed the total 1984 budget to \$5,588,686.

Another issue confronting messengers was the Baptist Student Center, a 297-bed living center near the campus of SIU-Carbondale, which also includes a cafeteria, small library, classrooms, and offices.

The center — once known as The Baptist Foundation and subsequently as the Southern Illinois College of Bible — had a decline in residents and has been unable to meet indebtedness and operating expenses. Deficits are near \$500,000.

## Western District resolves action

Messengers to the Western District Baptist Association, meeting in annual session Oct. 20-21, resolved to become involved in support of several resolutions passed by the association.

The messengers voted to contact Tennessee legislators to voice their support for raising the legal drinking age in the state to 21 and their opposition to legalized pari-mutuel betting; and to urge individuals and their churches to also contact the legislators. The association also resolved to "labor to strengthen and improve the believer's ministry to church, community, and individuals."

Another resolution was passed in support of the endowment campaign of Union University, Jackson.

In officer elections Thomas Walker, pastor of First Baptist Church in Paris, was elected moderator, and Jerry Lee, pastor of New Harmony Baptist Church in Paris, was elected vice-moderator. Walker succeeds Larry T. Williams, pastor of New Hope Baptist Church in Paris, who was serving as acting moderator after the resignation of Ron Harber.

Re-elected to their positions were Clerk Charles Orr, minister of education at First Baptist Church in Paris, and Treasurer Charles Conger and Assistant Clerk Doris Roberts, both members of First Baptist Church, Paris.

The association met at New Hope Baptist Church and Puryear Baptist Church, Puryear. According to Director of Missions Bill H. Smith, the next meeting of the association is set for Oct. 18-19, 1984, at Henry Baptist Church, Henry, and Temple Baptist Church, Paris.

## Carpenter to lead Shelby Co. group

Robert Carpenter was elected moderator of the Shelby County Baptist Association during the association's annual meeting Oct. 17-18.

Carpenter, pastor of Cherry Road Baptist Church in Memphis, succeeds Kenneth Story in the position. Story is pastor of Germantown Baptist Church, Germantown.

Elected to serve with Carpenter as vice-moderator was Roy Jennings, a member of Forest Hill Baptist Church, Forest Hill, and director of communications for Baptist Memorial Hospital in Memphis. Lowell Adams, retired pastor of Graceland Baptist Church in Memphis, was re-elected clerk/treasurer.

The two-day meeting was hosted by Northview Baptist Church and Towering Oaks Baptist Church, both of Memphis.

Gordon Crocker is the director of missions for the association.

Although the center continues to be open for BSU-related programs, the dormitory and cafeteria have been closed. IBSA directors previously voted to reopen the center in the fall of 1984 if by Jan. 1, 1984, the center had not been sold or leased.

The issue, which was not on the agenda, surfaced when a motion was made that the board be instructed to re-establish a program of Bible teaching at the center, that the center be kept open under Baptist ownership for the purpose for which it was built, and that the board modify the 1984 budget, as needed, to implement such actions.

A substitute motion was adopted affirming confidence in the IBSA board "as they continue to deal with this sensitive issue." The motion also had the effect of "overriding" previous action, taking the center off the market immediately and insuring it will reopen in the fall of 1984. This action left open the future of the center after June of 1986, should it not attract the needed residents.

Messengers also requested a two-year feasibility study of a home for the aged. The board is to report at the 1985 state convention.

Messengers also adopted 17 resolutions, including a statement on church autonomy which encouraged churches to "resist those that would pressure us to conformity of belief or conformity to law."

Another resolution affirmed "opposition to all forms of direct or indirect public aid to any school maintained or sponsored by a religious institution."

## Wilson Co. elects Manley, Sledge

Wilson County Baptist Association elected Jim Manley and Randy Sledge as its top officers during the association's 63rd annual meeting Oct. 20-21.

Manley, pastor of Round Lick Baptist Church in Watertown, was elected as moderator, while Sledge, pastor of Rocky Valley Baptist Church in Lebanon, was elected vice-moderator. Manley succeeds Ray Cleek, pastor of First Baptist Church, Lebanon.

Treasurer Donald Dorris, pastor of Barton's Creek Baptist Church in Lebanon, and Clerk James C. Hutchings, pastor of Lebanon's Hillcrest Baptist Church, were re-elected.

First Baptist Church, Alexandria, and First Baptist Church, Lebanon, were the sites of the meetings. The next meeting of the association is scheduled for Oct. 18-19, 1984, at Immanuel Baptist Church and La Guardo Baptist Church, both of Lebanon.

The director of missions for the association is Robert D. Agee.

## C-N Nashville alumni to hold fall meeting

The Carson-Newman College Alumni of Greater Nashville will hold its fall meeting at Nashville's Belle Meade Country Club.

Mr. and Mrs. Cordell Maddox, Carson-Newman's president and his wife, will be special guests. A brunch will be served at 11 a.m.

Reservations should be made by Nov. 22 by check (\$5.00 each person) to David Smith, 3957 Woodlawn Dr., Nashville, TN 37205.

# Baptist leaders tell Reagan of Far East religious life

By Stan Haste

WASHINGTON (BP)— Officials of the Baptist World Alliance have told President Ronald Reagan the state of religious freedom in the Far East appears to be good and the gospel is being preached freely and with excellent response in that part of the world.

Duke K. McCall, president of the worldwide fellowship of more than 35-million Baptists, and W. H. (Dub) Jackson Jr., coordinator of BWA's organization for men, reported to Reagan during a Nov. 4 White House

visit that a recent trip they took to several Asian nations left them encouraged about the place of Christianity in the region. Reagan returned this week from his visit to Japan and Korea.

McCall said the White House visit had been requested before he, Jackson, and the latter's wife, Doris, took an extensive tour of the Far East last month but Reagan's schedule did not permit it then. But on Oct. 31, McCall said, the White House asked for a meeting with the three to discuss their impressions of religious freedom in the area.

Particular attention was paid to Korea, McCall indicated. That nation's military dictatorship has been criticized by some mainline Christian groups for denying human rights to its own citizens. But evangelical leaders often have praised the government's policy of permitting and even encouraging the propagation of the Christian faith.

After the visit with Reagan, McCall told Baptist Press that he preached to 50,000 persons at one Sunday morning service alone. "We saw nothing to indicate it (religious freedom) was not absolutely complete," he said. McCall added quickly, however: "I am being a little cautious because my observation is a very limited observation."

In a letter he handed to the president during the visit, Jackson said "contrary to many published reports Christians are enjoying total freedom in the expression of their faith. None of our people have felt any governmental restraints whatsoever."

He added: "Korea has what appears to be the most exciting and vibrant expression of the Christian faith ever recorded. The most rapid growth rate among Christians anywhere in the world is in Korea, a nation now 25 percent Christian and one that is expected to be over 50 percent Christian in the very near future."

McCall said further he expects Baptists from around the world at the 1985 Baptist World Congress in Los Angeles to select Seoul, Korea, as the site for the 1990 Congress. The meeting is held every five years.

Regarding Reagan's reportedly planned

visit to a famed Shinto shrine during his stay in Japan, Jackson said he and McCall did not raise the issue, although they had planned to do so. The brevity of their conversation with Reagan, which lasted only 10 minutes, did not permit it, Jackson said.

He added, however, he had heard from Japanese Christians in recent days the president's itinerary had been altered to avoid visiting the Yasukuni shrine, a religious site which purportedly includes among its gods the spirit of Japan's World War II dictator Hideki Tojo.

Belief by Japanese Baptists that Reagan planned to visit the shrine led the executive committee of the Japan Baptist Convention in August to send Reagan a letter warning such a visit would "be misinterpreted as an act of Shinto worship by the president of the United States" and as "an attempt by the U.S. to force Japan to rearm."

Asked to confirm the reported cancellation of the president's scheduled visit to the shrine, White House official Morton C. Blackwell told Baptist Press while he is not in a position to give specific details of Reagan's Far East schedule, it is his understanding no shrine will be visited. He added, as far as he knows, no such visit was ever placed on Reagan's schedule during planning for the presidential trip.

## Annuity Board to add personnel, undergo organizational changes

AMARILLO, Tex. (BP)— The Annuity Board will add personnel and undergo organization changes in 1984 to meet the increased marketing and servicing demands of Southern Baptist retirement and insurance programs.

In their fall meeting, trustees approved a 13 percent budget increase which will allow the board to add 21 new staff positions, more WATS lines for improved telecommunications, and increase funding for direct mailing.

Annuity Board President Darold H. Morgan told the trustees there is an increasing need to offer more efficient and "state of the art" programs for Southern Baptist personnel.

"The last two years the Annuity Board has been increasingly aware of the need to be competitive with companies offering pension programs and at the same time maintain the personal touch," Morgan said.

The \$10-million budget represents a \$1.2-million increase over the 1983

operating expenses. Morgan added that with the approval of the new church annuity plan last July, additional funds will be needed to promote the new program to Southern Baptist churches.

As for board structural changes, Morgan announced the creation of the special services department. Directed by former communications director, Bobbie Burkett, the new department will develop a "comprehensive program of ministering to Southern Baptist retirees."

The communications department will function as an area under the marketing division. Marketing Director Frank G. Schwall Jr. will act as interim director of the area.

Trustees also approved a 13th check to be paid in December. The check, a result of good investment earnings for the year, will amount to 10 percent of the annual benefit of the current annuitants on roll as of Nov. 30, 1983, and those funded prior to Jan. 1, 1980.

Share  
Baptist and Reflector  
with a friend

## HARRISON-CHILHOWEE BAPTIST ACADEMY

### A FRIENDLY SCHOOL THAT CARES

Are you looking for a school that gives young people the preparation they need for college and life? For a place with prevailing influences that uplift, where the individual finds acceptance and a second home? Thanks to Tennessee Baptists Harrison-Chilhowee Baptist Academy is such a place.

Our contemporary world requires stability in the midst of change more than ever before. Near the serene beauty of the Smoky Mountains the Academy provides a superior educational opportunity that offers young people a good life that will endure.



For more than a hundred years now Tennessee Baptists have sustained the conviction that every young person needs Christ as the foundation for all of life. That conviction, based on the Word of God, makes Harrison-Chilhowee a school distinctively able to be an active partner in the work of the home and the church.

YES, please send information about our Tennessee Baptist ministry to youth at HCBA:  
 The Chilhowee catalog       Admission application  
 Deaf Student Preparatory Program       Clarion-HCBA Newsletter  
 Ministering through Giving.

Mr./ Mrs./ Ms. \_\_\_\_\_  
 Street Address \_\_\_\_\_  
 City \_\_\_\_\_ State \_\_\_\_\_ Zip Code \_\_\_\_\_

HARRISON-CHILHOWEE BAPTIST ACADEMY  
 Rt. 5, Box 1300, Seymour, TN 37865 TELEPHONE: (615) 573-8321

*This advertisement is neither an offer to sell nor a solicitation of offers to buy any of these Bonds. The offering is made only by the Prospectus.*

INVEST NOW IN  
**PRESTONWOOD BAPTIST CHURCH, INC.**  
 Dallas, Texas

FIRST MORTGAGE BONDS

EARN UP TO

**13<sup>3</sup>/<sub>4</sub>%**

ANNUAL INTEREST

**\$1,000 DENOMINATIONS**

PHONE 214-248-2771 OR MAIL THIS COUPON TODAY! (Outside Dallas, call toll free 800-442-2907.) (Outside Texas, call toll free 800-527-2225.)



**B. C. Ziegler and Company**  
 17440 Dallas Parkway, Suite 232  
 Dallas, TX 75252 Phone: 214-248-2771

Please send information regarding Prestonwood Baptist Church first mortgage bonds.

Name \_\_\_\_\_  
 Address \_\_\_\_\_ Phone \_\_\_\_\_  
 City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

## Convention sermon

Editor's note: This is the manuscript of the Convention Sermon for the Tennessee Baptist Convention. The sermon was scheduled to be preached Nov. 15 by James McCluskey, pastor of Wallace Memorial Baptist Church, Knoxville.

# The impossible dream

By James McCluskey

Text: Mark 10:27

"The Impossible Dream" is more than a stirring song in a well-known musical play, *The Man of La Mancha*. The impossible dream is a description of the kind of vision and courage God calls on us to have in doing His will and work.

When God called Abraham at the age of 75 to leave Ur of the Chaldeans to go from his country, to leave his relatives and go to a land God would show him, Abraham must at first have responded, "Impossible!"

When God called Moses at the burning bush to return to Egypt and to bring His people out of bondage, Moses must at first have responded, "Impossible!"

When God called Gideon to deliver the Israelites from the oppression of Midian and reduced his already small and weak army to only 300 men, Gideon must at first have responded, "Impossible!"

When Nehemiah returned to Jerusalem and inspected the walls of the desolate city, Nehemiah must first have responded, "Impossible!"

When the disciples heard the command of Jesus to go into all the world and preach the gospel to every creature, they must first have responded, "Impossible!"

When Saul of Tarsus heard the instructions of God through the servant Ananias that he (Saul) was a chosen instrument to bear His name before the Gentiles,

Saul's first response must have been, "Impossible!"

Our text comes from the words of Jesus in Mark 10. The rich young ruler has left in sorrow, unwilling to fulfill the requirements Jesus had set forth for discipleship. The rich young ruler's response first must have been, "Impossible!"

Unfortunately, "Impossible" was also his last word to Jesus. What a tragedy!

I often think of the rich young ruler as the man who might have been. We don't even know his name. What if he had followed Jesus? With his potential he could have been a great leader in the early church. We would know and reverence his name. Even today churches would be named after him. The rich young ruler is an example of a missed opportunity. Here is the tragedy of the response, "Impossible!"

The response of the disciples on this occasion in expression of their disappointment at the loss of such a promising disciple was, "Who then can be saved?" Jesus responded, "With man it is impossible, but not with God: for with God all things are possible" (Mark 10:27).

I challenge you today to dream what God can do in and through you as He reveals His will for your life. I challenge you to re-dream what God wants your church to be. I challenge us in this con-

vention to re-dream what God wants Tennessee Baptists to be and to do.

Wallace Memorial Baptist Church is just completing a long range planning study. When we started this study six months ago, we secured Truman Brown of the church administration department of the Sunday School Board to train our committee of 25 people. In reviewing our 30-year history, he said, "You are where you are today because some people had a dream of building a great New Testament church in this community. Your challenge today is to re-dream the dream."

Some of you are discouraged, tired, burned out. Some of you are satisfied, complacent. Some of you are afraid, apprehensive.

I challenge you to dream, to re-dream, what God wants you to be and do. Dream dreams that are humanly impossible.

"With men it is impossible, but not with God: for with God all things are possible."

## 1. Dream impossible dreams that are BASIC ENOUGH TO PLEASE GOD.

Sometimes we are tempted to dream dreams of achieving unusual goals. I am convinced that the unusual has a place in our dream. "The seven last words of the church" have been defined as, "We never did it that way before."

However, I am convinced that our greatest dreams need to be those that are basic in God's commands to us. Our need is not so much to do the unusual but to do basic things unusually well. When one church completed a long range planning study, they concluded that they were already trying to do too many things and were not doing many of them well. They decided to focus on some basics in evangelism, worship, and discipling and concentrate on doing these usual things unusually well.

As preachers, it is tempting to be a "jack-of-all-trades" and end up a master of none. We need to make an evaluation of our needs, our goals, our plans, our time, our resources.

For example, pastor, suppose you spent as much time visiting the spiritually sick as you spend visiting the physically sick. What do you think would happen?

Sometimes the church reminds me of a great hospital, with beautiful buildings, excellently trained staff, and the finest up-to-date equipment. Outside the hospital a great catastrophe has occurred. People are dying for lack of care. But the people inside the hospital do not come outside to help them. They are busy attending a lecture on "the cause and care of ingrown toenails."

"Back to the basics" may be God's will for you and your church. It is easy for the church to be sidetracked in doing good things while neglecting the basic and essential things Jesus commanded us to do.

Many of you will remember the story often told by Roy Angell of the little old lady in a tour group being shown through London's Westminster Abbey. After listening to the guide tell of all the history surrounding the place, the people buried there, etc., she asked the guide, "Has anybody been saved here lately?"

Could it be possible at Wallace Memorial Baptist Church or at your church, for someone to learn to do

ceramics, cook, knit, quilt, lose weight, play ball, skate, and not learn how to receive Jesus Christ as Saviour and Lord?

I believe we need, as we dream, to keep in mind the priorities of evangelism and discipleship. Set some God-directed goals in evangelism and discipling for yourself and your church that are humanly impossible.

Remember, Jesus said, "With men it is impossible, but not with God: for with God all things are possible."

## 2. Dream impossible dreams that require BELIEVING ENOUGH TO OBEY GOD.

Can you imagine the kind of faith it took for the disciples to take the five loaves and two fish and begin dividing them among the multitude of more than 5,000 people? "Impossible!" But there was a dream that required believing enough to obey.

I am indebted to Bill Blevins, professor at Carson-Newman College, for opening my eyes to the place that obedience has in faith. In his book, *The Care and Maintenance of the Christian Life*, Blevins points out that obedience is an essential part of faith. Indeed according to John 3:36, the opposite of believing is disobedience. (See NASB.)

He has further stated that a good definition of New Testament faith is found in the title of a familiar gospel song, "Trust and Obey."

Our dreams must require believing enough to obey God. You can't say, "Lord, no." That is a contradiction.

A usual and popular application of this concerns tithing. We say, and I believe, that tithing is obedient to God's instructions for the use of our material blessings. We ask people to trust God and tithe and see if He will not open the windows of heaven and pour out a blessing until there is no more need (Malachi 3:10). We believe God loves a cheerful giver. We preach that it is more blessed to give than to receive.

I only wish we believed these principles as much when we make up our church budgets. I stand here to testify that God blesses a church that is liberal in its missions giving. At Wallace Memorial Baptist Church we have experienced God's faithfulness in providing our needs as we are faithful in missions giving. The same principles of giving that we proclaim for individuals, apply to the church as well.

It is disturbing that the percentage of total gifts received by our Southern Baptist churches going to the Cooperative Program of world missions has declined from 10.4 percent in 1967 to 8.7 percent in 1982. Local churches are keeping 91 cents of every dollar given by Southern Baptists. It is amazing to find that the percentage of church gifts given to the Cooperative Program was at its highest during the depression years of the 1930s. Unless we begin to practice bold giving, our Bold Mission Thrust will only be a lot of talk.

Today I challenge every Tennessee Baptist church to give at least 20 percent of their offerings to world missions through the Cooperative Program in 1984. There it is. That word, "Impossible!"

No, it is not impossible if we are "believing" enough to obey God. I believe every church in the Tennessee Baptist Convention would be blessed im-



## TENNESSEE BAPTIST FOUNDATION



"trust agency of the Tennessee Baptist Convention"

offers its services to

institutions, agencies, churches, associations of the Tennessee Baptist Convention and to

individuals who would extend their witness for Christ beyond death by preparing a Christian will. A Christian will enables you to continue to support your church, our educational institutions and missions in Tennessee and around the world until Jesus comes.

Since 1956  
\$8,837,996.72

has been distributed from interest earned on trust accounts, established by Christian stewards, to support missions in Tennessee and around the world through the Cooperative Program.

For information about preparing a Christian will to continue your personal witness into ages to come, write:



Tennessee Baptist Foundation  
P. O. Box 347  
Brentwood, Tennessee 37027



Earl H. Wilson

President-Treasurer

measurably by dreaming a dream of mission giving that is "believing" enough to obey God. Giving liberally to missions will never bankrupt a church. Selfishness in keeping more and more in the local church will stifle a church's vitality.

The tithe potential of Southern Baptists would provide all the financial resources needed to reach our world with the message of Jesus Christ. How will we explain to God someday why we did not use what He entrusted to us to win the world?

Will you dream impossible dreams that require believing enough to obey God? Obedience to the great commission will require what is humanly impossible. "With men it is impossible, but not with God: for with God all things are possible."

### 3. Dream impossible dreams that are **BIG ENOUGH TO HONOR GOD.**

The story of the Gadarene demoniac is one of inspiration. This transformed man wanted to go with Jesus following his miraculous cure. Instead Jesus told him to go home and tell his people what good things the Lord had done for him. The man did what Jesus asked him to do, and more. The Bible says that he began to proclaim in all the 10 cities in Decapolis what great things Jesus had done for him. His actions honored his Lord.

Our dreams are often too small. The commandment to go unto all the world is clear. To have a dream smaller than our commission is to fall short. To fall short is to sin.

What do you dream for you life? What do you dream for your church? Are your dreams big enough to honor God?

Every year I receive a catalog through the mail from a certain church supply

company. Enclosed is a sample of a folder to use in getting people to save money for an advent offering. The offering is called a self-denial offering. Slots in the folder will hold coins. Across the top of the folder it says, "Dime-a-day self-denial." That's the kind of self-denial we often make — a dime a day.

The greatest sin of Tennessee Baptists and Tennessee Baptist churches is the sin of dreams that are not big enough to honor God. A dime-a-day commitment is not big enough.

In 1975 I heard a Baptist pastor tell about what had happened in his church in Colorado when they had a dream of greatly increasing their Lottie Moon Christmas Offering. He told of how God had richly blessed as the church had doubled, tripled, and quadrupled their mission giving.

The year before at Wallace Memorial, our Lottie Moon goal had been \$7,500. After continuing to promote the offering through January, we finally reached the goal. When I next met with our WMU council I related to them the story of the church in Colorado and suggested we set our 1975 Lottie Moon goal at double the previous year — \$15,000.

I should not have done that. They thought I was serious! Our church adopted a goal of \$15,000. We decided to take the offering in one day. That day our offering exceeded the \$15,000 goal.

Each year since we have significantly increased our offering goal. Last year our Lottie Moon offering was over \$58,000.

I made an amazing discovery. It is easier to reach a big goal than a small one. No one gets excited about small dreams. God is honored when we dream dreams that are big. Dream im-

possible dreams that are big enough to honor God.

"With men it is impossible, but not with God: for with God all things are possible."

### 4. Dream impossible dreams that are **BOLD ENOUGH TO REQUIRE GOD.**

If you can realize your dream without God, your dream is not very bold. Remember when Peter and John were entering the Beautiful Gate in the city of Jerusalem and passed by a lame man. Responding to the lame man's request for alms, Peter replied, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk!" (Acts 3:6).

God has called us to do what can only be accomplished in His power. We are "laborers together with God." Are your dreams bold enough to require God's power to accomplish them?

The word "bold" is a much used word by Southern Baptists today. We are talking about our Bold Mission Thrust. We talk about bold praying, bold giving, bold reaching, etc.

Our goal to reach every person on the face of the earth with the gospel by the year 2000 is indeed a bold goal. But I fear our plans to reach that goal are not very bold. And we are not reaching the goals we have set in our Bold Mission Thrust.

Every time I hear the word "bold," I think of Peter Marshall's description of the church. He said the church often reminded him of a man, dressed in a deep-sea diver's outfit, walking boldly into the bathroom to pull the plug out of the tub.

God has equipped us to do so much and we attempt so little.

During World War II, when sugar was rationed, a man ordered a cup of coffee

in a restaurant. The waitress gave him a small cube of sugar. Dropping the sugar cube into the cup, he asked for more sugar. She brought him one more cube of sugar. Dropping it into the cup he requested more sugar. Placing this cube of sugar in the cup, he asked for still more sugar. Finally the waitress stared at him and said, "Stir what you've got!"

We do not need to pray for more resources to reach the world by the year 2000. We need to stir what we've got. We have the opportunity. We have the resources. We are without excuse.

There is challenge in the words of the popular song.

"To dream the impossible dream,  
to fight the unbeatable foe.

To bear with unbearable sorrow,  
to run where the brave dare not go.

To right the unrightable wrong,  
to love pure and chaste from afar,

To try when your arms are too weary,  
To reach the unreachable star!

This is my quest, to follow that star!  
No matter how hopeless,

no matter how far;

To fight for the right  
without question or pause,

To be willing to march into hell  
for a heavenly cause!

And I know, if I'll only be true  
to this glorious quest,

That my heart will lie  
peaceful and calm,

when I'm laid to my rest.

And the world will be better for this;

That one man scorned  
and covered with scars,

Still strove with his last ounce  
of courage,

To reach the unreachable star!"

"With men it is impossible, but not with God: for with God all things are possible!"

## *Our Ministry to the Elderly*

Deer Lake is an adult community designed for couples and individuals 55 years or older who are retired or working. Located in Bellevue, approximately 12 miles from downtown Nashville on Hicks Road, Deer Lake is within a five-minute walk to stores, banks, and medical services. MTA buses serve the community with transportation.

**DEER LAKE RETIREMENT COMMUNITY**  
U. S. 70 S and Hicks Road  
Nashville, TN 37221  
(615)646-3337

Baptist Health Care Center is a 102-bed nursing home, fully licensed by the State of Tennessee and certified to provide immediate level nursing and personal care. It is located four miles north of Lenoir City in the rural community of Eatons Cross Roads. Approximately 75 staff members serve our residents.

**BAPTIST HEALTH CARE CENTER**  
Route 1  
Williams Ferry Road  
Lenoir City, TN 37771

**TENNESSEE BAPTIST ADULT HOMES, INC.**  
Wade E. Darby, Executive Director-Treasurer  
P. O. Box 347  
Brentwood, TN 37027

*Phone (615)373-2255*

## President's address

Editor's note: This is the manuscript of the President's Address that was scheduled to be preached Nov. 15 by Fred Steelman, pastor of Red Bank Baptist Church, Chattanooga.

# What in the world?

By Fred Steelman

Text: Acts 9:6

Jim Henry, a former Tennessean, tells the following story. The family was traveling west. The mighty Grand Canyon was their destination. Diaries were issued for each family member to log impressions. The day came. The family stood on the edge of a lookout point and breathlessly surveyed God's handiwork. Suddenly, the nine-year-old boy stepped precariously close to the edge and spit! After a proper reprimand, the four continued.

When the family went to bed that night, the dad slipped over to his young son's diary to read his comments on the effect of God's masterpiece of nature. There was one entry. It said, "Today, I spit two miles."

How often the church misses the reason for existence while standing before grand opportunity. Ofttimes we are preoccupied with matters that are not vital functions of a New Testament church. Inscribed on our times in bold lifestyle print should be the words evangelism, missions, and Christian growth. For as one evaluates the day in light of the command of Scripture, nothing is so significant as to outrank the task at hand. Anything absorbing our time and distracting us from these assignments is less. Anything less is nothing more than spitting two miles.

The question that Saul of Tarsus poses on the Damascus Road is one I would have us consider. It appears in the Acts of the Apostles (9:6) and I think it is the pivotal verse in the narrative. "Lord, what wilt Thou have me to do?" Allow me the liberty of placing this in the ver-

nacular of the 20th century. "Lord, what in the world do You want me to do?"

What is the significance of this question, and how may we benefit from it? It is not the mere question posed by Paul, but his response that makes it so consequential. An analysis of Paul's reply in lifestyle to that gigantic moment provides a clearer understanding of our own mission.

I want us to consider how our experience might be similar to Paul's. I am aware that each of us has a unique personality. Too, I know there are those who are fearful of being forced into some preconceived mold. There is strong resistance, and rightfully so, toward anyone who would attempt to dictate to one Baptist as to what he should believe. I assure you, I cherish the freedom to be who I am. It is imperative that we recognize the value of differences. Proposing that we think the same, act the same, and talk the same is unacceptable.

Personally, I want the freshness, vitality, and dynamic that diversity brings. However, this does not exempt us from living like Jesus. Paul puts it thus, "Let this mind be in you, which was also in Christ Jesus" (Philippians 2:5). It is this mind-set that drew the apostle to conclude that "for me to live is Christ and to die is gain."

Paul's question then, "What in the world would You have me do?" becomes a most relevant one for our day because his question should describe our continuing attitude toward the will of God. By expressing this question in this manner, "What in the world?" suggests several things. It may indicate confusion, unbelief, wonder, or surprise. In the framework of time-space in this historical setting, he poses the inquiry seriously.

Frequently this past year I have asked myself the same question, and it has become a more sobering one with the passing of days.

My initial concern is how this question relates to our understanding of evangelism. "What in the world do You want me to do about evangelism?" This is a query we all must face personally.

Recently a foreign missions secretary asked to have more preachers sent — not social workers, not student workers. "We need people who preach the gospel," he said, implying a timidity among potential missionaries to confront people with the claims of Christ. His superior responded, "We are sending you the best that we have." What an indictment against the local church! We should be a training center for soul winners.

One thing we cannot do is substitute cooperative gifts, special offerings, television specials, and good programs for personal witnessing! Neither can we delegate this role to someone else. It is impossible to hide in the study, or specialize in hospital visiting, or focus on being a superb counselor. As pastors, we must lead the way in seeking to carry out the commission within our churches. The only hope is that we who are the grass roots will do a better job of preparing instruments of service. Our agencies are sensitive to what should be done, but can never be better than the quality of persons produced in the local church.

It is essential that we return to basics! We have experimented with numerous ways to witness. We have printed enough pamphlets, booklets, and notebooks to inform the whole world. We have brushed

up our presentations, and as someone has suggested, we have become "genius for indistinct statements." Words and phrases such as "lifestyle evangelism" have become an umbrella for all kinds of religious activity. We need to relocate words like "lost," "saved," and "born again." Personal evangelism has fallen on hard times, and the old door-to-door witnessing, one-on-one experience is a diminishing species in Christian annals.

With the growth of affluence and our growing acceptance in the world, there follows a dulling of the cutting edge of outreach and evangelism. It appears we are dangerously close to substituting the search for truth for the application of the gospel. There is a philosophy that says the more truth we obtain the closer to God we become. However, there is consensus of opinion among some that what is needed is not more truth, but a better living of what we possess. More attention should be given to balancing understanding and action.

Whenever any group takes a specific teaching from the Bible and detaches it from relationship to the whole counsel of God and pushes it to a logical extreme, it always results in damage to sincere Christians. Not only does it do damage to Christians, but immeasurable harm is brought to the outsider, the unsaved, the unchurched.

The average person on the street has enough on his mind without our confusing him with endless debate over some aspect of doctrine. I am not minimizing interest and concern over theological issues, but I am convinced that men and women who are caught in the crossfires of declining morality, uprooted social values, and facing the possibility of nuclear war want to know how to find meaning in life. I suspect that debate over aspects of something like inspiration seems to be superfluous.

The verity is who Jesus is and what He can do. And, I think the majority of Tennessee Baptists share this sentiment. There is enough gospel in any version of the Bible to save the world from Upper Volta to Michigan, from Memphis in the west to Mountain City in the east.

The point I make is that we must confront the world with the witness, and share the Word. Paul's prayer should be our prayer, "My heart's desire and prayer to God . . . is that they might be saved" (Romans 10:1). But he further observes, "How then shall they call on Him in whom they have not believed, and how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher, and how shall they preach, except they be sent . . . so then faith cometh by hearing and hearing by the Word of God."

My question, "What in the world would You have me to do?" has implications toward our mission. Paul's encounter with Jesus lights a lamp of awareness that encompasses his whole world. His reaction falls heavily upon the word "do." The gospel of the New Testament is not static. There is little difficulty discovering action words like go, work, serve, and do.

Paul's burden for doing was matched by a strategy that reduced his world to a manageable size. The wide sphere of influence was achieved without the benefit of direct mail campaigns, printed slogans, Madison Avenue PR men, or any number of devices that many churches

hold as indispensable today. In fact, we stand nearer to being indicted because we do much less with so much more.

This year, as your president, I have had opportunity to see this denomination's work from a unique perspective. Adding this to my previous year as president of the Executive Board, I have been afforded opportunity to see our convention at work.

There are many things which encourage me. We have a great legacy. Tennessee Baptists stand out among cooperating state conventions. Ours is a great heritage as we have been a virtual seedbed for producing denominational leadership statewide and nationally. Our mission gifts rank among the top and our schools consistently produce large numbers of leaders for our communities.

Yes, we are, in the secular world's terms, successful. Yet, herein lies the danger. Our excellencies can become a stone of stumbling. We dare not be content with what we have done or presently are doing. Doing must be evaluated at intervals to determine the quality of it.

It was during a military campaign that a young captain was recommended to Napoleon for promotion to a higher rank. Napoleon asked, "Why do you suggest this man?" They answered to say that through courage and cleverness he had won a great victory several days before. "Good," said Napoleon, "but what did he do the next day?" That was the end of the matter.

We stand at a critical juncture in denominational life in which the very quality of our mission enterprise is at stake. Each era of a denomination's life faces a unique set of problems. Ours is no different.

The first issue which confronts us is runaway inflation. The shrinking value of the dollar is crippling many projects.

Back in 1965 a dime would no longer buy a cup of coffee in most restaurants. Ten gallons of premium gasoline cost \$3.20, up from \$3.10 a few years earlier. A typical house sold for \$20,000 and mortgage rates had climbed almost 6 percent. People were complaining because prices had jumped nearly 75 percent since the end of World War II.

The next five years there was a 20 percent jump with items previously costing \$10.00 now going for \$12.05.

From 1970 to 1979, the prices exactly doubled.

What does all this mean? It means we must analyze our mission dollars carefully. A true picture must take into consideration the continuing decrease in purchasing power. Bigger dollars mean little if they do not exceed the growth of inflation. I will leave it to the experts to figure, but I am confident our gifts will have to be substantially more to keep pace.

Another obstacle to our denomination's mission enterprise is sameness. Does this come as a surprise to you? Let us be reminded that organizations and institutions, like people, are reluctant to change. It was John Adams, the second president of the United States, who said, "All great changes are irksome to the human mind, especially those which are attended with great dangers and uncertain effects." There is a dynamic at work in life which tells us nothing remains the same. This means that our mission aims and purposes must be periodically evaluated.

Welcome  
Aboard!



1-65 South & Harding Place  
In Nashville

On The Convenient Side of Town

Call 615 / 834-5000

The decor combines the romance and nostalgia of the elegant railroad era with the warm Cobblestone lobby and huge fireplace

Custom furnishings and hand printed fabrics in each room with bedside controlled color TV



Dixieland dining and entertainment  
Buffet Luncheons

Golfing privileges for our guests  
at Nashville Golf & Athletic Club

800-325-3535

It behooves each of us charged with leadership responsibility to be alert to needed modifications in any system. This places the onus squarely on the shoulders of administration, boards, and trustees. If leadership means simply learning the techniques for the survival within the system, then it is ludicrous to suppose changes can come. But, if leadership is understood to mean dedication to changing the world and delivering the maximum of resources to greatest needs, then change is not only possible, it is likely. This kind of commitment declares there is not only room for change, but periodically there is urgent need for it too.

Perhaps there is no point where the focus is more clear than that observed in present population trends. The September report from the Commerce Department's Census Bureau says the number of people over 65 is expected to double by the year 2020.

In the report entitled, *America in Transition: An Aging Society*, it observed, "One of the most significant demographic facts affecting American society is the aging of its population." The report further stated, "In less than 30 years, an aging society will be upon us, whether we are prepared for it or not." Maybe of even greater importance is the statistic that indicates the population of aging among Southern Baptists is greater percentage-wise than it is nationally.

Correspondingly, there has been a decline in birthrates, sending the youth growth spiral downward. We have traditionally idealized youth ministry and rightfully so, for many reasons, including the large youth segment of society since post-World War II days. But, if we maintain this same idealism toward youth and devalue the importance of this new aging target group, we are in trouble.

A study of our present ministry objectives will reveal growing investment of dollars in declining youth-oriented programming (with the exception of our colleges). This does not mean someone has failed. It means the aims and purposes of previous days may no longer be adequate.

As we come to grips with ministry to senior adults, let us note that the need is for ministry and not buildings. Tunnel vision that perceives adequate ministry to aging as building a place for them misses the point.

The number one priority should be the extension of usefulness. We have a vast resource of talent and service among the retired community. We must all be re-educated to understand that one does not retire from it all.

Another concern is to match the resources of local fellowships with the needs of its people. Fixed incomes limit the aged in basic needs like food and medical care. We, in our churches, have our doctors, nurses, politicians, and merchants. Collectively, we, as a part of this denomination, can invest time, talent, and money to equip this large portion of the Christian populace to live productively.

Finally, I would suggest that the question, "Lord, what in the world would You have me do?" must be applied to Christian growth.

Paul in writing to Timothy, admonishes "Study to show thyself approved unto God a workman that need not be ashamed, rightly dividing the Word of truth."

He further encourages, "Let no man despise your youth." Our challenge is to become serious about training people for the marketplace and crossroads of the world. That is why we are in the college business. Never have Christian colleges

been more needed than today.

The major concern facing this generation in light of the rise and fall of moral leadership is who now will shape the meaning of America? In a society that has witnessed eroding confidence in public figures and has been appalled at the moral decay, there is a serious search for some absolutes. History has many reminders of the tragic consequences of a society governed by a philosophy that rejects the transcendent.

Into this existing vacuum we have opportunity to send well-equipped young people. The way to be on the cutting edge is to provide quality education in an unapologetic Christian atmosphere teaching human and Christian values. Already in our Tennessee Baptist life, we support our schools with substantial monies. However, this is relatively small compared to each school's budget; but, without it, the school's continued success is debatable. Our present gifts communicate a commitment and concern, and hopefully they represent an investment far beyond monetary measurement.

Our schools, Carson-Newman, Belmont, and Union, face some significant problems. These problems are real, but not insurmountable. Many of these are related to financial resources. Some of these will be resolved as we give attention to the \$15-million Endowment Campaign. Yet, as in the case of Carson-Newman, the rule of thumb for endowment calls for the school to have \$20-million for adequate endowment. Even with the present goal of \$5-million, plus what they are presently endowed, the college will have half the amount needed. This is true of Belmont and Union as well.

How long can we insist we are serious about reaching the world when we give in such a tentative manner. These monies for these institutions are vital because of the impact that can be made on tuition cost and student aid. Escalating costs have crippled any effort to be in a competitive market for students. Furthermore, inflationary times have eroded salaries of the faculty. Our best students and faculty are torn many times between a deep commitment to Christian education and the practical matter of economic survival.

However, the challenge is a two-sided coin. Institutional heads must keep these institutions on a course worthy of unhesitating support from Tennessee Baptists. My association with these three presidents this year has been a high point of my experience. I have been inspired by the unwavering commitment of these men to sound fiscal responsibility and a Christian philosophy right on target with Tennessee Baptist traditions.

Grady Cothen, in the 1975 Hester lecture series entitled *Faith and Higher Education*, directed attention to the distinguishing characteristics of a Christian institution.

First, there is an atmosphere on the campus conducive to faith. The environment supports serious consideration of eternal verities. Described here is no attempt to indoctrinate, but to seriously consider Christian values with an emphasis on each individual arriving at his own beliefs.

Secondly, the community should be distinguished by Christian qualities in lifestyle. Undergirded by such a commitment there will be among other things "a restraint on conduct that outrages Christian conscience."

Finally, the school features the quality of persons found in its body. Here should be gathered people committed to the common goals of the institution, including whatever limitations may be required. Let me quote Cothen: "It is

essential that the institution recognize its own statement of philosophy and purposes and that it clearly enunciate the presuppositions on which it operates and which undergird the school. This statement must involve more than lip service. These philosophical positions must be active forces in institutional policy. They must be the basis for academic judgment. In short, if the institution is to be spiritually and educationally sound, there must be an honest and intelligent attempt to be what it says it is."

I think I can safely say this reflects the anticipation of Baptists in Tennessee for their schools. We are not naively hoping to send our youth to a place of isolation from the world; nor, are we thinking that they will be shielded from the realities of the world. Too, we don't expect them to be insulated from true life. However, we do anticipate that in the Baptist college they will be taught human and Christian values.

Because I see a leadership committed to that principle, I believe they must have our best students. I believe they should get our biggest dollars. The \$15-million Endowment Campaign is a step in that direction.

We have looked at Paul's questions, "What in the world would You have me to do?" with regard to evangelism, our mission, and Christian growth. As we reply to this question, our answer must be a comprehensive and resounding commitment to "doing" in every area of Tennessee's work. My hope is that the

Holy Spirit will make these challenges real. He knows where we need to be reminded the most.

It was Henry Ford and Charles Steinmetz who put together that first great assembly plant in Detroit. Steinmetz was a dwarf of a man whose appearance was unbecoming, but whose genius for machinery was unequalled. He could take an engine apart in his mind, imagine the failure, and systematically repair it. His was the brainchild of the generator system of the entire Ford plant.

There was a day when the generators failed, the facility darkened, and the assembly lines ground to a halt. After fruitless efforts to repair it, all had failed, and Henry Ford called in Steinmetz. Steinmetz cleared the facility, entered the building alone, and after a brief time, on came the lights and with it the roar of machinery and the movement of the assembly lines.

A few days later, Ford received a bill from Steinmetz for \$10,000. Ford, startled, sent the bill back with the scribbled note, "Charlie, you did a good job; but, don't you think \$10,000 is somewhat steep for a little tinkering around?"

Steinmetz returned the bill with the attached note. "My bill - \$10.00 for tinkering around, \$9,990.00 for knowing where to tinker."

May the God of heaven, who knows where we need it, touch Tennessee Baptists' concern for evangelism, missions, and Christian growth.

## "The Evangelist and the Pastor"

December 5-7, 1983



### Southern Seminary's Annual Congress on Southern Baptist Evangelism

featuring Leighton Ford and George Beverly Shea of the Billy Graham Evangelistic Association

plus Practical Workshops on issues related to Pastoral Evangelism led by Pastors, Evangelists and Southern Seminary Faculty

For information about registration and housing, contact The Billy Graham Center of Evangelism, The Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, KY 40280. Phone: (800) 626-5525

### Giles County honors moderator, clerk

Giles County Baptist Association honored two of its outgoing officers during the annual associational meeting Oct. 21-22 at Elkton Baptist Church, Elkton.

The association presented a plaque of appreciation to outgoing moderator Mack Pinkleton, for serving eight terms in the position, and to outgoing clerk Paul W. Yant for serving five terms in that post. Pinkleton is pastor of New Hope Baptist Church, Lawrenceburg, while Yant is a member of that church.

Succeeding Pinkleton and Yant are James D. Nave, pastor of Highland Baptist Church in Pulaski, as moderator, and Evelyn Powell, a member of First Baptist Church in Minor Hill, as clerk.

Re-elected to their positions were Vice-moderator Cleo Bunt, pastor of Liberty Hill Baptist Church in Ethridge, and Treasurer Bobby Howell, a member of Shores Baptist Church in Goodspring.

The next meeting of the Giles County association is scheduled for Oct. 19-20, 1984, at Liberty Hill Baptist Church.

### Concord re-elects Moderator Mathis

Concord Baptist Association re-elected Moderator Murray Mathis during its annual meeting, Oct. 20-21.

Elected to serve with Mathis, pastor of Third Baptist Church in Murfreesboro, was W. D. Thomason as vice-moderator. Thomason is pastor of First Baptist Church, Smyrna.

Also re-elected to their positions were Treasurer Horace Welchance, a member of First Baptist Church, Murfreesboro; Clerk Brenda Hopper, a member of First Baptist Church, Smyrna; Assistant Treasurer Irby Bryant, also a member of First Baptist Church, Murfreesboro; and Assistant Clerk Sue Webb, a member of Taylor's Chapel Baptist Church in Murfreesboro.

The meeting was held at First Baptist Church, LaVergne, and Mount Hermon Baptist Church, Murfreesboro. The 1984 meeting of the association will be Oct. 25-26 at First Baptist Church, Smyrna, and First Baptist Church, Walter Hill.

Thomas E. Bryant is the director of missions for Concord.

### SWBTS trustees elect officers, fill two vice-presidential posts

FORT WORTH, Tex. (BP) - Trustees of Southwestern Baptist Theological Seminary elected Davis L. Cooper, pastor of the University Hills Baptist Church, Denver, Colo., as board chairman and filled two vice-presidential posts during their annual meeting on campus.

W. J. Smith of Charlotte, N.C., was elected vice-chairman, and John P. McNaughton of Fort Worth, Tex., was re-elected secretary.

The trustees also elected Registrar Jeter Basden and Business Manager Hubert Martin as vice-presidents; established a Chair of Prayer and Spiritual Formation; added a financial consultant to the president; added two degree plans; and approved 17 course additions.

L. Jack Gray, professor of missions since 1956, was named the first occupant of the new Chair of Prayer and Spiritual Formation. It combines the 19 current courses offered at Southwestern with another dozen on spirituality, prayer,

and worship in the Bible being planned. Basden will fill the newly created position of vice-president for planning and research Nov. 1. The position replaces that of executive vice-president which had been occupied by Lloyd Elder, president-elect of the Southern Baptist Sunday School Board. Basden has been director of admissions and registrar since February 1981.

Martin, business manager since 1980, will succeed Wayne Evans as vice-president for business affairs. Evans announced his retirement as of Jan. 31, 1984.

Evans will assume a consultant role as financial advisor to the president beginning Feb. 1, 1984. In his new role he will provide financial and investment data and counsel to the president and work with the Southwestern Baptist Seminary Development Foundation Inc., in property acquisitions to complete the campus master plan.

The two degree plans added are the master of arts in church social services and the master of arts/master of science in social work. The social work degree will be an integrated plan with the University of Texas at Arlington.

Course additions include one in the school of theology and 16 in the school of religious education, including six in the department of communications, seven in behavioral sciences, and three in church social services.

### Sequatchie Valley re-elects Roberts

Bill Roberts was re-elected to lead Sequatchie Valley Baptist Association during its 101st annual meeting Oct. 20-21.

Roberts, pastor of First Southern Baptist Church in Pikeville, was elected to his second consecutive term as moderator for the association. Assistant Moderator E. L. Patton, pastor of Baptist Hill Baptist Church in Jasper, was also re-elected.

In other elections, Brenda Ridge, a member of First Baptist Church in Whitwell, was re-elected treasurer; Ray Chism, pastor of First Baptist Church in Jasper, was re-elected clerk; Nancy Holmes, a member of Mount Calvary Baptist Church in Whitwell was elected assistant treasurer; and William A. Hall, also a member of Jasper's First Baptist Church, was re-elected assistant clerk.

The meeting was held at Lee's Station Baptist Church, Pikeville, and South Whitwell Baptist Church, Whitwell. According to Paul Keener, director of missions for the association, the next meeting of the organization is set for Oct. 18-19, 1984, at First Southern Baptist Church of Pikeville and First Baptist Church of Sequatchie.

### Huntingdon hospital names administrator

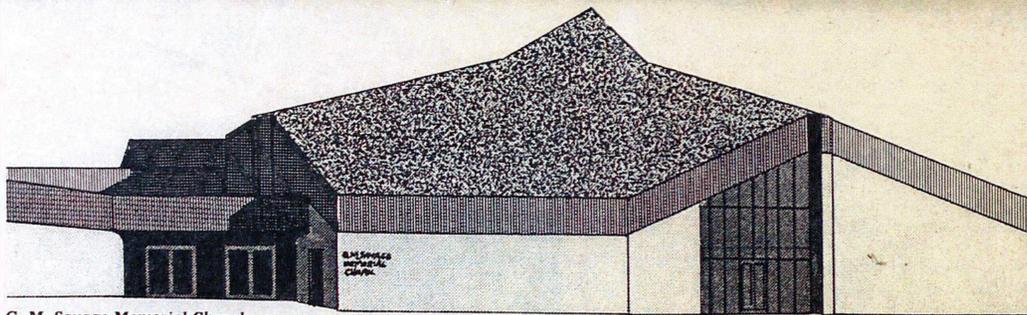
HUNTINGDON - Robert V. Greene has joined the Baptist Memorial Health Care System as administrator of the 72-bed Baptist Memorial-Huntingdon.

Greene formerly was administrator at Good Samaritan Hospital, a 120-bed facility in Tampa, Fla. He has been in hospital administration since 1975.

A native of Arkansas, Greene is a graduate of the College of the Ozarks, Clarksville, and Arkansas State University, State University.

## Union University is proud to be an institution of the Tennessee Baptist Convention

Since 1875 Union University has served Tennessee Baptists by offering quality Christian higher education. This year Union's ministry to Tennessee Baptists has broken all records as 1,431 students enrolled for the fall semester, of which 85.5% were from Tennessee; 70% were Tennessee Baptists.



G. M. Savage Memorial Chapel

### Union University • Jackson, Tenn.

Academic Excellence with a Christian Commitment

\*\*\*\*\*

**Sheraton-Nashville Hotel**  
SHERATON HOTELS & INNS, WORLDWIDE  
920 BROADWAY, NASHVILLE, TENNESSEE 615/244-0150

TENNESSEE EVANGELISM CONFERENCE  
January 16-17, 1984

RATES Please circle rate and accommodation preferred Reservation request should be received no later than:  
January 15, 1984

One Person	Two Persons	
\$30	\$35	Double/Double (Two Double Beds)
\$35	\$40	Executive King (Oversize room with convertible sofa, game table, sitting area).
\$60	\$60	Suite (Large bedroom and connecting parlor with dry bar, convertible sofa, game table, console color T.V.).

Special rates will be honored  
January 13-20, 1984

ARRIVAL: \_\_\_\_\_ DEPARTURE: \_\_\_\_\_  
DAY \_\_\_\_\_ DATE \_\_\_\_\_ DAY \_\_\_\_\_ DATE \_\_\_\_\_

NAME: \_\_\_\_\_  
SHARING WITH: \_\_\_\_\_  
ADDRESS: \_\_\_\_\_  
CITY: \_\_\_\_\_ STATE: \_\_\_\_\_ ZIP: \_\_\_\_\_  
NAME OF COMPANY: \_\_\_\_\_

Reservations will be held until 6 p.m. unless guaranteed by \$30.00 deposit or prior written credit arrangements.  
Reservation deposits are refundable only upon notification of cancellation 7 days prior to arrival date. Please note that the suggested arrival time is after 2 p.m. Check out is 12 noon.  
All quoted rates are subject to state and metro taxes.

\*\*\*\*\*

## Church in Oklahoma builds temple for Jewish neighbors in Muskogee

MUSKOGEE, Okla. (BP) - First Baptist Church, Muskogee, Okla., is building a Jewish temple.

When completed, it will be traded to the Jewish congregation of Betha Ahaba Temple for its property adjacent to the chapel of First Baptist Church.

The old temple, used since 1916, then will be razed to make way for construction of a First Baptist adult education building. Some 30 families meet in the temple which has been located on the same block with the Baptist church for about 70 years.

Pastor Bob Woods said the project grew out of the church's needs for more adult Sunday School space.

The trade of property and the building of a temple for the Jewish congregation was a suggestion of Howard Garrett, realtor and member of First Baptist Church.

One church member commented every pastor since W. A. Criswell has wanted to buy the Jewish group's property, but, for some reason, the Jewish group could not sell it. However, the trade arrangement was agreeable to the temple members.

Cost of the proposed new temple with 4,104 square feet of space will be about \$200,000.

The design provides for the pews from the present temple to be used and a large memorial stained-glass window will also be moved to the new facility. Places of honor are also provided for the cornerstone of the original temple and for marble tablets on which are carved the Ten Commandments.

The building will have a freestanding Ark of the Covenant, a departure from

usual Jewish procedure, with the customary "eternal light" burning above it.

Woods observed that for a great portion of this century, the congregations of Betha Ahaba and First Baptist Church have enjoyed "a wonderful relationship

of mutual trust and respect."

He added: "We are deeply aware of the deep emotional ties Betha Ahaba has for its present temple and what they are giving up. Therefore we are doing everything possible to make the transition as

easy as possible.

"When this joint venture is concluded, one of the most significant examples of cooperation, good will, and mutual respect in the history of Muskogee will have been written," the pastor said.

## Grainger County elects leaders

Grainger County Baptist Association elected James Mason and David Sheddan as its new leaders during the association's annual meeting Oct. 20-21.

Mason, pastor of Blue Springs Baptist Church in Rutledge, was elected as moderator, while Sheddan, pastor of Buffalo Baptist Church in Rutledge, was elected vice-moderator. Mason succeeds Lewis Thomas, pastor of New Prospect Baptist Church, Rutledge.

In other elections, Guy Moore, a member of New Blackwell Baptist Church in Rutledge, was re-elected treasurer; Estelle Stallings, a member of Blue Springs Baptist Church, was re-elected clerk; Diane Greenlee, a member of New Blackwell Baptist Church, was elected assistant treasurer; and Lynn Willis, a member of Oakland Baptist Church in Rutledge, was re-elected assistant clerk.

The association met at Mouth of Richland Baptist Church, Blaine, and Blue Springs Baptist Church. According to Grainger County Director of Missions J. R. Stallings, the association will again meet Oct. 18-19, 1984, at Block Springs Baptist Church, Blaine, and Helton Springs Baptist Church, Rutledge.

### Old & New Testament on Cassette



Packaged in leather-like vinyl album with 5-screw music quality tapes  
Satisfaction Guaranteed or Full Refund

Proceeds provide Bible reading to China and Russia by Radio each day in their language.  
Fully Warranted

*Tax Deductible*

**FREE BONUS TAPE**  
CHOOSE ONE PER ORDER  
Promises of God  
Strengthen Your Faith  
God's Will For You

Receive a gift for a tax-deductible contribution of

<input type="checkbox"/> King James Version N.T. - Narrated by Alexander Scourby	\$ 22.95
<input type="checkbox"/> Old & New Testament - Narrated by Alexander Scourby	86.95
<input type="checkbox"/> Old Testament - Narrated by Alexander Scourby	69.95
<input type="checkbox"/> King James Version N.T. - Dramatized with Music & Sound Effects	29.95
<input type="checkbox"/> The New King James Version N.T. - Narrated by Cliff Barrows	44.95
<input type="checkbox"/> King James New Testament & Psalms and Proverbs by Scourby	32.95
<input type="checkbox"/> New International Version N.T. - Narrated by Steven B. Stevens	39.95
<input type="checkbox"/> New International Version N.T. - Dramatized with Music & Sound Effects	59.95
<input type="checkbox"/> The Living Bible N.T. - Dramatized with Music & Sound Effects	42.95
<input type="checkbox"/> Good News for Modern Man N.T. - Narrated by Bill Berry	34.95
<input type="checkbox"/> New American Standard N.T. - Narrated by Al Sanders	39.95
<input type="checkbox"/> Revised Standard Version N.T. - Narrated by Alexander Scourby	24.95
<input type="checkbox"/> The Living Bible Old Testament - Dramatized with Music & Sound Effects	159.95
<input type="checkbox"/> New International Version O.T. - Narrated by Steven B. Stevens	149.95
<input type="checkbox"/> New International Version O.T. - Dramatized with Music & Sound Effects	159.95
<input type="checkbox"/> Psalms and Proverbs - KJV - Narrated by Alexander Scourby	12.95
<input type="checkbox"/> King James N.T. Spanish <input type="checkbox"/> French <input type="checkbox"/> Italian	49.95
<input type="checkbox"/> 36 Bible Stories that Live for God's Little People - 6 Cassettes & Storybooks	29.95
<input type="checkbox"/> New American Bible - Catholic Edition - Background Music	42.95

We Pay Postage 7 to 10 Day Delivery A Non-Profit Org.



**The Talking Bible**  
P.O. Box 77AC  
Brentwood, TN 37027

In Tennessee 615/373-0335  
**Toll Free 800/251-7777**  
VISA / MasterCard

Check Enclosed

Name \_\_\_\_\_ City \_\_\_\_\_  
Address \_\_\_\_\_  
State \_\_\_\_\_ Zip \_\_\_\_\_ Phone (\_\_\_\_) \_\_\_\_\_ / \_\_\_\_\_  
VISA / MasterCard # \_\_\_\_\_ Exp. Date \_\_\_\_\_ / \_\_\_\_\_  
N.T. - New Testament; O.T. - Old Testament \*We pay postage in the U.S. \*Canadian orders add 15% plus \$3.00 Postage



## Carson-Newman College Jefferson City, Tennessee

# FORGING the FUTURE

A partnership that began in 1851 will take on a new commitment this month. Carson-Newman College and the Baptist churches of East Tennessee officially launch their \$5 million endowment campaign. Together we will literally be **FORGING THE FUTURE**. Through the years our churches

and convention have touched countless lives with their dollars, their influence and their prayers. **FORGING THE FUTURE** will be instrumental in securing the financial future of Carson-Newman College insuring the availability of a quality Christian education for future generations. Thank you for caring.

**BIBLE BOOK SERIES**  
Lesson for Nov. 20

# Guidelines for Christians

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

Basic Passage: Colossians 3:1 to 4:18  
Focal Passage: Colossians 3:1, 3-17

Paul frequently divides his letters into two parts — a theological section followed by a practical division. In the first section he discusses theological issues. In the practical division he deals with issues of daily living.

In this way, he relates theology to everyday life. What we believe influences how we behave.

The Colossian letter is no exception to Paul's style. In the first two chapters, Paul sets forth a theological statement about who Jesus really is. Beginning in chapter three, he shows how our beliefs about Christ should shape how we live. The last half of Colossians contains guidelines for our behavior as followers of Christ.



Maddox

A new set of values (3:1-4)

Paul sometimes pictures salvation as "dying and rising" with Christ (Romans 6:4; Colossians 2:12; 3:1).

This is symbolized in baptism. Going into the water is like dying and being buried. Coming up from the water symbolizes being raised to new life.

Thus, if it is true that one has been "raised" with Christ, he ought to set his mind on "things above" (3:1). This phrase is contrasted with "things on the earth" (3:2). Both phrases refer to values.

The Christian must live by "heavenly" values, God's values. Non-Christians live by worldly values. This is most important because our values influence our behavior. We can discover this by looking into our own lifestyles. Our priorities are set by what we value the most. If we are primarily concerned about worldly values, we will behave in a worldly manner. If we accept God's values, we will seek to do His will in everyday situations. Notice that putting our mind on things above does not mean to continually think about heaven. It means to implement values that are consistent with God in our daily life here and now.

A new set of behaviors (3:5-17)

Paul, like all the apostles, teaches that true faith involves a way of behaving as

well as a way of believing. Specifically, this means we must avoid some behaviors characteristic of non-Christians and practice some things that are Christlike.

We are to avoid immorality, sensuality, greed, outbursts of anger, smoldering hostility, slander, and abusive speech (3:5-9). In place of such behaviors, Christians are to be compassionate, kind, humble, gentle, patient, forgiving, loving, and peaceful (3:12-15).

When we practice these new behaviors the "Word of Christ" dwells in us (3:16). Notice we are not just to believe in Jesus' words — they literally live in us when we practice them.

Being a Christian means behaving in a way that glorifies Jesus (3:17). Perhaps it bears saying again that the church would have much more credibility in today's world if we "behaved" what we say we believe.

Practicing faith at home (3:18-4:1)

If Jesus is really Lord, He must be Lord at home as well as in church.

Paul here summarizes his teachings in Ephesians 5-6. Wives are to be submissive to husbands. Husbands are to love their wives in actual practice and not just with words. Children are to obey parents. Parents are not to be so rigid as to cause children to rebel. Slaves are to obey their masters. Masters are to be fair and just in treatment of slaves.

All of this is Paul's way of saying that we are to act the way Jesus wants us to at home. Family relationships disintegrate when God's will is discarded at home. Family life is strengthened when persons value each other the way God values each.

Behaving correctly toward others (4:2-17)

Colossians closes with an admonition to behave properly toward other Christians (4:2-4, 10-17) and toward those who are outside the Christian community (4:5-6).

Christians are to pray for each other. They are to support one another as each does what God has called him to do. They are to express affection and appreciation to each other.

This type of behavior should not stop at their own doors. Christians are to use every opportunity to act properly toward those who are not inside the faith.

The final message of Colossians can be put very succinctly. Jesus Christ is Lord. If we put our faith in Him, we must commit our lives to Him.

**UNIFORM LESSON SERIES**  
Lesson for Nov. 20

# God's called-out people

By William E. Troutt, president  
Belmont College, Nashville

Basic Passages: Colossians 3:1-17; 4:5-6; 1 Peter 2:9-17  
Focal Passages: Colossians 3:1-3; 4:5-6; 1 Peter 2:9-17

A little more than two years ago I spent the night fogged in at Boston's Logan Airport on my way home to Nashville. That evening I met some fellow middle Tennesseans on the way back home from vacation.

As the night wore on, we began to talk about ourselves, our families, and our jobs. I indicated I worked for Belmont College. One of these fellow travelers immediately responded by saying, "That's nice. It would be a fine school if it weren't so churchy."

I thanked him for his testimony about Belmont and indicated how pleased I was that he noticed that Belmont is different from a secular university.



Troutt

Christian institutions and Christians alike are called upon to be part of this world, but they are also called upon to be apart from it. Peter and Paul both wrote eloquently about the responsibilities of Christians in the world and how they should live.

The Christian's high calling  
(Colossians 3:1-3)

In the third chapter of Colossians, Paul sets forth the high expectations of Christians. Paul affirms that persons risen in Christ should have the highest standards of conduct. Paul suggests that these standards of conduct grow out of giving primary loyalty to "things above, not things on the earth."

In a great statement on baptism and its meaning, Paul writes "that like as Christ was raised up from the dead by the glory of the Father, that even so we also should walk in the newness of life" (Romans 6:4). In baptism we declare our identification with Christ both in death to sin and resurrection to newness of life. Paul reminds us that the picture baptism presents must be turned into reality through the changed lifestyle of the Christian.

Paul says that in our new status as persons risen with Christ, we must set our minds on heavenly things — not earthly matters. What we think about reveals our true character (Proverbs 23:7). If we think about spiritual things, we will have no room in our minds for worldly matters.

The Christian's walk and talk  
(Colossians 4:5-6)

Paul has a lot to say to us about a Christian's walk. In every one of his letters to the churches he makes use of this notation to impress upon his readers the importance of witness through everyday Christian living. Paul makes some very direct observations about how Christians should relate to others. We must "walk in wisdom," that is, we must allow the highest wisdom to govern our conduct. To redeem the time is to seize the opportunity to witness to others.

Paul also reminds us that our talk should always be courteous and respectful. To add salt to what we say is to make it palatable, interesting, and appealing. No set approach to witnessing works for every individual. We must present our Christian witness in a variety of ways.

The Christian's responsibilities  
(1 Peter 2:9-17)

Peter takes two Old Testament quotations together that originally applied to Israel and reapplies them to the church. Peter makes it clear that he is addressing Gentile Christians who had become "the people of God." Peter takes the titles that had been given to Israel and bestows them on the church — God's new covenant people.

Since Christians are now God's chosen people, Peter appeals to his readers to maintain high levels of conduct. With this privilege comes responsibility. Being called God's people requires a distinctive lifestyle.

At the time of Peter's letter, the early church already is being maligned by their pagan neighbors. Peter contends that the best answer to this criticism is a lifestyle beyond criticism. The question for God's people is not "is it legal?" but rather, "is it right?"

Peter also counsels us to be good citizens, submitting to the institutions of government and thus putting "to silence the ignorance of foolish men."

This epistle appears to have been written in a time when the Roman authorities were not actively engaged in persecuting Christians. But then, as today, local hostility often is stirred up by persons who do not clearly understand the issues, hence their "ignorance."

God delegates to men the task of maintaining order. Christians, therefore, should cooperate with their governments and see such cooperation as "the will of God" for them.

God calls us out as His distinct people, but this high position as His children should not be a matter of pride and self-righteousness. Our high calling is both an honor and a responsibility. As His chosen instruments, we have an ongoing responsibility to share the knowledge of His saving grace with others.

Thanks, Tennessee Baptists, for helping us have 12 successful years of service.

## CHURCHES ARE SAVING THOUSANDS OF DOLLARS

and solving the problem of unsightly pews.



by refinishing-restoring, and/or upholstering their existing pews which are built from superior woods, instead of buying new pews built of particle board.

### Church Furniture Refinishers

P. O. Box 291, St. Bethlehem, TN 37155 (615) 485-2185

over twelve years of experience "making existing church pews look new"

See our audio visual display at the convention.

1984 TAX LAW CHANGE  
Housing Allowance/Social Security Tax  
Tape + Worksheets  
by L. Curtis Calihan, C.F.P.  
Send \$5 postage paid to  
WWGM Radio  
Box 12040, Nashville, TN 37212

**CHURCH STEEPLES**

- BAPTISTRIES
- WALL CROSSES
- BAPTISTRY WATER HEATERS

COLONIAL, CONTEMPORARY, AND MODERN DESIGNS.  
ERECTION WITH COMPANY CRANES AND CREWS AVAILABLE.  
WRITE OR CALL FOR COLOR LITERATURE AND PROPOSALS:

TOLL FREE 800-241-3152  
IN GEORGIA CALL COLLECT: 404-953-9960  
GLASSTECH PLASTICS, INC.  
P.O. BOX 810  
ROSWELL, GA 30077

**CHURCH FURNITURE**  
From Factory to Church  
**RAINSVILLE CHURCH PEW COMPANY**  
220 Rainbow Ave.,  
Rainsville, Ala. 35986  
Phone (205) 638-2467 or 638-3882  
We upholster existing pews

## CHURCH FURNITURE

At a price Any Church Can Afford  
Write or call

**WAGONER BROS. MFG. CO.**  
Tel. (501) 675-2468  
Booneville, Arkansas 72927

## ADD-A-PAD PEW UPHOLSTERING & REVERSIBLE CUSHIONS

Our installers have upholstered over 125,000 lineal feet of pews. 15 year wear warranty. We can upholster your pews on site for less than loose cushions! Call us for a FREE estimate.

TOLL FREE 800-334-8130

## Church Interiors Inc.

2029 N. Centennial Street  
P. O. Box 5146 • High Point, NC 27262 5146

**LIFE AND WORK SERIES**  
Lesson for Nov. 20

# Injustice

By David Irby, chairman of religion/philosophy department  
Union University, Jackson

Basic Passage: 2 Samuel 3  
Focal Passages: 2 Samuel 3:24-27, 31-32, 35-37

This lesson on crises in the life of David deals with the matter of injustice. The basic passage relates the murder of Abner, the military leader of the northern tribes of Israel, by Joab, the chief military leader of David's forces in the southern tribes.

**The unjust act**

The unjust act came at a time when there was war between the house of Saul and the house of David.

Abner, the military leader of Saul's forces, realized the weakness of Ish-bosheth, Saul's son, as ruler over the northern tribes. He devised a plan to lead the northern tribes to unite with the southern tribes under David's leadership.



Irby

Abner presented his proposal to David in person. David accepted it and sent Abner on his way back home in peace.

Joab, David's military leader, was not present at the meeting between David and Abner, but he returned soon thereafter. When he discovered what had happened, he acted swiftly to intercept Abner, who was on his way home, and personally murdered him.

Naturally, this act presented a serious crisis to David. Not only was it an unjust act of murder, it also seemingly dashed any hopes that David might have had about uniting the 12 tribes under a single ruler.

David's response to the injustice  
David's response to the murder of Abner was quick and positive. He arranged a decent burial for him and personally took part in the funeral procession. Moreover, he forced Joab, the murderer, and his men to participate in the mourning.

David led the funeral dirge and publicly lamented the unjust act that had resulted in Abner's death by "wicked men" (3:31-34). In addition, David fasted the entire day and refused to participate in the meal that customarily followed a funeral.

David also placed a terrible curse on Joab and his descendants because of his unjust act (3:28-29). Thus, David's response to the unjust act may be summarized as follows: (1) A personal and public disassociation from it. (2) A public outcry against it. (3) A personal identification with the oppressed, as seen in his participation in Abner's burial. (4) The imposition of an act of judgment on the offender, as seen in the curse that he placed on Joab.

**Applying the lesson to life**

The following questions seem appropriate in the light of this lesson.

How do we respond to injustice all about us? Are we horrified by acts of injustice to the degree that we are willing

to disassociate ourselves from them publicly, as David did? Do we cry out publicly against injustice as David did? Do we identify with the oppressed and do all that we can to alleviate their sufferings?

All that David could do for Abner, obviously, was to give him a decent burial and to publicly cry out against the act of injustice that ended his life. Can we do more?

What about those who are still living, but living under duress and oppression?

Perhaps we can do no better regarding injustice than to pattern our lives after that of our Lord. It was He who said: "The Spirit of the Lord is upon Me, because He has anointed Me to preach good news to the poor. He has sent Me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed . . ."

**Be An Effective WITNESS**  
**Register NOW for our International EVANGELISM EXPLOSION CLINIC**

April 27 - May 2, 1984

Pastors: Join 60 other pastors and staff workers in learning to develop an effective witnessing program for your local church. Commit a week of your life to gain a lifetime of faith-sharing confidence and fruitfulness . . . and, at the same time, learn to enable others to do the same.

Beginning with an inspiring kick-off banquet, this will be a demanding week of classroom instruction combined with on-the-job training.

Call for complete details at (615) 688-4343.



701 Merchants Road, Knoxville, Tennessee 37912

Dr. James McCluskey, Pastor

## New dimensions in Christian Education



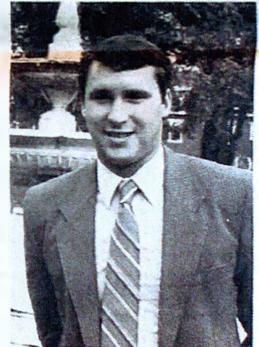
I'm a senior at Belmont, and the impact this college has had on me has been life-changing. I came here with many of my own goals; I leave here with a better, more far-reaching goal, that of pursuing God's will for my life. This is in large part due to the influence from Belmont's dedicated Christian faculty and administration, but even more to the Christian friendships I have enjoyed here. I came for an education; I am leaving with much more — a firm foundation for a lifetime of service to our Lord.

**Jamison L. Work**  
Senior  
Accounting major  
/Mission Volunteer



During these past three years, Belmont has provided the nurturing environment for my spiritual and mental growth. Belmont has also provided the people, administrators, and faculty, who care about my welfare as a student, Christian, and contributor to society. I think Belmont has given new dimensions to the definition of an educational institution.

**Jane Meadows**  
Junior  
Mass Communications major



At Belmont College, I have become aware of ways I can use my business degree in missions, and this is just one of the ways Belmont has helped me grow. Belmont has equipped me mentally with a solid education through a faculty which takes great care to see that individual students understand materials covered in classes. Spiritually, Belmont has equipped me through chapel services and such groups as the Baptist Student Union. These programs first made me aware of the possibility of using my business skills and degree in missions.

**Paul Fuqua**  
Senior  
Business major/  
Mission Volunteer

## Belmont College, Nashville, Tennessee

Serving Tennessee Baptists since 1951



**CHURCH FURNITURE**  
by LINDSEY  
DIRECT FROM THE  
FACTORY—PEWS, PULPIT  
TABLES, CHAIRS, FIBRE-  
GLASS BAPTISTRIES AND  
CLASSROOM EQUIPMENT

PHONE 615-762-2249

BOX 429

Lindsey's

LAWRENCEBURG, TENN. 38464

# RTVC staffer recalls JFK assassination

By Bonita Sparrow

DALLAS (BP) — As the 20th anniversary of the assassination of President John F. Kennedy nears, a nation angry over murdered Marines in Beirut and anxious about U.S. involvement in Grenada remembers only bits and pieces of the weekend when Camelot came crashing down.

Most Americans with firsthand memories of those dark days in Dallas recall only the startling finality of the news, the sad profile of a new widow's exercise in courage, and a small boy saluting his daddy's casket outside St. Matthew's Cathedral in New York City.

But Bob Thornton, director of television production for the Southern Baptist Radio and Television Commission, has other memories as well, including one that comforts him.

Thornton and a group of international people were standing in the basement of the Dallas City Jail, unwilling witnesses to the horror before them, when Dallas nightclub owner Jack Ruby pulled a pistol and shot Lee Harvey Oswald to death.

The date was Nov. 23, 1963. It was Sunday morning and while church people were in their pews, Thornton was on the job as reporter (he was later named news director) of Dallas' WFAA Radio-TV.

Thornton sat in his office at the Southern Baptist Radio and Television Commission recently and recalled those days, his reaction to the event, and what has happened in his life since that time.

"I'd not covered the parade in which Kennedy was shot. I'd covered the Kennedy speech in Fort Worth earlier in the

morning and had seen Kennedy, Vice-president Lyndon Johnson, and Texas Governor John Connally all standing together on the platform at the hotel. When I left, there on the fringes of the crowd, I saw a guy with long hair and a robe parading around with a placard that read, 'The End Is Near.' The irony of it hit me later. Of course, he was aiming his message at sinners, but he was very prophetic.

"Before they brought Oswald in that morning, the news folks had discussed whether we should stay to try to get a final picture of Oswald before he was transferred to county jail where we couldn't photograph him, or whether we should attend the news conference Nellie Connally had called at Parkland Hospital." (Mrs. Connally is the wife of Connally, who was injured in the gunfire that killed Kennedy.)

Some of them, Thornton recalled, left for the Connally news conference. Thornton and about 100 others stayed.

"Jack Ruby was in the crowd," Thornton said. "I didn't know him, but a lot of folks there had seen him in and about the police station at various times through the weekend so it didn't occur to anyone he was out of place.

"When Oswald came through the door he had an angry sneer on his face, a hostile, defiant look. There was no sign of remorse. The police were heading him toward the armored car that had been backed into the basement when Ruby stepped out of the crowd, within a couple of feet of Oswald, yelled a profanity, and shot him."

The police, not knowing whether Ruby was acting alone or not, ordered the



**EYEWITNESS TO HISTORY** — Bob Thornton, Radio-TV Commission staffer, recalls standing just a few feet away as Jack Ruby shot Lee Harvey Oswald, 20 years ago.

press to take cover and subdued Ruby. "We scattered as best we could," Thornton said.

It never occurred to Thornton he might be shot. "I kept talking all the time," he recalled. "My most immediate concern was trying to remain calm enough to describe it on the tape recorder. I had a tremendous sense of history and I knew it had to be preserved for the future.

"When I got the event on tape, then I had the problem of getting together enough press credentials to get out of there and get the film and the tape back to the studio. It's not exactly the moment you ever forget."

The good memory that lingers with Thornton came earlier. "The evening of the day the president died, I interviewed Mrs. Tippett, the widow of the policeman Oswald shot. It was the day before her husband's funeral and she was in the living room of their modest home with a lot of people around.

"She was gracious and receptive," Thornton said, "and a perfect Christian lady. As a matter of fact, she was a Southern Baptist. She maintained her composure until the very end of the interview when she broke down and sobbed that she didn't know what she and her children were going to do. In addition to being a policeman, Tippett was working two part-time jobs to support his family.

"ABC-TV aired the interview coast to coast. The next day money began arriving for the Tippett family and what it was over they had more than \$600,000. I've always felt good about that."

And he feels good about his work at the Radio and Television Commission. Thornton is responsible for production of programs for the ACTS network.

"I want to reach the largest number of people possible with ACTS productions. I want it to change people spiritually to have some impact and effect on their lives. I hope work with some shows like the ones on the ACTS network will lessen the chances of such tragedies as the Kennedy assassination ever happening again."

# Rabbi condemns 'fire of hatred'; Jerusalem church eyes rebuilding

By David A. Smith

JERUSALEM (BP) — One year after an arsonist believed to be a Jewish extremist set fire to Narkis Street Baptist Church in Jerusalem, another member of the Jewish community condemned the "fire of hatred" from the church's pulpit.

But Reform Rabbi Tovia Ben-Chorin added, "Maybe part of this fire of hatred also had in it a holy fire that brought us together."

Ben-Chorin, from the nearby Har-El Synagogue, was on the Baptist church grounds Oct. 8, 1982, just hours after the fire, offering his congregation's support to Narkis Street Pastor Robert Lindsey. A year later he filled the church's temporary pulpit.

"For years I passed the street here on Narkis and in my wildest dreams I would never have believed that one day, as a Reform rabbi, I would be preaching in this church," Ben-Chorin said. "I do consider this a small miracle. Everyone can talk about the big miracle (but) I think we are sometimes blind to the small miracle."

The past year has been full of miracles for the Baptist congregation.

Attendance in a tent sanctuary — made of heavy plastic over a frame of irrigation pipes — has increased 25 percent to more than 350 for Saturday worship services. Lindsey has observed a closer fellowship, especially with the church's Jewish neighbors.

"We found out there are many Jewish people who are unhappy about what happened," he said. "It (the fire) was not the act of the Jewish people but just a few radical people and every community has those."

Support has come through contributions for a new multipurpose sanctuary and a three-story educational building. Ground breaking is expected early next summer.

The church has collected \$200,000 and the Southern Baptist Foreign Mission Board has appropriated another \$100,000 toward the new facilities, which Lindsey said will cost at least \$700,000.

Driving up the cost are construction requirements unique to Israel, such as an air raid shelter. The Israeli Civil Defense has been reasonable, asking the church to build a bomb shelter only 25 percent of the size it could require and saving them as much as \$100,000.

When Ben-Chorin preached at the church, Lindsey joked since both congregations were in building programs, perhaps they could share a bomb shelter.

A Jerusalem requirement that buildings have a stone facing on their outside walls also escalates costs. "It makes for a nice city but also for more expensive buildings. It pushes the price up 15 to 25 percent," Lindsey said.

Contributions have come from synagogues and Protestant groups in Israel, Jerusalem civic organizations, students, and other individuals. Jerusalem Mayor Teddy Kollek and the municipality of Jerusalem contributed and Kollek even opened an account at one of Israel's largest banks for others wishing to help.

International news coverage of the fire made Narkis Street the best-known Baptist church in the Middle East and resulted in contributions not only from Israel but Africa, Asia, Europe, and North America.

"We, as Jews, have learned destruction is also a sign for a new beginning,"

Ben-Chorin said on the anniversary of the fire. "We learned it when the first temple was burned down, when the second temple was burned down, and after the holocaust.

"Rather than talking about the ashes, we have learned to take this as a sign to

try once again," he said. "And out of these ashes we will pray for a spirit that will unite us so when we walk in Jerusalem, each one walks with his belief but hand in hand together."

—David A. Smith is a Southern Baptist representative to Israel.

## Interpretations

### A miracle denied

By Herschel H. Hobbs

"They brought to the Pharisees him that aforesaid was blind (John 9:13).

Once again in Jerusalem, Jesus had healed on the sabbath (v.14; see 5:2-9). This was forbidden by rabbinical rules. So to keep their skirts clean of this matter, the neighbors brought the healed man to the Pharisees. In response to their question, the man told how he was healed (v.15).

Some Pharisees denied the miracle on the basis that a sabbath-breaker was not of God. Others, accepting the miracle, asked how a "sinner" could do such. Thus there was a division among the Pharisees. But the healed man called Jesus a prophet (vv.16-17).

Falling at this point, the "Jews" (John's word for Jewish rulers who opposed Jesus) sought to deny that the man had been blind. So they called his parents, asking if he had been blind from birth and now saw. They affirmed that it was true (vv.18-20).

When asked how he had received sight, the parents replied, "We know not" (hemeis ouk oidamen). Note the strong

negative ouk and the emphatic pronoun "we" (hemeis). "We really do not know" who opened his eyes. This was true, of course. However, they evidently believed that whoever did it was the Christ.

These Jews had ordered that anyone confessing Jesus as the Christ would be cast out of the synagogue, something like Roman Catholic excommunication. So the parents evaded the issue by saying that since their son was of age they should ask him (vv.21-23).

Doing so, they told him to "give God the praise" or glory. This means to tell the truth, implying that he had not done so before (vv.15, 24).

They accused Jesus of being a sinner since He had violated their sabbath rule. In effect the man said that not being a hairsplitting theologian he would not "really know" (oida) about that. "But one thing I really know (oida, perceptive knowledge), that, whereas I was blind, now I see" (v.25).

Skilled as they were in debate, the Pharisees might argue about words. But they could not argue against his experience.