

# Baptist and Reflector

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News journal of Tennessee Baptist Convention

## TBC sponsors first orientation for trustees

Trustees of various boards and institutions of the Tennessee Baptist Convention were reminded of privileges and responsibilities during a Trustee Orientation which was held last week in Nashville.

Approximately 275 trustees attended the two-day meeting at Nashville's First Baptist Church and Downtown Sheraton Hotel.

"Ours is a relationship of servanthood," said James Porch, immediate past president of the Executive Board which sponsored the orientation. "We are servants together with God," added Porch, who is pastor of First Baptist Church, Tullahoma.

James L. Sullivan, former president of the Southern Baptist Convention and former president of the Baptist Sunday School Board, noted that every Baptist organization is accountable to the churches. "You are elected by the Tennessee Baptist Convention, but you are responsible to the churches," he emphasized.

Sullivan added that Baptist organizations were started to do the work of the churches.

"Trustees must balance sound organizational principles with sound theological principles," Sullivan commented, observing that trustees are to establish policies under which the institution's administration is to operate.

James Guenther, attorney for the Southern Baptist Convention's Executive Committee, noted that in the past a trustee was seen as an "honorary" position, to assure everybody that everything was great.

However, the Nashville attorney stated that now the churches and the institutions are expecting more of them.

Guenther said that there are three areas of law which require trustees to "think deeper, act wiser, and work harder."

He said that federal regulations have eroded much of the protection Baptists thought they had under the First Amendment of the U.S. Constitution.

A second area involves taxation and tax exemption. Referring to the recent Supreme Court decision which disallowed tax exemption for Bob Jones University for segregated dating, Guenther asked, "What other public policies will be used in the future to deny tax exemption for religious institutions and organizations?"

The third legal area involves "ascending liability" which could mean that any legal action against a TBC institution could involve the total convention.

Guenther also urged the trustees to be sensitive to the trust involved in the sacrifice of gifts from the Baptist church members. "We must operate in the sunshine, in ways that will build confidence."

W. Fred Kendall II, speaking on "The Trustee and the Institution," said that trustees receive their authority from the convention through the charter and the election of trustees. "Our first objective

must be to carry out the purpose and mission of each institution," stated Kendall, who is vice-president of Belmont College and chairman of trustees for Baptist Memorial Health Care System.

He said that trustees need to be active church members who are loyal to the convention. "Trustees must look beyond that one institution of which they are trustees," he added.

Kendall said that trustees must be aware of their relationship with the administration of the institution, must work with the development of long-range planning, and must be cognizant of the financial health of the institution.

Fred Steelman, immediate past president of the Tennessee Baptist Convention, brought the closing address of the orientation on "The Trustee and the Local Church." He urged the trustees to perform their tasks aware of the principles of local church operation, the policy of the local church, and the pro-

gram of the local church.

"A trustee in an extension of the local church, the Body of Christ," Steelman said. He believes that trustees have a role to interpret what is going on in these institutions for the churches. "The churches want to know what is being done with their support," he said, adding, "Congregations must have confidence in the institution if they are going to dig down and give sacrificially."

Harold C. Bennett, executive secretary of the SBC Executive Committee, said that "Baptist institutions must be the servant of the churches in fulfilling the New Testament imperatives which were given to the followers of Christ."

At each of the three sessions, a trustee from a TBC institution spoke on the subject. "What Being a Trustee Means to Me." These were Osta Underwood of

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## Reagan signs repeal of Vatican envoy ban

By Larry Chesser

WASHINGTON (BP) — Legislation repealing a long-standing ban against U.S. diplomatic relations with the Vatican has been signed by President Ronald Reagan but the White House has not officially indicated whether or when it will move to establish an embassy there.

Repeal of the 1867 ban opens the way for the administration to re-establish diplomatic ties with the Vatican following a 115-year absence of a diplomatic mission to the Holy See. Though the president has not publicly signaled his intentions, Sen. Richard G. Lugar, who led the effort to lift the ban, told colleagues on the Senate floor he anticipated Reagan, "in all likelihood, would take this action once this impediment is removed."

Should Reagan opt to move ahead with a Vatican embassy, Congress would still be directly or indirectly involved in funding decisions for a new diplomatic mission.

Appropriations committee aides told Baptist Press that funding for a Vatican mission could move on any of three tracks. Two possibilities — a supplemental appropriations measure expected to be considered early next year and the regular fiscal 1985 State Department funding bill to be passed before Sept. 30, 1984 — directly involve House and Senate

appropriations committees and require congressional passage.

The third route involves reprogramming fiscal 1984 funds already appropriated to the State Department. Though a shift of funds to establish a Vatican embassy would only require both appropriations panels be notified, committee spokesmen told Baptist Press "as a matter of political reality," the State Department is unlikely to move against the wishes of the appropriations panels which determine its annual funding.

Because they have yet to deal with the issue, it remains unclear where members of the House and Senate appropriations panels stand on the question of setting up a Vatican embassy.

Lugar's amendment repealing the 1867 ban was added without opposition to a bill authorizing funds for the State Department for 1984-85. Opponents of the action criticized the Senate's move to change a 115-year-old policy without holding hearings or debating the issue.

Though two House members of a conference committee resolving differences between House and Senate versions of the authorization measure raised objections to the Lugar amendment, it remained in the final bill.

Several Southern Baptists, including current SBC President James T. Draper Jr., Baptist Joint Committee on Public Affairs Executive Director James M. Dunn, Executive Committee Executive Secretary-Treasurer Harold C. Bennett, and Foreign Mission Board President R. Keith Parks, criticized the legislation permitting establishment of diplomatic relations with a church.

Prior to the 1867 ban on diplomatic ties with the Vatican, the U.S. maintained consular relations with the Vatican from 1787 until 1848, and full diplomatic ties from 1848 to 1867. President Harry Truman's 1951 attempt to restore diplomatic relations and a 1977 Senate effort to repeal the 19th century ban failed.

Despite the absence of formal diplomatic relations, Presidents Roosevelt, Truman, Nixon, Ford, Carter, and Reagan have named personal representatives to the Vatican.



**RETIREMENT GIFT** — E. B. Bowen (right) receives a gift from the employees of the Baptist building at a retirement luncheon last week. Making the presentation to Bowen, who will retire Dec. 31 as executive director-treasurer of Tennessee Baptist Children's Homes Inc., is Tom Madden, TBC executive secretary.

### TBC notes high mission giving

Tennessee Baptists began the 1983-84 convention budget year with their third highest month in mission giving through the Cooperative Program when \$1,590,942.07 was given in November, according to Tom Madden, executive secretary-treasurer of the Tennessee Baptist Convention.

Last month's Cooperative Program mission gifts have been surpassed only twice — August 1983 (\$1,718,391.59) and June 1983 (\$1,615,982.04).

Messengers to the 1983 state convention, meeting last month at Brainerd Baptist Church in Chattanooga, set an \$18.3-million Cooperative Program mission giving goal for the November 1983-October 1984 convention year.

The monthly goal for the new convention year is \$1,525,000. November's \$1,590,942.07 was \$65,942.07 or 4.32 percent above the monthly goal.

Madden noted that November's \$1,590,942.07 was 11.84 percent above the \$1,420,531.79 given during November 1982.

The convention-adapted 1983-84 Cooperative Program budget-goal of \$18.3-million represents an 8.93 percent increase above the \$16,800,308.49 given by Tennessee Baptists during the November 1982-October 1983 convention year.

## Group at Baylor urges nuclear disarmament

WACO, Tex. (BP) — Fifty-eight members of the graduate religion "community" at Baylor University in Waco, Tex., have publicly urged fellow Christians, "not to be accomplices to the final holocaust through our silence."

The group, including 43 of 61 resident students in the Baylor graduate religion program, 14 faculty members, and a retired faculty member, placed a paid

advertisement in the December issue of an independent, national newspaper, *SBC Today*.

Headlined, "An end to our silence," the statement said the signers "believe the use of nuclear weapons lacks moral justification and stands contrary to the will of God," and asked others to "join us in the divine calling to be makers of peace through prayer and service."

The administration at Baylor, the largest university affiliated with Southern Baptists, "has not been extremely favorable toward our efforts," according to Curtis Freeman, one of the statement's authors and pastor of Belfalls (Texas) Baptist Church.

However, John S. Belew, vice-president and provost at Baylor, said, "The right of individuals to express their positions on issues which affect the welfare of mankind are respected at Baylor. All sensitive people are deeply concerned about the potential for a nuclear holocaust."

"It would be improper, though, for any group to state or infer they represent a position of Baylor University. A number of solutions for the avoidance of nuclear disaster have been proposed and it is the hope of all mankind that the most effective one will be embraced."

Freeman said they hope the ad, which included a disclaimer "this statement in no way represents any official position of Baylor University on this subject," will bring the issue of disarmament up for discussion among Southern Baptists.

Students, "spent hours" with professors, "explaining our concern, going over the statement, asking and answering questions," Freeman said after it was decided to include as large a portion of the graduate religion community as possible.

Thirteen of 17 full-time faculty members in the graduate school ultimately signed, along with the director of Baylor's Institute of Church-State Studies, James Wood.

Others included Glen Hilburn, department chairman; James Landes, former executive director of the Baptist General Convention of Texas; Daniel B. McGee; H. J. Flanders Jr.; C. W. Christian; John B. Davidson; Russell Lester; John Wood; Naymond H. Keathley; William L. Pitts; J. W. Ousley; Bob E. Patterson; and Bruce C. Cresson. E. L. Dwyer, retired faculty member, also signed the statement.

The statement also said: "The nuclear arms race threatens to terminate creation, while simultaneously diverting money and resources which could otherwise be used to meet the basic needs of the earth's poorest people. . . . The spiraling nuclear buildup accompanied by the failure to develop a meaningful, authentic nuclear arms control and disarmament negotiation strategy demands that the church withdraw its moral support from the continuing direction of the nuclear arms race."

It said the statement had been written to "affirm the spirit of recent statements on nuclear arms control and disarmament, as exemplified by the Southern Baptist Convention's peace resolutions, the Roman Catholic Bishops' letter, and the Presbyterian Church's Call to Halt Nuclear Arms."

Freeman said, in addition to Southern Baptists, signers of the statement included members of Missionary Baptist, Presbyterian, Mennonite, Disciples of Christ, Church of Christ, Lutheran, and Nazarene churches.



**TENNESSEANS IN CHINA** — Tennesseans who participated in a recent 17-day tour of China with the Centurymen, are pictured in front of the royal summer palace in Beijing with Buryl Red (left), director of the group, and Jimmy Allen (right), president of the Radio-TV Commission which sponsors the Centurymen. The Tennesseans are (second row, left to right) Eugene Hathaway, First Baptist Church, Knoxville; Jack Kay, First Baptist Church, Chattanooga; Joel Duncan, First Baptist Church, Jackson; (third row) Ray Love, First Baptist Church, Memphis; Kent Jackson, Trinity Baptist Church, Memphis; and David Richardson, Concord Baptist Church, Chattanooga.

## Deadline nears for journeymen

RICHMOND, Va. — The deadline for the Southern Baptist Foreign Mission Board's 1984 journeymen program is Jan. 15. Applications should be post-marked by that date.

Those selected will comprise the first group trained at the new Baker James and Eloise Cauthen Missionary Learning Center near Richmond, Va. Their training will begin next June and they will go overseas in August.

The journeymen program seeks Southern Baptists age 26 and under who have four-year college degrees. They must be single or married at least a year with no children. They must be U.S. citizens and qualified for specific mission tasks.

Requests from overseas for journeymen include teachers, youth and student workers, music workers, nurses, secretaries, Bible correspondence workers, and many other special assignments. The 150 requests come from 46 countries. Terms for journeymen are two years.

Those interested should contact the Foreign Mission Board.

## Belmont campaign names 30 chairmen

NASHVILLE — "The middle Tennessee church campaign for Belmont College is destined to be Tennessee Baptists' finest hour," said Courtney Wilson, chairman of the campaign as he introduced the 30 associational chairmen enlisted to serve.

At a recent meeting on Belmont's campus, campaign leaders discussed plans, progress, and their roles in the campaign.

The campaign goal of \$5-million for endowment will provide a permanent source of income to underwrite scholarships, financial aid, professorships, and unrestricted funds.

Campaign leaders are all pastors within the associations they represent. Listed by association, they are: Alpha, Lewis Minner; Bledsoe, Harold Allen; Central, Harold White; Concord, Murray Mathis; Cumberland, Emery Farmer; Cumberland Plateau, Carl Yarnell; Duck River, Robert Brown; Giles County, J. B. Morris and James Nave; Indian Creek, Hawthorne Hurst; Judson, Mike Adams; Lawrence, Lamar Moore; Maury, Dallas Sugg; Nashville, Kerney Bailey, Raymond Langlois, Ralph Stone, Bill Sherman, and Richard White; New Duck River, Carl Price; New Salem, Michael Christian; Riverside, Michael Madewell; Robertson County, Edward Alexander and Joe L. Evans; Salem, Charles W. Palmeter; Stewart County, Mark Wilson; Stone, Gerald Bland; Truett, Thomas Drake; Union, Stephen Playl; William Carey, Glen Hester; and Wilson County, Donald Owens.

## Baylor trustee advocates 'defensive' nuclear arms

WACO, Tex. (BP) — The United States cannot have peace as its "foremost aim," U.S. Rep. Jack Fields of Texas told a Baylor University audience.

"If peace is our foremost aim, liberty must be secondary," he said. "I believe we can have both peace and liberty, but only if we maintain a position of strength."

Fields called for a "dramatic new direction" in the peace movement which would focus on a defensive nuclear arms system.

"We have within our grasp the technology to make nuclear weapons obsolete and end the arms race," Fields claimed. "After all, why would the Soviets continue a massive weapons buildup if the United States had the capability to destroy those weapons before they could impact our American soil?"

Anti-nuclear defense systems are not science-fiction technology, Fields said. "In fact, some of the technology is already available. In the long run, an anti-nuclear defense system would employ a satellite-directed, non-nuclear, kinetic energy beam to shatter nuclear weapons in space before those missiles re-entered the earth's atmosphere."

The "dramatic new direction" changes the emphasis of U.S. military weapons "from offensive capabilities to defending America," Fields said. "Surely, this is common ground where nuclear freeze advocates and defense-minded groups can unite to make America secure while drastically reducing the importance and thrust of offensive nuclear weapons."

"It is my hope liberals and conservatives alike will join in strongly advocating a nuclear defense system," Fields urged. "It is truly the hope for tomorrow."

Fields, a Southern Baptist, made his remarks during University Forum at Baylor University, his alma mater, where he is also a member of the board of trustees.

He also insisted the United States must continue to work for a verifiable arms

control agreement. Thus far, the Soviets have refused on-site verification — "the only reliable verification method since our intelligence satellites cannot penetrate through roofs to detect violations," he said.

Fields prodded the students to seek intellectual and factual information about the peace issue. "I think we must be reminded that ours is the most just nation which the world has ever seen. Today, it has become popular to espouse the theory the two superpowers, the United States and the Soviet Union, are really the same. . . . I cannot imagine a more ludicrous philosophy. The Soviet Union and the United States are not the same. We are two nations whose philosophies are diametrically opposed."

There is a "bitter incompatibility" between what the communists call "liberation" and what "liberation" means in a democratic society, Fields said. "To America, peace means freedom in an atmosphere devoid of war. To a Marxist-Leninist, peace means the absence of resistance to world communism."

Americans have become "lulled" to the nature of the Soviet Union, Fields charged. The Soviet Union is not a superpower in terms of economics, he said. "The Soviet Union's per capita gross national product is surpassed by 23 other nations, according to World Bank statistics. The Soviet Union is a superpower only by virtue of its military power, a power which is achieved at the expense of the Soviet citizenry."

## Kay Hardin takes post with student magazine

NASHVILLE — Kay Hardin has been named assistant editor of *The Student* magazine in national student ministries of the Southern Baptist Sunday School Board.

A native of Nashville, Miss Hardin is a graduate of Belmont College, Nashville, and New Orleans (La.) Baptist Theological Seminary.

# Baptist leaders react to call for guidelines

By Dan Martin

NASHVILLE (BP) — Leaders from all spectrums of the Southern Baptist Convention have responded with skepticism to a suggestion that the Southern Baptist Convention establish "guidelines of bedrock Southern Baptist belief."

The suggestion was made by SBC President James T. Draper Jr., pastor of First Baptist Church of Euless, Tex., in a news conference in mid-November. He suggested a committee be appointed to draw up some "irreducible minimums" of things Baptists believe.

He cited four things he said are "bedrock belief." They include the full divinity and humanity of Jesus Christ, substitutionary atonement by Christ for the sins of mankind, justification of God's grace through faith, and belief in the bodily resurrection of Christ.

Secular news reports of Draper's suggestion caused confusion among Southern Baptists because they used the term "creed." Draper told Baptist Press he did not use the term creed, and added "creed is a red-flag word for Southern Baptists."

He explained the term creed comes from a Latin word — credo — which means "I believe. What I am saying is that we do believe something."

"No matter what they say, Baptists have got a creed — everyone's got a creed. We do believe in something. We have a statement of faith and a confession of faith. They are creedal in a sense . . ."

Draper said he made his suggestion in an effort to be reconciling. "We have been arguing, but here are some things — bedrock things — we can agree on. I had no intention of suggesting we use this to beat people on the head with."

"I in no way implied I wanted to bind anybody, or require anyone to do anything. I am not starting a witch hunt. I suggested this as an affirming thing and do not want to force anything on anybody. But I do believe we need to affirm some of our cardinal truths."

Draper noted the principles he enunciated were things denominational employees should have to ascribe to for continued employment. "Those who are recipients of Cooperative Program funds ought to have to express some commitment to something."

Draper added six Southern Baptist seminaries "require professors to sign statements" of faith. "If that is not creedal, I don't know what is. A creed is something you have to sign and adhere to. Maybe what I am suggesting is not as far out in left field as it may seem . . ."

Generally, Draper's suggestion has met with confusion and skepticism from Southern Baptist leaders. Some are uncertain what he is calling for, others are skeptical of the notion, while others react to any hint of creedalism.

## Trustees . . .

(Continued from page 1)

Nashville, trustee of Baptist Health Care System; Calvin Metcalf of Knoxville, immediate past trustee chairman of Carson-Newman College; and Aubrey Hay of Knoxville, trustee of East Tennessee Baptist Health Care System.

Tom Madden, TBC executive secretary, expressed appreciation for the excellent attendance at the Trustee Orientation, noting that 275 of a possible 400 trustees attended. He said that the orientation will become an annual event, with sessions in subsequent years for new trustees elected at each year's state convention.

John M. Lewis, pastor of First Baptist Church of Raleigh, N.C., and a member of the SBC Executive Committee, called it "a horrible idea in the light of Baptist history and Baptist theology. It's going to be one of the most divisive things that has happened to us."

Lewis added: "What's wrong with the Baptist Faith and Message statement (a 17 point and preamble statement of faith adopted by the SBC in 1963)? I think that says a lot more than he said in his four points. The most important part (of the BFM) is in the preamble which indicates it is a guide for understanding and should not be imposed on anyone."

Paige Patterson, president of the Criswell Center for Biblical Studies in Dallas and a noted conservative leader in SBC politics, is "lukewarm" to the idea.

"While I respect the president (Draper) tremendously, I don't really see the need for going any further than the Baptist Faith and Message statement. I do not think the problems (in the denomination) relate to the inadequacy of our confessions. I think the problems relate to the unwillingness of our institutions and agencies, in some cases, to see to it that all they do corresponds to the statement of faith adopted by the convention," he said.

Robert M. Tenery, pastor of Burkemont Baptist Church of Morganton, N.C., and editor of Baptists United News, a conservative publication, said he does

not think Draper's suggestion "covers enough territory," and is far too general.

"A lot of neo-orthodox people could sign the four points he espoused. I don't think Baptists would accept anything that doesn't speak to such basic things as the church, the Scriptures, the nature of God and man, and things like that. I think Baptists are generally pretty happy with the Baptist Faith and Message statement," he added.

Tenery, also a trustee of the Baptist Sunday School Board, said the question "is a matter of integrity," and noted professors at all six seminaries are required to sign articles of faith. "The question is will they honestly stand by what they have signed . . . do they have the integrity to stand by that?"

Cecil Sherman, pastor of First Baptist Church of Asheville, N.C., and a leader in the so-called "moderate faction" of the denomination for three years, said he does not believe Draper's suggestion "will come to anything. The fundamentalists want more (in the guidelines) and others think it ought not happen at all. That's not much consensus," he said.

Kenneth Chafin, pastor of South Main Baptist Church of Houston, and a co-leader with Sherman in the "moderate faction," termed the suggestion "a subtle attack on the integrity of the institutions and agencies" of the denomination. "It is part of the continuing effort to undermine the confidence of Southern

Baptists in their institutions and leaders."

The suggestion, he added, "comes at a time when the climate of the denomination is not good. We have a group of people attacking the seminaries and other agencies of the denomination. The suggestion is bound to cause a lot of people to think: 'Inquisition.'"

In an effort to sort out the distinctions between a confession and a creed, Baptist Press contacted a number of Baptist leaders.

"I think the real difference is in how the word is used," said Leon McBeth, professor of church history at Southwestern Baptist Theological Seminary in Fort Worth, Tex. "The words confession — 'I confess' — and creed — 'I believe,' are similar. If it is used to inform, to tell the world what we believe, it is a confession. If it is used as a restriction, then it is a creed, no matter what you call it."

Charles Deweese, director of editorial services of the Southern Baptist Historical Commission in Nashville, defined a creed as "an authoritative list of doctrines intended to control the minds of believers. As the ultimate authority, a creed is rigid, inflexible, final, and complete. It does not allow for individual interpretation."

Lynn E. May, executive director-treasurer of the Historical Commission, noted: "Baptists in general and Southern Baptists in particular are not and have not been a creedal people. The confessions or statements of faith (such as the 1925 and 1963 Baptist Faith and Message statements adopted by the SBC) are not creeds or authoritative statements."

May added the preambles to the two statements "clearly state they represent a consensus of opinion . . . that they are not authoritative creeds or final statements." The introductions, he noted, specify they "are not to hamper freedom of thought . . . are only guides to interpretation, having no authority over the conscience . . . and emphasize the historic Baptist position that the sole authority for faith and practice among Baptists is the Bible."

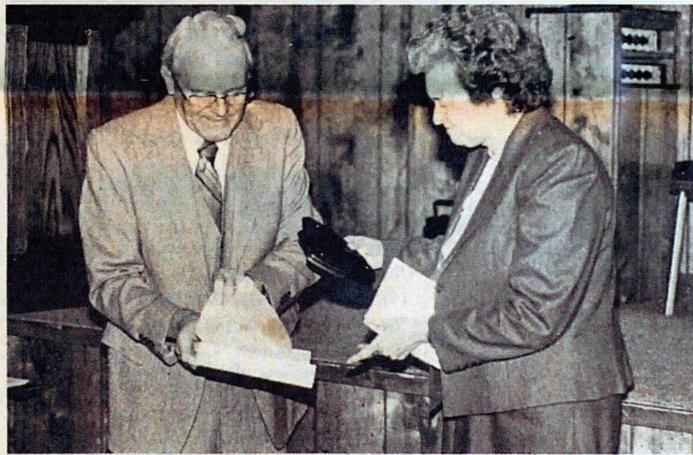
McBeth, who said he has talked with Draper about the proposal, noted he has "considerable confidence" in the president, but has questions about the future of such a suggestion.

"Although Jimmy (Draper) says he does not want to use any statement in a creedal sense, I think the proposal would lend itself to being used in a brutal, medieval sense of a creed . . . some future president could use it as a witch hunt."

May warned that establishing "a set of doctrinal statements to which individuals, churches, organizations or institutions must subscribe to be accepted as 'Southern Baptist' would make such a statement a creed. Such a development would be totally out of keeping with the historic position of Southern Baptists."

Dotson Nelson, pastor emeritus of Mountain Brook Baptist Church in Birmingham, Ala., and a member of the SBC Executive Committee, said he voted against the Baptist Faith and Message statement when it was adopted in 1963, "not because I disagreed with anything that is in it, but because I knew that the preamble which stated it was not a creed would soon be forgotten."

"Openness is one of the strong facts of Baptist life. I believe when you sign something, you close your mind as far as that is concerned. I am very conservative, but I believe if we are to interpret the Bible as the Holy Spirit leads us, then there will necessarily be some divergence in what we think is our guidance."



**SERVICE APPRECIATION** — Emogene Teeple is presented a commemorative plaque in honor of her 25 years of service as clerk of the Cumberland Plateau Baptist Association. Presenting the plaque is Russell Honeycutt, pastor of Cumberland Baptist Mission in Crossville.

## Cumberland Plateau recognizes clerk for 25 years of service

Cumberland Plateau Baptist Association recognized the long-term service of its outgoing clerk during the association's annual meeting Oct. 24-25.

Emogene Teeple, who stepped down as clerk for the association this year, was honored for her 25 years of service in that position. Mrs. Teeple, a member of First Baptist Church in Crossville, was presented with a commemorative plaque in appreciation for her work. Lynn Taylor, a member of Fredonia Baptist Church in Crossville, will succeed Mrs. Teeple.

Also at the meeting, Central Baptist Church of Crossville was received into fellowship with the association following the approval of the church's application. Robert Dickson III is the pastor of the church.

In other officer elections, H. C. Couch, pastor of Memorial Baptist Church in Crossville, was re-elected moderator, while Keith Page, pastor of Oak Hill Baptist Church in Crossville was elected assistant moderator. O. B. Cole, a member of Oak Hill Baptist Church, was elected treasurer; Q. J. Gardner, a member of Cumberland Homestead Baptist Church in Crossville, was elected assistant treasurer; and Donnie Stewart, pastor of Crossville's Oak Lawn Baptist Church, was elected assistant clerk.

Emmanuel Baptist Church, Crossville, and Memorial Baptist Church hosted the meeting. According to Director of Missions Roy Davis, the 1984 meeting of the association will be held Oct. 22-23 at First Baptist Church, Pleasant Hill, and Central Baptist Church.

## NEWS INTERPRETATION

# State conventions address many issues

By Craig Bird  
Feature editor, Baptist Press

Three Southern Baptist state conventions were organized this fall, joining 34 other conventions voluntarily affiliated with the Southern Baptist Convention.

Wyoming spun off from the Northern Plains convention and Minnesota-Wisconsin and New England moved from fellowship status to full convention standing.

State convention meetings found Baptists addressing a wide variety of topics via resolutions and adopting budgets which reflected projected growth.

## COOPERATIVE PROGRAM MISSION GIVING

The 37 conventions adopted operating budgets for the coming year which totaled about \$305.5-million with several million dollars more approved in "challenge" sections above operating expenses.

The SBC's unified giving program, the Cooperative Program, got a big boost at the national level. Messengers in 22 states increased the percentage of state income to be sent to the national program, which underwrites worldwide mission and education efforts.

The only convention to cut its percentage was Northern Plains, which "reluctantly" stepped down from 17 percent to 10 percent since more than one-half of its income was lost when Wyoming formed a separate convention. But that "cut" will be made up, because Wyoming will share 20 percent of its budget with the SBC Cooperative Program.

## ORDINATION OF WOMEN

The ordination of women was the most widespread controversy in the 1983 state meetings.

Resolutions concerning the ordination of women as ministers were introduced in seven states but debated only in five. In Georgia the resolution was withdrawn and in Missouri the resolutions committee declined to report it out. In both cases "a desire for unity" was given as a reason.

North Carolina and South Carolina passed resolutions saying the issue was one for each local church to decide while Tennessee approved a resolution supporting the role of women in Baptist life which did not take a stand of any kind on the issue of ordination. A majority of West Virginia messengers opposed the ordination of women but recognized the right of each local church to decide the matter for itself.

But in Illinois and Oklahoma debate was more strident.

In Oklahoma, an unsuccessful attempt was made to amend the convention's Constitution to exclude messengers from churches which ordain women (or have charismatic practices). However, messengers overwhelmingly backed a resolution which said the ordination of women as deacons

and ministers "deviates from the accepted faith and practice (of Southern Baptists) and creates discord among our fellow churches." The resolution stopped short of demanding that churches not engage in the practice but encouraged churches to refrain from the practice.

Later, messengers voted down resolutions "to recognize and honor the autonomy of the local church" and to "reaffirm support" for an article of the Oklahoma Baptist Convention Constitution which forbids the convention to write creeds or exercise ecclesiastical control over the churches.

The Illinois Baptist State Association, for the first time in its history, seated messengers from a church (Cornell Avenue Baptist Church in Chicago) with a woman pastor.

A move to bar Cornell's messengers because the church had "committed Scriptural heresy" was ruled out of order by the convention president. Messengers then sustained his ruling, 509-189. With little opposition the convention approved a resolution which explained the action "does not reflect a statement of Biblical interpretation, but (is) only a statement of the constitutionality of the seating of messengers."

Another adopted resolution said the messengers recognized the disagreement (over the ordination of women) "reflects honest differences of interpretations of the Scripture" and encouraged Baptists to "demonstrate a spirit of conciliation as we all continue to seek a better understanding of God's Word."

## GOVERNMENTAL, MORAL ISSUES

Numerous conventions went on record urging the legal drinking age be raised to 21; opposing the Reagan administration's plan to send an official U.S. ambassador to the Vatican; commenting on international situations in Lebanon and Grenada; and opposing the spread of gambling and pornography.

## ABORTION POLICY

South Carolina Baptists significantly altered the abortion policy of Baptist hospitals in that state by limiting abortions to situations of "documented" rape or incest or for preservation of the physical life of the mother. The earlier policy had allowed abortions to protect the mental health of the mother.

Virginia Baptists rejected a resolution to request Virginia Baptist Hospital in Lynchburg to remove the word "Baptist" from its name because of its abortion policy. Instead messengers adopted a strongly worded resolution commending the institution.

## BAPTIST JOINT COMMITTEE SUPPORT

The Baptist Joint Committee on Public Affairs, the focus of controversy for several years, came under attack in Alabama. After an hour-long debate (which saw two Alabama members of the SBC Executive Committee on opposite sides of the issue), messengers asked that funding for the BJCPA be totally withdrawn.

The SBC provides 80 percent of the BJCPA budget. That funding is voted on, along with all other budget items, by messengers to the annual SBC meetings each June.

James Dunn, executive director of the agency, was the focus of much of the debate. The resolution noted Dunn's membership in People For the American Way, which it describes as an organization "some of whose founders and supporters espouse philosophies which are contrary to Biblical principles and decency and morality."

## CANADIAN CHURCHES IN SBC?

Only two conventions, Northwest and Minnesota-Wisconsin, took positions on the issue of admitting Canadian churches into the SBC. Both are in favor.

## ELECTED LAY LEADERSHIP

Kansas-Nebraska and Nevada elected their first layman presidents while Louisiana elected only its second lay president in 23 years. Women vice-presidents were elected in Arizona, Florida, and Northwest.

Two other issues with long histories in Southern Baptist life surfaced. California messengers affirmed the "infallibility and authority of the Bible" but declined, in a close vote, to add the word "inerrant" to the statement. Also, a Colorado church which accepts "alien immersion" (people baptized by churches other than Southern Baptist) was refused seating for its messengers.

However, most news reports from the conventions emphasized the tranquility of the meetings and the stress on growth through evangelism.

## Cicero's comment



By the editor

I regret that some of our readers "read" more than I intended into one paragraph of my Nov. 23 editorial evaluation of the recent state convention.

As you might imagine, my staff and I are under a lot of time pressure to get all the articles and pictures ready by the Monday after the convention ends on Thursday. Some articles are written between and after sessions — but most are written during the weekend.

Then, on Monday night we get to see it all together when it comes off the press. Even though the paper has been written and compiled over a week, the reader of course sees it all at one time.

The paragraph — with some inferences I had not intended — was this:

Tennessee Baptists seem to have a lot of interest in the election of our state convention president, but sometimes one gets the feeling that very little advanced thought is given to the election of the vice-presidents. We are not calling for open campaigns for those three top officers, but we would like to see more interest generated in the choosing of all leaders of our state convention.

As I wrote these words, I was thinking of the growing importance of the TBC offices of vice-president and second vice-president. At the convention last month, we had amended the Constitution to specify and clarify the duties of our state convention officers.

A part of those amendments dealt with the succession of these officers, should a vacancy occur — and even a provision for how these offices might even be declared "vacant."

It had occurred to me that this increased recognition of the importance of all our TBC officers should cause Tennessee Baptists to likewise place more importance on these offices.

Before each convention I hear a lot of discussion from around the state about who will be nominated for the presidency — but rarely does anyone suggest or inquire who might be nominated for vice-president or second vice-president.

To magnify these offices was my intention in writing the paragraph in question. I have since learned — and can understand the problem — that some of our readers saw the paragraph as a slam at those who were elected last month and in previous years to these two offices.

To those who so interpreted that paragraph, I offer my apology.

To those who have served Tennessee Baptists as vice-president and second vice-president — all of whom are my personal friends — I likewise apologize for my unintended inference.

The purpose of the paragraph was to deal with a principle — not personalities — but I can understand the difficulty in the minds of some readers in separating principles from people.

One final word: I still would like to see more recognition of the importance of these two positions, and I will add that Tennessee Baptists have been extremely fortunate that — in spite of little emphasis on these two positions — we have had the high caliber of individuals to serve as vice-president and second vice-president.

## CIRCULATION THIS ISSUE — 75,527

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Tom Madden, Executive Secretary-Treasurer

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

# Letters to the Editor

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

## Association, TBC autonomy

Dear editor:

One of the most controversial matters that confronted the annual meeting of the TBC and other state conventions in their meetings was the issue of the ordination of women.

A perusal of the reports reveals that some state conventions refused to take a stand on this critical issue, begging it would be a breach of the autonomy of the local church. True, a Baptist church has the freedom to decide their own policies. The doctrine of autonomy permits the local church "to choose the color of carpet they put down on the floor and the people they employ on their staff" without interference from the association or convention.

However, it must be remembered that the association and/or the convention has the right to determine the rules of their membership! No association or convention is under obligation to accept a church whose doctrines and policy are at variance with those set by that association or convention. The church is autonomous, and so is the association and the convention.

Mrs. McEwen's statement that Paul's admonition that women must keep silent in the church because the first-century woman was uneducated and not seen as equals; and if the apostle were living today, he would not make such a statement; reflects on her lack of understanding of 1 Corinthians 14. Her comment also acknowledges her low view of inspiration of Scriptures. Such a remark questions the infallible Word of God. The apostle was not writing from a limited culture background; rather, Paul was writing under the inspiration of the Holy Spirit, which makes it binding on the first-century Christian and the twenty-first century Christian.

To scripturally deny the ordination of women does not conflict with the doctrine of the priesthood of the believer, the autonomy of the local church, nor does it prevent a woman from being a faithful servant of Christ.

E. E. Carrier  
421 Main St.

Mountain City, TN 37683

## God speaks to women

Dear editor:

After being told by a distinguished "man of God" that God does not send messages through women today, I spent much time in prayer, Bible study, and meditation on the Word. Some questions

## Tom Madden to speak at Belmont graduation

NASHVILLE — Tom Madden, executive secretary-treasurer of the Tennessee Baptist Convention, will speak at Belmont College's 29th winter commencement service Dec. 16, at 7:30 in Massey Auditorium.

James C. Stamper, academic vice-president, reports that the 115 students who will receive diplomas make up the largest December graduation in the history of the school. With spring graduates numbering 188, Belmont will have a total of 303 graduates for 1983.

resulting from these activities may interest other Baptists.

1. Galatians 3:28 tell us that with God there is neither male nor female. Why would God tell us that and then differentiate between males and females?

2. Since all children of God have God's Holy Spirit (John 7:38; Galatians 4:6), and He teaches us all things... (1 John 2:27), surely the teachings are messages from God.

According to that "Man of God" then, a female could not have God's Holy Spirit which means that she could not be a child of God. Aren't females human or are all females doomed?

3. Since sex is limited to earthly life (Mark 12:20-25), isn't it strange for God to deal with people according to their sex?

4. If messages delivered by females meet the criteria for being from God does that mean that demons are now working for God? (Matthew 12:24-32).

5. Why do we allow women to teach, write our literature, minister to the sick, or serve as missionaries? How can one explain Psalm 68:11?

6. If an ordained minister became infertile, impotent, or had his genitals removed would God quit using him? What about sex change operations?

7. If Jesus the human were here today would He handle the male rulers of religion as He did the money changers?

Let us not permit tradition, power, confusion, fear, pride, or any other thing this world has to offer to impede us in our task as stated in Matthew 28:18-20.

(Mrs.) Margie B. Farr  
3223 Social Circle  
Chattanooga, TN 37415

## What really went on?

Dear editor:

I have long decided that the Baptist and Reflector is like most worldly newspapers. You play "up" or "down" topics and issues accordingly, to accomplish your way of thinking.

What really went on at the TBC? Why was the resolution on women put off to the last day?

God has blessed the TBC and the SBC because we have been a "people of the Book!" Our future looks bleak, because of the liberal thinking of some of our leaders.

"There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Proverbs 14:12).

The "Liberal Party" is saying, "Yea, hath God said." All of us better believe

and teach what God's Word says, instead of trying to leave out things that we don't like. The Bible (God's Word) explains itself, "Forever, O Lord, Thy word is settled in heaven" (Psalm 119:89).

I do not believe that women should be allowed to be pastors ("usurp authority over the man"). Women should be a "helpmeet" by encouraging men to be the spiritual leaders and giving all the glory to God.

People who turn away from God's Word will be judged by God.

(Mrs.) Virgielee Greene  
414 McCrary Dr.  
Morristown, TN 37814

According to the Bylaws, the Committee on Resolutions is to "receive written resolutions from the floor of the convention" and to "review, comment on, draft, and recommend to the convention any memorials or resolutions it may deem wise from among those referred to it by the convention."

The agenda for the convention, approved by the messengers, provided two report periods for the Committee on Resolutions — Wednesday afternoon and Thursday morning. The resolution was introduced by June McEwen Tuesday afternoon and referred to the committee who brought its own resolution to the convention Thursday morning. (editor)

## Partnership evangelism

Dear editor:

Proud to be a Southern Baptist!! Yes in October I was thrilled beyond words to be a Southern Baptist — especially a Southern Baptist missionary! Let me share some of what I felt and why.

We were involved in partnership evangelism. Present with us were 68 North Americans who came to work with us. Many of those people were from various churches in your state.

I cannot begin to express what it did for my husband and me to see 68 people so alive in Christ. Many experienced real calls before coming to serve, and what a joy it was to hear these testimonies.

How proud I was to see them happily eating different foods, riding buses or taxis, visiting in the rain, and always ready to share the Good News!

Their presence in the Hotel Araucano will never be forgotten. The waiters told us what a joy it had been to serve them. Many were won to the Lord because of prepared, loving Christians.

So I want to thank each of you who left your family, work, church, homes and came to work in a mass effort to share

Christ with Concepcion, Chile. Thank you for your patience, smiles, understanding, acceptance, and your hard work.

Never have I been so proud to be a Southern Baptist. Walking with you and our Chilean brothers in the streets of Concepcion was a joy! Remember to pray for more to be saved, the saved to be nurtured, and more boldness of our part as missionaries.

Once again from the depth of my heart, THANKS!

Linda Clark  
Casilla 1417  
Concepcion, Chile

## Personal Perspective

By Tom Madden

TBC Executive  
Secretary-Treasurer



God ordained labor in the garden of Eden before the fall. It follows then that honest labor ought to yield profit as well as satisfaction.

However, this is not always so. I have been studying the book of Ecclesiastes again, and I have been impressed with some of the reasons the inspired writer gave as to why mere possession of material wealth may be disappointing.

He suggested the uncertainty of having a wise successor. "Yea, I hated all my labor which I had taken under the sun: because I should leave it unto the man that shall be after me. And who knoweth whether he shall be wise man or fool? (Ecclesiastes 2:18-19).

Especially true in the writer's day was the possibility of not securing justice in the courts of law. This presented another problem. "And moreover I saw under the sun the place of judgment, that wickedness was there" (3:16).

There has always been the danger of the strong and successful crushing the weaker in the business world. Oppression of the poor by the powerful was often cited in God's Word. "And behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter" (4:1).

There always has been the fact that riches alone simply do not satisfy. "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase" (5:10). The writer of Ecclesiastes also cited that wealth is often lost through bad investments or speculation. "But those riches perish by evil travail" (5:14).

One other reason emphasized in Ecclesiastes concerning the folly of depending on material wealth is that the rich are sometimes denied the power to enjoy their wealth. "A man to whom God hath given riches, wealth, and honor, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof" (6:2). He reached his conclusion, "Vanity of vanities, saith the preacher; all is vanity" (12:8).

The main thrust of the teaching of this section was to keep God in the foreground of our every relationship and master it, rather than let it master us.

Perhaps we need to be reminded of the conclusion of the book. "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man" (12:13).

## Missionaries give to offerings

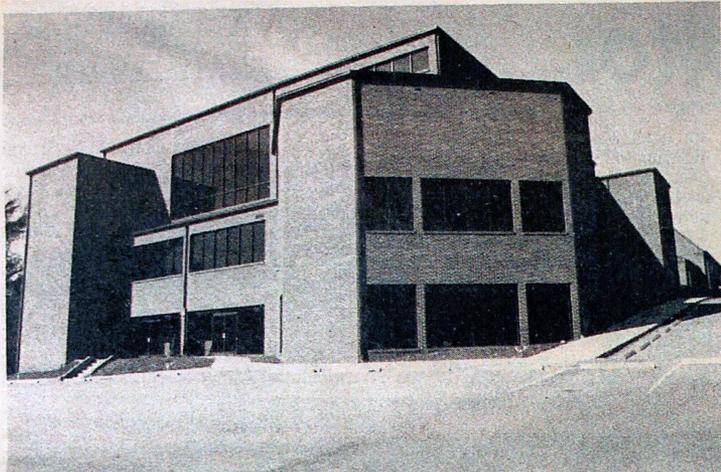
NAIROBI, Kenya — Missionaries in Kenya and Tanzania personally contributed about the equivalent of the support for a foreign missionary couple for one year and gave another \$8,252 for home missions in the United States during their 1983 annual meeting.

Missionaries in the two countries donated \$30,000, about \$150 per adult, to world missions to be divided between the Southern Baptist Lottie Moon Christmas Offering for foreign missions and the Annie Armstrong Easter Offering for home missions.

Kenya missionaries gave \$15,039, to be divided 70 percent to foreign missions and 30 percent to home missions. Tanzania missionaries gave \$14,961, 75 percent for foreign and 25 percent for home.

"Some people may wonder why we don't keep all of that out here for use in our missions or why we don't at least give it all to Lottie Moon," said Missionary James Hampton, associate area director for eastern Africa, stationed in Nairobi.

"We send it through our mission offerings in the States because we believe mission work all over the world is important," Hampton said. "We, as Southern Baptists, want to have a part in supporting world missions as we always have and as we pray our fellow Southern Baptists at home will continue to do through the mission offerings and the Cooperative Program."



**BUILT AS GOD SUPPLIED** — The new sanctuary and fellowship hall of Calvary Baptist Church, Knoxville, was built entirely on a cash, pay-as-you-go basis. The building was dedicated Oct. 30.

## Calvary church finishes sanctuary on 'Building as God Supplies' basis

Members of Calvary Baptist Church, Knoxville, recently saw the completion of a \$2-million sanctuary and fellowship hall financed entirely on a cash, "Building as God Supplies" basis.

The building, dedicated Oct. 30, was first conceived in 1978. Since that time, the congregation witnessed a number of setbacks, including design, construction, parking, and financial problems.

According to Bob Burch, pastor of the church, the most serious of the problems was that it seemed God had closed the doors on all of the church's proposed

financial plans to pay for the building, especially in borrowing the needed funds. It was not until the church heard of the success had by Sagemont Baptist Church of Houston, Tex., with a pay-as-you-go plan that it adopted its "Building as God Supplies" campaign.

Over the next three years, construction of the sanctuary and fellowship hall began and stopped as the members raised the money to complete it. When funds for the building ran out, the work was ceased until more could be raised. The congregation not only supported the campaign with regular pledge giving, but also gave a number of items including boats, cars, furniture, silver, jewelry, stocks, campers, televisions, and green stamps, which were sold and all monies added to the campaign fund.

The sanctuary was finally completed during the past summer, but the dedication was delayed until the fellowship hall, kitchen, and landscaping could be finished. The building was designed to be functional in that the 1,000 capacity sanctuary can seat 200 or more with expansion rooms, while the fellowship hall may be subdivided for classroom space.

Participants in the dedication service included Burch; Jack Taylor, who delivered the dedicatory message after leading the church in revival the previous week; Dean Gage, who served as building committee chairman throughout most of the construction before moving to Texas; and former associate pastor Darrel Seale, now pastor of First Baptist Church, Bellaire, Tex.

## Video specialist joins WMU staff

**BIRMINGHAM, Ala. (BP)** — Stan Hill has assumed the newly created role of video specialist at Woman's Missionary Union, auxiliary to the Southern Baptist Convention.

He will direct the development, production, and evaluation of all WMU video taping. He also will manage the proposed production studio and equipment in WMU's new headquarters building.

Hill is a graduate of Southern Illinois University, Carbondale, and Southern Baptist Theological Seminary, Louisville, Ky.

He comes to WMU from Woodlawn Baptist Church in Birmingham, where he has served as interim minister of education. He also has served on the staffs of other churches in Alabama and Georgia.



**TENNESSEE TREE ORNAMENT** — Tom Madden, executive secretary of the Tennessee Baptist Convention, and Irene Hodgkins, offset supervisor of program services at the TBC, display a counted cross-stitch ornament Mrs. Hodgkins made which will hang on a Christmas tree at Southern Baptist



Theological Seminary, Louisville, Ky. Madden received a letter from Mrs. Roy Honeycutt, wife of Southern's president, requesting the ornament which will represent Tennessee Baptists and the many Tennessee students who attend Southern seminary each year.

## District of Columbia Baptists stress long-range objectives

**WASHINGTON (BP)** — In sessions characterized by calm deliberations on long-range goals and action plans, the District of Columbia Baptist Convention unanimously adopted a set of objectives through 1989.

In other actions, 321 messengers from 46 of the convention's 68 congregations passed resolutions on hunger, peace, and a proposal in Congress to allow President Ronald Reagan to appoint an ambassador to the Vatican.

The D.C. convention became the second state convention aligned with the Southern Baptist Convention in the past two years to elect a black president. Everard Hughes, associate pastor at Takoma Park Baptist Church, was elected without opposition.

Messengers approved five major objectives to carry the convention through the next five years. First is the establishment of five new mission churches and 15 new Sunday Schools and/or Bible study fellowships. Other objectives will be enhancing Christian discipleship, extension of specialized ministries to the end of "loving and serving the whole person," major initiatives in evangelistic outreach, and an enhanced effort at interchurch cooperation.

In a resolution on hunger in D.C., messengers urged continuation of food distribution programs by the U.S. Department of Agriculture from stockpiles of surplus food products.

## Utah-Idaho messengers pledge 40 new chapels

**BOISE, Idaho (BP)** — Messengers to the annual convention of the Utah-Idaho Southern Baptist Convention pledged themselves to begin new work in 40 unchurched locations during the coming year.

During the commitment service held at Mountainview Baptist Church in Boise, Idaho, representatives of Utah-Idaho churches were asked to pray and then to make a commitment to begin work in the 40 specific unchurched locations.

In other business, messengers adopted a \$1,334,250 budget, of which \$431,392 will come from the 83 churches and 40 chapels of the convention. Of the convention giving goal, 21 percent — \$81,140 — will be contributed to the worldwide missions causes through the Southern Baptist Convention Cooperative Program.

The 21 percent is an increase of one percent to the worldwide missions effort.

A broadly worded statement on world conflict called attention to tensions in the Middle East and Central America and to deterioration in U.S.-Soviet relations. It urged all nations involved to "seek more intensely to resolve their differences through negotiation" rather than pursuing military action.

The statement opposing appointment of an ambassador to the Vatican declared the move "would raise all kinds of Constitutional problems" and "could result in a favored position for one religious faith."

Messengers also approved a 1984 budget of \$928,249, of which \$689,818 is expected to come from D.C. churches. Of that amount, 23 percent will be sent to SBC causes through the Cooperative Program.

## Georgia Baptists note quiet meeting

**MACON, Ga. (BP)** — One of the quietest annual meetings of the Georgia Baptist Convention in many years saw about 2,200 messengers approve a partnership mission program with Baptists in Liberia and adopt a record Cooperative Program budget for 1984 of \$20.6-million.

Meeting in Macon City Auditorium, messengers also shared in celebration of the 150th anniversary of Mercer University in Macon. They heard Mercer President R. Kirby Godsey, make an appeal for Mercer and Georgia Baptists to "stay together ... to make Mercer the center of Baptist higher education in this nation."

Messengers okayed a three-year set of Bold Mission Thrust goals related to evangelism, church growth, and family ministry. They accepted without discussion a long study on future financial needs of Georgia Baptist colleges. The study calls on schools to articulate their purposes more clearly and begs Baptists to support the schools more generously.

Also approved were resolutions opposed to pari-mutuel betting; pornography; lewdness and profanity on cable television; network TV shows which "debase Christian values"; and efforts in Georgia to deregulate sale of alcoholic beverages with low alcohol content.

Another resolution called on President Ronald Reagan and the U.S. Congress to "amend the Social Security Act of 1983 to restore voluntary participation on behalf of churches." Yet another resolution urged Southern Baptist Annuity Board to improve its health care insurance programs to cover all ministers and their families. Another urged Georgia General Assembly to raise the legal drinking age in Georgia from 19 to 21.

One messenger wanted the convention to approve a resolution refusing to seat messengers from churches which ordain females to "the preaching ministry." Mrs. Celia Stewart of Mount Zion Baptist Church in Jonesboro brought the resolution, but after meeting twice with the resolutions committee withdrew the resolution, "in the interest of unity and in keeping with the spirit of this convention."

The \$20.6-million Cooperative Program budget for 1984 represents an increase of almost eight percent over 1983. After deduction of about 10 percent in shared promotion and administration expenses, it will be divided equally between Georgia and SBC causes.

# Tennessee Scene

## PEOPLE . . .

First Baptist Church, Lewisburg, ordained Maury Wood as a deacon during an Oct. 23 service. Paul W. Woodford is the church's pastor.

First Baptist Church, Lebanon, ordained Randall W. Keith as a deacon Oct. 30. Ray F. Cleek is the pastor of the church.

Roger Atchley and Mike Murphy were ordained into the deacon ministry of Immanuel Baptist Church, Knoxville, during an Oct. 23 service. The pastor of the church is Joe Chandler.

Pleasant View Baptist Church, Clarksville, ordained Lonnie Castleberry and Paul Parker as deacons Oct. 30. Randall Rogers is the church's pastor.

Kyle Dunn was ordained Sept. 25 as a deacon by First Baptist Church, LaFollette. The church's pastor is Harlan F. Reynolds.

First Baptist Church, Sparta, ordained Tommy Bumbalough as a deacon Oct. 2. Stephen L. Playl, pastor of the church, delivered the sermon for the ordination service.

An ordination service was held recently at South Clinton Baptist Church, Clinton, for three new members of the church's deacon ministry. Ordained were Tommy Giles, Bob Price, and Bill Toney. George Koon is the pastor of the church.

Mr. and Mrs. B. A. Moser celebrated their 50th wedding anniversary Dec. 2. The Mosers are members of Fall Creek Baptist Church, Norene, where Billy Trice is the pastor.

Terry Beeler was ordained Nov. 27 as a deacon of North Knoxville Baptist Church, Knoxville. Guy M. Mitam is the church's pastor.

Bellevue Baptist Church, Memphis, ordained Phil Weatherwax, the church's business administrator, to the ministry Nov. 20. Weatherwax came to the church in November 1982 from a position with International Harvester in Louisville, Ky. He served as a deacon during a previous membership at Bellevue. Adrian Rogers is the pastor of the church.

Sonny Shoemaker was ordained as a deacon of Baptist Hill Baptist Church, Jasper, during a Nov. 20 service. The pastor of the church is E. L. Patton.

## REVIVALS . . .

Northport Baptist Church, Newport, was led in revival Oct. 23-29 by J. W. Rayburn, pastor of Bethel View Baptist Church, Bristol. Gene Bohner, pastor of the Newport church, reported three professions of faith and several rededications as a result of the services.

Arnold Brown, pastor of Macedonia Baptist Church in Lawrenceburg, led his church in a recent revival. The church recorded five professions of faith and numerous other decisions.

Highland Park Baptist Church, Lawrenceburg, held a "harvest revival"

recently. Glen Buie, pastor of the church, was the evangelist for the service. The church received one profession of faith, two new members by letter, and several other decisions during the services.

An Oct. 19-23 revival was held at New Freedom Baptist Church, Dyersburg, with Joe Lescure of Waverly as the evangelist. The church's pastor, Terry Gamble, reported two professions of faith and 17 rededications as a result of the revival.

Billie Friel of Mount Juliet led Hillcrest Baptist Church, Dyersburg, in a recent revival. Pastor Joe Trybone reported 14 professions of faith, four new members by letter, and many rededications.

Evansville Baptist Church, Dyersburg, was led in a revival by Raymond Boston, Paul Bramlett, Joe Naylor, Wade Kelley, and Pastor Bobby Winchester. The church recorded six rededications during the week.

An Oct. 30 through Nov. 4 revival at Hopewell Baptist Church, Cleveland, resulted in eight professions of faith and numerous rededications. Phil Glisson of Memphis was the evangelist; William M. Walker Jr. is the church's pastor.

Tom Compton, pastor of Midway Baptist Church in Algood, led Woodcliff Baptist Church, Monterey, in revival Nov. 7-12. Bob Barefield, pastor of the Monterey church, reported three additions by baptism.

Oak Grove Baptist Church, Covington, held recent revival services that resulted in 23 professions of faith, five new members by letter, and over 100 rededications. Evangelist Wade Clemons of Morristown led the services, assisted by music evangelist Steve Shirk. The pastor of the church is Robert Lee.

Phil Glisson led Munford Baptist Church, Munford, in revival Nov. 6-11. The church's pastor, Mike Owens, reported 24 professions of faith and four new members by letter.

## CHURCHES . . .

Aldridge Baptist Church, Obion, recently added an activities building to its properties. The pastor of the church is John Fields.

A Nov. 2-6 celebration marked the 100th anniversary of Oak Grove Baptist Church, Covington. Activities of the week included a centennial revival, and an all-day service with dinner on the grounds. Robert G. Lee is the church's pastor.

Harmony Baptist Church, Newbern, celebrated their 100th anniversary Oct. 30. Participants in the services included present pastor Tom Parnell and former pastors and members.

## LEADERSHIP . . .

Sardis Baptist Church, Sardis, accepted the resignation of its pastor, Larry Lewis, which was effective Nov. 1.

Kenneth Basham recently resigned as pastor of Mount Moriah Baptist Church, Obion.

Sink Valley Baptist Church, Butler, accepted the resignation of its pastor, R. L. Poole, which was effective in October.

Steven Wood accepted a call from West Memorial Baptist Church, Saulsberry, to come as minister of music and youth. Wood, who began the position Nov. 6, was previously minister of music and youth at First Baptist Church, Whiteville, and Trinity Baptist Church, Bolivar. A native of Whiteville, he is a graduate of Union University, Jackson, and Memphis State University, Memphis. Bruce D. Coleman is the pastor of the church.

Concord Baptist Church, Chattanooga, called Don Farmer as minister of adult education and administration, a position he began Nov. 13. Farmer comes to the church from First Baptist Church, Springfield, where he was minister of education and music of First Baptist Church, Manchester, and First Baptist Church, Elizabethton; and minister of education at White Oak Baptist Church, Chattanooga. A native of Mississippi, he is a graduate of Georgetown (Ky.) College and Southwestern Baptist Theological Seminary, Fort Worth, Tex. Bob Segrest is the pastor of Concord Baptist Church.

J. D. Deyton submitted his resignation as pastor of Coffee Ridge Baptist Church, Erwin, which was effective Oct. 2.

Falling Water Baptist Church, Hixson, called Jim Hensley as interim pastor.

Garland Holmes recently resigned as pastor of Shepherd Baptist Church, Chattanooga.

Grandview Baptist Church, Nashville, recently called Neal Overstreet as minister of music and youth. Jess Love is the pastor of the church.

James Ryan accepted a call from Madison Creek Baptist Church, Goodlettsville, to come as interim pastor. Ryan is employed in the bookstore division of the Baptist Sunday School Board in Nashville.

Nolensville Baptist Church, Nolensville, called Phillip Missick as interim pastor, a ministry he began Nov. 20. Missick is chaplain of DeBerry Correctional Institute in Nashville.

Dean Armour was called as minister of music by Fellowship Baptist Church, Milan. The church's pastor is Emmett McCoy.

Springhill Baptist Church, Trenton, called Bill Bouchillon as interim pastor.

Dwight Wymer accepted a call from Concord Baptist Church, Chattanooga, to come as minister of youth, children, and preschool. Bob Segrest is the church's pastor.

Shady Grove Baptist Church, Paris, accepted the recent resignation of its pastor, Jim Robinson.

First Baptist Church, Sweetwater, called Danny J. Georges as minister of education and youth, a position he began Nov. 2. Georges, a graduate of Southern

Baptist Theological Seminary in Louisville, Ky., came to the church from a similar position at First Baptist Church, Newton, N.C. The pastor of the Sweetwater church is Leonard S. Markham.

Bill Robbins resigned as pastor of West Paris Baptist Church, Paris, to accept the pastorate of Forest Park Baptist Church, Farmington Hill, Mich.

Washington Avenue Baptist Church, Cookeville, called Milford Cox as its interim pastor.

Rick Bennett was called Nov. 6 as associate pastor in charge of music and youth by Oaklawn Baptist Church, Memphis. Bennett came to the church from a similar position at First Baptist Church, Fairfield, Calif. He is a student at Mid-America Baptist Theological Seminary, Memphis. The pastor of the church is Gary Felton.

Richland Baptist Church, Lynnville, called Tim Scott as interim pastor. Scott was ordained to the ministry Oct. 23 by New Zion Baptist Church, Pulaski. Participants in the ordination service included New Zion Pastor Don Russell and Glenn Denton, who delivered the ordination message.

Frank Graves of Huntsville, Ala., was called as interim pastor of Elkton Baptist Church, Elkton. Graves is a graduate of the University of Alabama, Tuscaloosa, Ala., and of Southern Baptist Theological Seminary, Louisville, Ky.

First Baptist Church, Atwood, called Joe Harris as interim pastor.

Chris C. Moody resigned as pastor of First Baptist Church, Arrington, to return to his home state of Florida. Moody's last day at Arrington was Nov. 6.

First Baptist Church, Trezevant, called Doug Braden as minister of music. J. G. Wise is the pastor of the church.

Buddy Lynch resigned as associate pastor of Two Rivers Baptist Church, Nashville, to establish a Christian counseling center. The church's pastor is Ralph W. Stone.

Union Academy Baptist Church, McKenzie, accepted the recent resignation of Pastor Ted Duffey.

Paul Mayfield resigned as pastor of Holders Grove Baptist Church, Cosby.

Brunswick Baptist Church, Brunswick, recently called Jay Robinson as minister of youth. Robinson previously served as associate pastor and minister of youth at Whitten Memorial Baptist Church, Memphis. He is a graduate of Union University, Jackson, and Southwestern Baptist Theological Seminary, Fort Worth, Tex. Mike Thrower is the church's pastor.

Bob Galloway submitted his resignation as pastor of Wilsonville Baptist Church, Newport.

First Baptist Church, Watauga, accepted the recent resignation of its pastor, Ira Berry, Oct. 23.

Jim Wright resigned from the pastorate of Cherokee Baptist Church, Memphis.

Second Baptist Church, Union City, called Bob Covington as interim pastor. Covington recently returned from Europe, where he served as a missionary.

## Margaret Fund students attend Tennessee colleges, universities

The following young men and women, sons and daughters of Southern Baptist home and foreign missionaries, are studying in Tennessee colleges and universities. Each has been assigned to one or more associational Woman's Missionary Unions with the request that the sponsoring associations remember these young persons on various occasions as birthdays, Christmas, Easter, etc.

Name and address	Country	Birth day	Assigned Associations
Belmont College, Nashville TN 37203 Jon Clendenen, Box 1762, BC John Williamson, Box 554, BC	Taiwan Mexico	Apr. 13 Aug. 23	Judson, Robertson, Salem Alpha, Maury
Carson-Newman College, Jefferson City, TN 37760 Lydia Brown, Box 377, C-N Mary Griggs, Box 1263, C-N	Liberia Zimbabwe	July 25 Nov. 20	Big Emory, Polk Cum. Plateau, McMinn-Meggs, New River
Rebecca Griggs, Box 1299, C-N Ruth Griggs, Box 1036, C-N Claire Hancox, Box 507, Jefferson City James McElrath, Box 1588, C-N Jennifer Pippin, Box 104, C-N Dianne Tribble, Box 737, C-N Deborah Wyatt, Box 1617, C-N Vivian Yarnell, Box 364, C-N	Zimbabwe Zimbabwe Haiti Indonesia Argentina Bolivia Colombia Guam	Dec. 2 Apr. 21 Dec. 21 July 28 June 29 Mar. 19 Sept. 27 Oct. 19	Chilhowee, Duck Riv., Seq. Val. Midland, Sevier, Sweetwater Nolachucky, Tenn. Valley Cumb. Gap, Loudon, Northern Campbell, Hamilton, Stone Bradley, Jefferson Co. Copper Basin, Holston Valley East Tenn., Knox Co.
East Tennessee State University, Johnson City, TN 37614 Carol Yarnell, Box 10765, ETSU	Guam	Mar. 1	Holston, Watauga
Memphis Academy of Arts, Memphis, TN 38112 Iris Frederick, 819 Suggs Dr. W., Memphis 38117	Guadeloupe	Feb. 27	Haywood, Shelby Co.
Memphis State University, Memphis, TN 38152 Steven Barnes, 3452 Freland, Memphis 38118 Janice Redding, 868 Sanga Rd., Cordova 38018	Lebanon Peru	Nov. 2 Aug. 21	Beech River, Stewart Crockett, Dyer
Middle Tennessee State University, Murfreesboro, TN 37132 Brian Jones, 508 Lester St., Woodbury 37190 Elizabeth Jones, Box 2394, MTSU	Taiwan Taiwan	May 23 Mar. 4	Central, Lawrence Co. Concord, Union
State Technical Institute at Memphis, Memphis, TN 38134 Philip Fitts, 1733 Robinhood Ln., Memphis 38111	Peru	Mar. 21	Big Hatchie, Western District
Union University, Jackson, TN 38305 Angela Powers, Box 43, UU Lois Roaten, Box 868, UU Kelvin Smith, Box 434, UU Edward Smothers, Box 250, UU Anita Sutton, Box 1004, UU Sharon Sutton, Box 1204, UU	Taiwan Uruguay Indonesia Paraguay Brazil-S Brazil-S	Sept. 6 Oct. 3 May 15 Sept. 27 Jan. 8 Feb. 13	Hardeman Co., Indian Creek Madison-Chester, Wm. Carey Carroll-Benton, Truett Beulah, Gibson Giles Co., Shiloh Fayette, Weakley
University of Tennessee, Knoxville, TN 37916 Tamra Davis, 715 DeLapp St. #9, Knoxville 37912 Cynthia Murphey, 1513 Forest St., Knoxville 37916	Grenada Israel	July 8 Mar. 31	Grainger Co., Sullivan Clinton, Hiwassee, Riverside
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TENNESSEANS AT CONFERENCE — Tennesseans (left to right) Bill Blevins of Jefferson City, Tony Martin of Murfreesboro, and Ann Brandon of Nashville, discuss writing assignments with Clyde Hall of the Sunday School Board's church training department during a recent writers' conference sponsored by the department's youth section.

## Government, private school clash over filing of form

By Stan Haste

WASHINGTON (BP) — A dispute over the federal government's power to require compliance with anti-sex discrimination laws in private colleges and universities reached the U.S. Supreme Court in oral arguments Nov. 29.

In one of this term's most celebrated cases, attorneys for Grove City (Pa.) College and the U.S. Department of Education clashed over the school's refusal to submit a form indicating it does not discriminate on the basis of sex.

Grove City College, founded in 1867, originally had direct ties to the United Presbyterian Church. Although it still claims those historic roots, the school is now privately owned and operated.

The college, which receives no direct financial assistance from the government but whose 2,200 students include more than 400 who receive federal grants and loans, has refused since 1977 to file Form 639, an assurance of compliance that it does not discriminate against women in any of its programs.

Legal authorities say for the college to file the form would be to acknowledge it operates a federally funded education "program" and is therefore subject to all current and future Department of Education regulations implementing Title IX of the Civil Rights Act of 1972.

Title IX states in part that "No person in the United States shall, on the basis of sex, be excluded in participating in, be denied benefits of, or be subject to discrimination under any education program or activity receiving federal financial assistance."

Because it does not discriminate against women as a matter of principle, because it refused federal funds in its desire for autonomy, and because it does not operate any "programs or activities" receiving federal assistance, attorney David M. Lascell argued before the high court, Grove City should not be forced to sign the compliance form.

But Paul M. Bator, acting solicitor general of the United States, told Supreme Court justices the college, by permitting students who receive federal grants and loans to enroll, does conduct a "program" within the meaning of the law.

Although Basic Educational Opportunity Grants (or Pell Grants) go directly to students rather than to Grove City College, Bator argued, they amount to a "subsidy" of the school. He added Grove City College could resolve its dilemma by telling its students not to take BEOGs and instead issue grants of its own, a practice the school undertook when the federal grants were first awarded in 1972.

After the school's refusal six years ago to file the required compliance form, a Department of Education administrative law judge found the college had failed to comply with Title IX and that students were therefore ineligible to receive BEOGs or Guaranteed Student Loans (GSLs).

In 1978 the college and several of its students brought suit against the government in a U.S. district court, seeking judicial review of the administrative order. Nearly two years later the district court ruled the government could not terminate student assistance simply because of refusal to sign the compliance form. This was unlawful, the panel held, because Title IX permits termination of benefits only upon an actual finding of sex discrimination.

But it accepted the argument that the student grants and loans constituted "federal financial assistance" to a "program or activity" within the meaning of Title IX.

Both the government and the college appealed and last August the Third Circuit Court of appeals ruled in favor of the government on all questions. A Supreme Court decision resolving the dispute is not expected before next spring.

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## Joe Stacker tells state leaders of 'Shared Ministry' emphasis

NASHVILLE (BP) — If Southern Baptists' Bold Mission efforts are to succeed, the responsibility of ministry must be shared equally between church members and staff, Joe Stacker told state convention church administration representatives at their recent annual meeting.

"Too many Southern Baptist pastors have come to the point where they see themselves as the source of success for the life of the church," explained Stacker, head of the Baptist Sunday School Board's church administration department.

"We want to avoid a return to a reformation, clergy-controlled mind-set," Stacker said. "The pastor, deacons, leaders, and church members are going to have to be together in their concept of the church's mission and ministry. If they are not, it will deny the church a sense of fulfillment where all people are involved in the ministry of the church."

The concept of Shared Ministry for Southern Baptist churches, a church administration department emphasis for 1985-90, was presented to the state representatives as they met at the board.

Shared Ministry is based on the Biblical principle of the pastor as the shepherd who leads the flock, not a dictatorial leader.

Every member has equal responsibility for voting and participating in church activities, just as every member also has responsibility for the work of the church. "If we don't recapture the concept of the priesthood of the believer, we may lose it," Stacker charged. "If Bold Mission Thrust is to be reality, it must be through shared ministry. It is time for the church to become a Great Commission people."

Part of the Shared Ministry approach of the church administration department

will be to speak to some of the problems facing pastors of Baptist churches today.

To organize the efforts of the department in implementing the concept, Stacker announced the appointment of Bruce Grubbs of the church administration department as coordinator of Shared Ministry and forced termination.



**MARKING CENTENNIAL** — Glenn Toomey, director of missions for Nola-chucky Baptist Association, presents a plaque on behalf of the Tennessee Baptist Historical Society to William D. Hazelwood, director of missions for Cumberland Gap Baptist Association, commemorating Cumberland's Gap's 100th anniversary.

### Wake Forest drive exceeds \$20-million

WINSTON-SALEM, N.C. (BP) — Wake Forest University has raised over \$20-million in a nationwide campaign, exceeding the drive's goal by more than \$2.5-million.

The sesquicentennial campaign drive is scheduled to end in 1984, the 150th anniversary of the school's founding.

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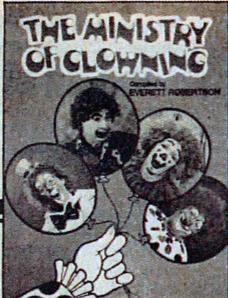
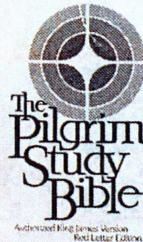
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Everett Robertson is drama specialist in the Church Recreation Department, The Sunday School Board, Nashville, Tennessee. He is editor of several puppet script books.



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**BIBLE BOOK SERIES**  
Lesson for Dec. 11

# Threats to Christian faith

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

Basic Passage: Philippians 3:1 to 4:1  
Focal Passage: Philippians 3:2-4, 7-14, 18-20

The Christian journey is not an easy road to travel. Like any highway, there are danger points all along the way. Caution signs are planted along the entire route. Many times we proceed slowly under the yellow caution light.

As we live our lives seeking to serve Christ, we must be aware of the challenges and threats that will confront us.

### The threat of legalism

The Scripture this week addresses two dangers faced by the Christians at Philippi.

One of these dangers was legalism. There were those in the church who were teaching that people had to keep the Jewish law in order to be saved. These individuals were called Judaizers, although Paul referred to them as scavenger dogs which can be very harmful (3:2). The Judaizers believed that Jesus was the Messiah of the Jews. They taught that individuals had to have faith in Christ to share in salvation. But they also stressed that Gentiles had to become Jews and obey the Mosaic law besides.

Paul addressed the threat of legalism by admonishing his readers to beware of the Judaizers and to be assured of their own experience of grace (3:2-3).

To stress this point, he referred to his own experience (3:4-11). He had been taught that if he kept the law he would earn salvation. Consequently, he achieved an enviable record of works. His own work sheet in Judaism revealed that he surpassed the best efforts of the Judaizers (3:4-6). He kept the law perfectly (3:6).

Yet, in spite of all his achievements, Paul did not experience salvation. His works were of no value. He found salva-

tion only when he personally experienced Christ (3:8-9). Paul discovered that salvation came through faith in Christ, not by works of law.

### The threat of libertinism

A second group in Philippi was teaching that salvation consisted only in putting one's faith in Christ. They reacted against the Judaizers and affirmed that there were no laws required of Christians. For this reason they were referred to as libertines. Their gospel was simply that a Christian could live any way he desired so long as he believed in Jesus.

Paul was convinced the libertines missed the mark as much as the Judaizers. He called the libertines "enemies of the cross" (3:18). Human desire was their god, destruction was their destiny, and earthly values structured their goals (3:19). Consequently, Paul encouraged the Christians at Philippi to avoid the libertines. He admonished them to live as "citizens of heaven" as long as they occupied space on this earth (3:20-21).

### An old story up-to-date

Some things have not changed in 2,000 years. Today we still face the dangers of legalism and libertinism in our Christian journey.

There are still those who sing about "grace through faith," but live as though they can merit God's favor by what they do. Legalism is a subtle temptation that hooks all of us at times. It is an old story that is up-to-date. Yet it is still true that you and I cannot earn God's favor by our own efforts.

Also, there is still today the threat of the libertines. Many in the ranks of Christians believe that faith in Christ is all that is necessary for salvation. These persons profess allegiance to Christ, yet live any way they please. This, too, is an old story brought up-to-date. And today, as in the first century, it still misses the mark of what the gospel is all about. The Biblical text underlines two important truths. Salvation comes only through faith in Christ (3:7-16). And this salvation imposes upon us the responsibility to live in this world the same way we would live in heaven (3:20-21).



Maddox

**UNIFORM LESSON SERIES**  
Lesson for Dec. 11

# Good news for oppressed

By Buck Donaldson, boys' dormitory dean  
Harrison Chilhowee Baptist Academy, Seymour

Basic Passage: Isaiah 61  
Focal Passage: Isaiah 61:1-7

"Glorious... glorious... glorified," what fantastic words! To speak them demands total concentration. They belong to special moments - to the blessed, to the honored, even to the "people of God."

But these are difficult words to voice in the midst of disaster. Isaiah's message to a people destined for disaster is made more amazing by his use of them. Could a nation threatened by the overwhelming military might of her neighbors consider her future in terms like "glorious"? Could God be glorified if His people were defeated, carried into captivity?



Donaldson

Does God's "glory" depend upon His people? How often we tend to think it does!

Is God limited by our own limitations? How quickly we lose awareness that God plans ahead! And, according to His Word, He has all power to complete His plan.

What a nation the Hebrew people could have become if they had followed Jehovah's leadership through Isaiah's prophecy. "Glorious" would have described it.

Indeed, because God will keep His promises to His people, "glorious" will one day describe it. But it will not be because of Hebrew accomplishments.

When God's people become the nation of His delight, and when Gentiles come to the light, then there will be righteousness and peace on earth. But Isaiah lets us know that such a glorious moment is in God's hands and those of His Anointed One. Isaiah sees the matter clearly, but his nation does not comprehend.

### Messiah and ministry (61:1-3)

Isaiah writes, Messiah speaks! "The Anointed One" defines with divine economy of words a ministry that encompasses the scope of all human need, a ministry so great that only God could perform it!

Isaiah writes of it. In Luke 4, Jesus claims it: "Today this Scripture is fulfilled in your hearing." In the midst of disaster, in the worst of times, good news is preached to the poor, the broken-hearted are healed, captives are deliv-

ered, the blind see, the oppressed are liberated, God acts. He plans ahead and brings an end to judgment and a beginning to "glory."

In reality, is the eighth century world of Isaiah very different from the first century world of Jesus?

Isaiah prophesies destruction and captivity. His message is rejected. As a result, in 587 B.C., the Jews are carried away to Babylon.

Jesus claims His ministry as Messiah in a first century Jewish nation. He is rejected and crucified. As a result, in A.D. 70, at the hands of Roman conquerors, the Jews lose their identity as a nation - but again, not their hope!

The Messiah ministers today. And one day there will be beauty in the place of ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.

### Messiah's nation in ministry (61:5-7)

How marvelous is the vision! Isaiah, a Jew who is faithful to his God, faithful to his nation, faithful to all nations, can see through the veil of Jewish nationalism and find hope for a Gentile world.

When Isaiah's eighth century nation is threatened by Gentile forces, Isaiah sees this as an error on both sides. God's people have failed to preach good news to the poor of all nations and have failed to heal the brokenhearted of all nations. The nation has become self-centered. An unlightened Gentile is seeking "her own." The struggle is inevitable but not eternal!

Believe it. Messiah will minister. The remnant will respond. The Gentiles will seek and know and rejoice. They who once brought oppression will serve the oppressed.

"Strangers shall stand and feed your flocks... but you shall be named the priests." That, friends, will be "GLORIOUS!"

## Trevis Otey to speak in chapel at Union

JACKSON - R. Trevis Otey, pastor of the First Baptist Church in Jackson, will speak to Union University students in chapel services Dec. 9 at 10 a.m.

The 50-minute program, to be held in G. M. Savage Memorial Chapel, is free and open to the public.

The service, required for all students, will be a special Christmas worship service.

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**LIFE AND WORK SERIES**  
Lesson for Dec. 11

# Betrayal

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

Basic Passages: 2 Samuel 13:1 to 19:8  
Focal Passages: 2 Samuel 18:5-6, 9, 14, 31-33

The basic passage of this lesson (seven chapters) presents the story of Absalom's rebellion against his father, David; his treachery and attempted overthrow of the kingdom; and David's response to the unsuccessful coup.

Absalom's rebellion is representative of the plot and intrigue on the part of several of David's sons in their efforts to become his successor to the throne of Israel. Although David was the father of 17 sons, only four are pictured by the Biblical writers as likely heirs to the throne: Amnon, Absalom, Adonijah, and Solomon.

**Absalom's rebellion**

Absalom's rebellion began with his murdering Amnon, a half-brother who had raped Tamar, Absalom's sister. Although this murder appears as an act of revenge on Absalom's part, it also may have been politically motivated, for it left Absalom as the heir apparent to the throne of his father.



Irby

Because of David's anger over the murder of Amnon, Absalom had to go into exile where he remained for three years. Even when he was permitted to return, David still did not trust him and would not allow him to come into his presence for an additional two years. Finally, David did receive him into his presence and gave him a kiss of greeting (2 Samuel 14:23-33).

This was the opportunity for which Absalom had been waiting. Utilizing the privileges belonging to a king's son in good standing with his father, he began his campaign to unseat his father as king.

Capitalizing upon some weaknesses of David's reign, Absalom sowed seeds of discord and rebellion among the people. He gathered an army of malcontents and marched toward Jerusalem for the decisive battle against his father. David fled the city. He chose instead to do battle across the Jordan River in the forest of Ephraim.

Absalom was killed in a most unusual manner, and the battle ended with David's army clearly the victors. Thus the crisis over losing his kingdom because of the rebellion of his own son was over for David.

**David's response to Absalom's death**

David's response to the news of Absalom's death was pathetic indeed. He had urged his soldiers prior to battle to deal gently with Absalom and to spare his life, but to no avail. Upon receiving word of Absalom's death, David voiced his uncontrollable grief in one of the most distressing scenes of pathos in the Bible: "O my son Absalom, my son, my

son Absalom! Would God I had died for thee, O Absalom, my son, my son!" (2 Samuel 18:33).

David's uncontrollable grief almost cost him his kingdom. He ignored his troops as they returned as victors from battle. No victory celebration was held and the morale of his troops plummeted rapidly as David remained immobilized in his grief. Only the intervention by Joab saved the day for David and his kingdom. Joab reminded the king that while he had lost a rebellious son, he had saved his own life as well as the lives of his other sons and daughters, his wives, and concubines (2 Samuel 19:5).

**Lessons for life**

Betrayal and rebellion are violations

of a relationship of trust and respect, and they are experiences that many have to endure. The rebellion and betrayal of parents by their children, however, is perhaps the most distressing kind. Can any reader identify with David in this kind of agonizing experience?

Some see David as responsible, in large measure, for the rebellion and death of Absalom. The Biblical writers clearly point out his weaknesses as a father (1 Kings 1:6), but does this mean that he, and not Absalom, bears the responsibility for the rebellion?

There was a time in Israel's history when parents were considered accountable and responsible for the misdeeds of their children, but this came to an end in the days of Ezekiel the prophet, and this doctrine was replaced with the doctrine of individual responsibility. Ezekiel was instructed by God to stop quoting the proverb: "Our fathers have eaten sour grapes, and the children's teeth are set on edge." This proverb placed the responsibility for the children's actions upon their parents, but it was to be quoted no more. The new doctrine em-

phasized that each person, regardless of his background or circumstances, will be judged by God for his individual actions (see Ezekiel 18:1-29).

The death of Absalom caused David excruciating pain, but how many nights, may we suppose, did David grieve over his son during the years of rebellion?

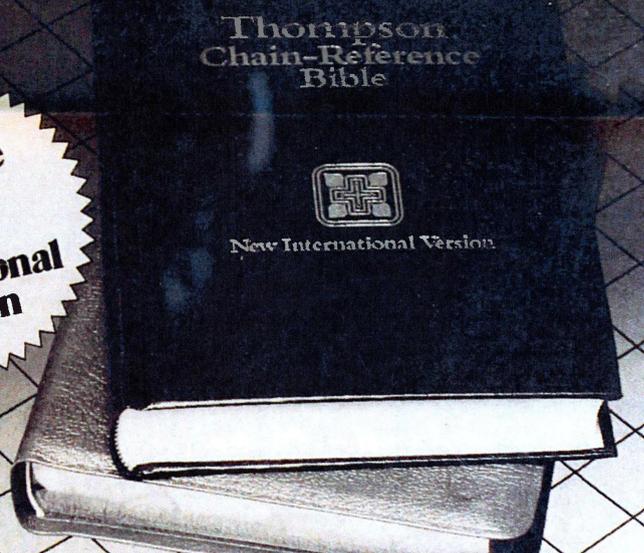
What can a parent do in a situation like that? He can do what the father of the prodigal son did: he can stay home and go on with life the best way he can, all the while hoping and praying for his son's return. The prodigal did return, to the great joy of his father (Luke 15:11-24).

Not all stories of rebellion and waywardness have such a happy ending. Do we have any word of comfort or encouragement to people who suffer as David did?

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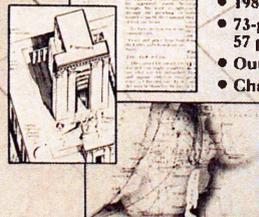
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# Bryan builds bridges during Soviet visit

By Bill Webb

RICHMOND, Va. (BP)— A shiny red lapel pin bearing the likeness of Nikolai Lenin is one of Charles Bryan's most prized mementos from his recent trip to the Soviet Union.

Bryan, who heads overseas operations for the Southern Baptist Foreign Mission Board, had taken a picture of three uniformed school boys in Tbilisi, capital of the Soviet republic of Georgia. The youngsters had played cat and mouse

with him before allowing themselves to be photographed.

Unable to speak their language, Bryan smiled his appreciation and started looking for other subjects to photograph when one of the boys, who was 12 or 13 years old, approached him. The boy removed a lapel pin from his jacket and handed it to Bryan.

The former missionary did not know why he was being given the pin but sensed the occasion was special. He

removed his own lapel pin — depicting two hands lifting the world in prayer — and offered it to his new friend.

The Russian words on the Soviet pin translate "Be prepared." The youth gave it, Bryan was told later, because the boy "wanted to reach out to you, to share something with you."

"I thought that was a tender moment, showing with all they hear and all we hear about our enemy, deep down in the soul of people — whether young or old — there is a desire to reach out," he reflected.

The entire trip was a 38-year dream come true for the missions administrator. "When I was at Baylor University in a prayer meeting, the Lord impressed me to be willing to serve as a missionary in the Soviet Union," he said. "I did not interpret that as a call (but as) a willingness to go."

Bryan made the trip with his wife, Martha; John David Hopper, fraternal representative to Baptists in Eastern Europe, and his wife, Jo Ann; and Keith Parker, associate to the board's director for Europe, and his wife, Jonlyn.

The Foreign Mission Board representatives were invited to make the trip by Russian Baptists three years ago but had been unable to schedule it until this fall.

In addition to their stop in Tbilisi, the three couples visited Moscow and Baku, capital of the republic of Azerbaijan.

At Moscow Baptist Church, the three men preached and the women brought greetings during morning and evening services. About a thousand people filled the sanctuary each time and seven made professions of faith during the two-hour morning service, Bryan said.

"It was a very moving experience," he said. "You've heard about it and you've seen pictures of it. But it's not quite the same as being there and seeing the devotion of the people and how they're packed in those services."

At Baku, situated on the Caspian Sea just north of Iran, the group was met by the interim director of religious affairs for the republic of Azerbaijan, assigned by the government to be "with us constantly — every meal, every service, everywhere we went."

He took the Americans to a monument to 27 early revolutionary martyrs from Azerbaijan. His eyes sparkled when Bryan said, "It's a shame we don't have flowers to present."

"We'll arrange that," the tall, stately Soviet official responded. On their last day in Baku, the visitors were presented bouquets of flowers at lunch.

Afterward, at the monument, each couple placed a bouquet at the memorial. "When we did that, he and the (local) pastor were visibly moved," Bryan noticed.

"I asked him if he minded if we all joined hands in a circle right there — there were a lot of people around — and just have prayer," he said. Bryan wanted to do it for people everywhere who give their lives for freedom as they understand it and because Christ gave His life, he explained.

"It was a moving thing as we all joined hands. He was in the circle, too, and he was teary," Bryan said. "That stately manner of his was mellowed."

Bryan had preached the evening message the day before at the Baptist church at Baku on "What is Christianity?" from the eighth chapter of Romans. Later, the religious affairs representative commented through an interpreter, "I have never heard it like that."

At Sunday lunch, the Soviet official told the Americans, "Every time I went to that church I saw an elderly woman who told me she was praying for me. But she died and, you know, I kind of miss her."

"I want you to know there is not going to be just one praying for you but six and we're going to carry on the tradition," Bryan said, evoking a smile from the Soviet.



**RESEARCH LINKS LONGEVITY GAP WITH SMOKING** — Researchers have discovered that the reason women live longer than men is that women have smoked fewer cigarettes in their lifetimes, according to a new study in *Public Health Reports*, a journal published by the Department of Health and Human Services. The study concluded that the "overwhelming" reason for the difference in longevity between men and women is cigarette smoking. The conclusion contradicts the speculation of researchers over the years that job stress and style of life might explain the eight-year gap between the life spans of men and women. **THE WASHINGTON POST, AUGUST 10, 1983**

**FAMILIES** — The number of single-parent families rose from 6.7-million in 1970 to 11.4-million now; the number of people living alone nearly doubled to 19.4-million. A 1982 University of Michigan study found that 90 percent of 18-year-olds questioned said they expected to marry — the same percentage as it was 20 years ago, though the current group anticipates marrying later. **(HOME MISSION BOARD NOTEBOOK, Spring 1983)**

## Pulpit committee uses tape to attach pastor to church

By Craig Bird

HOGANSVILLE, Ga. (BP)— Highland Baptist Church and Ray Vowell were "taped" together.

The Hogansville congregation, located south of Atlanta, had been looking for a pastor for three months and the pulpit committee had heard numerous preachers. But a cassette tape from Kingsville, Tex., ended the search.

Walker Boswell, chairman of the pulpit committee, stopped by the church one day for a one-man prayer meeting. Kneeling at the altar he pleaded, "Lord, give us a pastor. I know you have the right man for us."

Almost immediately the church phone rang. Bobby Robinson, pastor of Unity Baptist Church in LaGrange, Ga., had

just heard a friend from high school days would be in the area the next week and thought the Highland committee might want to hear him.

The committee contacted Vowell at his father's LaGrange home, visited with him, and heard him preach the following Sunday at Unity Baptist Church.

Vowell, pastor of University Baptist Church in Kingsville, Tex. (south of Corpus Christi), was not looking for another church but the Highland group asked him to pray about it.

The committee worried about expenses, however, since, if Vowell were called by the church, the cost of moving him to Georgia would be high. Rather than fly Vowell back in a few weeks to preach at Highland in view of a call, the committee asked if he had any tapes of his sermons.

He had a supply of University Baptist Church's tape ministry cassettes, so the committee selected four at random. The next Sunday, about 200 people sat in the sanctuary of Highland Baptist Church and listened to a tape recorder placed on an empty pulpit.

Then, without anyone having laid eyes on Vowell except the pulpit committee members, the church voted unanimously to call him as pastor.

Since Vowell moved to the church last summer, average attendance has grown from 88 to 140 and Vowell has baptized 18 converts.

## Broadcast ministry grows in Zimbabwe

HARARE, Zimbabwe — Mail has increased from about six letters a month to nearly 100 a month in response to a twice-weekly radio program in the Shona language produced by the Baptist Communications Center in Harare, Zimbabwe.

The letters are written mainly by Shona speakers from Zimbabwe, Mozambique, Zambia, Malawi, and South Africa, who hear the program broadcast over Trans World Radio in Manzini, Swaziland, according to Southern Baptist Missionary Steve Evans, who directs a staff of three at the center.

But letters also arrive written in English, Portuguese, Ndebele, Chewa, or Nyanja, but the center's staff handles them all. Among them, the staff can read, speak, and write four languages and there are resource persons for others.

"Our policy is to respond to every letter that comes in," Evans said, "whether it involves someone receiving Christ as Saviour, requesting literature for spiritual growth, requesting that we play a certain song on one of our programs, or asking for counseling on a serious problem."

One letter told of 20 people meeting together for worship who wanted to know where they could find a Baptist church to attend. Another said 80 people meeting together wanted materials for discipleship training.

Evans and his staff are especially excited about response from Mozambique, a nation closed to Southern Baptist missionaries for several years. They receive up to 20 letters a month from there; few were received previously.

## Interpretations

### Jesus' claim to deity

By Herschel H. Hobbs

"I and My Father are one" (John 10:30).

Jesus was back in Jerusalem for the Feast of Dedication which came in December (v.22). This was one of the lesser feasts of the Jews.

It commemorated the cleansing and dedication of the Temple following the Jews' victory over Antiochus Epiphanes of Syria. This ushered in a century of Jewish independence which ended when the Roman general Pompey took over Palestine in 63 B.C.

Showing his contempt for Jews and Jehovah, Antiochus Epiphanes had a sow sacrificed on the Temple's altar. The sow was boiled and the "sow juice" (A. T. Robertson) was sprinkled on the interior of the Temple. This set off the Jewish rebellion which ended in victory.

Since Jesus was in Judea, He attended this feast. The Jewish leaders challenged Him to tell them plainly if He were the

Christ. After a dialogue, Jesus said, "I and My Father are one." He referred to Himself first since His identity was the point of emphasis.

Some interpreters deny that Jesus ever called Himself God. They may miss the point of Jesus' words, but the Pharisees did not. They regarded His words as blasphemy, which was punishable by stoning to death. They were so angry, they "took up" stones "again" (John 5:18) to stone Jesus. "Took up" means they went and brought stones, since there were none on Solomon's porch (v.23), a covered colonnaded area on the eastern side of the Temple area.

Jesus asked for what work did they propose to stone Him. They said, "For a good work we stone Thee not; but for blasphemy; and because that Thou, being a man, makest Thyself God" (v.33). They clearly recognized His claim to deity.

We should do the same, not to stone Him, but to trust in Him and praise Him.