

# Baptist and Reflector

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## SBC statistics project 14-million members

By Jim Lowry

NASHVILLE (BP) — The membership of Southern Baptist churches will top 14-million in 1983 and all five church programs will show enrollment increases, according to 1983 statistical projections released for the denomination.

The only area predicted to decrease from last year is baptisms. A projected decrease of 3.7 percent, or 15,227 would make the total 396,327. This would be the first time baptisms have dropped below 400,000 since 1979.

Gains ranging from 1.7 percent to 7.5 percent are projected for Sunday School, church training, church music, Brotherhood and Woman's Missionary Union.

The amount of money reported for mission expenditures in 1983 exceeded \$500-million for the first time, with an increase of almost \$43-million, or 8.6 percent, bringing the projected 1983 total to nearly \$529-million.

Total receipts for the denomination had a matching 8.6 percent increase projected for 1983, making the new total more than \$3.38-billion. The percentage increases for mission expenditures and

total receipts are lower than in previous years, but inflation also has been considerably lower than in the last few years.

Sunday School, the denomination's largest church program, is projected to have a 2.1 percent or 161,251 increase for 1983, which makes the total ongoing enrollment 7,839,855. This increase is the fourth consecutive increase for the Bible study program and the largest gain since 1976.

The projected church training increase of 2.4 percent, or 46,784, makes the total enrollment for the program 1.99-million. This also is the fourth consecutive increase for church training.

Church music enrollment is projected to increase for the 18th consecutive year. The music enrollment is predicted to go up by 1.7 percent, or 27,791, to a total of 1.66-million.

Ongoing enrollment for Woman's Missionary Union is projected to increase in 1983 by 2.3 percent, or 26,433, to a new total of 1,175,699. This is the fourth consecutive year for an increase in WMU enrollment.

Brotherhood enrollment is expected to

increase by 7.5 percent in 1983, to a new total of 569,365, an increase of almost 40,000. This is the fifth gain in a row for Brotherhood and the largest increase since 1965. The form for reporting Brotherhood enrollment was changed this year to allow concurrent enrollment of persons in two or more of the four Baptist men's categories.

The church membership total for 1983 is predicted to reach 14,208,226, an increase of 1.5 percent, or more than 209,000. The only decrease in church

membership in the Southern Baptist Convention in the last century was in 1926.

Statistical projections for the denomination are based on information from 26,039 Uniform Church Letters which were among the earliest received in the research services department of the Sunday School Board. Normal statistical error could cause the projections to differ slightly in either direction. The final 1983 denominational statistics will be released in February 1984.

### Estimated 1983 SBC statistics

	Estimated 1982 Total	Estimated % Change	Estimated 1983 Total	Estimated Numerical Change
Baptisms	411,554	-3.7	396,327	-15,227
Church membership	13,998,252	1.5	14,208,226	209,974
Ongoing Sunday School enrollment	7,678,604	2.1	7,839,855	161,251
Church training enrollment	1,949,348	2.4	1,996,132	46,784
Ongoing church music enrollment	1,634,774	1.7	1,662,565	27,791
Ongoing WMU enrollment	1,149,266	2.3	1,175,699	26,433
Ongoing Brotherhood enrollment	529,642	7.5	569,365	39,723
Mission expenditures	\$486,935,086	8.6	\$528,811,503	\$41,876,417
Total receipts	\$3,117,387,150	8.6	\$3,385,482,445	\$268,095,295

## SBC study group hears Canadian Baptist views

By Dan Martin

DALLAS (BP) — Recognition "would definitely benefit us," a Canadian Southern Baptist pastor told a select SBC study committee, but added, "we don't want something selfish for ourselves."

Eugene A. Laird, pastor of Royal Heights Baptist Church in Delta, British Columbia, was one of five Baptist leaders who addressed the second meeting of the 21-member committee studying the implication of seating messengers from the 62 SBC-affiliated churches in Canada.

The committee, chaired by Fred Roach, a Dallas homebuilder, was appointed following the 1983 meeting of the SBC in Pittsburgh, after C. B. Hogue, pastor of Eastwood Baptist Church of Tulsa, Okla., made a motion to change the Constitution of the SBC to allow seating of messengers from the Canadian churches. Currently, membership in the SBC is restricted to churches in the United States and its territories.

The motion was amended to refer the matter to the 21-member study committee composed of four persons each from the Foreign Mission Board, Home Mission Board, Executive Committee, and Northwest Baptist Convention and five at-large members.

"There is no question but that seating would benefit us," Laird said. "But we have read seating might damage mission work in other parts of the world. My first desire is to see us seated, but we are

not so myopic that we would want only what would benefit us."

Laird, who moved to Winnipeg, Manitoba, 10 years ago "with no invitation, no salary, no support, no recognition," to begin work where no SBC congregation existed, said Canadian Southern Baptists often "claim sonship when the convention won't confess fatherhood."

Prior to coming to the meeting, Laird said he talked with several other Southern Baptist pastors in Canada, and said their feeling is that "we don't know if it is wise to be seated as messengers." He added the motion to seat Canadian messengers was a "beautiful, beautiful, thoughtful gesture," but "some of us might not have initiated it at this time. Maybe later, but probably not now."

When asked if action to decline to seat Canadian Southern Baptists would hurt the work there, Laird responded, "One of the things that concerns me the most is that we would go to the convention floor and messengers would vote 'no.' As long as there is no 'yes' vote, that is okay, but if there is a 'no' vote, then that would hurt us the most."

In addition to hearing Laird, the committee also heard from three representatives of the Baptist Federation of Canada, a representative of the Baptist World Alliance, and SBC President James T. Draper Jr., pastor of First Baptist Church of Euleus, Tex.

R. Michael Steeves, executive minister of the BFC, told the committee the

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## TBCH trustees name Allen as Franklin home interim

Carl Allen, retired pastor, has been named as interim superintendent for the Franklin campus of Tennessee Baptist Children's Homes, succeeding John Ashby, who has resigned effective Dec. 31. Allen's election came at a meeting of the TBCH trustees Dec. 6 in Chattanooga.

In addition to serving as pastor of a number of Tennessee Baptist churches, Allen was the first supervisor of the TBCH satellite home in Johnson City when it opened in July 1982.

In other actions at last week's meeting, Charles Gibbs, pastor of North Athens Baptist Church, Athens, was re-elected chairman. Other officers are vice-chairman, John Robinson of Nashville, and secretary, Don Wilson of Memphis.

In addition to these officers, others named to the trustee executive committee were Ronnie Batchelor of Greenfield, Vivian Cunningham of Maryville, Frank Ingraham of Franklin, Ed Jennings of Nashville, Norris Smith of Memphis, and Fate Thomas of Ooltewah.

The trustees voted to accept a suggestion by E. B. Bowen, executive director-treasurer who is retiring Dec. 31, that he continue as interim executive director-treasurer until his replacement is named, but no longer than April 1, 1984.

This vote clarified a motion passed by the trustees Nov. 15 which asked Bowen to continue to serve as interim executive director-treasurer until his successor is elected.

The trustees also voted not to file Form 990 with Internal Revenue Service for 1983, as they have refused to do in previous years. TBCH has brought a lawsuit against IRS to recover penalties assessed for its failure to file such forms, claiming that the filing of such forms involves "excessive entanglement" of government in a religious institution.

The suit is scheduled to be tried Feb. 1 in United States District Court for Middle Tennessee, Cookeville Division.

To date, TBCH has paid under protest \$17,675 in penalties for its refusal to file these forms.

In making his annual report to the trustees, Bowen said that TBCH had ministered to 539 children during the past year. Of these, 39 had made professions of faith.

Bowen reported that the 1983 Mother's Day Offering of \$577,000 was the largest in TBCH history. The 1984 goal will be \$625,000.

The next scheduled meeting of TBCH trustees will be Jan. 10 at the Franklin campus in Br...

# Session of Congress rejects social agenda

By Larry Chesser

WASHINGTON (BP)—Resisting White House pressure, an assertive 98th Congress stayed the course on the volatile public policy questions of abortion, tuition tax credits, and school prayer during its first session.

Fueled by Reagan administration support, these controversial social issues were again the focus of numerous congressional hearings and heated political rhetoric. Two proposals — a Constitutional amendment on abortion and President Ronald Reagan's tuition tax credits package — were considered on the floor of the Republican-controlled Senate.

Although Senate rejection of these measures came as no surprise, the votes against them were stronger than expected. In June, a Constitutional amendment sponsored by Sen. Orrin G. Hatch to overturn the Supreme Court's landmark *Roe vs. Wade* ruling that the Constitution protects a woman's right to privacy in abortion decisions was defeated 49-50, one vote short of a simple majority and 18 votes shy of the two-thirds required for passage of a Constitutional amendment. Near the end of the session, the Senate handed the president another setback, rejecting his tuition tax credit measure, 59-38.

While these sharp defeats do not guarantee the two issues will not resurface next year, they at least signal their administration and congressional backers face a steep, uphill battle.

Lack of broad support for Hatch's abortion amendment became obvious early when it almost failed to get out of the same Judiciary Committee that a year before had approved a more restrictive version. Although Congress continued its restrictions on federal funding of abortions and placed a new ban on abortion insurance coverage for federal employees, anti-abortion legislators suffered another defeat in November when a rider offered by Sen. Roger W. Jepsen, aimed at reversing the high court's *Roe vs. Wade* decision, was tabled on a 42-34 vote.

President Reagan's proposed Constitutional amendment to allow state-sponsored oral prayer in public schools also ran into trouble in the Senate Judiciary Committee before a compromise action sent it, along with a "silent prayer" version pushed by Hatch, to the Senate floor without recommendation.

The lack of consensus among school prayer amendment proponents and the absence of a clear endorsement by the Judiciary Committee could spell problems for the measures when they reach the Senate floor. Full Senate consideration could come as early as February or March, according to a spokesman for Judiciary Committee chairman Strom Thurmond.

In a related area, the Senate Judiciary Committee favorably reported a bill to bar public elementary and secondary schools from denying equal access to students meeting for religious purposes during non-instructional periods. The bill, sponsored by Sen. Jeremiah Denton, is expected to face competition on the Senate floor from a version sponsored by Sen. Mark O. Hatfield, which applies only to secondary school students.

Similar equal access bills are pending in the House, but those measures would bar federal funds from schools which deny equal access rather than provide the judicial remedy contained in the Senate bills. One measure, sponsored by Rep. Trent Lott, applies at the elementary through college levels while the one sponsored by Rep. Don Bonker,

follows the Hatfield bill in limiting its scope to secondary schools.

Most observers give the equal access measures, requiring only a simple majority for passage, a better chance at enactment than the Constitutional amendments on school prayer.

On another church-state front, Congress repealed a 115-year-old ban against U.S. diplomatic ties with the Vatican. The repeal, included in an authorization bill for the State Department, was pushed initially by Sen. Richard G. Lugar.

In what is considered one of its major accomplishments, the 98th Congress moved early to bolster the nation's financially-troubled Social Security system with a major reform package. The bipartisan action included a sharp hike

in Social Security rates for ministers and all other self-employed persons.

To partially offset this increase Congress agreed to provide Social Security tax credits of 2.7 percent in 1984, 2.3 percent in 1985, and 2.0 percent in 1986-89. After that, the new law would replace the tax credits by lowering the self-employment tax base and by providing a tax deduction of 50 percent of Social Security taxes paid.

Ministers participate in Social Security as self-employed persons by law, though some members of Congress are looking at legislation to give churches and ministers the joint option of participating as employer-employee.

The Social Security reform package also extended mandatory coverage to all employees of non-profit organizations,

including non-ministerial employees of churches. Previously, non-profit employee participation was optional.

On another clergy tax policy issue, some members of Congress seemed inclined to reverse an early 1983 Internal Revenue Service ruling which eliminated a double housing benefit for ministers. The ruling disallows the normal deduction for mortgage interest and property taxes to the extent a minister has received a tax-exempt housing allowance for these expenses.

Separate bills introduced by Rep. Stan Parris and Sen. Jesse Helms would reverse the ruling's application to clergy. The Senate bill, which links ministerial and military housing tax policy, may have a better chance of moving. Despite a large number of co-sponsors, the Parris bill has not moved in the House, lacking the support of Ways and Means Committee chairman Dan Rostenkowski.

Other first session actions included: —Passage of legislation designating the first Monday in January as a national holiday in honor of black civil rights leader and Baptist preacher Martin Luther King Jr.

—Preservation of current non-profit postal rates by rejecting President Reagan's request to drastically cut a postal subsidy which provides reduced rates for non-profit mailers. The appropriations measure approved by Congress keeps current rates through fiscal 1984.

—A House-Senate split on the nuclear freeze question with the House voting 278-149 in favor of the freeze resolution while the Senate rejected its version, 58-40.

—Failure to pass the Equal Rights Amendment as the House of Representatives fell six votes shy of the required two-thirds on a 278-147 vote. No vote occurred in the Senate, though a Judiciary panel held hearings on the proposal.

## White House denies report about Vatican ambassador

By Larry Chesser

WASHINGTON (BP)—White House aides have denied a published report that the administration informed the Vatican Dec. 7 it wants to resume full diplomatic relations and intends to name presidential envoy William A. Wilson as U.S. ambassador.

Responding to a Washington Post report that Ronald Reagan intends to name Wilson to head a new diplomatic mission to the Vatican, a White House spokeswoman told Baptist Press Dec. 8 that no decision had been reached on appointment of a Vatican ambassador.

The White House confirmed only that Reagan is "pleased" Congress provided him the authority to proceed with discussions which could lead to the upgrading of diplomatic relations with the Vatican and the administration is "in consultation with Vatican authorities."

Congress gave Reagan the green light to pursue establishment of full diplomatic ties with the Vatican by repealing a 115-year-old ban against funding for a Vatican diplomatic mission. Congress will still be directly or indirectly involved in funding decisions for a new diplomatic mission but it has given no hint of significant opposition to resumption of U.S.-Vatican diplomatic ties.

In the absence of formal diplomatic ties, Reagan and several other presidents have named personal representatives to the Vatican.

Action by Congress in lifting the longstanding ban and signals from the administration pointing to its pursuit of a diplomatic mission to the Vatican drew a stern warning from Baptist Joint Committee on Public Affairs Executive Director James M. Dunn on the consequences of the possible policy shift.

Describing establishment of U.S.-Vatican diplomatic ties as "clearly a violation of the principle of church-state separation," Dunn said the move toward such action is "further evidence of massive ignorance of First Amendment guarantees."

The American electorate, Dunn said, "should not permit the Congress or the president even to consider sending an ambassador to a church, no matter how politically popular such a move might be."

Establishment of formal Vatican ties, Dunn continued, would be "a terrible precedent open to charges of favoritism, a guarantee of divisiveness, and an ultimately tear in the fabric of civility and

cooperation between religious groups."

The church-state specialist further warned such a move would prove to be "a short-sighted foreign policy which arouses fear and invites suspicion of every kind of Christian missionary. Their far-flung healing and helping ministries will actually be at risk and in some instances their lives will be endangered.

"Anti-Christian and anti-American sentiment is so strong in many parts of the world that even slight evidence of a U.S.-papal partnership jeopardizes the credibility of missionary ventures," he explained. "Violent opportunists use any pretext to attack Christian causes and American interests. When the two — the cause of Christ and American self-interest — become officially intertwined we are inviting trouble."

## Reagan plans Senate push for tuition tax credit vote

By Stan Haste

WASHINGTON (BP)—Despite a recent Senate vote decisively rejecting them, President Ronald Reagan has renewed his commitment to push for tuition tax credits in the 98th Congress.

Reagan told 21 Catholic, Jewish, and evangelical supporters of tuition tax credits he will push the Republican-controlled Senate for a new vote as early as next spring. According to one participant in the Dec. 7 meeting, Reagan said it is wrong to say he failed to lobby the Senate hard enough to ensure passage of his measure before it was voted down, 59-38, on Nov. 16.

Robert P. Dugan Jr., director of the Washington office of the National Association of Evangelicals, told Baptist Press after the 30-minute meeting that another, unidentified participant confronted Reagan with the accusation that his effort had been inadequate. Reagan replied that senators "knew he was all out for it," Dugan said.

Dugan, who recently joined a Southern Baptist congregation in Falls Church, Va., praised Reagan for what he called the president's "tenacity" and added: "The president is certainly committed" to a new effort to push the controversial proposal through.

Dugan also expressed disagreement with opposition to tuition tax credits by

the Baptist Joint Committee on Public Affairs, saying, "I think it's a crock that (tuition tax credits) will destroy the public schools."

The Southern Baptist Convention and numerous state conventions have gone on record repeatedly in opposition to tuition tax credit legislation.

Asked if reasonable hope exists that a new Senate vote as early as next spring might succeed in light of the Nov. 16 defeat, Dugan said participants in the White House meeting told Reagan "there was an inadequate grass-roots call" before the November vote. Reagan "needs to articulate (support of tuition tax credits) as part of his broad vision for America," he said.

Another participant, National Christian Action Coalition head William Billings, told reporters after the meeting that some of those present told the president they will condition further support for tuition tax credits on Reagan's ability to reverse recent changes in the Social Security law requiring churches to pay Social Security taxes on their employees.

Billings said the taxes, if implemented next year as scheduled, will be the first ever demanded of churches by the government and that the White House can anticipate hundreds of protesting fundamentalist pastors "chaining themselves to the fences out here."



**REVIVALS PLANNED** — SBC President Jimmy Draper (second from left) pledges his support of plans for 28,000 simultaneous revivals in 1986 to (left to right) Bob Hamblin, HMB vice-president for evangelism; Carlos McLeod, evangelism director for Texas Baptists; and Richard Harris, HMB director of mass evangelism.

## Evangelism directors plan for simultaneous revivals

**BOSTON (BP)**— Calling for a year of prayer and preparation in 1985, Southern Baptist evangelism directors launched plans for simultaneous revivals in 28,000 Southern Baptist churches in 1986.

Theme for the simultaneous meetings, scheduled March 16 through April 27, 1986, will be "Good News America: God Loves You."

Plans for the campaign, in which local Southern Baptist churches in a given area hold revival meetings beginning and ending the same day, were outlined in detail during the national conference of Southern Baptist evangelism directors at the Sheraton Boston Hotel.

During the opening address, Robert Hamblin, SBC Home Mission Board evangelism vice-president, called for the evangelism directors to make 1985 a year of prayer preceding the simultaneous effort.

"If we want to baptize 560,000 people in 1986, then 1985 must become a year of prayer for Southern Baptists," Hamblin said. "If we really pray for revival in 1985, our plans for evangelism will succeed. But it will never happen if we don't pray."

Southern Baptist Convention President James T. Draper Jr., pastor of First Baptist Church, Euless, Tex., announced he had already scheduled the simultaneous revival in his church, April 6-13, and had enlisted Paul Jackson, a vocational evangelist from Little Rock, Ark., as his evangelist. Hamblin said Draper is one of the first pastors in the SBC to schedule and enlist an evangelist for the 1986 revivals.

Richard Harris, director of the Home Mission Board's mass evangelism department, presented each state evangelism director a planning book for the 1986 campaign, describing the effort as "the most far-reaching, life changing simultaneous evangelistic effort Baptists have ever attempted."

Harris cited statistics indicating that the years when Southern Baptists held simultaneous revivals were the years when the number of SBC baptisms were the highest.

Harris said each state convention would set its own dates for the simultaneous revivals, but most would take place March 16 through April 6, or April 6-27, 1986.

Plans call for a mass media campaign before the revivals to make unchurched Americans aware of "Good News America: God Loves You."

Bill Nichols and Eddie Gilstrap of the SBC Radio and Television Commission told the evangelism directors how the ACTS television network would be used during the campaign in an effort to reach 40-million viewers. Estimated cost of the media campaign is \$11-million.

## Canada study committee...

(Continued from page 1)

federation is composed of two conventions and two unions, three of which are English-speaking and the other French-speaking.

"We are an evangelical denomination, deeply committed to winning Canada to Christ and discipling them in the local church," he said, but admitted the 1981 census showed the largest growth in religious statistics was among those who indicated no religious preference.

"Clearly, there is a large field of unreached souls in this country and it is equally clear Canadian Baptists do not have the resources to complete the task by themselves. We need all the help we can get," he said.

Steeves noted, however, that the proposed action of seating Canadian messengers in the SBC "does raise the possibility of the SBC becoming an international denomination in direct competition with the ministry of the Baptist World Alliance."

William H. Jones, editor and manager of the BFC publication, The Canadian Baptist, was more specific when he referred to the development of SBC churches in Canada as the "Southern Baptist invasion," and said "one of the possibilities" of seating messengers is that "Canadian Baptists would withdraw both from the North American Baptist Fellowship and the BWA."

Douglas N. Moffat, executive minister of the Baptist Union of Western Canada, told the committee he wanted "to say one thing. I want it recorded and noted that in 1983 a man from a small denomination issued a challenge to a big denomination. That challenge is to help us forge a partnership and do the job together."

He added that "whatever conclusions... decisions" the committee makes, they should take no action which would "scuttle, compromise, or jeopardize a partnership with your brothers and sisters in Canada."

Archibald R. Goldie, associate secre-

# United Nations ministry dedicates headquarters

**NEW YORK (BP)**— Nine years after it began, a Southern Baptist outreach ministry to the international diplomatic community has a home three blocks from the United Nations.

Offices for Christian Ministries to the United Nations Community, directed by Home Mission Board Missionary Elias Golonka, were dedicated Nov. 29. The headquarters, rented by the HMB, provide space for Bible studies and fellowship with U.N. personnel, English classes, and counseling, Golonka explained.

Previously, the ministry was housed in the Metropolitan New York Baptist Association office, three miles from the U.N. The new location will lessen the staff's difficulty with commuting and parking and is more accessible to U.N. personnel, according to Wallace Buckner, HMB director of the multiethnic ministries department.

Present for the ceremony, along with SBC leaders and U.N. visitors, were 11 members of River Oaks Baptist Church in Houston, which donated furnishings worth \$8,000 for the office.

A luncheon honoring the Texas group and Golonka was held Nov. 28 in the U.N. diplomats' dining room. Plaques of appreciation were given to River Oaks Pastor Doug Tipps by Oscar Romo, HMB

language missions director, and to Golonka by Gerald Palmer, HMB vice-president of missions.

Robert Muller, assistant secretary general in the U.N. Office of Secretariat Services for Economic and Social Matters, expressed appreciation for Southern Baptists' interest in ministering to the U.N. community.

"Our goal of making of all nations a holy family raises the basic questions of 'Why are we on this planet? What is the objective of humanity?'" Muller said. "In seeking answers, we must not only develop our knowledge of science but also nurture the heart and learn how to get along with each other."

An open house preceding the dedication attracted U.N. officials, representatives from the New York association, Baptist Convention of New York and the HMB, and guests from local Southern Baptist churches. Also present was SBC President James T. Draper Jr., who described the U.N. ministry as "one of the best-kept secrets in the country."

The dedication was highlighted by Scripture readings in six languages — English, Spanish, Italian, Hindi, Polish, and Russian. Golonka described the Biblical admonition to serve as "ambassadors for Christ" as the ministry's mandate.

Roy Gresham, interim director of the Baptist Convention of New York, said "the most significant place for a missionary, either home or foreign, is here." The U.N. ministry "has the potential to be the most significant point of Southern Baptists' world outreach."

Palmer added, "While we are going into all the world with the good news of Christ, the world is coming here to us at the U.N." He called the U.N. ministry office "a symbol of the love and commitment of millions of Southern Baptists who cooperate in order to advance the cause of Christ."

The ministry's staff reaches out to the U.N.'s 35,000 personnel from 158 member states primarily through "friendship evangelism," Golonka explained. He and his wife, Nancy, often open their home to U.N. personnel and their families.

Joanne Jones, serving as a HMB US-2er, directs the ministry's English classes for members of diplomats' families and other internationals. Weekly Bible study is also held at the ministry center.

Scripture distribution is another strong aspect of the ministry. Golonka noted, "We very often get requests from U.N. translators for Bibles in their own languages," he explained. "No one has ever refused our offer of a free Bible."

Because U.N. personnel "have the same problems as other people do," Golonka counsels those struggling with personal and family problems. He also finds help for families with crisis needs, usually from area churches.

"If there's a coup in a diplomat's country, he and his family may be stranded here without funds," explained Ted Mall, Golonka's assistant. "The former diplomat has to find work and usually cheaper housing and has to take his children out of the expensive private schools. It can be very traumatic for them."

Tipps noted the U.N. outreach is like a jewel, with a "tremendous amount of influence packaged into one small space." He expressed hope that the ministry "will help transform those who now grasp for power into persons who grasp for peace."

tary of the BWA, told committee members the BWA is "concerned about the fellowship" within the worldwide organization of 127 Baptist groups in 140 nations.

However, he said the BWA "makes no pretense to be in competition with a convention. We are a fellowship for the mutual support of one another."

Goldie, a former member of the Baptist Federation of Canada, said the "issue is not an easy one for you," and added: "Canadian Baptists do not have an exclusive prerogative to preach the gospel in Canada. That task goes to whomever God has raised up. I don't think anyone can say God has given them an exclusive prerogative to preach an exclusive gospel in an exclusive piece of real estate."

He said he would be "bitterly disappointed" if the BFC were to withdraw from NABF and BWA if SBC messengers opt to give full membership to Canadian Southern Baptists.

In his presentation to the committee, Draper challenged them to "make a substantive recommendation... one which can be acted upon by the convention."

He encouraged them to "be extremely careful" in coming up with their recommendation, which he said must be "interpreted in the light of the great commission" and consider "what is best for the Southern Baptist Convention."

Reflecting on the presentation by Canadian Baptists, he said, "Greater cooperation should be a desired goal, but it is not our only consideration."

Following the day-long discussion, chairman Roach told the committee he felt they were "coming toward a consensus" and that he believes the group "will come up with a unanimous recommendation."

He called another meeting for Feb. 10, in Dallas, and asked committee members to submit proposed reports to him. He also plans to hold several regional subcommittee meetings to discuss proposals.

## EDITORIAL

## Describe Christmas: 25 words or less

A popular contest format of other years was to have the entrant describe a certain event or product in "25 words or less." You may recall that the winners were selected on the basis of "originality, neatness, and aptness of thought" — and of course how well your 25 words praised the event or product involved!

Can you describe Christmas — in 25 words or less?

Before you get too involved in this literary project, you should be warned that it has already been done in such an amazingly adequate way, that the most you can hope for is a distant second place.

God Himself in John 3:16 gave the true meaning of Christmas in exactly 25 words (in the King James Version): "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life."

Now that you have checked the arithmetic by verifying our count, look at those familiar words.

Christmas can best be described as we examine it in relationship to God's love.

God loved the people of this world who walked in

great darkness, and He gave His Son to be the Light of the world.

God loved families, and He gave His Son to be a member of the family of Mary and Joseph — and in reality to be a member of every family who wants Him. Every home Jesus visited during His physical life on earth is a reminder of the joy and healing He brings to families and homes.

God loved people with all kinds of needs, and He gave His Son to minister to those in need.

When John the Baptist sent his disciples to ask Jesus about His messiahship, Jesus responded, "Tell John . . . the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good tidings preached to them" (Matthew 11:4-5). No person in need today has ever to question whether or not God loves them.

God loved people with abilities and resources, and He gave His Son to call them to actions with eternal significance. Fishermen, tax collectors, politicians, religious leaders, and many others were called and challenged to use their abilities and resources for God's worthy purpose.

God loved people who suffered, and He gave His Son to suffer for all persons. Anyone who faces suffering can find comfort in the fact that Jesus suffered and understands suffering. Jesus came as the Great Comforter, in order that where healing or relief is not granted, the grace of God can abound.

God loved mortal mankind, and He gave His Son to provide meaning and assurance to life — even in the face of death. Jesus died on the cross, the cruelest instrument of death ever devised by humanity, to illustrate to all that death is not a gruesome end, but a joyous beginning. "Death, where is thy sting? Grave, where is thy victory?" (1 Corinthians 15:55).

God loved the unlovely, and He gave His Son to convince us that God loves the unlovable. In our human attitudes, we say to others, "You change your unloveliness and become lovable — and then, I will accept you and love you."

But in Christmas, we learn that God loves the unlovable. "God commended His love toward us, in that while we were yet sinners, Christ died for us" (Romans 5:8).

God loved the condemned sinner, and He gave His Son to provide the way to forgiveness of sin and the promise of eternal life. Without the Christ of Christmas, there is indeed no hope for lost sinners. God in His mercy offers everlasting life to all the whosoever who believe on Jesus Christ.

Those 25 words of John 3:16 are often viewed as the most important verse in the entire Bible — and the best description of what Christmas is all about.

## GUEST EDITORIAL

## Christmas gift ideas

By Hudson Baggett, editor

"The Alabama Baptist," Birmingham, Ala.

Someone said it well: "We spend more money we do not have to buy things people do not need at Christmas than at any other time of the year." Our intentions are good, but it is a sizable order to know what to buy for whom.

Yet, there are some gifts we can all give freely and without great expense to ourselves.

**Encouragement.** Sagging egos are to be found everywhere. A word of encouragement can be like medicine for the soul. Christmas is a good time to give such a gift.

**Gratitude.** Of course, we must feel it in order to give it, but this attitude is not plentiful. The gift of gratitude is priceless, especially to those who receive it. Christmas is a good time to express gratitude in written and oral form.

**Joy and laughter.** Think of those whose joy has diminished or vanished. Make it a point to do or say something which would resurrect, if only for a short time, the joy someone once had. The gift of laughter is also difficult to have and give, but a hearty laugh can make a person feel better. Both these gifts — joy and laughter — fit into the festive spirit of Christmas.

Cicero's  
comment

By the editor

Several years ago for Christmas, my wife Tommye gave me a four-band transistor radio. That Christmas night as I was trying out the short-wave band on my new gift, I happened to pick up the English-language broadcast of Radio Moscow.

The program that night consisted mainly of a commentator answering questions from North American listeners. One question related to the current holiday season, inquiring how Christmas was observed in the Soviet Union.

The announcer responded that it was not an official holiday, and therefore work and activities go on as on any other day — but he added that citizens who desired could have appropriate decorations in their homes and could privately observe the occasion.

Emphasizing that not many Soviet citizens took special note of Dec. 25, the Radio Moscow voice added a most intriguing sentence, "Only believers actually celebrate Christmas."

In Russia, I suppose, where being a Christian is at least "unpopular," only a person who truly believes that Jesus Christ is the Son of God would risk public ridicule and scorn by celebrating Christmas.

After that short-wave broadcast had ended, I felt a little false pride in how we observe Christmas in "Christian" America. After all, we are different at Christmas — aren't we?

Oh, many of our citizens go through the motions of the season.

Decorations are displayed in homes and businesses.

Presents are purchased, wrapped, and given.

Stockings are hung by fireplace chimneys — with or without care.

Greeting cards are mailed or exchanged.

Churches have special pageants and programs.

Parades are held in cities of all sizes denoting the coming of Christmas.

Christmas music is heard almost everywhere — especially in rhythm to the department store cash registers.

Friends and families get together. Christmas parties are held in offices.

We Americans really know how to celebrate Christmas to its fullest!

But the Radio Moscow announcer's statement — although doubtless unintended — imparted a great Christian truth. Regardless of the glitter, the gifts, and the good times, only a believer in Christ can really celebrate Christmas!

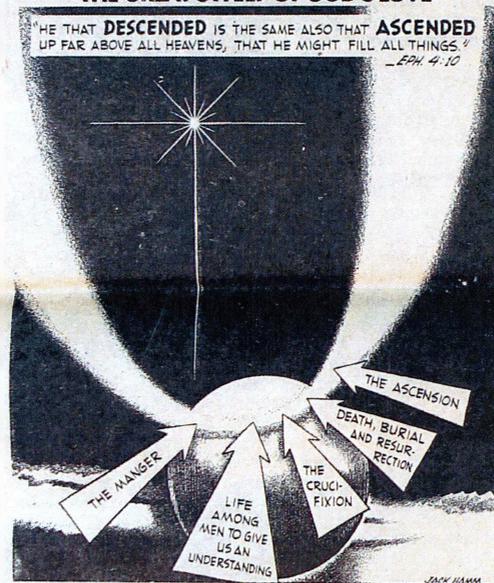
Only a person who personally knows Christ can properly observe the occasion of His birth.

Only one who has given his heart and life to Jesus can grasp the thrill of Christmas.

Only a believer can understand the real meaning of Christmas and use this season to honor and to glorify the Christ Who came to this earth at Christmastime to save sinners.

On either side of the Iron Curtain, the Radio Moscow answer is true. "Only believers actually celebrate Christmas!"

## THE GREAT SWEEP OF GOD'S LOVE



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Tom Madden, Executive Secretary-Treasurer

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## Personal Perspective

By Tom Madden  
TBC Executive  
Secretary-Treasurer



One of the sermons I recall from across the years I heard due to a rather unique circumstance.

While I was a college student, I had traveled to worship services at my rural church. I had to miss my preaching engagement there that evening because of heavy rains. If I had stayed longer, the road would have become impassable and I would not have been able to catch a bus back to school.

Instead, I went into Clinton, Okla., and attended the evening worship service of a good church there.

Brother H. W. Stigler preached that night on "Unconscious Spiritual Loss." The thrust of that message has been frequently on my mind since that experience. He was referring to the verse from Judges 16:20. "And he wist not that the Lord was departed from him."

God's Word records that it was the Spirit of the Lord resting upon Samson that made him strong. The Word of God says, "The Spirit of the Lord came mightily upon him." Samson was not a man of towering height or of great physical stature. It was the gift of heaven that made him a conqueror.

The second thought is that sin caused Samson to lose his power. Delilah had prevailed upon him to reveal to her the secret of his strength. He tantalized her but finally confessed that it was because he was a Nazirite and that should be he shorn of his hair, he would be powerless.

Another thought is that it was an unconscious loss. "And he wist not that the Lord was departed from him." His strength was all gone before he knew that he had lost a particle of it. He was asleep on Delilah's knees as calmly as he had ever slept when his power was still magnificent. But when he opened his eyes, in the face of this emergency, he shook himself as before and found it was all in vain. It was when the Philistines rushed upon Samson that he realized his true condition. If there had not been an emergency, he doubtless would have remained unconscious of the awful tragedy that had taken place in his life.

All of us should be concerned that this could happen to us. A person might reach for spiritual power and it will not be where it once was. The lion will roar and the tragedy will come. The Philistines will be upon us, and the jawbone will be as a willow twig in our hand.

The Philistines are always upon us. They may have changed their name, but there are always forces around us endeavoring to drain us of spiritual power. God grant that none of us might ever face the Philistines and "wist not that the Lord has departed from us."

## Haskell accepts call to lead Bethel Hill

Steve Haskell accepted a recent call to lead Bethel Hill Baptist Church, McMinnville, as pastor.

Haskell was previously pastor of Pleasant Valley Baptist Church, Cotton-town; Brush Creek Baptist Church, Brush Creek; and First Southern Baptist Church, Ripley, Ohio.

A native of Fairmont, Va., Haskell is a graduate of Baptist Bible Institute, Graceville, Fla.

# 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.

## Woman as 'husband'

Dear editor:

It seems that there is a lot of controversy going on in some Baptist churches concerning the ordination of women as deacons.

I cannot for the life of me see what would be any wrong in so doing, so long as they are the husband of one wife as the Bible plainly tells us in 1 Timothy 3:12.

I am proud to be a Baptist and will be so long as they go by the Bible and its teaching.

John Robertson  
Rt. 1, Box 276  
Speedwell, TN 37870

## Resolution not needed

Dear editor:

This letter is in regard to the resolution regarding "women" which was presented to and passed by the convention in Chattanooga. I fail to see the need of such a controversial and divisive resolution to begin with. The wise man admonished in Proverbs 27:2a: "Let another man praise thee, and not thine own mouth." If one must ask for praise and recognition, it isn't worth much to begin with!

What should be the attitude of any servant of our Lord? John the Baptist put it well when he said in John 3:30: "He must increase, but I must decrease." John didn't demand personal attention, but

rather, he shunned it. John knew the true meaning of "dying to self." This is the need of God's people today. I believe that resolution to be just the opposite of what John said.

Jesus warned in Matthew 6:1: "Take heed that ye do not your alms (righteous acts) before men, to be seen by them; otherwise ye have no reward of your Father, who is in heaven." I praise God for all the women (as well as men, boys, and girls) in my church, and in the convention, who are faithfully serving God, who could care less about the praise of men, whose greatest desire is to hear "Well done" from the Lord Jesus! I don't believe that we need or should desire resolutions from churches, associations, or conventions which praise us for our service. He must increase; we must decrease.

Also, I feel that resolutions of a controversial nature should be presented to the convention on Wednesday, instead of Thursday when so many of the messengers have already gone home.

Pete Mullins  
P. O. Box 446  
Athens, TN 37303

## Bondage 'yes,' freedom 'no'

Dear editor:

Some Baptist brethren seem to think birthright makes them superior to females.

It would appear that this is true if I pick and choose what I want to read in the Bible. But to make a conclusion, I have to look further to read the whole message. I need to read many translations to get the composite meaning. I think the pastors, not all of course but those who don't know Greek in its mean-

## Reagans attend Christmas taping at Baptist church in Washington

By Stan Haste

WASHINGTON (BP)— President and Mrs. Ronald Reagan visited a prominent black Baptist church in Washington, Dec. 1 for the taping of a Christmas television special to be aired later this month.

## Southwest Baptist elects president

BOLIVAR, Mo.(BP)— Charles L. Chaney, vice-president for academic affairs, has been elected president of Southwest Baptist University, effective immediately.

He succeeds Harlan Spurgeon, who resigned in June to become vice-president for human resources at the Southern Baptist Foreign Mission Board. Chaney, a native of Texas, came to SBU in February of 1981 as dean of the Redford School of Theology and Church Vocations. He was promoted in August of 1983 to vice-president of academic affairs. Prior to accepting the SBU position, Chaney was director of the division of church extension with the Illinois Baptist State Association.

He is a graduate of Howard Payne University, Brownwood, Tex., Southern Baptist Theological Seminary, Louisville, Ky., and the University of Chicago (Ill.).

He has been pastor of churches in Texas, Kentucky, and Illinois.

Shiloh Baptist Church, a predominant middle-class congregation in the heart of one of Washington's poorest neighborhoods, was the site for the Public Broadcasting Service's taping of the special program, one in PBS's series "In Performance at the White House."

Shiloh Baptist has ties to the Progressive National Baptist Convention and in 1963 joined the D. C. Baptist Convention, a body which cooperates with both the American Baptist Churches, USA and the Southern Baptist Convention.

Featured performer for the Christmas special, to be fed by PBS to its local affiliates the evening of Dec. 14, was opera star Leontyne Price. Also appearing on the program were the Howard University Choir and the Shiloh Gospel Choir. The program will be aired at different times at the discretion of local affiliates.

The Reagans, accompanied by Vice-president and Mrs. George Bush, invited 300 guests, most of them well-placed blacks, to attend the taping.

The musical program came to a rousing finale with the Reagans and Bushes on the church platform. Mrs. Reagan performed some impromptu dancing whirls to the beat of gospel music as the president applauded.

Although they have attended church services infrequently since coming to the nation's capital nearly three years ago, the Reagans appeared to enjoy themselves thoroughly at Shiloh Baptist Church.

ing and structure, are deliberately misinterpreting all the passages that relate to this subject of equality or call it sexism. When you disqualify one-half of your congregation because of sex, you are disobeying the law. The Bible says "husband of one wife," but the original says "wife of one husband." If you think "deacon" puts you above everyone else, the word "deacon" in Greek means servant, so get your towel and basin and wash their feet.

Lack of equality by us here in churches and on the mission field is hurting their work. There is no room for bondage in our churches today. Ordination is of God, not man.

T. C. King  
503 Holt St.  
Athens, TN 37303

## Alabama Baptists elect Jim Hughes

MONTGOMERY, Ala.(BP)— James L. (Jim) Hughes, broadcast ministries consultant for the Southern Baptist Radio and Television Commission, has been named director of communication services for the Alabama Baptist Convention, effective Jan. 3.

Hughes, the first person to fill the newly created position, will develop, coordinate, and administer activities related to Baptist TelNet and American Christian Television Service (ACTS) satellite networks, and the Southern Baptist Video Tape Service. He also will be Alabama Baptist Convention representative to the networks and will produce video programs for the Alabama Baptist Convention.

At the RTVC, Hughes was producer and consultant to churches, state conventions, and associations in media ministries. He wrote and produced radio and television spots and programs, and consulted with Baptist entities and implemented plans for media promotion of campaigns, revivals, and public relations activities.

Born in Montgomery, Ala., Hughes grew up in Montgomery and Wetumpka, Ala. He attended the University of Alabama Extension Center, Montgomery. Prior to going to the RTVC in 1972, he was general manager of KRRV, Sherman, Tex.

## C-N elects Bahner to chair trustees

JEFFERSON CITY — At its annual winter meeting Dec. 9, the Carson-Newman College board of trustees elected T. Maxfield Bahner, a Chattanooga attorney, as chairman.

Re-elected vice-chairman was R. Clyde Fox of Oliver Springs. Jeanette Blazier of Kingsport was re-elected secretary.

C-N President Cordell Maddox, in his sixth annual report to the trustees, reported that gifts and pledges to Vision '80 totaled \$5,712,924.13. He also presented plans for "Forging the Future: Carson-Newman's Church Campaign for Endowment."

The Tennessee Baptist Convention in November 1980 authorized a \$15-million endowment campaign to be conducted through the churches for the three TBC colleges. Each college has adopted a goal of \$5-million and will seek endowment funds in their respective grand division of the state, Maddox noted.

# Chaplain's assignment reaches 5,000 lives

By Beverly R. Scheland

ANNISTON, Ala. (BP) — The problems and needs of thousands of civilians and 60 military personnel at Anniston Army Depot (ANAD) could keep a battery of psychiatrists, psychologists, counselors, social workers, and clergy busy for a lifetime.

Instead, they turn to Chaplain Lt. Col. Jerry Holland, "an organization of one taking care of 5,000 people," according to Major Henry Raburn, Anniston Army Depot's executive officer. Holland is a Southern Baptist chaplain, related to the Home Mission Board's chaplaincy program.

The Alabama depot is the United States Army's tank-rebuilding center of the world. It sprawls over 15,000 acres of land and is the largest civilian employer in the 13th congressional district of Alabama.

It is also the Army's largest small arms rebuilding facility. Sprinkled over acres of restricted land are 14,000 "igloos" — sod-covered cement buildings — which store the ammunition. ANAD also refurbishes various military vehicles and houses a missile maintenance program.

Holland's approach to such large-scale ministry is teamwork. Depot employees trained as members of Holland's ministry task force lead Bible studies, worship services, and prayer and share groups in each directorate.

His hospital visitation program also includes a training course for task force members in counseling the ill and the mourning.

Local clergy are also part of Holland's team because he believes together they can better serve the needs of the depot employees. He builds relationships with them by attending local ministerial meetings and guest preaching at churches.

When disaster strikes in the life of any depot employee, Holland's "army within



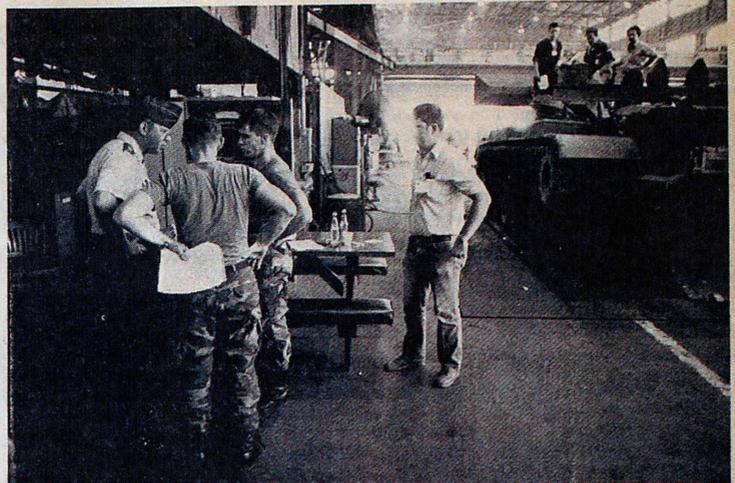
**FRIENDLY GREETING** — Lt. Col. Jerry Holland establishes rapport with employees at Anniston Army Depot so they will turn to him when they face personal and emotional crises.

the army" is on the move responding to needs for money, clothing, food, or furniture with split-second timing. "They say government workers don't work," Holland remarked. "That's not true."

"The people of this depot are the 'volunteeringest' people I know," said ANAD's commander, Col. Leo J. Pigaty, at a recent Chaplain Appreciation Day Luncheon. "Whether it's giving blood, helping people in the hospital, volunteering your time or money, you get satisfaction out of helping your fellow employees.

"There is a piece of your chaplain in each of you," Pigaty observed, "for when it comes time to help, Chaplain Holland is first in line."

Holland's counseling program covers



**MAKING ROUNDS** — Lt. Col. Jerry Holland meets newcomers at Anniston Army Depot in Alabama where he is the only chaplain to the 5,000 personnel employed at the U.S. Army's tank-rebuilding center.

pre-marital, marital, family, and financial problems, as well as drug and alcohol abuse.

Debbie McCormick, an accounting technician at the depot, was stunned when her four-year-old son Mark's illness was diagnosed as leukemia. "We had so many burdens," she said, "with Mark in and out of hospitals. But the chaplain spearheaded fund-raising and even arranged for a state jet to fly us to the hospital in Seattle."

"I'm divorced and have two children," added Martha Pruitt, a depot supply clerk, "and I felt like I was drowning — all alone. But Chaplain Holland has helped me turn my life around. He doesn't judge you, he doesn't take away your dignity, he helps. When it comes Christmastime and he feeds your children, what can you say about that?"

The recent Chaplain Appreciation Day

was a result of the depot workers' desire to express their thanks to their chaplain. "He's touched so many lives on the depot, the folks just wanted to show how much they appreciated him," explained Phyllis Harman, the chaplain's secretary. "I've watched him from behind the scenes and I've never seen one man so dedicated to his people," she concluded.

But Holland refuses to accept the glory for the successful ministry he coordinates throughout this huge facility. "I'm not always the leader," he maintained. "Sometimes I'm a follower. Sometimes a team member. But a man is only part of himself. His friends make him a whole."

John Carter, who works in the office machine repair shop and is chairperson of the ministry task force, summed up the sentiments of Holland's friends: "We are proud to be your flock."

## Southern ethics professor urges peace 'initiative'

LOUISVILLE, Ky. (BP) — A positive new ethic of transformative peacemaking initiatives is emerging around the world, and it "sprouts from Baptist soil," Glen Stassen told a Southern Baptist Theological Seminary audience in Louisville, Ky.

Stassen, professor of Christian ethics at Southern seminary, offered a "distinctively Baptist" proposal for peacemaking which arises from Biblical and Baptist roots.

He supported a "practical and preventative" peacemaking stance rather than "mere negative restraint from participation in war." Argument over participation in nuclear war comes too late, he emphasized, adding, "We need an ethic of transforming initiative."

The need for peacekeeping efforts is intensified because the planned buildup of "first-strike" weapons, such as the Pershing II and MX missiles, will push U.S. and Soviet governments to adopt "launch-on-warning" policies for firing their weapons, he said. This is alarming because the United States alone received 143 false warnings — which under a launch-on-warning policy would have triggered nuclear war — in one 18-month period, he noted.

"Like the Korean airliner 007, our whole world is straying into very great danger," Stassen warned. He then re-

ferred to the Apostle Paul's Epistle to the Romans, characterizing sin as "slavery, captivity, bondage — letting another power (besides God) reign over us."

"We have become blinded by false perceptions and idolatrous trust," he added. "We all are in bondage. We all sin and go astray, people and governments alike. We are all captives of this process. We all need to have respect for each other."

Stassen said the first model for such transforming initiative is "God's delivering action in Christ." He explained, "Christ shows us the nature of God — compassionate, delivering love, for even His enemies."

Another model comes from the teachings of Jesus, he added. For example, Jesus' commands to "turn the other cheek" and "go the second mile" were designed to help His followers bring about repentance and reconciliation.

"Jesus taught practical peacemaking," Stassen said. "We Baptists have a reputation for our literal interpretation of the Bible. Jesus' teachings are authoritative for us."

Jesus' example brings about peace because it takes into account the "good interests of the enemy" and seeks a way to serve the needs of all people, he explained.

Transforming initiatives, then, would

be those which seek to provide the essential needs of everyone, he said. They would bring peace by eliminating the insecurities and depravations which push nations to war.

In addition to the example of God and the teachings of Jesus, Southern Baptists should be willing to take transforming initiatives because of their historic sense of realism, Stassen claimed. "From our Southern Baptist roots, we have a realistic outlook on the destructiveness of war," he explained. "We remember a war fought on our own soil."

Consequently, Southern Baptists, as much as any other people, should appreciate the necessity of preventing war and saving humanity from its destruction, he said.

"The reality is that both the United States and the Soviet Union have more than enough nuclear weapons to destroy each other thoroughly," Stassen claimed. "We are not weak in nuclear weapons, and the further reality is that arms control must be multilateral."

Baptists' doctrines of separation of church and state should "give us enough independent mindedness" to urge peacemaking initiatives by reluctant governments, he said.

Stassen conceded it will take more than the efforts of Baptists to bring about world peace.

However, he noted the basis for such peacemaking initiative "sprouts from Baptist soil," challenging Baptists to lead the way to peace. "Let us be transformed by Christ rather than conformed to the world," he urged. "Let us follow Christ in transforming initiative."

## Chattanooga church recognizes teacher

East Chattanooga Baptist Church, Chattanooga, held "Ada Ping Day" recently to honor Mrs. Ping for her long-term service as a Sunday School teacher for the church.

Mrs. Ping, who has been a member of the church for 70 of her 85 years, has served as a Sunday School teacher for 47 years. She has taught youth and first- and second-grade children, and has served additionally as a choir member, Woman's Missionary Union officer, and a member of the Keenagers and ladies' prayer groups.

As part of the celebration, the church, led by Pastor Otis Clingan, presented Mrs. Ping a scrapbook of personal memorabilia they collected.



Mrs. Ping

# Tennessee

## PEOPLE . . .

An Oct. 22 reception was held at Ward's Grove Baptist Church, Milton, in honor of the 50th wedding anniversary of Mr. and Mrs. Laymon L. Bogle. The Boggles are members of the church, where John W. Gentry is the pastor.

W. H. Byrd was ordained Nov. 6 as a deacon of Sharon Baptist Church, Knoxville. James E. Robertson is the pastor of the church.

Central Baptist Church, Johnson City, ordained Jim Brannen, Charles Carter, and Peter Frizzell into its deacon ministry Nov. 6. The pastor of the church is James Sorrell.

Charlie Randall was ordained as a deacon of First Baptist Church, Crossville. Carl F. Yarnell is the church's pastor.

Lynn Garden Baptist Church, Kingsport, ordained Kevin King and Ron Rhoades as deacons Oct. 16. The church's pastor is Carl L. Strickler.

Roger Cooper was licensed to the ministry recently by New Harmony Baptist Church, Paris. Jerry Lee is the pastor of the church.

First Baptist Church, Minor Hill, ordained Jerry Wilburn as a deacon during a Nov. 20 service.

Danny Jones, Thomas L. Moore Jr., and Wilbert Segebarth were ordained as deacons of First Baptist Church, Dresden. The Sept. 25 service was conducted by Interim Pastor Virgil Blankenship.

Hanna Baptist Church, Prospect, and Oak Grove Baptist Church, Goodspring, held a joint deacon ordination service Oct. 23. Hanna Baptist Church ordained Tommy Barnett, while Don Beddingfield and Dean Hughes were ordained by Oak Grove Baptist Church. Carl Bond, director of missions for the Giles County Baptist Association, delivered the charge to the candidates. Bill Worthy is the pastor of the Goodspring church, and Joe Beddingfield is the pastor of the Prospect congregation.

Johnny Coe and Gary Higdon were ordained as deacons of First Baptist Church, Etowah, Nov. 13. The church's pastor is Larry Bullard.

First Baptist Church, Chattanooga, ordained Mark Moreland into the ministry Nov. 27. Moreland, who recently accepted a call from Columbia Baptist

## Carson-Newman accepts \$4,400 memorial gift

JEFFERSON CITY — Carson-Newman College has received a gift of \$4,400 from Carrie Lou Cate Estes in memory of her husband Ernest who died in October 1977.

A native of Williamsburg, Ky., Estes moved to Jefferson City in 1936. He and Mrs. Estes were married in 1947. Prior to their marriage he served in the U.S. Air Force.

The couple operated Estes Funeral Home for 38 years and also provided ambulance service for Carson-Newman College and Jefferson County.

Mrs. Estes, a native of Jefferson County, attended Carson-Newman.

Church in Falls Church, Va., to come as its minister of youth, is a former minister of youth at the Chattanooga church. He has served as interim director of the Baptist Student Union at the University of Tennessee at Chattanooga, as camp and recreation director for the Centrifuge program at Ridgecrest (N.C.) Baptist Conference Center, and as youth director of Fern Creek United Methodist Church, Louisville, Ky. A native of Tennessee, he is a graduate of the University of Tennessee at Knoxville and will graduate this month from Southern Baptist Theological Seminary, Louisville, Ky. Participants in the ordination service included Don Harbuck, pastor of the Chattanooga church; Wallace Parham, minister of education at the church; Forrest H. "Woody" Watkins, director of the Tennessee Baptist Convention evangelism department; and Jack H. McEwen, interim pastor of Central Baptist Church in Chattanooga, who delivered the ordination sermon.

A Nov. 13 ordination service was held at Good Hope Baptist Church, Adamsville, for three new members of its deacon ministry. Ordained were Danny Ashe, Fred Carroll, and James Surratt. Billy Joe Stewart, pastor of the church, brought the ordination sermon.

Steve Bodenheimer 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.

New Blackwell Baptist Church, Rutledge, ordained Terry N. Greenlee, Glenn P. Hipsher, and Gregory Allen Moore as deacons Nov. 27. Participants in the ordination service included Pastor Darrell Seal and Grainger County Association of Baptists Director of Missions J. R. Stallings, who delivered the message and charge to the candidates.

## LEADERSHIP . . .

Kenny Rutherford accepted a call from Fruitland Baptist Church, Humboldt, to come as its minister of music and youth. Rutherford is a student at Union University, Jackson. The pastor of the church is Bill Rice.

Calvary Baptist Church, Crossville, called Davis McCammon as its interim pastor.

Bob Brown was called as minister of music by Westover Baptist Church, Jackson. Brown is a senior at Union University, Jackson. Dwight Mercer is the pastor of the church.

Long Hollow Baptist Church, Goodlettsville, called Bob Mitchell as minister of education/associate pastor. Mitchell, who began the position Dec. 4, came to the church from Una Baptist Church in Nashville, where he was minister of education. The pastor of the Goodlettsville church is W. W. Harrison.

Terry Hardin accepted a call from McDavid Grove Baptist Church, Springville, to serve as minister of music. Perry Hardin is the church's pastor.

Springville Baptist Church, Springville, called Ronnie Conger as minister of music and youth. The church's pastor is James McDaniel.

Richard Wells was called as minister of music by Calvary Baptist Church, Parsons. Wells is a student at Union University, Jackson. Michael Rhodes is the pastor of the church.

North Springfield Baptist Church, Springfield, called Sam Dillingham as interim pastor.

Truman Brown accepted a recent call from Oak Grove Baptist Church, Springfield, to come as interim pastor. Brown is a consultant for pastoral ministries in the church administration department of the Baptist Sunday School Board in Nashville.

Elon Baptist Church, Halls, accepted the resignation of its pastor, Jimmy Brown, which was effective Nov. 13.

Eddie Powell recently resigned as pastor of Fairview Baptist Church, Obion.

Mount Pelia Baptist Church, Martin, accepted the recent resignation of Pastor Bill Williams. Williams will be moving to Paragould, Ark.

Curtis Rice resigned as pastor of Samburg Baptist Church, Samburg, to accept a pastorate in Pilot Oak, Ky.

Keith Williams submitted his resignation as minister of education at Englewood Baptist Church, Jackson, which was effective Dec. 11. Williams has accepted a position as education consultant in the Sunday School department of the Mississippi Baptist Convention. The pastor of the church is Philip D. Jett.

## CHURCHES . . .

A dedication service was held Dec. 4 at Avondale Baptist Church, Humboldt, for the church's new auditorium. Raymond A. Boston, pastor of First Baptist Church in Dyersburg, was the guest speaker. The pastor of the Humboldt church is Jimmy Yarbrough.

Midway Baptist Church, Dyer, held a special service Dec. 4 to dedicate its new fellowship hall and to have a note burning to symbolize the completion of payments on its loan. Marlon Stephens, a former pastor of the church, was the guest speaker. Danny Moss is the present pastor of the church.

A note-burning service was held Nov. 27 by Antioch Baptist Church, Humboldt, marking the end of payments on the church's debt. The pastor of the church is Dennis Paul Lunsford.

Rucker Baptist Church, Murfreesboro, recently added on to its building, with additional classrooms and a new front entrance. Jerry Walker is the church's pastor.

Florence Baptist Church, Murfreesboro, is presently constructing an addition comprised of a fellowship hall and classroom space. The church's pastor is Joe Johnson.

Members of Maple Springs Baptist Church, Medon, recently moved into their new facility. The structure houses a sanctuary with a capacity of 250, additional classrooms, and a pastor's study. The pastor of the church is J. H. Patterson.

A Nov. 13 service was held at Unity Baptist Church, Allardt, to dedicate its new building. Participants in the dedication service included W. Paul Hall, associate director of the Tennessee Baptist Convention missions department; Winburn C. Davis, director of missions for the Riverside Baptist Association; and Pastor Robert Stoner.

North Etowah Baptist Church, Etowah, dedicated its remodeled sanctuary Nov. 20. Guest speakers for the day were Tom Madden, executive secretary-treasurer of the Tennessee Baptist Convention, and Allen Bates, a former pastor of the church and presently pastor of North East Street Baptist Church in Greenville, S.C. Donald Pharris is the pastor of the Etowah church.

A recently completed addition of 14 classrooms at Long Hollow Baptist Church, Goodlettsville, will be ready for use Jan. 8. The church also purchased 17 acres to add to its present 17 acres, for future development. W. W. Harrison is the pastor of the church.

Dedication services were held Nov. 27 at Harvest Baptist Church, Dyersburg, for the church's new building. Members of the church held their first services in the building Nov. 20. Jack Chapman is the church's pastor.

## REVIVALS . . .

Sam Wolfe, of Huntsville, Ala., led Calvary Baptist Church, Fayetteville, in revival Nov. 20-23. Odie Hunter, pastor of the church, reported one profession of faith during the services.

Englewood Baptist Church, Jackson, held revival services Nov. 16-20. Bob Kendig was the evangelist; Lowell Leisner provided the revival music. Pastor Philip D. Jett reported 25 professions of faith and 60 other decisions.

Dyersburg's Westside Baptist Church was led in revival Oct. 23-26 by Dennis Perkins. The pastor of the church, James Combs, reported a number of rededications in the services.

A recent revival at First Baptist Church, Loretto, resulted in five professions of faith and one new member by letter. Donald Jacobs was the evangelist; Larry Smart is the pastor of the church.

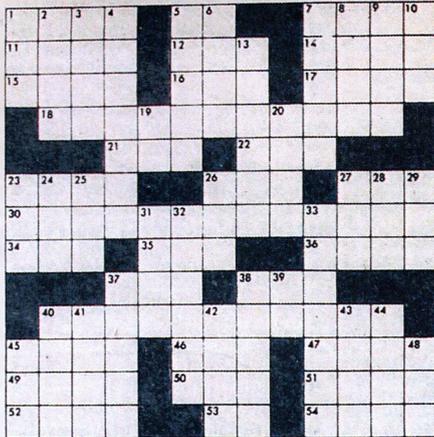
First Baptist Church, Lexington, held a week of revival services Oct. 30 through Nov. 5. Jerry Spencer was the evangelist, while Terry Drace led the revival music. Hoyt Wilson, the church's pastor, reported six professions of faith and several rededications during the week.

Evangelist Wade Clemons and musician John Norville led Parkview Baptist Church, Jackson, in its annual fall revival Nov. 6-11. The church recorded 17 professions of faith, eight new members by letter, and one commitment to Christian vocation. Jerry L. Smothers is the pastor of the church.

Goodsprings Baptist Church, Etowah, was led in a recent revival by Reece Harris of Johnson City. The church received three additions by letter and one by baptism during the services. The pastor of the church is Ernest Condee.

An Oct. 13-16 revival at Thompson Chapel Baptist Church, Pulaski, resulted in several rededications. Carl Bond, director of missions for the Giles County Baptist Association, was the evangelist for the services; Marvin Nelson is the church's pastor.

# Bible Puzzle Answers on page 10



**ACROSS**

- 1 Anchovy sauce
- 5 Ending, plural
- 7 "your —" (Ex. 5:14)
- 11 Son of Issachar (Gen. 46:13)
- 12 "stand in the —" (Ezek. 22:30)
- 14 Eastern name
- 15 "— is mount Sinai" (Gal. 4:25)
- 16 Exclamation
- 17 Hit
- 18 Meshah's job (2 Ki. 3:4)
- 21 "— as grease" (Psa. 119:70)
- 22 Cereal plant; obs.
- 23 Egyptian heaven
- 26 "the — heard" (Matt. 20:24)
- 27 "— boweth down" (Isa. 46:1)
- 30 "makest me — —" (Psa. 4:8)

**DOWN**

- 2 Record, ship's; pl.
- 3 "Valley of —" (1 Sa. 21:9)
- 4 "Be — for nothing" (Phil. 4:6)
- 5 "the land of —" (Ex. 7:3)
- 6 Son of Caleb (1 Ch. 4:15)
- 7 "sweet to thy —" (Prov. 24:13)
- 8 "God is —" (Matt. 3:9)
- 9 Fly
- 10 Measure, Siam
- 13 Son of Judas (Matt. 1:3)
- 19 Each; abbr.
- 20 Mount — (Acts 7:30)
- 23 "— one cubit" (Matt. 6:27)
- 24 "stand in —" (Psa. 33:8)
- 25 "— down the bed" (Mark 2:4)
- 26 Training; abbr.
- 27 "let down the —" (Mark 2:4)
- 28 Consume; obs.
- 29 Waterfall; Scot.
- 31 "sparks of fire —" (Job 41:19)
- 32 Father of Ira (2 Sa. 23:26)
- 33 Cats
- 37 "—, and Gaba" (Josh. 18:24)
- 38 "the children of —" (Ezra 2:50)
- 39 Not, prefix
- 40 "unleavened —" (Lev. 8:26)
- 41 Eskers
- 42 "accused of —" (Titus 1:6)
- 43 Father of Eliel (1 Ch. 6:34)
- 44 Haze; Old English
- 45 Hebrew measure (2 Ki. 6:25)
- 48 "about the —" (Ex. 28:33)

**CRYPTOVERSE**

DJYH KJEFD FYPX DJC VXRWJGYHA  
EK DJCKXFB

Today's Cryptoverse clue: D equals T

## Interpretations

### A preacher's epitaph

By Herschel H. Hobbs

"And many resorted unto Him, and said, John did no miracle: but all things that John spake of this man were true. And many believed on Him there" (John 10:41-42).

This is the last mention of John the Baptist in the gospel record. He had already been beheaded by Herod Antipas (Mark 6:27-28).

Jesus left Jerusalem to escape the fanatical hatred of the Jewish religious leaders. God's time for Him to die had not come. He went east of the Jordan into the area where John the Baptist had ministered.

John had worked no sign (semeion, John's word for miracle) there. But he had faithfully preached concerning the

coming Messiah.

When Jesus arrived among them, they recognized that He was the one of whom the Baptist had preached. John had fully accomplished his mission. He had built his work, not upon himself, but upon Jesus. Though he was dead, the fruits of his labors were still being born. For on the basis of his preaching, "many believed on Him there."

If we build our ministry upon ourselves it perishes with us. But if we build it upon Christ it abides even beyond our brief earthly sojourn. As one has said, "Your life is brief and soon will pass. Only that which you do for Christ will last."

We may well regard John 10:41-42 as John's epitaph. No servant of Christ could ask for a better one.

## High court upholds lower courts on Jewish group's zoning dispute

By Stan Haste

WASHINGTON (BP) — The U.S. Supreme Court has let stand lower court rulings permitting a group of Orthodox Jews in Evanston, Ill., to keep a house used for worship in a residential neighborhood.

At issue in the dispute between the Lubavitch Chabad House of Illinois and the city of Evanston was use of a two-story house in a section of the city zoned for residences. The religious group sought an exemption from the zoning law in order to use the residence for Sabbath and Jewish high holiday services, rabbinical counseling, and offices and a library.

Because some Jewish observances practiced by the group require overnight stays, the request also sought permission for sleeping and kitchen facilities.

When the city council denied the necessary permit, the Jewish group went to court. It won twice, in a trial court and in a state appeals panel.

Attorneys for the group argued in a written legal brief to the Supreme Court the Illinois appellate court was right in concluding that while local zoning

powers are broad, they are "not infinite." What should restrict absolute zoning authority, they maintained, are factors such as "reasonableness and scope," particularly when applied to religious groups.

The right of free exercise of religion, they concluded, "occupies the highest among First Amendment values."

In its unsuccessful effort to have the high court review the lower rulings, the city argued a long string of legal decisions gives municipalities the authority to restrict the location of houses of worship and religious organizations are not entitled to special consideration under zoning ordinances.

The lower courts' rulings setting aside the city's denial of permission, the argument continued, "in effect provides special preference to religious institutions" and "flies squarely in the face of the basic principle of First Amendment law that requires total neutrality on the part of the State in matters of religion" (83-325, *Evanston vs. Lubavitch Chabad House of Illinois*).

### SEBTS trustees ratify mail ballot

WAKE FOREST, N.C. (BP) — In their semi-annual meeting, the trustees of Southeastern Baptist Theological Seminary elected officers and ratified a previous mail ballot electing Samuel E. Balentine to the faculty.

Re-elected chairman was W. Lee Beaver, layman from Chesterfield, Mo.

Samuel E. Balentine, assistant professor of Hebrew and Old Testament, assumed his teaching responsibilities with the current semester. A native of South Carolina, he is a graduate of Furman University, Greenville, S.C., Southeastern seminary, and Oxford (England) University. From 1979 to 1983, he was on the faculty of Midwestern Baptist Theological Seminary, Kansas City, Mo.

The trustees also adopted a new fee schedule for the 1984-85 year, maintaining the current matriculation fees, but increasing slightly certain other fees and rents; designated retired professors John T. Wayland, James Leo Green, Garland A. Hendricks, James E. Tull, and J. Carroll Trotter as emeriti professors; and conferred academic tenure upon T. Furman Hewitt, professor of Christian ethics.

## 'Circus' church grows in Jakarta

JAKARTA, Indonesia (BP) — Oriental Circus Baptist Church, a fellowship of traveling circus performers in Indonesia, has baptized 16 new members.

During October and November, four circus ring hands, 10 younger performers, and two children of the circus owners and managers made professions of faith.

The new growth came under the ministry of Southern Baptist Missionaries John and Nell Smith, who were temporarily living in Jakarta, the troupe's base city. The Smiths began the church six years ago after leading several circus members to Christ.

The newest believers were baptized in a swimming pool at the large dormitory-like house where the troupe stays while in Jakarta. The church, whose members are Oriental Circus employees and their families, was featured in the 1982 Southern Baptist children's foreign mission study book, *Church in the Big Top*, and a 30-minute color motion picture, "Oriental Circus."

Before the Smiths' latest visit, church members had lost some of their excitement. Three key leaders had left the circus for various reasons. The Smiths had been away for three years because of illness and visa problems.

"It's not easy to be a good Christian in their situation," said Smith, urging continued prayer for the circus church. "But they keep on."

### BMH medical staff elects Morris Ray

MEMPHIS — Morris Ray, a neurosurgeon, was chosen president-elect of the 1,060-member medical staff of Baptist Memorial Hospital at the group's recent annual meeting.

Ray will serve as president of the staff in 1985. He has been a member of the Baptist Memorial medical staff since 1972.

The 1984 president is Lee W. Milford, orthopedic surgeon and former chief of staff at Baptist Memorial.

### Well in Brazil draws gift for Baptist work

PACAJUS, Brazil — Alto Alegre, one of the most poverty stricken neighborhoods in Brazil, has a new well dug with Southern Baptist hunger relief funds.

The well, one of six dug in the city of Pacajus, provides water to 60 families who live in a community without water, lights, and sanitation facilities.

The mayor was so impressed by the Baptist work he has promised to donate three parcels of land to the state Baptist convention for church buildings.

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# RTVC prepares to launch largest cable TV network

FORT WORTH, Tex. (BP) — When the American Christian Television System (ACTS) goes on the air next May, it may be the largest launch of any network in the history of cable television.

Ten of the top 25 cable TV corporations in the country have agreed to carry ACTS, giving the new network the potential of reaching eight-million homes through cable. Agreements are in process with these first 10 companies, while other pending agreements could bring the total number of potential homes to 16-million, according to projections by ACTS planners.

ACTS will use cable television, low-power TV, and full-power TV stations to deliver 16 hours of family Christian entertainment each day. The Southern Baptist Radio and Television Commission (RTVC) is assembling the network.

"On any given Sunday, Southern Baptists are fortunate to have four-million people in Sunday School," RTVC President Jimmy R. Allen said. "But when ACTS becomes available to these cable homes, Southern Baptists will have access to 40-million people every day of the week."

While attention has been focused on the low-power and full-power stations in the ACTS strategy, the initial impact of the network will be felt through cable television, according to Ron Dixon, vice-president of media services for the RTVC.

ACTS has been presenting its case to the national cable TV corporations that hold cable franchises in numerous cities, called multiple system operators (MSO), to get them to carry the network on their local systems. Bill Nichols and Lloyd Hart of the RTVC broadcast services department have been spearheading this work.

Those multiple system operators that have agreed to carry ACTS include American Television and Communications, Cox Cable, Group W, and Storer, each of which have more than a million subscribers. Others are Daniels and Associates, MetroVision, Heritage Communications, TCA Cable, TeleCable, and

Vision Cable. These 10 MSOs report a total 8,045,332 subscribers in 669 franchises across the country.

The Nashville Network, which premiered with seven-million cable subscribers in March, is considered the largest network start-up to date. The Disney Channel, which attracted a lot of attention when it kicked off earlier this year, started with only about 300,000 homes.

Once ACTS agreements are signed with the MSOs, each of their local systems will be authorized to include ACTS in their service to subscribers. The relationships between MSOs and their local systems vary within the cable industry. Some local franchises must carry what the MSO dictates. Others can pick and choose.

ACTS is training consultants in each state to contact the local systems owned by the first 10 MSO affiliates to ensure ACTS is carried on each local franchise. The consultants also are helping churches form local ACTS boards, which will promote the network, provide local programming, and supply the cable franchises with the necessary equipment to receive ACTS via satellite.

"In order to reach our record-breaking potential, it is imperative that we secure these local agreements and get local ACTS boards moving to purchase these satellite dishes," Nichols said. "We may very well have the largest network launch in cable history next May, but it also may take several months to get all the pieces in place.

"Our consultants are emphasizing Baptist strengths in each area to convince local cable operators of the benefits of carrying ACTS," Nichols said. "The network offers them local programming, free network programming, and more subscribers."

A survey of seven cities indicated 14 percent of residents not receiving cable would subscribe if ACTS were offered. That same survey showed 85 percent of residents would like to see ACTS offered on their local cable system.

ACTS is scheduled to unveil its strate-

gy to the rest of the cable industry during the Western Cable Show in Anaheim, Calif., Dec. 13-15, Dixon said. The charter MSO affiliates were to be announced during a news conference and reception Dec. 13.

ACTS strategists also will use the trade show to enlist other MSO affiliates, as well as independent cable operators. Dixon said ACTS hopes to add the potential of another eight-million homes through future MSO agreements.

ACTS will use a 20-by-40-foot exhibit to tell the network's story at the Western Cable Show. The display was created by Los Angeles master designer Darrel Howe, whose architectural and design work has been featured in *Time*, *Life*, *People*, and *Home Magazine*.

"I recommended Darrel for this job because of his commitment as a Christian and as a designer who wants to use his talents in God's work," said Jess Moody, pastor of First Baptist Church in

## Martin accepts pulpit of Dyersburg church

Daniel J. Martin accepted a call from Hawthorne Baptist Church, Dyersburg, to come as its pastor, a ministry he began in November.

Martin was previously pastor of Wrigley Baptist Church, Wrigley, and Light-house Baptist Church in Donelson. He has served as chairman of evangelism for the Alpha Baptist Association, and with the bus ministries of Radnor Baptist Church, Nashville, and Ninth and O Baptist Church in Louisville, Ky.

A native of New Mexico, Martin is a graduate of Belmont College, Nashville, and has attended Southern Baptist Theological Seminary, Louisville, Ky., and seminary extension courses through Union University, Jackson.



Martin

## Tennessee churches earn study awards

NASHVILLE — Four Tennessee Baptist churches were in the top 25 churches in the denomination in church study course awards during the 1982-83 year, according to recently released statistics.

Hopewell Baptist Church, Cleveland, was third in the SBC in church study course awards with a total of 1,246; Brainerd Baptist Church, Chattanooga, was 11th with 921; Belmont Heights Baptist Church, Nashville, was 16th with 850; and Wallace Memorial Baptist Church, Knoxville, was 23rd with 768.

Also, the Nashville Baptist Association was first among associations with 8,175 awards. Three other Tennessee associations in the top 25 were: Knox County (11th), Shelby County (15th), and Chilhowee (22nd).

Tennessee ranked fourth among state conventions with 47,161 awards.

The awards total for 1982-83 of 651,478, an increase of 159,698, is a 32 percent increase for the denomination, the largest single year percentage gain in history, according to William R. Cox, church study course coordinator at the Sunday School Board.

The top states in the denomination were Florida, with 73,710 study course awards; Texas with 71,382; and Georgia with 50,444.

## Baptist TelNet gets studio

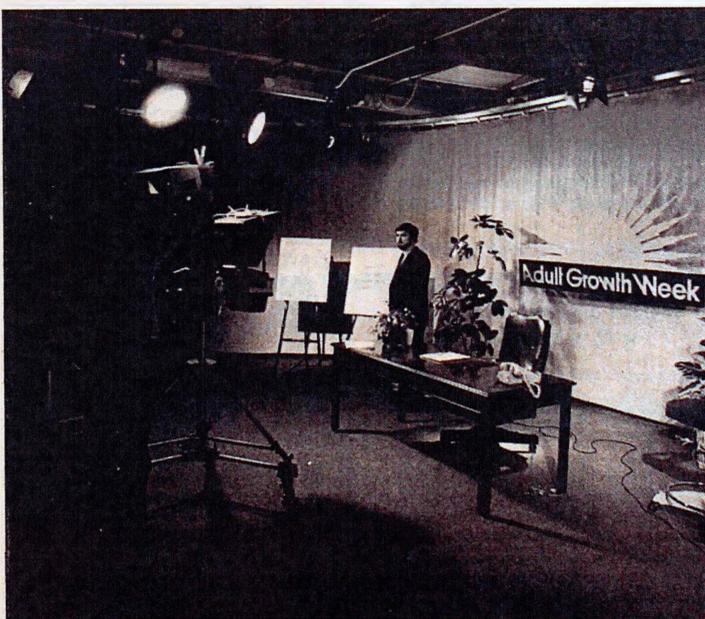
NASHVILLE (BP) — After 18 months of using rented facilities, the Baptist Sunday School Board's telecommunications network, BTN, has begun taping in its own studios.

The 1,240-square-foot studio, complete with control, editing, and engineering rooms, was constructed in existing conference room space in the board's west wing building.

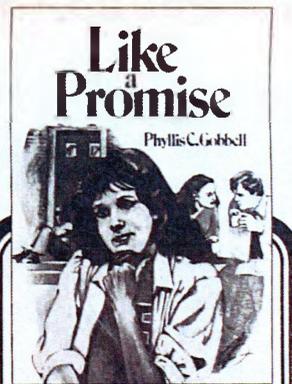
The first program, taped in the new facility Dec. 1, is titled "Grouping and Grading Adults in Sunday School."

According to Dennis Conniff, supervisor of the Broadman division's supplies and audiovisuals section, use of the studio is scheduled from January through May, with only two days' maintenance time planned each month.

Taping for BTN programming began in June 1982 at Ridgcrest Baptist Conference Center and has continued since at various locations, including conference centers, the board's Church Program Training Center, and in rented studios in Nashville.



FIRST TAPING IN NEW STUDIO — Cameraman John Shepherd signals Alan Tungett, adult Sunday School consultant, during the taping of the first program produced in the new BTN studio at the Sunday School Board.



LIKE A PROMISE is the story of Leah and Clay Padgett's bout with grief following the death of their only son. Leah, especially, has a difficult time during the healing process. How can she cope with life, her teaching job, husband and home responsibilities, friends, Christmas, and other demanding adjustments? These and other emotion-filled episodes highlight this contemporary novel with a Christian message.

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Phyllis C. Gobbell is a free-lance writer. She, her husband, and two children reside in Nashville, Tennessee.



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Lesson for Dec. 18

# Concern and gratitude

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

Basic Passage: Philippians 4:2-23  
Focal Passage: Philippians 4:8-19

Living "happily ever after" happens only in fairy tales and Hollywood sets. We live in the real world and in the real world, happiness is often just a fleeting wish. In the real world we face all kinds of problems. There are difficulties that buckle our knees and burden our hearts.

In this week's lesson, Paul celebrates the power of God that enables us to cope with our troubles and provide for our needs.

His words are written against the background of God using the Philippians Christians to meet his financial needs in Rome. The text, however, is not limited to financial needs.



Maddox

No matter how rough life treats us, we can cope if we "stand firm in the Lord" (4:1). But how do we stand firm in Him? The Biblical text shows us the way.

### A community of support

We can stand firm in Jesus and cope effectively with life when we have a strong support group. Even as Christians we need each other. We need the strength that every Christian can supply to any other Christian. This kind of support strength comes through unity (see Philippians 2:1-4).

This is precisely why Paul encouraged Syntyche and Euodia to settle their differences and live in harmony (4:2-3). His encouragement is not intended solely for these two women. It is intended for all Christians. We can cope better with our difficulties when others stand with us instead of against us.

### A proper attitude

We stand firm in the Lord and cope effectively with crises when we maintain a proper attitude (4:4-7). The text assumes that we have the power to choose our attitude toward difficult situations. In this regard, we have two options. We can face life with an attitude that produces either anxiety or peace (4:6-7). A proper attitude for Christians is one that faces life with joy, optimism (4:4-5), and dependence upon God in prayer (4:6).

### Thinking properly

How we think greatly influences how we respond to any situation. With this in mind, the text admonishes us to think correctly (4:8). Rather than dwelling upon depressing, hopeless, and discouraging thoughts, we should nourish our minds with thoughts that are enlivening. Such thoughts include that which is true, honorable, right, pure, and good.

### Practicing the truth

We stand firm in the Lord when we practice what He taught (4:9). This is why Paul instructed the Christians at Philippi to believe the truths that had been taught. His advice still rings true today. We simply cannot cope with life when we ignore Jesus. Life always goes better for us when we obey Him. We cannot stand firm if we waffle in our commitment.

### Depending upon Jesus

You and I can cope with life when we depend upon Jesus and the power that God provides through Him (4:10-20). Paul writes from a personal knowledge of what it is like to experience the extremes in life. He has experienced both good and bad. He has been both up and down, poor and wealthy, hungry and full (4:12). Whatever life deals, he is able to endure through Christ who strengthens him (4:13). Because of his own experience, Paul is convinced that God will supply his needs (not his wants!) through Christ (4:19).

Paul's experience can be verified in our own existence. Jesus helps us to cope with the changing currents of daily life. God is still able to provide for all our needs. We can cope with difficulties and endure bad situations, but only when we learn to depend upon God. His power is sufficient to keep us through any circumstance. His grace is equal to every difficulty. We can stand firm in Jesus.

Often such words of encouragement fall glibly from the lips of Christians, "Trust in the Lord." In reality, it is not easy to do in times of suffering and trouble! How do we trust Him absolutely?

Christians must work hard to learn and grow. They must seek to understand God's Word and trust it for daily strength and guidance (Proverbs 3:6).

Christians must have a hunger and thirst for a rich fellowship with Christ. In such a yearning for spiritual things, trust grows and develops to be a lifestyle for living.

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UNIFORM LESSON SERIES

Lesson for Dec. 18

# Prepare the way

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

Basic Passage: Isaiah 40-41  
Focal Passage: Isaiah 40:3-11

Isaiah 40 is a dramatic change of pace from the preceding chapters. The "difference" - which is immediately discernible - has been the concern of Biblical scholars for many years.

Could this be a different author writing in a different century when events in history were more complete? That is a possibility. But what should prevent the miracle of revelation God worked through the son of Amoz in chapter one from being as amazingly operable in chapter 40? Perhaps the "difference" is one of experience and growth. Having walked with God through 39 chapters, watching the word of prophecy acquire historical stature, devastating though it may have been, surely Isaiah's understandings were strengthened and his sensitivity to God was awakened to even higher levels. Isaiah, son of Amoz, did not need a substitute for this task.



Donaldson

This was a moment in Jewish history when the prophet's talent as a "listener" was as important as his ability to speak. God had judged, condemned, and severely punished His wayward children. Isaiah, by divine revelation, could see beyond those years of Babylonian captivity, yet, beyond the sins of his own beloved people, into the very heart of a loving God who had to punish, but who would redeem! And the one who had eyes to see, also had ears to hear God's instructions!

### Comfort My people (1-2)

What a blessed word this was meant to be for a people whose years of captivity had made thoughts of "comfort" only an empty dream. Who could "comfort" this people? Did ever the pronoun "my" carry so much meaning?

"You tell My people, prophet, that the God of Abraham and Isaac and Jacob is aware. He knows. Be comforted! Your struggles (with Babylon) are ended, your heinous rebellion is forgotten, your punishment has been adequate."

And Isaiah kept on listening.

### Call My people to readiness (3-5)

For Isaiah, this word, breaking through the hard crust of history, was a trumpet call with a ring of glorious certainty: "The King is coming!"

For our own day, it is a word "embodied," and the ring is all the more

true. "The voice of him that crieth in the wilderness," Isaiah wrote. Might Isaiah have known his name was John? John the Baptist knew so certainly seven centuries later that the voice was his. He unhesitatingly claimed it. "Clear the way! Let nothing mar the view, slow the pace, obscure the path: let no eye be cast down, no spirit be slothful, no heart despairing. Messiah comes! And the road is plain. The multitudes stand on level ground. All can see."

In our day of hatred and war, do we have the courage to say "Clear the way"? There is still a task for all John the Baptists who are among us. Isaiah listens.

### Confirm God's Word stands forever (6-8)

What wonder must Isaiah have experienced with voices breaking in on his meditation. Was the news they brought dependable? Could a people who had been defeated, plundered, and kept in captivity accept comfort and respond to challenge? Why should they?

Man's plans, fortunes, and labors can be so swiftly dashed to pieces and made meaningless. "All flesh is grass." This seems forever true. The only forever where it is untrue is God's forever.

Let the experience of your years, your agonies, and your joys teach you that Oh Israelite - Oh American - Oh mankind! Trust God and never doubt. Now, you know Israel! And with your knowing comes great responsibility. Isaiah listened: "Lift up your voice mightily... here is your God!" (9-11).

Do you suppose Isaiah stood still as he listened? Did he grip his chair? Did he quake? Did he walk? Did he run? The voice said: "Get you up on a high mountain." But the word was meant for Jerusalem - the city! The day has come, beautiful Zion, get to the mountain and shout your joy.

Isaiah would surely see himself at the head of the pack in the climb. He would want to be the first to feel His touch.

The Lord is on His way in mighty power and tender love - a Shepherd. His flock comes to Him on the mountain tops, and He takes them to His bosom. Hurry! Christmas is almost here!

### BIBLE PUZZLE ANSWERS

A	L	E	C	E	N	T	A	S	K			
T	O	L	A	G	A	P	A	B	O			
A	G	A	R	Y	A	H	S	L	A	P		
S	H	E	E	P	M	A	S	T	E	R		
F	A	T	R	I	E							
A	A	L		T	E	N	B	E	L			
D	W	E	L	L	I	N	S	A	F	E	T	Y
D	E	T	E	K	G	E	D	E	N			
O	A	K	A	I	L							
C	O	P	P	E	R	S	M	I	T	H		
C	A	S	H	S	I	N	N	O	A	H		
A	K	A	N	H	O	A	E	A	S	E		
B	E	R	I		T	H	S	H	E	M		

"Thou shalt love thy neighbour as thyself" (Matt. 22:39).

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**LIFE AND WORK SERIES**  
Lesson for Dec. 18

# Promise and fulfillment

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

Basic Passages: 2 Samuel 7; Isaiah 9:2-7  
Focal Passages: 2 Samuel 7:12-13, 16; Isaiah 9:2-7

The last five lessons have dealt with the crises in the life of David. The focus has been upon David's responses to those crises and how he dealt with them.

This week's lesson deals with the promise and fulfillment theme. It focuses upon what God proposed to do to establish David's kingdom forever.

The two Scripture passages in this week's lesson are among the most important prophetic passages of the Old Testament. As we celebrate once again the birth of our Saviour, let us remember that His coming was the fulfillment of promises made by God centuries before the event.



Irby

God's covenant with David (2 Samuel 7)

The passage in 2 Samuel 7 includes the account of God's covenant with David. Out of gratitude to God for His blessings to him, David had proposed to build a house (temple) for God, but was not permitted to do so. Instead, God proposed to enter into covenant with David and to build him a "house."

The promise of God was that David's descendants would follow him to the throne of Israel as king. Implicit in this promise was the idea that one of David's descendants would establish a kingdom that would last forever. Thus we are introduced to one of the most important messianic concepts of the Old Testament — the Messiah would be a descendant of David, a king who would establish a kingdom that would never end.

Throughout the subsequent history of Israel this expectation of a Messiah/King was reiterated by the prophets. It was especially meaningful during times of oppression.

During such times the people were instructed by the prophets to look to the future in hope. They were reminded that God had not forgotten His people nor forsaken them. Help was on the way in the person of God's Anointed One (Messiah) who would deliver them from their oppressors, establish His kingdom, and rule over them in peace forever.

The coming King and kingdom  
(Isaiah 9:2-7)

One such prophet was Isaiah. He lived

## Andersons establish Belmont scholarship

NASHVILLE — Belmont College has announced the establishment of a nursing scholarship in memory of Glen Anderson, after an initial gift of \$10,000 by his parents, Mr. and Mrs. Max Anderson, members of Hermitage Hills Baptist Church, Nashville.

The Glen Anderson Scholarship Fund will assist a worthy student majoring in nursing for a four-year period, provided that student maintains at least a C+ average. Additional criteria are that the recipient be a professing Christian, active in his or her church.

Glen Anderson died Aug. 13, from injuries sustained when he was struck by an automobile as he bicycled to work. Having served nine years as a paramedic with the Nashville Fire Department, Anderson had talked frequently of returning to school to earn the RN degree.

and prophesied during a dark period of Israel's history. There seemed to be no hope. The people "walked in darkness." Yet God's prophet had a message of hope for the people.

In the remarkable passage of Isaiah 9:2-7, the prophet spoke of the coming King who would bring deliverance to God's people and establish His eternal kingdom. Although he views it as a future event, Isaiah was so certain of it that he could speak of it as a present reality.

Note some of the major points of his prophecy:

1. The coming of the Messiah/King would bring light and life to those who dwell in darkness (v.2).

2. His coming would be accompanied by great joy (v.3).

3. Deliverance from the oppressors and victory over the enemies would be accomplished by the coming King. Peace would be established (vv.4-5).

4. The coming King would establish a kingdom of perfect justice that would never end. As David's "son," He would be the fulfillment of God's covenant with David (v.7).

5. This Messiah/King would come, not as a seasoned warrior leading his armies to battle, but as a child, a babe. His coming would be inconspicuous, unrecognized by the masses. Yet He would come as King. There would be no need to "bring forth the royal diadem" and crown Him as king. He was to be the "Born King" (see Matthew 2:2).

So were the promises of God made to David and declared by the prophets, and so it happened, according to the New Testament, "in the days of Herod the king."

Christians have a blessed privilege of being able to read the Old Testament in the light of Jesus Christ. Apart from Him these beautiful prophetic passages in the Old Testament lack fulfillment. Because of Him, however, the entire Old Testament takes on new meaning and significance.

The promises are made. The child is born. The King has come. The throne is established. Deliverance is provided. David's "son" — who in reality was God's Son — is given.

Is there any wonder that the angels sang and the shepherds rejoiced on the night that it happened? Jesus' birth stands as the incomparable event of history.

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# Church finds new home in old Nazi warehouse

By Bob Stanley

AUGSBURG, West Germany (BP) — It is not quite turning swords into plowshares, but it comes close.

English-speaking Calvary Baptist Church, overflowing space rented from a German-speaking Baptist church, has found a new home in an old Messerschmitt factory warehouse, part of the manufacturing empire which powered the Nazi war machine in World War II.

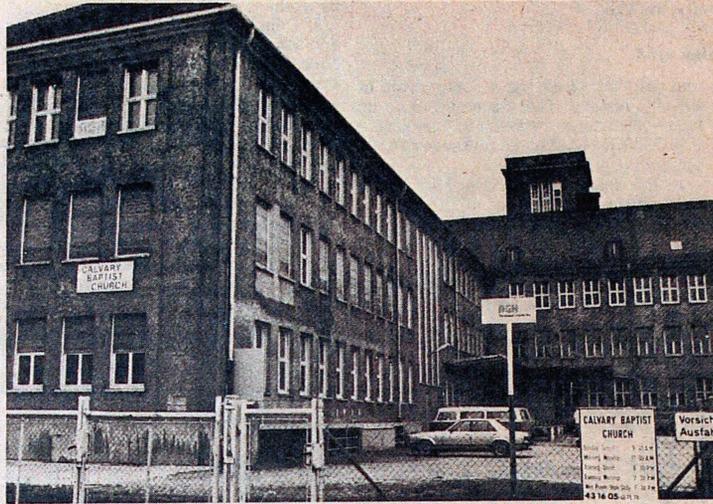
The facility, dedicated Oct. 30, resembles a conventional church only in its sign. A taxi driver, bringing a member to a worship service, admonished: "That's no church. You can't go in there. That's no church."

But Missionary Pastor James Leeper and the 120 who attend services disagree. With \$10,000 from the European Baptist Convention and lots of labor from members, the congregation has transformed the second floor of one wing of the old warehouse into a sanctuary and educational fellowship space.

During the dedication, Leeper disputed the common idea a church is some kind of beautiful edifice designed by an architect. "There never has been a church made out of stone," he said. The church, he explained, is made up of "living stones — bricks Jesus Christ poured — you and I. We make up the church."

Calvary Baptist Church, started 24 years ago, mainly serves personnel stationed at four American military installations in the Augsburg area. Networks of old tunnels, too dangerous to explore because of abandoned ammunition dating back to World War II, still exist as a reminder of the key role this Bavarian area played in the Nazi war effort.

For the past 12 years the English-speaking church had rented space from the Augsburg Baptist Church, a German-



**CHURCH CLAIMS NAZI WAREHOUSE** — This warehouse, once part of the Nazi Messerschmitt manufacturing complex, now houses Calvary Baptist Church, an English-speaking congregation in Augsburg, West Germany.

speaking congregation affiliated with the German Baptist Union. But Leeper and the members decided it was time to look

for more room when five Sunday School classes were having to meet in the church auditorium.

After almost a two-year search, Leeper answered a newspaper ad for "warehouse space." He was told the owner probably would not want to lease less than 2,000 to 3,000 square meters — far more than the church needed.

But when the pastor finally made contact, the owner readily agreed to lease 520 square meters. Later the church leased another 400 square meters.

Working in the evenings or during their off-duty hours, the members have gradually transformed two big empty rooms into an auditorium and fellowship area and have built 16 classrooms and a kitchen.

Leeper, who with his wife, Jean, helped develop an English-speaking congregation in Turkey, took on the Augsburg assignment after being forced to leave Turkey in 1978 because of false charges he was passing out clandestine literature.

The couple still feels a strong desire to reach out to thousands of southern Europeans living in Germany as "guest workers." Their church is looking toward adding an associate pastor to do the English-language work, freeing the Leepers to concentrate on some 20,000 Turkish people living in the Augsburg area.

Calvary is one of 41 churches and two mission points which make up the English-speaking European Baptist Convention. More than half of these churches are in West Germany, the remainder divided among nine other countries.

In Germany, these churches work alongside German-speaking churches, sometimes sharing a building, but feel they have a particular ministry to the needs of Americans and other English-speaking internationals whose assignments have brought them to Europe.

In the meantime, the work of the German-speaking churches continues to grow. Hans Guderian, pastor of the Augsburg church and a participant in the dedication of Calvary's new home, said his own church of about 250 members has bought land for a new building which it hopes to complete in 1985.

## Hollis warns Christians to avoid pervasive 'sin of being used'

LOUISVILLE, Ky. (BP) — Christians should be wary of the pervasive "sin of being used" which plagues the church as well as society, according to a Baptist ethicist.

Harry Hollis, associate executive director of the Southern Baptist Christian Life Commission, told a chapel audience at Southern Baptist Theological Seminary, in Louisville, Ky., "the sin of being used is one of the most destructive, yet overlooked sins in our midst."

Modern Christianity usually focuses on the harm of using others. That problem still exists, he said, but Christians also must give attention to the converse sin of allowing themselves to be manipulated by others.

"The genesis of the sin of being used is our refusal to acknowledge who we are as God's creation," he explained, "a sin that makes others into gods by giving them the power to control us. We allow ourselves to be less than God intended."

The problem, he said, pervades every category of human relationships, including families, business, even churches, and can become a "special malady of ministry."

Hollis warned that ministers who give in to the sin of being used may compromise the gospel.

"Nurturing a still-born evangelism that prematurely hurries people down the aisle so our church will be perceived as evangelistic; by catering to the powerful, the successful, and the strong at the expense of the weak so we can be seen in the denomination as 'winners'; by preaching only on 'safe' issues to keep the peace, to keep the money coming in; and by tolerating or even supporting doctrinal debates or divisions in our midst, instigated by people who have no sense of our Baptist history or heritage."

The Baptist ethicist added "life is not a child's game where you can call time out

for doctrinal debate when so many people today stand in need of the gospel of Jesus Christ." Hollis conceded his warnings "run the risk of being misunderstood." But he said, "The danger is a real one we cannot afford to ignore."

Jesus Christ, he pointed out, "helps us overcome the sin of being used." Jesus, he said, loved others but never allowed people to use Him and thereby to distort God's intentions for His life.

"The way of Jesus," Hollis concluded, "is in giving ourselves to others in a life of service."

## Only Baptist church in Senegal opens with two mission projects

DAKAR, Senegal (BP) — The only official Baptist church in Senegal was born in November, complete with two mission projects of its own and a mission offering.

Just minutes after organizing the International Baptist Church of Dakar, an English-language church, voted to continue its ministry to a nearby Wolof-speaking village for victims of Hansen's disease (leprosy) and begin a ministry to Serer-speaking Moslems to be led by a converted Moslem.

The new church has been providing rice and oil to the Hansen's victims at Keur-Massar and believes the people will be open to having a Bible study as soon as they can secure someone who speaks Wolof to lead it.

The Serer-speaking mission will be led by Seck Faye, who became a Christian under the ministry of Warren Rush, Southern Baptist missionary and pastor of the new church.

Faye had been living on a Moslem marabout's (religious leader's) property, but was ordered off after becoming a Christian. He moved about five blocks

away into a private compound where he could welcome his friends and teach them the gospel.

Recently Faye returned from a Wednesday evening prayer meeting to find five Moslem Serer men and three women wanting to know more about Jesus and the Bible. They also asked that he invite Rush to tell them how to become Christians. This happened in a country where less than 0.1 percent of the population are evangelical Christians.

Because few of the Serer people can read, Rush gave Faye a tape recorder so he could record the New Testament and let people listen to it.

The International Baptist Church concluded its first meeting with a missions offering of \$55 for the work of the Southern Baptist Foreign Mission Board.

The church itself represents several of the board's 101 mission fields around the world. Among the 34 members were people from nine nations: Ghana, Liberia, Senegal, Sierra Leone, Trinidad, the United States, Zambia, and Zimbabwe.

## Bible fellowship grows in Guam

AGANA, Guam (BP) — An interfaith Bible fellowship near the University of Guam is seeing record growth and shaping the spiritual climate of other Micronesian islands.

About 275 students are now involved in the fellowship; 50 joined in August.

Wes and Genevieve Brizendine, Southern Baptist missionaries in Guam, say many students who have been active in the Baptist-sponsored fellowship have become leaders in their home governments on some of the 1,700 inhabited islands surrounding Guam.

A regular Bible study, in its early days, drew as few as three participants but now draws up to 100 packed into a 24-by-26-foot room at the Student Bible Fellowship Center.

The Brizendines believe the ministry reaches areas of Micronesia where Southern Baptists have no missionaries. Students who attend the university and nearby Guam Community College carry their spiritual learning with them when they go home.

The missionary couple began their ministry and maintained it in their apartment near the university for two years until the center was built in 1974.

The student center is open six days a week for activities such as Bible studies, films, and worship. The Brizendines, through the center, also coordinate a food closet for needy people, provide counseling, and encourage participation in Christian sports leagues.