

# Baptist and Reflector

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News journal of Tennessee Baptist Convention

## Executive Board votes BSU center for Jackson

By Al Shackleford

At a meeting last week in Brentwood, the Executive Board of the Tennessee Baptist Convention organized itself into various committees, raised the debt ceiling of Harrison Chilhowee Baptist Academy to deal with an asbestos problem, and distributed Cooperative Program funds given above the 1982-83 goal.

The board met Dec. 15-16 at the Executive Board Building in Brentwood.

In other actions, the board approved allocations for the construction of a BSU center at Jackson State Community College, Jackson, and outlined plans to oppose the current drive to legalize pari-mutuel gambling in Tennessee.

On recommendation of a special nominating committee, the Executive Board divided itself into seven standing committees which relate to its responsibilities. A list of these committees is printed on page 3.

The raising of the debt ceiling for Harrison Chilhowee Baptist Academy, Seymour, was approved so that the academy can replace asbestos materials which

were used in the construction of the Woody Building. The structure has been closed by order of the Environmental Protection Agency until the asbestos materials can be removed.

HCBA President Hubert Smothers said that the replacement of the asbestos materials could cost up to \$100,000.

The 1982-83 Cooperative Program mission goal for Tennessee Baptists was \$16.8-million. When the books were closed on Oct. 31, Cooperative Program gifts had reached \$16,800,308.49.

According to the guidelines approved by the 1982 TBC, 36 percent of any overage was to be shared with the Southern Baptist Convention's Cooperative Program (the same as in the regular budget). This meant that \$111.06 was sent to the SBC Cooperative Program.

Of the 64 percent (\$197.43) which is to be used in Tennessee, 35 percent of that amount was to be divided among TBC educational institutions for endowment purposes. The three TBC colleges received \$20.73 each and Harrison Chilhowee Baptist Academy received \$6.91. Creative Bold Mission Thrust ministries are to receive 65 percent of the Tennessee share (\$128.33).

The board approved the construction of a Baptist Student Union center at Jackson State Community College, Jackson. The approved cost will be \$275,000, of which one-third will be provided by Madison-Chester Baptist Association and two-thirds by the Tennessee Baptist Convention.

Of the TBC's portion of the construction and furnishing cost, \$155,279 is already available from capital funds allocations to the TBC student department. The board authorized borrowing up to \$25,000 to complete the project.

The Executive Board heard plans from its public affairs and Christian life committee to be actively involved in opposing the legalization of pari-mutuel gambling in Tennessee. This issue is expected to be critical in the 1984 Tennessee General Assembly.

As a part of the committee's plans, the board voted to purchase up to \$3,000 in advertising space in the Baptist and Reflector.

In addition, packets of materials will be sent to each pastor in the state to help solicit grass-roots opposition to legalized gambling.

The board voted to commend Jerry Self, public affairs and Christian life consultant, for his leadership in opposing the gambling legislation.

The Executive Board heard an annual report from the TBC Church Building and Loan Program and the New Work Revolving Loan Fund.

During the past year from the Church Building and Loan Program, loans were made to 10 churches for a total amount of \$201,800. Total assets of the fund now stand at \$689,568.11. The fund is to assist

## Greer Ruble named adult SS worker

F. Greer Ruble Jr. of Kingsport was elected director of adult Sunday School work for the Tennessee Baptist Convention at a meeting of the TBC Executive Board's state missions committee last Thursday. He will assume this responsibility in the TBC Sunday School department on Jan. 16.

Since July 1966, Ruble has been minister of education for First Baptist Church, Kingsport. Previously, he held similar positions at Bell Avenue Baptist Church, Knoxville, and at Westlawn Baptist Church, Mobile, Ala.

A native of Knoxville, Ruble is a graduate of Tennessee Technological University, Cookeville, and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Active in Baptist educational life, Ruble has served as president of the Tennessee Baptist Religious Education Association; Sunday School director for Holston Baptist Association; and adult Sunday School director for Sullivan Baptist Association.

As an adult Sunday School consultant for the TBC Sunday School department, he has led conferences and Sunday School enlargement campaigns throughout Tennessee and in other states.

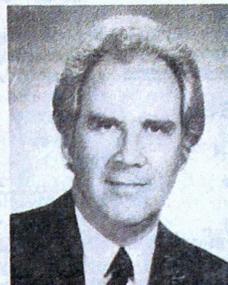
Ruble and his wife Ruth have two children: Mrs. Sarah Hawk and Forrest, a student at the University of Tennessee, Knoxville.



Ruble



Leavell



Bisagno



Draper

## Draper set to head roster of Evangelism Conference

Southern Baptist Convention President James T. Draper Jr. is scheduled to be a featured speaker at the 1984 Tennessee Baptist Evangelism Conference, to be held Jan. 16-17 in Nashville at Belmont Heights Baptist Church and the Grand Ole Opry House.

Draper, pastor of First Baptist Church in Euless, Tex., will speak during the Monday afternoon and evening sessions of a program that also includes John Bisagno, Landrum P. Leavell, and Peter Jenkins, according to Forrest H. "Woody" Watkins, director of the Tennessee Baptist Convention evangelism department.

Bisagno, pastor of First Baptist Church, Houston, Tex., will deliver the message for the Monday evening, Tuesday morning, and Tuesday evening sessions; while Leavell, president of New Orleans (La.) Baptist Theological Seminary, will provide a Bible study for each of the four sessions to be held at Belmont Heights Baptist Church. Jenkins, a Tennessee layman and author of *A Walk Across America* and *The Walk West*, will give his testimony during the Tuesday "Lay Persons' Night" at the Grand Ole Opry House.

Other speakers on the conference program are:



Jenkins

- Nell Bruce, Baptist Young Women director for Tennessee Woman's Missionary Union, who will give a Tuesday evening testimony;

- Jack Cunningham, a member of Knoxville's Central Baptist Church of Fountain City (Tuesday evening testimony);

- Jack Custer, a vocational evangelist from Westmoreland (Tuesday morning message);

- Joe Ford, associate vice-president in the evangelism department of the Southern Baptist Home Mission Board, Atlanta, Ga. (Monday afternoon message);

- Al Hodges, missionary to Upper Volta (Tuesday evening testimony);

- M. B. Howard, a member of Oak Grove Baptist Church in Covington (Tuesday evening testimony);

- James W. Jones, director of evangelism for the Baptist State Convention of Michigan (Tuesday afternoon message);

- Tom Madden, executive secretary-treasurer of the Tennessee Baptist Convention (Monday afternoon message);

- Calvin S. Metcalf, pastor of Knoxville's Central Baptist Church of Fountain City (Tuesday evening monologue);

- Herman Rios, national ethnic evangelism consultant for the Home Mission Board (Tuesday morning message);

- Don Sharp, pastor of Faith Tabernacle Baptist Church in Chicago, Ill. (Tuesday afternoon message); and

- Fred Steelman, pastor of Red Bank Baptist Church in Chattanooga (Tuesday afternoon message).

Music for the conference will be provided by J. B. Betts, a music evangelist from Memphis; John Condra, a soloist from Second-Ponce de Leon Baptist Church in Atlanta, Ga.; The Music Staff, a quartet from Cleveland; and the Tennessee Baptist Chorale, comprised of ministers of music from the state.

Watkins will preside at the event, while Archie King, director of the TBC Brotherhood department, will present a series of testimonies during the "Lay Persons' Night" program. Harry Hunter, a Mission Service Corps volunteer in Henderson, Ky., will offer directed prayer at the first three sessions of the conference.

Morning, afternoon, and evening sessions will begin at 9 a.m., 2 p.m., and 6:45 p.m., respectively.

### No 'Reflector' mailed next week

The Baptist and Reflector will not be printed and mailed next week.

The Tennessee state Baptist newspaper is printed every week of the year - except New Year's week. Therefore, there will be no issue dated Dec. 28, 1983.

This issue (Dec. 21, 1983), our 51st of the year, closes Vol. 149 of the Baptist and Reflector.

The next issue of the Baptist and Reflector will be dated Jan. 4, 1984, and will begin the 150th year of publication.

(Continued on page 2)

# 'Concerned Baptists' form new association

By Tom Miller

LYNCHBURG, Va. (BP) — Ninety-six persons from 10 Virginia churches met at Lynchburg's Old Forest Road Baptist Church and formed the Concerned Baptist Association of Virginia.

Fifty-seven of those attending were members of Old Forest Road and 29 others were members of Jerico Missionary Chapel, a black mission of Old Forest Road.

There were two representatives each from Worsham and Sycamore Baptist churches, Southside Baptist Association,

and Horeb Baptist Church, Natural Bridge Baptist Association.

Four churches had one representative each. They are Highland Baptist Church, Lynchburg; Level Green Baptist Church, Norfolk; Shenandoah Baptist Church, Shenandoah Baptist Association; and C. Street Church, a black independent church in Lynchburg.

Arthur B. Ballard, pastor of Old Forest Road Baptist Church, was elected moderator and Don Gillette, pastor of Timber Ridge, Strawberry Baptist Association, was elected treasurer. Gillette apparently was not present since his church was not listed as having a representative at the meeting.

Robert Powers, pastor of Level Green Baptist Church, was elected vice-moderator and Ron Hunt of Old Forest Road was elected clerk.

A constitution was adopted and resolutions were adopted opposing abortion, pornography, and ordination of women deacons and ministers. Resolutions passed favoring prayer in public schools, support of the 1983 SBC resolution on nuclear disarmament, and negative designation of funds to selected parts of the Southern Baptist Cooperative Program.

Ballard told the group that his church "has spent \$15,000 in our effort in the conservative move in the state of Virginia, \$1,800 of this was for the speakers (Paige Patterson of Dallas and Robert Witty of Jacksonville, Fla.) for the last meeting."

The new group plans to publish its own newspaper, the Concerned Baptist Messenger, and seek representation on the Virginia Baptist General Board. They say they will maintain current ties with district associations where they exist and have dual affiliation with the new statewide association.

Speaker for the meeting was Stanley

Frye who was pastor of Leedsville Road Baptist Church, Lynchburg, when the church voted to withdraw and become independent. He declared he now has resigned and become a Southern Baptist again and is moving to North Carolina where he will be a full-time evangelist.

The next meeting of the association will be Feb. 24, 1984.

## Belmont trustees vote tuition hike

NASHVILLE — Belmont College trustees approved the enlistment of architects for a new dormitory project to begin in 1984, and voted to raise tuition for 1984-85.

Tuition will go from \$1,350 to \$1,450 per semester, a 7.4 percent overall increase, the smallest increase in recent years.

President William E. Trout commended the trustees for pledging more than \$1-million in the current endowment campaign. He also reported strong early response in the church campaign which began in October.

Chancellor Herbert C. Gabhart reported that \$323,000 had been given toward endowed scholarships during 1983.

## Nepal, Sierra Leone added as new FMB mission fields

RICHMOND, Va. (BP) — Nepal has become the 102nd country or territory where Southern Baptists have missionaries. Early next year Sierra Leone will become the 103rd.

Bruce and Pat Thorpe, appointed missionaries in October, were assigned to Nepal effective Dec. 13. Veteran missionaries Bert and Ruth Dyson will transfer to Sierra Leone effective Feb. 1. Neither couple, however, will arrive to fill their new assignment until April.

The Thorpes will work under the direction of the United Mission to Nepal, a cooperative of 37 member missions and churches with 335 missionaries from 18 countries. He will work as a physician and she as a social worker, though their precise assignments will be determined by the mission.

Nepal lies on India's northeast border, next to China.

The Dysons, now on furlough in Nashville, have been missionaries to Nigeria since 1955. They will return to Nigeria April 1 before moving to Sierra Leone later that month. A native Tennessean, Mrs. Dyson was born in Nashville. She was director of neighborhood missions at First Baptist Church, Nashville, from 1948 to 1950.

Dyson has become known throughout west Africa for literacy work and will continue some work in that ministry, though his primary assignment will be general evangelism.

The Dysons' work in Freetown will be in cooperation with European and Nigerian Baptists. The European Baptist Mission Society, which inherited the country's earliest Baptist work from British Baptists, also has missionaries in Freetown.

Sierra Leone is located along the Atlantic coast north of Liberia and south of Guinea. Fewer than 10 percent of its

3.5-million people claim to be Christians. The Sierra Leone Baptist Convention and Nigerian Baptists report more than 1,600 members in Sierra Leone.

Sierra Leone is the only English-speaking country in west Africa without Southern Baptist missionaries.

## Faith chapel to show bowl game for Memphis-area unemployed

Faith Baptist Church, Memphis, has plans to reach out to the unemployed of its community this Christmas season — through the televising of the Liberty Bowl via satellite hookup.

According to James W. Watkins, pastor of the chapel, the church's Brotherhood organization will be selecting 80 unemployed persons by telephone to view the telecast Dec. 29. The evening will begin with a seminar by Larry Harrod, a former employment counselor, on "Dealing with Unemployment," and will be followed by the showing of the football game.

"We at Faith Baptist Chapel see this event as a Christmas event we can give to the community," Watkins explained. "This event is motivated by our desire to serve others in the name of our Lord Jesus Christ."

The selection of those who would view the game began Dec. 10 when unemployed heads of households were allowed to start calling the chapel, a mission of Audubon Park Baptist Church in Memphis, for reservations. Each person reserving a seat is being sent a pass good only for that person, with rules for the event such as no alcoholic beverages and no smoking.

The church's Brotherhood considers this its first community service project.



Mr. and Mrs. Ronald W. Greenwich

Mr. and Mrs. B. Mark Morris

## Tennesseans appointed as foreign missionaries

Three Tennesseans — all natives of Memphis — were among the 20 new missionaries appointed by the Southern Baptist Foreign Mission Board at a commissioning service Dec. 13 at Culpepper Baptist Church, Culpepper, Va.

Mr. and Mrs. Ronald W. Greenwich were appointed to south Brazil, where he will be a social worker and she will be a church and home worker.

Greenwich was born in Memphis. He is a graduate of Ouachita Baptist University, Arkadelphia, Ark.; Southwestern Baptist Theological Seminary, Fort Worth, Tex.; and the University of Houston, Houston, Tex.

He has worked as a social worker in

Waco and Fort Worth, Tex., and at the Arkansas Baptist Children's Home. Presently, he is supervisor at Southeast Arkansas Human Development Center, Warren, Ark.

Mrs. Greenwich, the former Alana Ichter, is the daughter of Mr. and Mrs. William H. Ichter, Southern Baptist missionaries in Brazil. She is a graduate of Ouachita Baptist University, Arkadelphia, Ark.

The Greenwiches have three children: Jason, Jeremy, and Jana Lynn.

Mr. and Mrs. B. Mark Morris were appointed to South Africa, where he will be a general evangelist and she will be a church and home worker. They are members of Second Baptist Church, Memphis.

Morris was born in Memphis and is a graduate of the University of Arkansas, Fayetteville, and Golden Gate Baptist Theological Seminary, Mill Valley, Calif.

He has served as minister to students at Rolling Hills Baptist Church, Fayetteville, and as minister to youth and young singles at Trinity Baptist Church, Vacaville, Calif.

Mrs. Morris, the former Cynthia Stringer, was also born in Memphis. Like her husband, she is a graduate of the University of Arkansas and Golden Gate Baptist Theological Seminary.

She has worked as a receptionist in Memphis and as a school teacher in Fairfield, Calif.

The Morris family includes one daughter, Emily Dawn.

## Executive Board . . .

(Continued from page 1)

churches which have difficulty in securing local financing for construction projects.

Re-elected to the church building and loan committee were Jere Plunk, Arnold Porter, and Roger Shelton.

The New Work Revolving Loan Fund now has assets of \$281,124.34. During the past year, loans of \$82,000 were made to six new churches and missions.

The next scheduled meeting of the Executive Board will be May 1, 1984, in Brentwood.



**SERVICE RECOGNITION** — Receiving service pins during last week's Executive Board were (from left) Alberta Waters, Hettie Gentry, Peggy Shawl, and Brenda Carr. Not present because of illness was Betty Shell.

## Executive Board notes service of employees on anniversaries

Five employees of the Tennessee Baptist Executive Board were recognized for service during the meeting of the board last Thursday in Brentwood.

The board presents service pins to its employees for each five years of service.

Recognized for 15 years of service was Brenda Carr, bookkeeper for the Tennessee Baptist Foundation. During her service, she has also worked in the TBC public relations office, the Baptist and Reflector office, and the accounting

office. Presented pins for 10 years of service were Hettie Gentry, mail clerk in the program services department, and Peggy Shawl, machine operator in the program services department.

Receiving recognition for five years of service were Betty Shell, secretary in the Cooperative Program and stewardship promotion department, and Alberta Waters, secretary in the convention ministries division office.

## 'Widow's mite' challenges givers in ETBH campaign

**KNOXVILLE** — In a season in which tales of caring and giving abound, one involving East Tennessee Baptist Hospital stands out. It is a story that seems to have come directly from the Bible.

An employee, who asks to remain anonymous, wanted to help the hospital in its \$3-million fund-raising campaign. The drive was begun in the spring, and the money raised will help improve the hospital's heart, cancer, and aging programs.

She works in the ETBH's dietary department and like many other single parents finds it almost impossible to stretch her dollars far enough to meet her family's needs. One of her children spent a long time as a patient. Even with insurance, her bills were staggering.

Still, this employee wanted to help ETBH. She believed in what the hospital was doing — and she cared. She donated 25 cents to the campaign. Just like the woman in Mark 12:41-44, the real value of that gift is infinitely greater.

"That is just one example of what has made this campaign so special," says Earl Skogman, ETBH president. "It may sound corny, but it is true — people have given of themselves. Even though we are still working on the campaign, it is already a success in many ways because it has shown us how many friends we have."

Funds from the current ETBH campaign will be used for many things. A new catheterization laboratory for the East Tennessee Baptist Heart Center will be built to relieve the heavy patient load in the current lab. ETBH's Heart

Center receives referrals from a wide area of east Tennessee for everything from open-heart surgery to cardiac rehabilitation. The lab plays an integral part in diagnosing heart problems and in treatment.

Acquisition of a new linear accelerator for radiation therapy is also part of the campaign. With this machine, the radiation used to combat cancerous tumors can be pinpointed to minimize the exposure to the skin and surrounding tissue and give the greatest dosage to the cancer.

ETBH also plans to purchase a new CT scanner to help with the enormous number of patients scheduled for this kind of testing. The scanner uses a computer to give physicians a cross-sectional x-ray of the head, chest, or any other part of the body. This piece of equipment has done more to eliminate the need for most exploratory surgery than any other tool in medicine.

"I don't know which gifts mean more, those from the hospital family or those from outside the hospital," Skogman says. "Our physicians gave over \$800,000, our auxiliary gave over \$300,000, and our employees gave over \$150,000 to the campaign. In addition to that overwhelming generosity, we have had and met a challenge grant from the Robert Cole Foundation for \$50,000 for our cancer program. It is very satisfying, particularly during Christmas, to know that these people recognize the value of what we do in our healing ministry."

To date, 901 gifts have been received for a total of \$2,023,266.33.

## Executive Board divided into standing committees

The Executive Board of the Tennessee Baptist Convention was divided into standing committees during its Dec. 15-16 meeting in Brentwood.

The board members accepted a report by a nominating committee, which was chaired by Ansell Baker. Other members of the committee were Harold Allen, George Hill, Carl Price, J. C. Parrott, and Harlan Reynolds.

The nominating committee recommended the distribution of the 101 Executive Board members to seven committees and the chairman and vice-chairman of each committee.

The president of the board, Raymond A. Boston, is an ex officio member of each committee. The president of the Tennessee Baptist Convention is a member of the Administrative Committee, but is not assigned to another committee.

The letter in parenthesis after each name indicates the grand division of the state (east, west, middle) where the Executive Board member resides.

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| <p><b>Administrative Committee</b><br/>John D. Laida, chairman (M) at large<br/>Ansell T. Baker, vice-chairman (E) at large</p> <p>Raymond A. Boston (W) president, Executive Board<br/>E. E. Carrier (E) at large<br/>James R. Chatham (W) chairman, State Missions Committee<br/>Jack Cunningham (E) at large<br/>Donald Dorris (M) chairman, Public Affairs and Christian Life Committee<br/>George Hill (W) at large<br/>Raymond Langlois (M) president, Tennessee Baptist Convention<br/>Jack May (W) at large<br/>James G. McCluskey (E) chairman, Tennessee Baptist Program Committee<br/>Earl C. McCosh (E) at large<br/>Jerry Oakley (M) at large<br/>J. C. Parrott (E) chairman, Christian Services Committee<br/>James M. Porch (M) at large<br/>James Sorrell (E) chairman, Education Committee<br/>Clarence K. Stewart (M) chairman, Denominational Cooperation Committee<br/>Hoyt Wilson (W), vice-president, Executive Board</p> <p><b>Christian Services Committee</b><br/>J. C. Parrott, chairman (E)<br/>Marshall Gupton, vice-chairman (W)<br/>Elmer Allen (E)<br/>Raymond A. Boston (W)<br/>David Brown (E)<br/>Bill Bruster (E)<br/>Paul Bryant (W)<br/>Irvin Hays (W)<br/>Frank Kemper (W)<br/>Lloyd Lawrence (M)<br/>James Loy (E)</p> | <p>Ralph E. Norton (E)<br/>Jerry Oakley (M)<br/>Roy Porter (M)<br/>James Robertson (E)<br/>H. Dallas Sugg (M)<br/>C. Reed Wright (E)</p> <p><b>Denominational Cooperation Committee</b><br/>Clarence K. Stewart, chairman (M)<br/>Margaret McSwain, vice-chairman (W)<br/>Ansell T. Baker (E)<br/>Jack Custer (M)<br/>Lynn Eagan (W)<br/>Billy Edmonds (E)<br/>James Davis (M)<br/>James Harney (M)<br/>Dennis Hubbard (W)<br/>Mrs. James Kimbrough (M)<br/>John D. Laida (M)<br/>Fred Lehrer (E)<br/>James McPherson (E)<br/>Kenneth Richey (E)<br/>Earl Wells (W)<br/>C. E. (Bill) Whitman (W)</p> <p><b>Education Committee</b><br/>James E. Sorrell, chairman (E)<br/>Hoyt Wilson, vice-chairman (W)<br/>Paul Barkley (W)<br/>William E. Boyer (W)<br/>Lawrence Brown (W)<br/>Obie Campbell (E)<br/>Mike Davis (M)<br/>Billy Ellison (E)<br/>Mrs. Richard Hawkins (M)<br/>Mancriel Jordan (E)<br/>Howard Kolb (W)<br/>Hugh Laseter (W)<br/>Colvin Metcalf (E)<br/>Lamar Moore (M)<br/>James M. Porch (M)<br/>Jerry Powell (W)<br/>William Selecman (M)</p> <p><b>Public Affairs and Christian Life Committee</b><br/>Don Dorris, chairman (M)<br/>Jack Cunningham, vice-chairman (E)<br/>Mike Bennett (M)</p> | <p>Leslie Bruce (E)<br/>George Coaker (M)<br/>David Drummel (W)<br/>John Franklin (E)<br/>Arlis Grice (W)<br/>Fred Isaacs (E)<br/>Randy Isbel (W)<br/>Herbert Jones (E)<br/>Carl Price (M)<br/>Jack Rinks (M)<br/>James Strayhorn (W)<br/>Oscar Trainer (M)<br/>Joe Wren (E)</p> <p><b>State Missions Committee</b><br/>James Chatham, chairman (W)<br/>Clay Frazier, vice-chairman (E)<br/>Harold Allen (M)<br/>Tom Atwood (W)<br/>Melvin Faulkner (E)<br/>Wrex Hauth (W)<br/>George Hill (W)<br/>James Jones (W)<br/>James Lee (M)<br/>Earl McCosh (E)<br/>Fred Pinckard (E)<br/>Jere Plunk (M)<br/>J. Arnold Porter (M)<br/>Harlan Reynolds (E)<br/>Robert Stiits (E)<br/>Mrs. Jerry Trivette (E)<br/>Marion Wells (M)</p> <p><b>Tennessee Baptist Program Committee</b><br/>James G. McCluskey, chairman (E)<br/>Roger Shelton, vice-chairman (M)<br/>E. E. Carrier (E)<br/>William H. Coles Jr. (M)<br/>Gene Gafford (W)<br/>Ronald Hicks (E)<br/>Hayward Hillfill (E)<br/>Baylon Hilliard (W)<br/>George Johnson (W)<br/>Grant Jones (E)<br/>Adrian Kripper (W)<br/>Murray Mathis (M)<br/>Jack May (W)<br/>Perry Michel (M)<br/>Dewey Robinson (M)<br/>T. M. Swingle (E)<br/>James Walker (E)</p> |
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## Reagan asks prayers for peace

**WASHINGTON (BP)** — Following is President Ronald Reagan's Christmas message to the nation:

"It is a very special pleasure for Nancy and me to extend warmest greetings and best wishes to all of you during this most joyous of holiday seasons.

"This festive occasion is celebrated in many different ways. We exchange gifts, attend church services, decorate our homes and Christmas trees, and enjoy a family dinner. But perhaps the tradition that most warms the heart is the sound of Christmas music.

"Of all the songs ever sung at Christmastime, the most wonderful of all was the song of exaltation heard by the shepherds while tending their flocks on the night of Christ's birth. An angel of the Lord appeared to them and said: 'Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord. Suddenly there was with the angel a multitude of voices praising the Heavenly Father and singing: Glory to God in the highest, and on earth peace, good will toward men.'

"Sometimes, in the hustle and bustle of holiday preparations we forget that the true meaning of Christmas was given to us by the angelic host that holy night long ago. Christmas is the commemoration of the birth of the Prince of Peace, Jesus Christ, whose message would truly be one of good tidings and great joy, peace and good will. During this glorious festival let us renew our determination to follow His example.

"Won't all of you join with Nancy and me in a prayer for peace and good will. May a feeling of love and cheer fill the hearts of everyone throughout this holiday season and in the coming year.

"We hope this Christmas will be especially wonderful and that it will usher in a new year of peace and prosperity."

**EDITORIAL****Searching for peace on earth at Christmas**

As the days of 1983 pass into history, the word "peace" is being bantered around increasingly. Can there be an end to the international strife which daily fills our newspapers and newscasts?

Peace seems to evade our world as conflicts continue in Lebanon, El Salvador, Ireland, the Philippines, Nicaragua, Iran — just to name a few of the trouble spots in this world.

In the absence of political and international peace, mankind seeks inner peace. Books on "peace of mind" become best sellers. Tranquilizers and sleeping pills are selling at a record rate. Drugs and beverage alcohol are consumed in a hope of finding a few moments of escape from problems. But inward peace seems as elusive as international peace.

As Jeremiah the prophet, we hear those today who shout, "Peace, peace" — but there is no peace (Jeremiah 6:14).

Is it not true that the event of Christmas has something to say to our world concerning peace?

About 800 years before Jesus was born, the prophet Isaiah bestowed on Jesus the meaningful title, "The Prince of Peace" (Isaiah 9:6). The angelic host of heaven serenaded the shepherds with the refrain "peace on earth" (Luke 2:14).

Were the prophet's pronouncement and the angels' anthem merely empty poetry?

Jesus was born into a world with little — if any — peace. Oh, some might say that there was political peace because the Roman Empire ruled the known world. Yet, the fact that the garrisons of troops were prevalent in Palestine during Jesus' earthly life clearly indicates that any peace which existed was a forced, uneasy peace.

During this period, many attempts were made to overthrow the yoke of Rome. Several of the questions asked of Jesus by His religious and governmental enemies were aimed at portraying Him as a political enemy of Rome.

And remember, before Jesus reached the age of two, He and His family fled to faraway Egypt to escape a tyrant's threats.

Some of the close followers of Jesus withdrew their allegiance to Him and His spiritual kingdom when they discovered His plan was not to establish a political kingdom and purge Palestine of its Roman rule.

No, Jesus did not come to bring political peace. The 20 centuries since the coming of Christ in Bethlehem's manger have seen very little of "peace on earth."

The melodic message of the angels on that first Christmas night was not sung to kings or diplomats — but to lowly shepherds.

The Son of God was not born in a palace or at a peace conference or at a political convention — but in a stable of an inn.

The good tidings of great joy were given to all people — not just the political leaders.

The angels' anthem begins with the proper words, "Glory to God in the highest."

The primary purpose of Christmas is to glorify God.

The coming of Jesus into our sin-dominated world was an event designed to bring glory to God.

The incarnation was to rescue mankind, not to glorify mankind.

Because of sin, the human race was totally and hopelessly separated from God. What a glorious God we have Who would conceive and complete a way for personal redemption!

Jesus' birth was an event that glorifies God, just as the angels sang.

Jesus' whole earthly ministry was spent in glorifying God — "I do always those things that please Him" (John 8:29) and "I have glorified Thee on earth" (John 17:4).

Any "peace on earth" — either political or personal — must be an outgrowth or result of our giving "glory to God."

As you consult various translations of Luke 2:14, you will understand that the promised peace of Christmas comes to those who please God or find favor with God. And, of course, what could be more pleasing to God than to glorify Him!

So, regardless of political announcements, international treaties, and peace accords made in the governmental capitals of the world, you can have peace if you will glorify God and do those things which please Him.

If you truly want personal, inner peace during the Christmas season of 1983, make sure that your observance of this holy event gives glory to your God. Any other kind of celebration of Christmas is unworthy of this glorious event.

**"Glory to God in the highest, and on earth peace among men with whom He is pleased" (Luke 2:14, NASB).**

**GUEST EDITORIAL****Political prostitution**

By C. R. Daley, editor

"Western Recorder," Middletown, Ky.

The lifting of a 116-year-old ban against funds for full diplomatic relations between the United States and the Vatican was a prostitution of the democratic process. By design it was intended to bypass the normal legislative process and to get enacted what ordinarily would not have been approved by Congress.

This maneuver was resorted to in the frantic rush of legislative backlog the week before the holiday recess of Congress. It was not considered on its own merits but skillfully attached by Sen. Richard Lugar of Indiana as an amendment to a state department spending authorization bill.

In this way the proposal was never debated on its own merits. It bypassed customary committee hearings where supporters and opponents could have given input. Its handling was so speedy that grass-roots Americans never knew of it, to say nothing of having an opportunity to contact their representatives and senators.

The legislation does not require but only permits the president to appoint an ambassador to the Vatican. White House sources indicate President Reagan will make such an appointment, although he continues to court right wing religious leaders who ordinarily would oppose such an appointment.

The appointment of a United States ambassador to the Vatican poses no real danger although it is highly inappropriate. It acknowledges the pope as the only religious leader in the world who is also head of a state. If such recognition was ever proper, it would have been in the Dark Ages and not in the enlightened 20th century.

Of more real danger than this inappropriate move is the prostitution of the American political process which brought it about.

**CIRCULATION THIS ISSUE — 75,804**

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**No 'Baptist and Reflector' next week**

Under the present publication schedule of the **Baptist and Reflector** we do not print and mail an issue during New Year's week. Therefore, no issue of the **Baptist and Reflector** will be mailed to you next week.

In spite of rising printing and postage costs which have caused some of our sister state Baptist newspapers to cut back on the number of issues printed each year, the **Baptist and Reflector** continues to publish 51 editions annually. We are committed to that number, as long as it is economically feasible.

The one issue which we omit is New Year's week. There will be no **Baptist and Reflector** dated Dec. 28, 1983.

Your next issue will be dated Jan. 4, 1984, as we begin our 150th year of publication. Our purpose remains — as it has since 1835 — to provide the Baptists of Tennessee with the most informative, most inspirational state newspaper possible.

Thank you for your continued support and encouragement.

# 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.

## Resolution process

Dear editor:

A recent letter to the Baptist and Reflector raised the question: "What really went on at the TBC?" This question centered around a resolution related to women.

Regrettably, the writer suggested that the staff of the Baptist and Reflector and the Committee on Resolutions were guided by less than Christian motives in their service to the convention. As a member of the 1983 Committee on Resolutions, I am pleased to respond to this query.

What went on in the Resolutions Com-

## Personal Perspective

By Tom Madden  
TBC Executive  
Secretary-Treasurer



At this season of the year, almost without exception, our churches across the convention are emphasizing the Lottie Moon Christmas Offering for Foreign Missions.

It is a privilege to participate in the greatest enterprise in all the world — that of winning all people in every country on the earth to a saving faith in Christ. We may have only a humble part, but we still have the joy of belonging.

I remember reading the story of a humble worker who said to a group of tourists admiring the beautiful church building being built, "We did a fine job, didn't we?"

"We," said one of the tourists. "What did you do?"

The workman replied, "I mixed the mortar."

Not only is it a privilege, but God has given us the program. The Bible is saturated with the urgency of missions. Let me emphasize just one of the statements of our Lord. "Lift up your eyes unto the fields already white unto harvest." I believe He means that by lifting up our eyes, we are to be sensitive to the spiritual condition of today's world.

This is to be followed by prayer. "Pray ye therefore the Lord of the harvest that He will send forth laborers into the harvest." The way to any mission field still is by the way of the throne.

As a part of the program, we are to go or to help others go. Lift up, pray down, and go out. Study, intercede, and obey.

From a mission study, I recall the founder of the famous China Inland Mission telling that God said to him, "Hudson Taylor, I am going to evangelize the interior of China, and if you will go along, I'll use you to do it." He went and God did.

Progress is being made. We are now entering our 102nd and 103rd countries. God is opening doors. Our people are responding to the call. I believe this is our greatest opportunity and our finest hour!

Yet, I believe when Jesus sees the lost billions and surveys our mission efforts, He asks, "What are these among so many?"

mittee was much prayer, hard work, and an honest effort to serve the convention. After much discussion, our committee voted not to recommend the McEwen resolution to the convention because much of its content might have been interpreted as a reference to the ordination of women. We recognized that this was an issue on which Baptist people do not agree. Consequently, our committee carefully drafted a substitute resolution which made no reference to ordination.

Our overriding concern was to protect local church autonomy. Why are Baptists so sensitive about the issue of local church autonomy? Many fail to understand this. They define local church autonomy as meaning that the local church has a right to do anything it wants to do. This definition is wholly inadequate.

Rightfully understood, the doctrine means that the local church has the right to do anything it believes God is leading it to do. The real issue at stake is the right of the local church to follow what it believes to be divine leadership. The New Testament pattern allows no authoritative organization above the local church. Thus, our committee was extremely careful not to take any action which we felt would position the Tennessee Baptist Convention between the local church and the leadership of the Holy Spirit.

Lon Shoopman  
106 Philpott Dr.  
Madisonville, TN 37354

## Committee commended

Dear editor:

I would like to commend the Resolutions Committee in regard to the recent meeting of the Tennessee Baptist Convention in Chattanooga — especially concerning the resolution about women.

I feel this was a step in the right direction and was so delighted that the messengers voted for it so overwhelmingly.

Dillard A. Mynatt  
1101 Turnpike  
Oak Ridge, TN 37830

## Cultural research

Dear editor:

As a student at a Southern Baptist seminary, I feel I must respond to a statement by E. E. Carrier in his Dec. 7 letter. As I read his letter, I was rather distressed at the way he handled a pivotal portion of Scripture dealing with the issue of the role of women in the church. As he commented on 1 Corinthians 14, Carrier seemed to say that there is no place for cultural research in interpreting the Bible.

I must take issue with such naiveve regarding the exegesis of God's eternal truths from His Word. It is impossible to accurately interpret any passage with-

## Patterson joins staff at Union

JACKSON — Union University has named Dan Patterson, a former minister of youth, as its first director for the new student activities center. He assumed the new post last month.

His responsibilities at Union will include planning personal development activities for students and operating the activities center.

A native of Memphis, Patterson is a graduate of the University of Tennessee at Martin and Southwestern Baptist Theological Seminary in Fort Worth, Tex.

out a study of its cultural situation.

Everything which was binding on the first century Christian is not binding on the 21st century Christian if that first century admonition was a standard peculiarly necessary for a Christian response to that world.

An excellent example of this principle is found in 1 Corinthians 11, where Paul raises the issue of whether a person's head is covered when he worships. That is an issue which no Baptist I know is very concerned about. It has no bearing on us for it does not fit our cultural situation. It was a major issue for Paul, however, for he was crossing cultural boundaries with the gospel which would demand some Christian answer to the question.

If we all interpreted the Bible as Carrier seems to, we would be forced to disband the WMU and all woman-led ministries in our churches, for Paul explicitly forbade women to speak in the church (1 Corinthians 14:34-35). I am sure this is not what Carrier would want, for we all know that women are the backbone of Christianity.

Let us then prayerfully and carefully go again before the Word, searching for truth in this crucial area. I agree with Carrier's conclusions somewhat, but we must not follow his careless example of interpreting God's Word for today.

Rick Nelson  
P.O. Box 90  
Peaster, TX 76074

## Mary's pregnancy

Dear editor:

I am concerned each year to read in Baptist literature questionable comments about the pregnancy of Mary, the mother of our Lord. To imply there was ever any gossip about Mary or the birth of our Saviour is totally false and not supported by Scripture.

According to Luke 3:23, 4:22; John 1:45, 6:42, the people thought and assumed that Jesus was the son of Joseph.

How sad when we mar the beautiful story of Matthew 1 and Luke 2 with anything other than "unto you is born this day a Saviour." How we need to proclaim that message today. That is truly Christmas.

Mrs. Mildred D. Woods  
1811 Indian Hills Rd.  
Lebanon, TN 37087

## November CP exceeds \$8-million but falls short of requirements

NASHVILLE (BP) — Record giving to the national Cooperative Program continued in November — but the rate was still below budget requirements.

Total gifts from the 34 state conventions affiliated with the Southern Baptist Convention to the SBC's unified giving program was \$8,019,435 during November. It was the first time November gifts had exceeded the \$8-million mark and reflected an 8.59 percent (\$634,297) increase from November 1982 gifts.

However, the 1983-84 budget calls for average monthly contributions of more than \$9.5-million in order to underwrite the basic operating budget of \$114.5-million for the convention's worldwide mission and education programs. It will take average monthly gifts in excess of \$10.4-million to reach the combined basic and challenge budget of \$125-million.

On that basis, the national Cooperative Program is more than \$2.4-million be-



Jack E. Brymer Sr.

## Brymer elected Florida editor

JACKSONVILLE, Fla. (BP) — Jack E. Brymer, managing editor of the Alabama Baptist since 1967, has been elected editor of the Florida Baptist Witness, news journal of the Florida Baptist Convention.

Brymer succeeds Edgar R. Cooper March 1, 1984, as editor of the 97,000 circulation weekly publication. Cooper, editor since January 1971, will retire at the end of February.

A native of Alabama, Brymer is a graduate of Samford University in Birmingham, Ala., and the University of Alabama, Tuscaloosa.

He is a member of a number of professional organizations, including Sigma Delta Chi, Society of Professional Journalists, Public Relations Society of America, Baptist Public Relations Association, Alabama Press Association, Birmingham Press Club, Alabama Historical Association, and the Alabama Baptist Historical Society.

He served a six-year term on the Jefferson County (Birmingham) Board of Education.

Brymer was reared in the home of a bivocational pastor and was himself ordained to the ministry in 1965 by First Baptist Church of Graysville, Ala., where he was minister of music and later associate pastor. He also has been pastor of Westside Baptist Church of Birmingham.

Brymer and his wife, Shirley, have three children. Shirley is a registered nurse who works in the cardiac care unit of the Baptist Medical Center-Princeton.

hind the basic budget and about \$4.2-million below the basic/challenge budget.

The gap should close as the year progresses, however. In the past five years, October and November have been the lowest two months for receipts in the year. Also, 22 of the 34 state conventions recently increased their contribution rate to the national program and that additional income will not show up until early in 1984.

Still, the growth in national Cooperative Program income has been staggering.

In the first two months of the fiscal year, the contributions have totaled \$16,657,960 — 8.47 percent (and \$1.3-million) more than October-November 1982. Five years ago the two-month figure was \$9.5-million and in 1973 the two-month total was just \$5.8-million.

# Babe of Bethlehem stirs hope in Holy Land

By Bob Stanley

**JERUSALEM, Israel (BP)**— Almost 2,000 years after the angels proclaimed the birth of a Saviour in nearby Bethlehem, the name of Jesus stirs new hope

in the hearts of a tiny minority in this land.

For some, Jesus has overcome centuries of hatred to create a new sense of brotherhood between Jewish and Arab

believers.

At a recent MasterLife conference in Cyprus, a believer from Lebanon said until then the only contact he had had with a Jew was with an Israeli soldier who told him it was time to get off the street because of a curfew.

Four Jewish believers attending the conference rejoiced over their warm acceptance by Arab representatives.

In the Galilee area, where Jesus grew up and later ministered, a recent meeting of a women's fellowship group included about one-third Jewish believers, another third Arab, and the others expatriates, including the Southern Baptist representative who started the group six years ago.

Together, they find fellowship and strength.

Baptists are not numerous in Israel. The seven churches that make up the Association of Baptist Churches have fewer than 500 members, mostly Arab in background. But these figures do not include churches in the occupied territories (Gaza and the West Bank) nor a number of small groups of Jewish believers that meet in homes. Many of the Jewish groups are not affiliated with any denomination but welcome participation and assistance by Baptist representatives.

Some Jews have found personal faith in Christ while overseas. Most do not renounce their Judaism but prefer to consider themselves Jewish believers, or in some cases Messianic Jews.

New song books have been published containing hymns written by Jewish believers. The words are in Hebrew, spelled phonetically so non-Hebrew worshipers can join in, but the tempo and rhythm reflect the songs' indigenous origin.

In Tel Aviv people come in off the street to see paintings by believers and browse through books in both Hebrew and English at Dugith Gallery, formerly a well-known commercial art gallery which now seeks to minister through the arts. Some of the books encourage believers in their study of the Bible and their spiritual growth. Others are for those who are seeking.

And many are seeking in modern-day Israel. The 10 years since the Yom Kippur war of 1973 have disillusioned many who are weary of warfare. The country's

material prosperity, which has jammed Jerusalem's streets with cars, has been battered this year by inflation that drives up prices almost 20 percent a month.

Salaries are indexed to the cost of living, but even so the spiral has forced many to tighten their budgets and worry about the rising national debt.

Most of those searching for fulfillment are turning to scientology, transcendental meditation, the occult, or gurus from India, according to one Baptist representative.

But some also find faith in Christ. When they do, said one representative, it is as if all the years of being taught in the Old Testament suddenly come into focus with the full revelation of God's love in Jesus.

Numerically, the strongest growth continues to be among Arab believers. Nazareth Baptist School, which has firmly established itself for quality training, has 620 students. A number of students took their first steps toward Christ in a two-week evangelistic emphasis earlier this year, and several accepted Him as Saviour.

This school and the Baptist Village at Petah Tiqva are the best-known Baptist institutions in Israel. Thousands of campers pass through the picnic-type acreage of the village, where a friendly introduce or a cool glass of water first introduce many to Baptists.

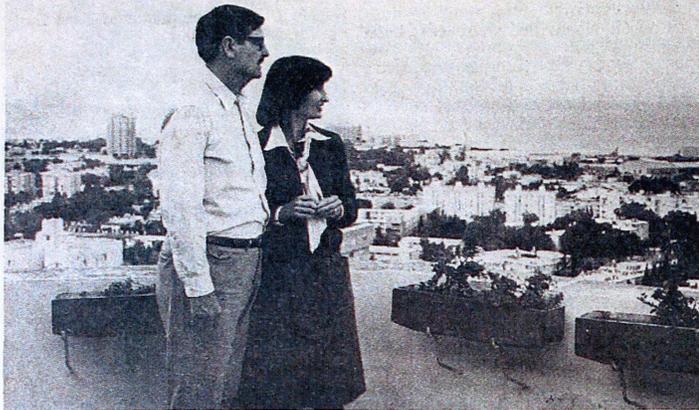
One of the most zealous new converts is a young man from Germany who lives in Eilat, a resort city on the southern-most tip of Israel. Excited about the change God has made in his life, he has vowed not to miss a day witnessing to someone.

When he found himself without a tract, he tore a page from his Bible to give to a person he was witnessing to. Soon he had torn out so many pages, he said he was going to have to buy a new Bible.

A Southern Baptist representative hopes he and others can go to Eilat to conduct leadership training.

The new believer commented, "We are just young believers. We want to share the joy of Christ, but we don't have guidance in Christian growth."

Yet, for him and a number of others throughout this land, the Christmas season has new meaning this year. Through the babe of Bethlehem, a new faith has been born in their hearts.



**HOPE FOR ISRAEL** — Dale and Anita Thorne gaze toward Lebanon from their apartment balcony in the Israel port city of Haifa. Thorne, administrator for the Southern Baptist representatives in Israel, sees a quickening of response to the gospel in the land of Christ's birth.

## Cassette recording communicates impact of 'Country Crossroads'

By Bonita Sparrow

**FORT WORTH, Tex. (BP)**— One cassette recording, received at the Southern Baptist Radio and Television Commission recently, did more than 10,000 written words to remind listeners of barriers radio and television cross with the gospel.

"My name is Joe Johnson (not his real name) and we would like to say hello to Fort Worth, Tex., and thank you for 'Country Crossroads,'" the cassette began. "'Country Crossroads' really brought back memories of when I was a little kid. It comes on at 7 a.m. on Sunday and we appreciate radio stations that play programs like that."

Johnson said he was "raised up" on a farm where "we made homemade molasses, apple cider for vinegar, and took our corn to the mill to be ground." A note of pride crept into his voice when he said he now makes his living as a mill textile worker.

"I tell people at the mill about 'Country Crossroads,'" he said. "One morning one of my friends at the mill told me he and his daddy listened to 'Country Crossroads' while they were eating breakfast. I told him 'bless his heart.'"

Johnson said he grew up in a Baptist church community. "Baptists have always been good loving people, good liking people."

He then brought his young son to the microphone.

"Tell the people your name."

"Joe, Junior."

"Tell 'em how old you are."

"Ten."

"Tell them what you did this morning."

The child's voice swelled happily. "I joined the church."

The father explained, "I was real proud of him. I think listening to 'Country Crossroads' had a lot to do with him feeling the way he did."

He turned back to his son. "Tell the people why we're making this tape instead of writing a letter." There was silence on the tape. "Come on, son,"

urged his father. "Tell the people it's because your daddy can't read or write."

As the child hesitated, his father spoke again. "That's right. I didn't learn to read or write but I like to talk to people. Radio and cassettes are ways to communicate with people, to let people find out what other people have on their minds, to hear about folks in foreign countries, new ideas. Even if you can't read or write."

"We'll be listening for the next 'Country Crossroads.' I have another son coming along and in a few years he'll need to be thinking about what 'Country Crossroads' has been saying about Christianity, too."

## Tennesseans earn SWBTS degrees

**FORT WORTH, Tex.** — Eleven people with Tennessee ties were among the 305 graduates receiving degrees Dec. 16 during commencement at Southwestern Baptist Theological Seminary.

Royce Alan Rose of Nashville received the doctor of education degree. Rose is director of independent study for the seminary extension department of the Southern Baptist Convention's Seminary External Education Division, Nashville.

Receiving master of divinity degrees were Cecil Ebersold of Germantown and Timothy Evans of Bristol.

Michael Johnson of Chattanooga received the master of church music degree.

Receiving master of arts/religious education degrees were Roy Kiser of Oak Ridge, Dan McNeese of Dayton, David Moench of Nashville, Douglas Roach of Knoxville, and William Webb II of Lenoir City.

Robert Norville of Germantown received the associate of church music degree.

Gene Lee of Lenoir City received the associate of religious education degree.



**ARAB CHILDREN AT BAPTIST CENTER** — Kindergarten ministry at Yafa Baptist Center near Nazareth is a boon to working mothers. Such ministries are making a spiritual impact on many families in Israel.

## FMB asks Reagan, Congress to reconsider Vatican envoy

RICHMOND, Va. (BP)—The Southern Baptist Foreign Mission Board has urged President Ronald Reagan not to appoint an ambassador to the Vatican.

A resolution approved by the board Dec. 13 opposes "such a dangerous precedent that intertwines American self-interest and the higher priorities of the kingdom of God."

It calls on Reagan and the U.S. Congress to reappraise the reported decision to upgrade diplomatic relationships with the headquarters of the Roman Catholic Church.

Establishing full diplomatic relations with the Vatican could blur or compromise Baptist missionary witness in Roman Catholic countries, the resolution said, and potentially cause animosity or feelings of betrayal in areas "that may be non-Catholic in orientation."

Board members took the action after news reports said President Reagan plans to name William A. Wilson as U.S. ambassador to the Vatican. Earlier, Congress repealed a 116-year-old ban against funding for a Vatican diplomatic mission.

The resolution said appointment of an ambassador would be a flagrant violation of the principle of separation of church and state, a "cherished concept based on Biblical precept and refined in the fires of religious persecution." Baptists and other Christians, it noted, have historically opposed anything that would threaten or jeopardize this principle.

Other actions at the December board meeting included beginning work in Nepal as the 102nd country or territory where Southern Baptists have missionaries, transferring a veteran Nigerian missionary couple to start work early next year in Sierra Leone on Africa's western coast, and establishing fraternal relations with the New Zealand Baptist Union.

Sidney and Alwilda Reber, former missionaries to Singapore-Malaysia, will spend two years in an auxiliary service assignment as the board's first representatives working with a New Zealand Baptist church to help start a new congregation. Reber retires Jan. 31 as the board's vice-president for management services.

Bill Wakefield, director for work in South and Southeast Asia, noted that a strong Baptist Union exists in New Zealand and said the board is grateful for the "opportunity to link hands" with fellow Baptists. The board action will facilitate sending personnel for project involvement and partnership missions, but New Zealand will not be considered a mission field.

The board also named 20 new missionaries at a service in Culpepper, Va., and approved reappointment of two couples. These bring the year's career and associate additions to 207, plus 25 reappointees. Total additions to the missionary force this year are 359, compared to a record 406 in 1982. Including the latest appointments and resignations, Southern Baptists have 3,364 foreign missionaries.

Qualifications for missionary candidates also received approval. Most of the policies have been in effect for a number of years, but this was the first time all had been pulled together in a comprehensive statement.

The action reaffirmed a long-standing policy that missionary candidates whose jobs require a seminary degree must be graduates of a Southern Baptist seminary or have earned a degree from an accredited seminary followed by a year

of study at one of the six Southern Baptist Convention seminaries.

The qualifications restate the basic board position that candidates "must give evidence of mature Christian faith, commitment to share their witness with other persons, a sense of God's leadership in considering missionary service, and a record of meaningful membership and participation in a Southern Baptist church."

The ages for career appointment now are 24 to 45, with candidates for missionary associates (who serve four-year, renewable terms) eligible from ages 35 to 60.

The qualifications included the recently approved requirement that candidates have continuing witness training or comparable training including personal witnessing experience.

Board members also appropriated \$2-million from current funds to meet urgent capital needs overseas that went unmet when the 1982 Lottie Moon offering fell almost \$4-million short of its \$58-million goal.

Hunger and relief funds released in October and November totaled \$859,814.

### Citizen's Corner

By Jerry Self

Public Affairs and Christian Life Consultant



The task force studying pari-mutuel gambling for the Tennessee Senate recently produced a first draft of their report. The report finds that a significant number of the residents of this state oppose pari-mutuel gambling but then continues by recommending certain steps to be taken in setting up a state racing commission and the controls necessary for racing.

This draft is a preliminary report and subject to revision. With such a diverse task force membership, agreement on specifics has been limited.

There appeared to be general agreement that dog racing was a cruel and inhumane sport and therefore would not be recommended by the task force. However, the report was amended to include greyhounds in those sections which make recommendations about a racing bill.

A major responsibility of the group is to detail the safeguards necessary to prevent criminal activity if gambling is legalized in Tennessee. Of course, the best safeguard would be not to legalize racetrack gambling at all. Whether to vote "yes" or "no" on pari-mutuel gambling remains as the basic question before the Senate state and local government committee.

The General Assembly will reconvene on Jan. 10, 1984. The Senate committee will hear the report of its task force sometime in late January or February.

If the committee votes in favor of the racetrack betting bill, it will then go to the full Senate. Should the Senate pass the bill, the House will then consider action. A House committee has already passed one version of the bill. If the Senate sends them a bill reasonably similar to the one which has passed committee, the Senate bill will go directly to the floor of the House.

# Tennessee Scene

## PEOPLE . . .

A Nov. 21 reception at Trevecca Towers in Nashville honored Mr. and Mrs. Harry Parkes on the occasion of their 70th wedding anniversary. The Parkes are members of Grandview Baptist Church, Nashville, where Jess Love Jr. is the pastor.

Antioch Baptist Church, Humboldt, held a Dec. 4 ordination service for five new members of its deacon ministry. Ordained were Earl Wayne Craig, Ted Jones Jr., John Mack Luckey, Steve Luckey, and Larry Sanders. Participants in the service included Pastor Dennis Lunsford, and Gibson Baptist Association Director of Missions Kenneth Sparkman.

Mr. and Mrs. G. M. Cornell celebrated their 70th wedding anniversary Dec. 10. The couple are members of First Baptist Church, Clarksville, where John Laida is pastor.

North Etowah Baptist Church, Etowah, ordained Jack Long and Haskell Swafford as deacons Dec. 23. The pastor of the church is Donald Pharris.

A Dec. 11 reception at Meridian Baptist Church, Knoxville, honored church members Mr. and Mrs. Ralph T. Waldrop on their 50th wedding anniversary. James A. Hutson is the pastor of the church.

Ricky Rountree was ordained as a deacon of McMahan Calvary Baptist Church, Athens, during a Nov. 20 service. The church's pastor is Arnold Rogers.

Mr. and Mrs. Leo Murray Coley were honored on the occasion of their 50th wedding anniversary during a Dec. 10 reception at Graceland Baptist Church, Memphis. The Coleys are members of the church, where Jimmy Sartain is the pastor.

A 50th wedding anniversary worship

service and reception were held in honor of Mr. and Mrs. Clyde Price at First Baptist Church, Lebanon. The Prices, members of the Lebanon church, are the parents of Carl N. Price, pastor of East Commerce Baptist Church in Lewisburg. Ray F. Cleek is the pastor of First Baptist Church, Lebanon.

Jay McCluskey was ordained to the ministry Nov. 27 by Wallace Memorial Baptist Church, Knoxville. McCluskey is pastor of Clearspring Baptist Church, Clearspring, Ind., and a student at Southern Baptist Theological Seminary, Louisville, Ky. He is a graduate of Carson-Newman College, Jefferson City, and was a member of PowerSource, the resident musical group at the Baptist Pavilion at the 1982 World's Fair. James G. McCluskey is the pastor of the church.

Mr. and Mrs. G. E. Slover were honored on their 50th wedding anniversary Nov. 27 with a reception at Highland Heights Baptist Church, Memphis. Ray E. Fowler is the pastor of the church, where the Slovers are members.

## Watkins' mother dies Dec. 15 in Georgia

Harriet Watkins Beckwith, mother of Tennessee Baptist Convention Director of Evangelism Forrest H. "Woody" Watkins, died Dec. 15 of a massive heart attack. She was 89 years old.

Mrs. Beckwith was a resident of Harvest Heights Baptist Retirement Center in Decatur, Ga. Funeral services were held Dec. 17 at MacLain Funeral Home and Sardis Baptist Church, both of Tucker, Ga., with burial in the church's cemetery.

In addition to Watkins, Mrs. Beckwith is survived by five other sons, Reese Watkins of Atlanta, Ga.; John Watkins of Fullerton, Calif.; Yancey Watkins of Savannah, Ga.; Tom Watkins of New York, N.Y.; and Howard Watkins of Sacramento, Calif.; as well as one daughter, Ruth Holeman of Fairview Heights, Ill.

## CALL US AT OUR NEW TOLL FREE NUMBER 1-800-262-0511

To serve you better, the Annuity Board of the Southern Baptist Convention will be offering one Toll Free Number effective January 1, 1984.

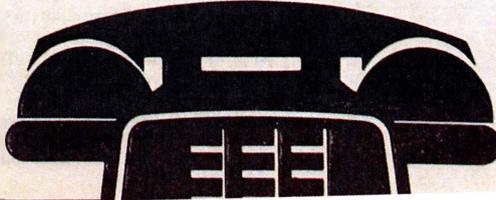
This service is available to you Monday through Friday, 8:00 a.m. to 4:30 p.m. CST.

Our regular office number also will be changing on January 1, 1984. The new office number will be 214/720-0511.

Please feel free to call us at our new Toll Free Number. We want to serve you better.

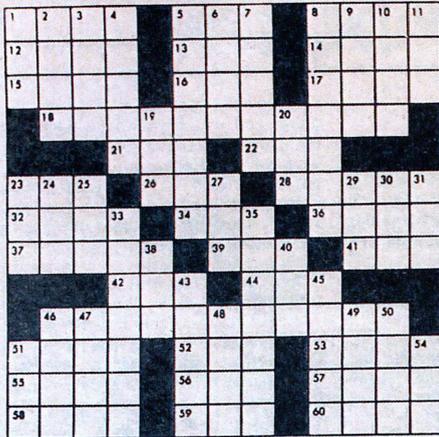


Annuity Board of the Southern Baptist Convention  
511 North Akard • Dallas, Texas 75201  
214/720-0511



# Bible Puzzle

Answers on page 10



**ACROSS**

- 1 Bird's house (Num. 24:21)
- 5 It is: cont.
- 8 "they set a —" (Jer. 5:26)
- 12 Musette
- 13 Royal Scottish Academy: abbr.
- 14 Greek letter I
- 15 Tern, black
- 16 Tree, sing. (Hos. 4:13)
- 17 Volcano crater
- 18 "— — — in thy righteousness" (Psa. 5:8)
- 21 N.T. book: abbr.
- 22 Jewish Sabbath: abbr.
- 23 Infatuation
- 26 Clothing: abbr.
- 28 "— down the altar" (Judg. 6:25)
- 32 "the dung —" (Neh. 2:13)
- 34 Time zone: abbr.

- 36 "Take my —" (Matt. 11:29)
- 37 "behold the —" (Ecc. 4:1)
- 39 Electric horsepower: abbr.
- 41 Not good (Jer. 24:2)
- 42 Adenosine triphosphate: abbr.
- 44 "— and drink" (1 Ki. 1:25)
- 46 "beside the —" (Psa. 23:2)
- 51 "— ye may know" (Matt. 9:6)
- 52 Aged: Latin (abbr.)
- 53 "— of the tent" (Judg. 4:21)
- 55 Pawnee Indian rite
- 56 Auto
- 57 Vegetable
- 58 A city (Josh. 15:21)
- 59 Augment
- 60 "— in hope" (Acts 2:26)

**CRYPTOVERSE**

MRC IMCGI KZ L JKKY PLV

LBC KBYCBCY QD MRC HKBY

Today's Cryptoverse clue: K equals O

**DOWN**

- 1 "land of —" (Gen. 4:16)
- 2 Mount — (Josh. 8:30)
- 3 "provoked her —" (1 Sa. 1:6)
- 4 "he begat —" (Gen. 11:25)
- 5 "—, thou earth" (Psa. 114:7)
- 6 Insulate
- 7 "we arrived at —" (Acts 20:15)
- 8 Paul's friend (Heb. 13:23)
- 9 The lions — (Isa. 31:4)
- 10 "the floor of —" (Gen. 50:11)
- 11 Golf score
- 19 Twelfth month: abbr.
- 20 Latin: abbr.
- 23 "— to teach" (2 Ti. 2:24)
- 24 "the great —" (Lev. 8:23)
- 25 Age
- 27 Song, poem
- 29 Steal (Mal. 3:8)
- 30 Tuber, edible
- 31 Marry
- 33 Judas the — (Luke 6:16)
- 35 "into the —" (Acts 19:29)
- 38 Licentiate of sacred theology: abbr.
- 40 Pertinent
- 43 "in this —" (Matt. 12:6)
- 45 "after the —" (Ex. 34:27)
- 46 Caviar fish
- 47 "— by force" (Gen. 31:31)
- 48 "— in him" (2 Cor. 13:4)
- 49 "run a —" (Psa. 19:5)
- 50 "—, what must I do" (Acts 16:30)
- 51 Article
- 54 Local apparent time: abbr.

## Interpretations

### The democracy of disease

By Herschel H. Hobbs

"Lord, behold, he whom thou lovest is sick" (John 11:3).

God is no respecter of persons. Neither is disease. It strikes all at one time or another. Here it struck one of Jesus' dearest friends.

This is seen in the word for "love" in verse three (phileis, v.36). It is the warm love of friendship. In verse five the word for love is agapao, the word for God's love (see John 3:16, 1 John 4:8).

Sometimes these words are used interchangeably. But it is significant that while Jesus loved Mary, Martha, and Lazarus with divine love (v.5), twice it is said that He loved Lazarus as a friend (vv.3, 36). Actually He loved all three both ways.

One would think that if Jesus played favorites, this little family would have been protected from sickness and sorrow. But they experienced both.

The fact is that God does not arbitrarily send either. Neither does He seal off Christians in a plastic bag of immunity. We endure the same troublesome events as others. We are a part of the bundle of life.

Otherwise we would trust in Jesus merely as an escape from life's realities. This would be out of an ulterior motive.

Sickness comes because of a malfunction of our physical bodies. Job 2 says it comes from Satan. Some of the greatest saints have been the greatest sufferers. But we have One to whom we can turn. If it is not God's purpose in His merciful wisdom to heal us, He designs for us an even greater blessing. This was true in this case.

Three times Paul prayed for the Lord to remove his thorn in the flesh, whatever it may have been. But God said, "My grace is sufficient for thee" (2 Corinthians 12:9). Faithful saints find it to be so.

### Peruvian volunteer worker dies at Baptist irrigation canal site

MATARA, Peru (BP)— A Peruvian volunteer worker died following a freak accident Nov. 25 at the construction site of a Baptist-initiated irrigation canal at Matara, Peru.

A rainstorm had sent Hector Caberara, 52, and three other workers to a cliff for shelter when a large rock shifted, striking Caberara and breaking his back. He died two hours later.

Ken Bowie, Southern Baptist missionary and project coordinator for the canal, said the victim lived about 300 yards from the canal. His widow and five grown children will be among the 50 to 60 families whose farmland will be irrigated when the project is complete, probably by year's end.

"We feel like we had a very good opportunity to minister to the family and to the community," Bowie said. "We were able to help out with some of the funeral arrangements. We are sad that Hector died in such a tragic way on the job."

The project is a joint effort involving Baptists, the local government, and volunteers from the community, Bowie said.

Southern Baptist human needs funds provided a vehicle to transport materials and workers to and from the site from Cajamarca, about one and a half hours away. Southern Baptists, through a \$42,000 appropriation, also are providing meals for the workers at the site, as well as surveying and drawing equipment.

The government is providing technical personnel and the materials for the project, including cement and gravel.

Bowie and Scott Wilder, a Southern Baptist special assignment worker from Palo Alto, Calif., have been on-the-site coordinators.

Bowie said the canal, a little less than three feet wide and less than two feet deep, has been dug entirely by hand. Huge boulders in the side of a mountain have been chipped manually as well.

### Ad in 'National Enquirer' draws requests for Bible study guides

NASHVILLE (BP)— Advertising a Bible study magazine in the National Enquirer may sound strange, but it makes sense if a key target audience of the magazine is unchurched people.

The Home Bible Study Guide, a free monthly publication of the Baptist Sunday School Board, was advertised in the September issues of the weekly newspaper which tends to cover the seamier sides of the entertainment industry and claims to have the "largest circulation of any paper in America."

The ad, which appeared in the "Personals" classified advertisement column, generated letters from 400 persons in the United States, Canada, and the West Indies, requesting the guide.

The guide includes four Bible study lessons in each issue and readers may answer questions about the lessons, mail in response cards to be graded, and receive the correct answers.

D. Lewis White, supervisor of the church programs and services special ministries unit, said the ad, a test project, was placed in the "Personals" column because "we figured more persons

would read it there."

"The primary audiences of Home Bible Study are church members not enrolled in Sunday School and unchurched people," said White. "I don't believe many unchurched people are likely to be reached through ads in religious publications."

About 97,000 persons currently are active members of Home Bible Study, according to White.

### McAlpin begins duties in Peabody pastorate

David McAlpin recently began duties as pastor of Peabody Baptist Church, Memphis, in response to a call from the congregation.

McAlpin, who served as interim pastor of the church prior to the call, is a former minister of youth at West Rome Baptist Church, Rome, Ga.

The new pastor is a graduate of Berry College, Rome, Ga., and New Orleans (La.) Baptist Theological Seminary.

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### BSSB Rec Labs scheduled in '84

NASHVILLE — Three Rec Labs sponsored by the church recreation department of the Southern Baptist Sunday School Board are scheduled for 1984 to involve church staff members in training.

Lake Yale Baptist Assembly near Leesburg, Fla., is the site of the first lab Jan. 6-11; the second lab will be Jan. 27 through Feb. 1 at Glorieta (N.M.) Baptist Conference Center, while the third lab will be Oct. 6-10 in Gatlinburg.

Bill Blevins, chairman of the division of religious studies at Carson-Newman College, Jefferson City, will be the worship leaders at Lake Yale.

The worship leader at Glorieta will be Nelson Price, pastor of Roswell Street Baptist Church, Marietta, Ga.

At the Gatlinburg lab, Doug Tipps, pastor of River Oaks Baptist Church, Houston, Tex., will be the worship leader.

Workshops are planned for each Rec Lab that focus on the various levels of expertise.

### Baptist hospital opens in Lauderdale County

RIPLEY — More than 4,000 people took part in a three-day unveiling of the new 70-bed Baptist Memorial Hospital-Lauderdale described as "the health center of west Tennessee."

Ribbon-cutting ceremonies climaxed the final open house Dec. 4. Patients began moving into the new hospital Dec. 11.



**TENNESSEE ORNAMENT** — Debbie Capell of Tullahoma, a student at Southern seminary, helps Mrs. Roy Honeycutt, wife of the seminary's president, hang a handmade ornament representing Tennessee Baptists on the seminary's Christmas tree. The ornament was made by TBC employee Irene Hodgkins.

## Enrollment at SBC seminaries climbs eight percent this year

NASHVILLE (BP)— Enrollment at the six Southern Baptist seminaries increased eight percent from fall 1982 to fall 1983.

Total enrollment was 10,848, an increase of 760 students.

Five of the six schools reported increases ranging from 3.4 percent at New Orleans (La.) Baptist Theological Seminary to 20 percent at Golden Gate Baptist Theological Seminary in Mill Valley, Calif. Southwestern Baptist Theological Seminary in Fort Worth, Tex., was up 12.5 percent, Midwestern Baptist Theological Seminary in Kansas City, Mo., increased 10 percent, and Southern Baptist Theological Seminary in Louisville, Ky., increased five percent.

Southeastern Baptist Theological Seminary in Wake Forest, N.C., reported a 5.8 percent decline from its record enrollment last year.

Golden Gate registered 798 students for the fall (an increase of 135), the sharpest percentage increase in over a decade.

The largest gain (from 65 students to 128) came in the seminary's Multi-Ethnic Theological Association centers. In the past year, seven new META centers have been established, including Hispanic centers in Garden Grove, Gilroy, Los Angeles, and San Diego, Calif., and Tucson, Ariz.; a Chinese center in Los Angeles, and a Native American Indian center in Anchorage, Alaska.

Student registrations on the main campus went up 19 percent (to 538). It was the 13th increase in the past 14 years for Golden Gate.

Southwestern, the largest theological seminary in the world, had its fifth record enrollment (and 17th in 18 years) with a count of 4,337. There were 3,890 students on the main campus with the remainder taking classes at centers in Houston, Tex.; Shawnee, Okla.; and San Antonio, Tex.

One reason for the increase was new degree programs in communication, marriage and family counseling, and missiology. Southwestern reported 29 percent of the students are mission volunteers.

Midwestern had registered 573 students by Oct. 1 at the main campus and centers in St. Louis, Mo.; Little Rock, Ark.; and Wichita, Kan.

Southern's count was 2,543 with major increases in first-time students and first-time professional students.

New Orleans reported 1,390 students at the main campus and seven extension centers. It was the eighth consecutive record enrollment and the 11th consecutive year of enrollment increase. Significant enrollment increases were recorded in master's level courses in Shreveport, La., and Mobile, Ala. NOBTS also added a major in evangelism at the master's level this fall.

Southeastern dropped only 14 students (to 1,092) in its main campus count but large decrease in persons enrolled in night courses and off-campus courses accounted for the 5.8 percent decline. Total enrollment was 1,207, a decrease of 75.

Southeastern's enrollment has increased 90 percent in the past decade, from 634 students.

## Fall enrollments reveal increase in students at Baptist colleges

NASHVILLE (BP)— In a year when college enrollments were predicted to decline, Southern Baptist colleges and universities reported a 2.9 percent increase in fall enrollments.

According to figures released by the institutions to the Education Commission of the Southern Baptist Convention, 94,769 students enrolled in credit courses for 1983, compared with 92,076 in 1982. The figures do not include students enrolled in non-credit courses.

Missouri Baptist College in St. Louis had the largest percentage increase (41 percent) as 574 students enrolled in 1983 compared with 406 in 1982.

Large gains were also seen at Truett-McConnell College in Cleveland, Ga., (25.7 percent); Southern Baptist College in Walnut Ridge, Ark., (20.5 percent); William Jewell College in Liberty, Mo., (18 percent); and William Carey College in Hattiesburg, Miss., (16.9 percent).

Most of the colleges said the increases resulted from more aggressive recruit-

## Baptist college president faces criticism for stands

BRISTOL, Va. (BP)— James E. Martin Jr., president of Virginia Intermont College since Sept. 1, became locked in controversy with some students and faculty members in December when he ordered two charcoal sketches of nudes temporarily removed from a campus art exhibit.

Martin told Virginia's Religious Herald he had the pieces removed because they "could have been offensive" to persons who were to pass through the gallery on their way to dedication of a renovated theater in the fine arts building. The college is a Baptist-affiliated school.

"I made a value judgment," he said. "It was not censorship; it was a matter of taste. There were going to be people there for a purpose other than viewing art — we were having a service of dedication."

Other students in the exhibit then withdrew their art, thus closing the display.

A reported 21 faculty members then signed a statement criticizing Martin for "censorship." A local newspaper quoted the document as saying "... we regard it as intolerable both of itself and as it might serve as precedent for action on the part of the president." Acknowledging Martin's "good intentions," the faculty members nevertheless said "in the fields of sculpture, painting, drawing, photography, creative writing, and communications, only one standard can be used as grounds for censorship: that standard is quality."

In a three-hour meeting with the dissenting faculty, Martin refused to meet demands he "promise" not to do it again. "I appreciate art; I am no expert but I am president of this college," he said. "If an action or activity of the college is offensive, I am ultimately responsible to the college, the community, and the church with whom we have affiliation."

"If the situation should arise again, I would want to sit down with all the parties concerned and explain my position and hear theirs. But I will not abrogate or negate my responsibility to be totally responsible for the institution."

All of Martin's trouble is not artistic. He made clear to the board of trustees

before his employment as president he was opposed to alcoholic beverages. Soon after arrival, he outlawed the serving of alcohol at any college-sponsored function whether on or off campus.

That policy brought him into sharp conflict with some students. Curtailing (though not eliminating) visitation between sexes in dormitories also met with student uproar.

Martin feels the latest flap is "absolutely" related to the dispute over alcohol. On the latter subject he said, "I have seen too many young lives ruined. I have seen the devastating results of alcohol abuse. Whether a college is church-related or not, we have a professional and moral responsibility to address the problem of alcohol on campus."

The president said there are "— some who disagree with the whole direction I am trying to lead the school" but reported many expressions of support from churches, trustees, other college presidents, and alumni from Virginia Intermont.

VI is a co-educational senior college with about 600 students. It has a programmatic relationship with the Baptist General Association of Virginia and in 1984 will receive \$237,022 in Cooperative Program support.

## Student statistics reveal commitment

NASHVILLE (BP)— The number of churches, Sunday Schools, and missions started with the help of students involved in Southern Baptist campus ministry tripled during the past year, according to statistics from the annual Bold Mission Thrust report.

The statistics for the 1982-83 school year, reported by state convention student directors and compiled by national student ministries of the Baptist Sunday School Board, show students were instrumental in starting 96 new churches, Sunday Schools, or missions, as compared with 33 new starts in 1981-82.

Charles Johnson, national student ministries secretary, said students comprise one of Southern Baptists' greatest resources for starting new churches. "They seem to have a level of commitment and vitality which God keeps blessing," he said.

Statistics also reflect an overall increase in mission work with the number of students involved in summer missions and other short-term missions projects rising to 8,919 from 5,388. In addition, students contributed \$933,782 toward Southern Baptist mission projects.

Last year, of the 158,630 students involved in campus ministry in the United States, 118,368 were also enrolled in Sunday School in a local church. Churches recorded 5,497 student baptisms during the year.

Student participation in Bible study groups on campus continues to rise, increasing from 32,181 in 1981-82 to 35,684 last year.

A category added this year showed more than 10,100 students involved in some type of witness training during the year.

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**BIBLE BOOK SERIES**  
Lesson for Dec. 25

# The Word made flesh

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

Basic Passage: John 1:1-18  
Focal Passage: John 1:1-18

Christmas is the best and worst of times. Hopefully, this is a very joyous season for you.

There are many people, however, who only endure Christmas. They are depressed and discouraged. The laughter and joy of others merely accentuates their own loneliness.

Still, this happy season offers hope to everyone. Why? Because it focuses upon God's love for all people and emphasizes the fact that God sent His Son to provide everyone with the opportunity to become a child of God.



Maddox

**Characteristics of the Word**

The Gospel of John begins with a written celebration of Jesus as God's Word (1:1-18). Just as we express ourselves through language (words), God expressed Himself through His Word (Jesus).

The Biblical text for this week's lesson mentions five characteristics of His Word (1:1-5). First, Jesus was "in the beginning" (1:1). This statement expresses the eternal nature of Christ. There has never been a time when He did not exist. Jesus did not begin when He was born. Before everything else began, He was already existing.

Second, the Word was "with" God (1:1). This phrase does not refer to where Jesus was. It indicates how He existed. The statement means that He was equal with God.

This truth is also stressed in the third characteristic. He "was" God (1:1). Jesus shared the very essence of the Father. He has always existed. He has always been equal with God. And He has always been fully divine.

Jesus is also described as "life" and "light" (1:4). Light is a metaphor for truth, goodness, and the very essence of God. Darkness is a picture of sin, ignorance, and error. Notice that the Word is the source of life. He is also the one who overcomes all forms of darkness.

**A witness to the Word**

The second stanza of the written celebration to the Word focuses upon John the Baptist as the witness to the Word (1:6-9). The text makes it clear that John is merely a witness. Whereas the Word always "was," John "became" (1:6). He

was inferior to the Word. Yet he did bear witness to the Word so that people could have faith (believe) in Jesus (1:7).

**The fate of the Word**

The third stanza of the written celebration indicates the fate of the Word in the world (1:9-13). Then, as now, people rejected only in one of two ways. Some rejected the Word (1:10). Sadly, this was true of His own people (1:11). Yet some received Him (1:12). And those who received Him were able to become the children of God (1:12-13).

This is precisely the good news of Christmas. This is why Christmas can be the best of times. Everyone has the option to become God's child. Christmas does not have to be a lonely and depressing time. It offers the promise of real hope and authentic love. But this possibility becomes reality only when individuals receive the Word sent from God.

**Experience of the Word**

The fourth section of the written celebration portrays Christians who personally experience the Word (1:14-18). You will notice that the pronouns in this section change from the third person ("he") to the first person plural ("us" and "we"). This indicates that the Christian community experienced the Word in their own lives.

Christians are the ones who have beheld His glory (1:14). Christians are the ones who have received His grace (1:16). This means that we can share the real meaning of Christmas only when we can speak of it in terms of our own personal experience.

**Jesus translates God**

The celebration of the Word concludes with the statement that the Word has "declared" God (1:18). The Greek word used here is one from which we get the word exegesis. Jesus "exegeted," or "translated," God into terms we can understand. The word originally referred to the practice of translating one language into another language people could understand. Jesus did that for God.

None of us has ever seen God (1:18). How then are we to know who God is and what He is like? If you want to know what God is like, look at Jesus. He translated God into a form we can readily understand.

In its simplest statement, this is what Christmas is all about. It tells us about God, who loves and has given His Son that we might become His children.

Surely, we can receive no greater gift than this. Christmas can be the best of times for you if, in the midst of all that is going on, you hear and receive His Word.

**UNIFORM LESSON SERIES**  
Lesson for Dec. 25

# A reign of righteousness

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

Basic Passages: Isaiah 9:1-7; 10:33 to 11:10  
Focal Passages: Isaiah 9:2-7; 11:1-3a

Has world history ever recorded a year when a Christmas season was not needed? Have you ever known a year when a delay or a postponement of Christmas seemed feasible? We may never "be ready" for Christmas, but "Come, Lord Jesus!" Even a pagan world pauses with delight.

When the Christmas season comes, we find ways to postpone or delay almost anything: wars, divorce, and conflicts of every sort.

We do it because we have hope in the Christ of Christmas — hope for better things, hope for simple fresh approaches to complicated, stagnating problems. The signal comes to look up to a new light; a star; to look ahead to a new beginning; a child is born; to look within to a new experience; peace; to look around on a new path: righteousness.

Would Isaiah be surprised to find us celebrating Christmas in 1983? I do not think he would be surprised. He would be perplexed, surely, but not surprised.

Our age is much as his. Our state of existence would perplex him: wars and rumors of wars, weak alliances, false securities, indecision, and the need for simple faith in God. These would perplex him, but not subdue him!

The answer to problems has not changed. We need Isaiah's message to Ahaz 2,700 years ago: a simple faith; a reign of righteousness; a real Christmas.

The prophecies of chapters 9 and 11 were delivered to Judah during a crisis confrontation between Isaiah and King Ahaz. From the time of the collapse of Solomon's kingdom, a state of war existed between Judah and Israel. Judah, doubly blessed with the Temple and the city of Jerusalem, seemed the stronger.

Now, Israel (under Pekah) formed an alliance with neighboring Syria (under Rezin) aimed at crushing Judah. Isaiah prophesied victory for Judah if Ahaz turned to God in simple faith. But Ahaz, whose reign was already marked by wickedness and idolatry, chose to devise his own plan — an alliance with the developing superpower, Assyria.

With cunning oratorical skill, Ahaz rejected Isaiah's plea to trust God, while leading Judah headlong into Assyrian subjection.

Isaiah's heart must have been wracked with pain as he warned Ahaz of Judah's imminent destruction and implored him to trust God for lasting victory. When all efforts failed in the

darkness of despair, God opened a window in Isaiah's life through which he could find hope — not just for his day, but for all days of all men of all times. "The people who walk in darkness shall see a great light."

**From gloom to gladness (9:1-5)**

Isaiah, a Judean aristocrat, was "in touch" with the political, social, and economic structure of his eighth century B.C. world. He knew the areas of stress, Judah's military weaknesses, and her threatening neighbors.

What a change must have swept over the prophet's countenance when God gave him this message! His words rang with excitement. People who walk in darkness would see not just a light, but a GREAT light. They would have additional gladness. "Thou shalt increase their gladness." And note it would be all God's work. He would be with them. He would accomplish the impossible, even as when Gideon defeated the Midianites. God would do it through the birth of a child.

**From false leadership to a reign of righteousness (9:6-7)**

Ahaz would not have the last word. He would not be Judah's last king. "There shall not fail a man to sit on the throne of David." A great light, a true King, a child is born. Who would have had the wisdom to do it this way?

"A child is born!" How marvelous is the thought! How simple is the expression! How great is the anticipation! How certain is the prophecy!

Isaiah had seen "the Lord sitting on a throne." How complete was the vision. The righteous King would bring meaning to kingship, truth and strength to leadership, eternal security, glorious peace. He would have power to do it. He would have the desire to accomplish it.

**From possibility to certainty (11:1-9)**

"A great light," "a child," "a rod out of the stem of Jesse" — with matchless literary skill Isaiah covers every area of truth, every shade of color, every phase of meaning about "His" coming.

No wonder Christmas is so needed, so unpostponable! He is the substance of all history, the plan of all the ages, the source of all that is to come.

The Jews have had kings. Now, they will know the King of kings. Wisdom, knowledge, counsel, strength, righteousness are no longer empty words. In Jesus they become "fulfilled" — lived out words. His remnant shall know. The world shall come to know His reign of righteousness. That would be real Christmas. Come, Lord Jesus!

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"The steps of a good man are ordered by the Lord" (Psalm 37:23).

**LIFE AND WORK SERIES**  
Lesson for Dec. 25

# Birth of a Son

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

Basic Passages: Isaiah 11; Matthew 1:1-17; Luke 1:67-80; Romans 1:1-4  
Focal Passages: Isaiah 11:1-4a; Matthew 1:1; Luke 1:68-75

This lesson is for Sunday, Dec. 25, Christmas Day. It is the climatic lesson in this series, for it deals with the birth of Jesus Christ.

Everything in the Old Testament has been pointing to this event. The birth of God's Son was the fulfillment of God's covenant promises which He made to Abraham and David (Matthew 1:1). Anticipation had filled the hearts of the faithful as they awaited the event. God had reiterated His promise through the prophets — the Messiah-King, the son of David, would come in God's own time.



Irby

Now it has happened. The promised future event has become present reality. The days of anticipation are over, for fulfillment of those promises has happened. The Son is given; the Saviour is born.

The writer once visited Bethlehem, the city of Jesus' birth, twice on successive days. The first visit was on a

Christmas Eve. Thousands of pilgrims crowded into Manger Square that night for the celebration of Christ's birth. Excitement was rampant. Beautiful Christmas music wafted across the Judean hillside as visiting choirs from around the world sang of the Saviour's birth. Special services were held in Shepherd's Field to commemorate the glad event. It was a night long to be remembered.

The next day, Christmas Day, we returned to Bethlehem to visit the Church of the Nativity, the site of the Saviour's birth. What a startling contrast it was to the night before! Manger Square was virtually empty. There were no choirs, no singing. Crowds were sparse.

I pondered the picture and wondered why the contrast. Then I realized what had happened — Christmas had come and gone, and the crowds had departed. It was over.

Will it be the same with us on this Christmas Day? During the days preparatory to Christmas there has been much excitement. Churches have been filled for special programs to celebrate the event. The spirit of giving has been in the air. Anticipation and expectancy have gladdened our hearts as we await that "night of nights." But on Christmas Day, the event will have happened. What then?

For many, the aftermath of Christmas sets in, once the event has happened. There is a general "let-down" feeling. Church houses are half-empty on Christmas Day, if they have services at all. Manger Square stands empty and we quickly return to our secular pursuits.

What is the explanation for this "let-down" feeling after Christmas? Is it not that we have missed the main focus on His coming? The Old Testament prophecies announce His coming as a child,

but their major emphasis is upon what He would do after His arrival — His reign!

Note the Old Testament passage for this week's lesson found in Isaiah 11. Clearly the focus is upon His reign as King. The same is true with all the Old Testament Messianic passages studied in preceding lessons.

Indeed, this same emphasis is found in the New Testament, which bears witness to the event of His coming. The story of Jesus' birth is told in the New Testament with truth and clarity, but the major focus in the New Testament is upon the outcome of His coming: His ministry, death, resurrection, and coming again.

In the gospels, the main interest and emphasis is upon the end of His life and its results rather than upon the beginning (His birth). Only two of the four gospels (Matthew and Luke) contain narratives about His birth.

What the gospels point to is the man that the child became. They tell of a Man who ministered and suffered, who died and rose again, and is coming again. The New Testament affirms that He is present even now in the person of His Spirit.

In order to avoid the "let-down" following Christmas, we have to focus upon

"the rest of the story" about His coming. Bethlehem is meaningless apart from Calvary.

Babies are beautiful — ask any grandparent! But we cannot bear the thought of them suffering. What about the one who "had no form or attractiveness that we should look at Him, and no beauty that we should desire Him?" (Isaiah 53:2).

Let us not forget that the One who was the "child born" was also the suffering Son of God who redeemed us by His death and now reigns forever as King of Kings and Lord of Lords!

We adore babies, but we worship kings.

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## Fort Robinson calls Williams as pastor

Fort Robinson Baptist Church, Kingsport, called Thomas L. Williams as its pastor, a ministry he began Oct. 23.

Williams was previously pastor of Turner Ridge Baptist Church, Falmouth, Ky.; Bradfordsville Baptist Church, Bradfordsville, Ky.; and Raikes Hill Baptist Mission, Campbellsville, Ky. He has served on the Executive Board of the Kentucky Baptist Convention and as a chairman of associational missions and finance committees.

A native of Louisville, Ky., Williams is a graduate of Campbellsville (Ky.) College.

## Eudora congregation calls Calvin Harvell

Calvin Harvell accepted a call from Eudora Baptist Church, Memphis, to come as its pastor.

Harvell, who began the position Oct. 2, came to the church from Grace Baptist Church, Evansville, Ind.



Harvell

A native of Brighton, Harvell is a graduate of Union University in Jackson; and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

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# 'Wilderness therapy' offers lessons in life



**LEARNING TRUST** — Inner-city kids from Louisville, Ky., learn the rudiments of backpacking, along with lessons about their own worth, the value of trusting others, and the importance of a relationship with God.

## Draper accuses churches of drifting without purpose

**BOSTON (BP)** — Drifting like plankton in the sea, too many churches in America have lost their sense of purpose and mission, according to Southern Baptist Convention President James T. Draper Jr.

"If we don't have that sense of mission, any theology we embrace we will take to the point of heresy because it will keep us from being what God put us on earth to be," Draper said.

Speaking to a national conference of Southern Baptist evangelism directors, Draper said the church today is facing the greatest conflict in history. "The church is increasingly irrelevant to the average person," he explained.

"The church must suffer the pangs of brokenness and renewal, or it will face the inevitable consequence of being unable to survive," said Draper, pastor of First Baptist Church of Euless, Tex.

The church has become a defender of cultural values rather than challenging culture and realizing it was intended to be God's change agent in society, he said. "We have turned away from reconciling the world, thinking it is enough for us to be reconciled ourselves," Draper added. "We have thought, 'if we just get saved, that's the most important thing.'"

Most church members have no idea they are supposed to be God's change agents of reconciliation, he lamented.

"We're afraid of mission, and we ought to be, because the mission of the church is to lose itself in a world of suffering, evil, and injustice," Draper said. "Without a sense of mission, the church has become like plankton drifting aimlessly in the sea, without power to change direction."

Draper also said America has lost its sense of mission nationally in the areas of education, industry, morality, emotional stability, and industry.

"We have become hollow men and women whose inner life has withered away," he declared.

Internationally, the world is in the greatest crisis it has ever faced, Draper added. He said one national newsmagazine recently reported there are currently 70 wars in the world, many of them involving brother against brother.

"It is into this kind of world the church

has been thrust," Draper said. "Are we (in the church) dealing with issues that don't really count? Are we answering questions no one is asking?"

The church, Draper observed, is facing the greatest conflict in history from atheism, pleasure, false faiths, and materialism.

"We are in a war of extermination with atheism," Draper declared. "The church has been caught up in detente with atheism."

He predicted the day will come when churches will have to pay taxes on all property, "because that's what atheists want."

Saying the church is in a "vicious conflict with pleasure," Draper warned whenever pleasure takes God's place, it becomes a destructive force in society and life.

On "false faiths," Draper said the trend today is toward an amalgamated religion that honors all religions alike. "The demand for easy religion demands it and the rise of cults confirms it."

On materialism, Draper said there is a great movement among Baptists and other conservative denominations saying if you trust God, you can drive two Cadillacs, be rich, be president of your own company, and have everything you want.

Draper told the evangelism directors the real crisis facing the church, and all Southern Baptists, is a crisis of evangelism.

"My heart is broken when I realize," said Draper, that 14-million Southern Baptists have not been baptized as many last year as in 1955 when there were only 8.5-million Southern Baptists.

He pointed out there were 6,000 churches in the SBC which did not baptize anyone last year, and 95 percent of them did not report any baptisms the previous year. Out of 36,000 churches in the SBC, 28,000 reported fewer than 15 baptisms.

Draper told the evangelism directors he did not want to appear to be overly critical, but added, "it's a sad day when we are afraid to criticize ourselves. I love the Southern Baptist Convention, but I am concerned about it because it is not what it ought to be."

**LOUISVILLE, Ky. (BP)** — Taking eight inner-city youth backpacking for five days on a rough mountain trail helps define the word "challenge."

Christian Challenge Adventure (CCA), a special project sponsored by the Home Mission Board, transplants inner-city kids into a wilderness setting to help them discover their own worth, the worth of others, and the value of a relationship with God.

Jim Gamble and Dianne Reel, trained outdoors experts, recently guided eight youth from Louisville's Jefferson Street Baptist Center through the rocky trails and muddy rivers of Daniel Boone National Forest in Kentucky.

Miss Reel is a student at Southern Baptist Theological Seminary in Louisville and Gamble attends Our Lady of the Lake University in San Antonio, Tex.

The purpose of the hiking trips was "to get the kids out of the city and into a good learning environment in the wilderness," Miss Reel said. "Then we introduced them to the gospel."

From the beginning, campers discovered the importance of group cooperation. At the Red River they formed a human chain, making it easier to wade across; they helped each other with footing while descending steep mountain trails.

There were times when leaders were discouraged by campers' negative attitudes. Explained one member of the group, "Most city kids are brought up to believe they shouldn't trust anyone. It's a matter of survival."

But survival on the trail depended on group interdependence and trust. "By

the end, we were volunteering to help each other," said another member. "We didn't have to be told."

Trail life demanded each member take responsibilities for the group. Daily tasks included cooking meals on a camp stove and setting up and taking down camp. The group left the forest the way they found it.

Gamble described the trail as "a microcosm of life. We concentrated on solving problems out there which parallel problems of everyday living. Then we applied spiritual truths to situations the youngsters faced."

In addition to learning about camping, the campers learned about God. They studied the Good News Bible, many reading a Bible for the first time. By the end of the trip, one girl made a decision to become a Christian, and, in the midst of God's creation, others discovered the reality of a loving Creator.

CCA's approach is similar to that offered by Christian High Adventure, directed by HMB consultant Chuck Clayton.

Clayton and Bill Berry, director of the Graffiti Baptist Ministry in New York City, developed CCA to make "wilderness therapy" available to disadvantaged youth.

"CCA can be used to break through to otherwise unreachable kids," Berry explained. "Southern Baptists need fresh, innovative ways in dealing with this type of youth, and Christian Challenge Adventure is one way that works."

—Adapted from July-August issue of *Missions/USA*, the Home Mission Board's magazine.

## Tanner opposes nuclear weapons, stresses urgency of evangelism

**BOSTON (BP)** — Speaking out against the use of nuclear weapons, Southern Baptist Home Mission Board President William G. Tanner told a national conference of Baptist evangelism directors if such weapons are ever used, "there won't be any evangelism."

Addressing Baptist state and national evangelism directors the week after the showing of "The Day After" on network television, Tanner said he opposes use of nuclear weapons because it would prevent Christians from fulfilling their calling to evangelize the world.

A nuclear attack would utterly destroy the infrastructure of the nation, including the organized church, Tanner said.

"I'm not saying it would destroy the church or destroy our faith," he added. "Indeed the faith of those who survive would probably be strengthened in such a time of tragedy. But our organized ability to witness effectively to those who do not know Christ would be evaporated with the cities," he declared.

"If we have a nuclear holocaust and if murder is committed on a mass scale, it would make World War II and the Nazi holocaust, when one-half the Jewish population was wiped off the face of the earth, look like a Sunday School picnic," Tanner said.

The Baptist mission leader recalled he was 10 years old in 1940 when the Nazi holocaust occurred, but he could not remember any Baptist pastor then speaking out against it. "That was a tragedy," Tanner said he is not a political activist, "but too often those of us concerned about evangelism leave the (nuclear) issue to political activists by our silence."

"The greatest issue of the 21st cen-

ture," Tanner said, "may be the survival of life on the planet earth as we know it."

Although he said he favors a strong national defense, Tanner added he agrees with Evangelist Billy Graham who has called for a "Salt Ten" treaty because Salt One and Two did not go far enough.

"It's time for us (Christians) to get deadly serious about winning America to Christ," Tanner declared. "We don't have nearly as much time left to win the world as we think we do."

## Alexandria church sets scholarship

**SEYMOUR** — West Main Baptist Church of Alexandria recently established the Smothers Scholarship at Harrison Chillowee Baptist Academy here.

The scholarship was established to honor Mr. and Mrs. J. H. Smothers, charter members of the church, for their many years of preaching ministry.

Academy scholarship funds are placed in the Tennessee Baptist Foundation where the principal remains and interest is used for scholarships.

Hubert Smothers, academy president and son of the honorees, said, "The entire family has expressed appreciation to the church for their love and appreciation of our parents."

J. H. Smothers, a 1938 graduate of Harrison Chillowee, was pastor of the following Tennessee Baptist churches: Laurel Bank, Maryville; Bethel, Townsend; Boyd's Creek, Boyd's Creek; New Hopewell, Knoxville; Eastland Heights, Springfield; Prosperity, Auburntown; and New Middleton, New Middleton.