

# Baptist and Reflector

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News journal of Tennessee Baptist Convention

## WMU elects Katharine Bryan as director

Katharine Bryan of Garland, Tex., was elected executive director-treasurer of Tennessee Woman's Missionary Union during a called meeting of its Executive Board on Jan. 19 in Brentwood. She will assume the position on March 11.

The election came on a unanimous recommendation from the WMU board's personnel committee and executive committee.

A native Tennessean, Miss Bryan was born in Nashville and grew up in that city's Edgefield Baptist Church. She is a graduate of Carson-Newman College. Jef-

erson City, and Southwestern Baptist Theological Seminary, Fort Worth, Tex., where she earned a doctorate in education.

She presently serves as director of adult resource center and student programs at Dallas County Community College. Prior to accepting that position in 1981, she served as staff assistant for the Southern Baptist Convention's Missions Education Council for four years.

From 1965 to 1977, Miss Bryan was director of age-level organizations for Texas WMU. Before joining the Texas

WMU staff, she was associate for promotion of Girls' Auxiliary for WMU-SBC, Birmingham, Ala., for four years.

After her graduation from Carson-Newman College, she served as field

worker for Tennessee WMU (1957-59) before enrolling at Southwestern seminary.

As WMU executive director-treasurer, Miss Bryan will succeed Mary Jane Nethery, who served in that position from 1967 until July 6, 1984, when she was granted an early retirement with medical disabilities, following a nine-month medical leave of absence.

Marjorie McCullough served as interim executive director from Jan. 3 through June 30, 1984, and Mary Hutson has been interim executive director since July 1, 1984.

In accepting the position as Tennessee WMU's leader, Miss Bryan promised to give creative leadership and quality time to lead in providing outstanding mission education in all Tennessee churches.

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Katharine Bryan

## Missionaries in Colombia limit activities after threats

BOGOTA, Colombia (BP) — Threats by Colombian drug dealers against U.S. diplomats and businessmen in the South American country have prompted Southern Baptist missionaries in Colombia to limit their activities.

"We have asked our missionaries in Colombia to stay at home as much as possible for the time being," said Bryan Brasington, Southern Baptist Foreign Mission Board director for western South America, who recently returned to Richmond, Va., after a visit to Colombia.

Four Colombians were extradited to the United States Jan. 5 to face drug-muggling charges as part of the Colombian government's effort to counter the extensive drug trade.

The drug dealers have said they would retaliate and already have threatened U.S. Embassy personnel and U.S. businessmen in Colombia. A number of diplomatic personnel and businessmen have returned to the United States, Brasington reported.

Because of the unsettled conditions, the Foreign Mission Board has placed a temporary hold on sending new missionaries or volunteer groups to Colombia.

"Our missionaries are being very prudent and are taking necessary precautions," Brasington said. "At the same time, if it is at all possible, they plan to stay in Colombia in order to share the love of Christ with the people there."

A Jan. 5 robbery of a Southern Baptist missionary in Medellin is not believed to be related to the threats, Brasington said.

Richard Rolfe, from Longview, Wash., was robbed by six men at a dump site and later treated at a hospital for a cut in his head and right leg. About \$70 was taken, along with his watch. But the men did not take his vehicle because the keys fell to the ground during the scuffle.

While Brasington was in Colombia, he met with the government official in charge of granting visas. None has been granted to missionary personnel there for more than a year.

Brasington; John Ratliff, administra-

tor of the Colombian mission; and Lynn Terrill, the business manager, were told no new visas are being granted for religious work at the present. But visas will be allowed for new missionaries replacing others no longer in the country.

Five new missionary couples and a journeyman are waiting to join the 67 missionaries currently in Colombia.

## Owen to coordinate relationship between Tennessee, Venezuela

Carroll C. Owen has been selected to coordinate the "Venezuela and Tennessee Baptists United for Christ" relationship.

Owen, director of the convention ministries division of the Tennessee Baptist Convention since April 1979, was named by the TBC Executive Board's Administrative Committee to assume the Venezuela relationship responsibility in addition to his other duties as division director.

"It's exciting," Owen remarked, "to think of the possibilities in our mission

involvement with Venezuela and the number of Tennessee Baptists that will participate in the various projects there."

The proposal, "Venezuela and Tennessee Baptists United for Christ," was adopted unanimously by messengers at the annual convention in November.

Set to begin in November 1985, the relationship was approved for three years and will include such activities as construction, direct evangelism, leadership training, prayer, other support activities

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## Weather hampers conference

A major snowstorm, sub-zero temperatures, and travel advisories across Tennessee impeded the usual crowds which attend the annual Tennessee Baptist Evangelism Conference as it opened Jan. 21, but the meeting continued despite a small audience.

Forrest "Woody" Watkins, director of evangelism for the Tennessee Baptist Convention, explained that since the Evangelism Conference is a statewide meeting and it would have been difficult to postpone or to call off the gathering and to get that information to Baptists across Tennessee, it was decided to go ahead with the conference as scheduled. Watkins said that most of the program participants had arrived by late Sunday afternoon.

About 100 people were present at the opening session Monday afternoon at Belmont Heights Baptist Church in Nashville. Complete coverage of the conference will appear in next week's issue of the Baptist and Reflector.

The Tennessee Conference of Baptist Evangelists held its session on Monday morning, prior to the Evangelism Conference. Less than 20 people attended.

## Bellevue keeps baptism lead

Bellevue Baptist Church of Memphis led Tennessee Baptist churches in reported baptisms during the October 1983-September 1984 church year, according to Woody Watkins, evangelism director for the Tennessee Baptist Convention.

Compiled from annual church letters, Watkins said that 13 TBC churches reported more than 100 baptisms, with 31 other churches reporting between 50 and 99 baptisms.

Bellevue Baptist Church led the state again with 656 reported baptisms. Adrian Rogers is pastor of the church.

Second in the state last year was Radnor Baptist Church of Nashville, where Paul Durham is pastor. The church had 178 baptisms.

In third place was another Nashville church, Park Avenue Baptist Church, with 171 baptisms. Robert Mowrey is the church's pastor.

Fourth in last year's reported baptisms with 157 was Nashville's Two Rivers Baptist Church, where Roy Edgemon is serving as interim pastor.

Broadway Baptist Church of Memphis, where Bobby Moore is pastor, was in fifth place with 143 baptisms reported.

Eight other churches in Tennessee had 100 or more baptisms. They were:

—First Baptist Church, Jackson, R. Travis Otey, pastor, 139 baptisms.

—Leawood Baptist Church, Memphis, Jerry Glisson, pastor, 136 baptisms.

—First Baptist Church, Alcoa, Charles McAlister, pastor, 117 baptisms.

—Germantown Baptist Church, Germantown, Kenneth Story, pastor, 116 baptisms.

—Hilldale Baptist Church, Clarksville, Verlon Moore, pastor, 115 baptisms.

—First Baptist Church, Clarksville, John Laida, pastor, 112 baptisms.

—Central Baptist Church, Hixson, Ron Phillips, pastor, 108 baptisms.

—First Baptist Church, Mt. Juliet, Billie Friel, pastor, 103 baptisms.

## Search committee suggests Sharp as Colorado executive

ENGLEWOOD, Colo. (BP) — After being interim for nearly seven months, Charles E. Sharp will be recommended to Colorado Baptists Jan. 29 as executive director-treasurer elect.

If elected, Sharp will succeed Glen E. Braswell, who held the post for 22 years before retiring June 30. Sharp, director of church training and church music for the Colorado Baptist General Convention, has been interim director since Braswell's retirement.

The special session of the state convention will immediately follow the last session of the Jan. 28-29 state evangelism conference at Circle Drive Baptist Church, Colorado Springs.

A graduate of East Texas State Uni-

versity, Commerce, Sharp taught or administered for almost 20 years in public schools and at the former Decatur Baptist College (now Dallas Baptist University), East Texas Baptist College in Marshall, and Mobile College in Mobile, Ala.

Concurrent with his teaching ministry, he held part-time staff positions as minister of music, youth, and education in churches in Texas, Arkansas, Oklahoma, and Alabama. During four summers between semesters, Sharp worked in resort missions through the Home Mission Board in New Jersey, Montana, and South Dakota.

He also worked with the Home Mission Board as a mission pastor in 1973-76, constituting Bellewood Baptist Church in Syracuse, N.Y. While there, he was a member of the Administrative Committee and chaired the education committee of the Executive Board of the Baptist Convention of New York.



**BMH TRUSTEES** — President Joseph H. Powell (right) welcomes new trustees of Baptist Memorial Health Care System Inc. during a December meeting. The new trustees are (left to right) Bob Carpenter of Memphis; Peyton Self of Marks, Miss.; and David Nunn of Halls.

## McDonald to direct ETBH development

KNOXVILLE — Anne McDonald has been appointed director of development at East Tennessee Baptist Hospital here. She will be responsible for the hospital's fund-raising efforts.



Mrs. McDonald

Mrs. McDonald was formerly administrative manager of the East Tennessee Baptist Heart Center. Prior to moving to Knoxville four years ago, she was a specialist in health care Colorado Springs, Colo. While there she was selected as one of the city's outstanding business women.

She is presently finishing a degree in business administration at the University of Tennessee, Knoxville, and will be working toward a master's degree, also in business administration.

Mrs. McDonald began her premedical program at Wagner College, New York, N.Y., and completed work for registry in cardiovascular technology at the University of Vermont.

## Jack Parker to lead E. Tenn. association

East Tennessee Baptist Association has elected Jack C. Parker as director of missions, a position he began Jan. 1.

Parker came to the association from the pastorate of Forest Hill Baptist Church, Parrottsville. He was previously pastor of Concord Baptist Church, Mohawk, and Telford Baptist Church, Telford; minister of education at Clark Street Baptist Church, Johnson City; and a minister in mountain missions in Bell County, Ky.

A native of Decatur, Ala., Parker is a graduate of Tennessee Temple College, Chattanooga, and the University of Oklahoma, Norman, Okla.

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## TBC schedules regional PGGE seminars

Pastors and church stewardship leaders from across Tennessee will attend regional seminars on Planned Growth in Giving-Evangelism during March, April, and May, according to O. M. Dangeau, director of the TBC Cooperative Program and stewardship promotion department.

The three-day seminars are for a pastor and a layperson from each church, and a dinner and meals will be provided without cost to the church.

Planned Growth in Giving-Evangelism is a 15-year growth plan in giving and evangelism for individuals, churches, associations, and conventions. Dangeau emphasized that its purpose is to undergird churches and to enable Baptists to achieve their adopted Bold Mission Thrust

objectives in giving and in evangelism. He noted that Planned Growth in Giving-Evangelism is church-centered, and is based on the Bible and spiritual growth of Christians.

Dangeau said that invitations have been mailed to every Tennessee church, encouraging the church to send the pastor and a layperson to one of the seminars. Although churches of each association have been assigned to specific seminars, he said that the pastor and layperson could attend any seminar that is convenient.

Tennessee's participation in Planned Growth in Giving-Evangelism was approved by messengers to the Tennessee Baptist Convention. The state's involvement coincides with a national emphasis

which was approved by the Southern Baptist Convention in session.

Dangeau said that seminar leaders will be going to Ridgecrest Baptist Conference Center in North Carolina to be trained to conduct the 26 regional seminars in Tennessee.

During each seminar, training in stewardship and evangelism will be offered, along with samples of materials for Planned Growth in Giving-Evangelism events in a church.

Dangeau said that a number of churches have already made reservations for one of the seminars, and in order to complete reservations, his office needs to hear from other churches as soon as possible.

Listed below are the associations, sites, and dates for the seminars.

Alpha, Pickwick Landing State Park, March 21-23  
Beech River, Paris Landing State Park, March 14-16  
Beulah, Paris Landing State Park, April 11-13  
Big Emory, Gatlinburg Holiday Inn, May 27-29  
Big Hatchie, Paris Landing State Park, April 1-3  
Bledsoe, Montgomery Bell State Park, April 29-May 1  
Bradley County, Pigeon Forge Holiday Inn, April 8-10  
Campbell County, Pigeon Forge Holiday Inn, May 30-June 1  
Carroll-Benton, Paris Landing State Park, May 16-18  
Central, Fall Creek Falls State Park, April 29-May 1  
Chilhowee, Pigeon Forge Holiday Inn, April 22-24  
Clinton, Gatlinburg Holiday Inn, May 27-29  
Concord, Fall Creek Falls State Park, April 29-May 1  
Copper Basin, Pigeon Forge Holiday Inn, April 8-10  
Crockett County, Paris Landing State Park, March 14-16  
Cumberland, Montgomery Bell State Park, May 13-15  
Cumberland Gap, Pigeon Forge Holiday Inn, April 1-3  
Cumberland Plateau, Fall Creek Falls State Park, April 1-3  
Duck River, Fall Creek Falls State Park, March 4-6  
Dyer, Paris Landing State Park, April 1-3  
East Tennessee, Gatlinburg Holiday Inn, April 8-10  
Fayette, Paris Landing State Park, April 1-3  
Gibson County, Paris Landing State Park, April 11-13  
Giles County, Pickwick Landing State Park, March 21-23  
Grainger County, Pigeon Forge Holiday Inn, April 1-3  
Hamilton County, Gatlinburg Holiday Inn, March 11-13  
Hardeman, Pickwick Landing State Park, March 18-20  
Hayward, Paris Landing State Park, April 1-3  
Hiwassee, Gatlinburg Holiday Inn, March 11-13  
Holston, Gatlinburg Holiday Inn, April 8-10  
Holston Valley, Pigeon Forge Holiday Inn, March 28-30  
Indian Creek, Pickwick Landing State Park, March 18-20  
Jefferson County, Pigeon Forge Holiday Inn, April 1-3  
Judson, Montgomery Bell State Park, May 13-15

Knox County, Gatlinburg Holiday Inn, March 25-27  
Lawrence Co., Pickwick Landing State Park, March 21-23  
Loudon County, Gatlinburg Holiday Inn, May 27-29  
McMinn-Meigs, Gatlinburg Holiday Inn, March 11-13  
Madison-Chester, Paris Landing State Park, March 14-16  
Maury, Pickwick Landing State Park, March 21-23  
Midland, Pigeon Forge Holiday Inn, April 22-24  
Mulberry Gap, Pigeon Forge Holiday Inn, April 1-3  
Nashville, Montgomery Bell State Park, March 25-27  
New Duck River, Fall Creek Falls State Park, March 4-6  
New River, Pigeon Forge Holiday Inn, May 30-June 1  
New Salem, Fall Creeks Falls State Park, April 29-May 1  
Nolachucky, Pigeon Forge Holiday Inn, March 28-30  
Northern, Pigeon Forge Holiday Inn, May 30-June 1  
Polk, Pigeon Forge Holiday Inn, April 8-10  
Riverside, Fall Creek Falls State Park, April 1-3  
Robertson County, Montgomery Bell State Park, May 13-15  
Salem, Fall Creek Falls State Park, April 29-May 1  
Sequatchie Valley, Falls Creek Falls State Park, April 1-3  
Sevier County, Gatlinburg Holiday Inn, April 8-10  
Shelby County, Pickwick Landing State Park, April 11-13  
Shiloh, Pickwick Landing State Park, March 18-20  
Stewart County, Montgomery Bell State Park, May 13-15  
Stone, Fall Creek Falls State Park, April 29-May 1  
Sullivan, Gatlinburg Holiday Inn, April 8-10  
Sweetwater, Gatlinburg Holiday Inn, May 27-29  
Tennessee Valley, Fall Creek Falls State Park, April 1-3  
Truett, Montgomery Bell State Park, May 13-15  
Union, Fall Creek Falls State Park, April 29-May 1  
Watauga, Gatlinburg Holiday Inn, April 8-10  
Weakley County, Paris Landing State Park, May 16-18  
Western District, Paris Landing State Park, May 16-18  
William Carey, Fall Creek Falls State Park, March 4-6  
Wilson County, Montgomery Bell State Park, April 29-May 1



**FOR 20 YEARS** — Harry Piland (left), director of the Sunday School department of the Baptist Sunday School Board, presents a plaque to Wendell Price (right), Tennessee Baptist Convention Sunday School director, in honor of his 20 years as a state Sunday School director. Price will retire July 1. With Price is his wife, Frances.

## Tennesseans travel to Africa to aid Burkina Faso project

Thirteen Tennesseans went to Burkina Faso (Upper Volta) in December and five others will be going Jan. 26, as a part of the Tennessee Baptist Convention's involvement with the Southern Baptist Foreign Mission Board in that western African nation.

Leaving Dec. 15 were Frank and Edna Whitehead, members of Pleasant Hill Baptist Church in Union City. They will serve as host and hostess at the Tennessee House in Ouagadougou.

Leaving December 29 were:

Bobby Brown of First Baptist Church, Trenton, serving as maintenance director;

Doris Campbell of New Zion Baptist Church, Pulaski, serving as a utility person;

Beverly Coyner of Red Bank Baptist Church, Chattanooga, serving as a nurse;

Alfred (Shot) Gourley of Cedar Fork Baptist Church, Philadelphia, serving as maintenance worker;

Merianne Hadley of New Zion Baptist Church, Pulaski, serving as a utility person;

Elizabeth Hileman of First Baptist Church, Oliver Springs, serving as a cook;

Robert R. Mayes of First Baptist Church, Franklin, serving as bulldozer operator;

Cyndi Murrell of Faith Baptist Church, Loretto, serving as a literacy worker;

Glynn Reynolds of New Bethlehem Baptist Church, Dyer, serving as assistant bulldozer operator and tractor operator;

Loretta Swingle of Red Bank Baptist Church, Chattanooga, serving as a literacy worker; and

Gene Williams of Oak Grove Baptist Church, Mt. Carmel, serving as surveyor.

Scheduled to leave for Burkina Faso on Jan. 26 are these volunteers:

Jack Bohannon of Colonial Baptist Church, Memphis, serving as maintenance director;

Billy Castellaw of Poplar Corner Baptist Church, Brownsville, serving as maintenance worker;

Harold Denton of New Market Baptist Church, New Market, serving as tractor operator;

Michael McCollum of First Baptist Church, Nashville, serving as assistant bulldozer operator and truck driver; and

Thurman Penick of Pleasant Hill Baptist Church (No. 1), Martin, serving as bulldozer operator.

During the five-year project, which was approved by the 1980 Tennessee Baptist Convention, volunteers are assisting in agricultural, medical, literacy, evangelistic, and water conservation projects in Burkina Faso.

## Knoxville congregation calls Kitts as pastor

Island Home Baptist church, Knoxville, called C. Ray Kitts as its pastor, a ministry he began Jan. 1.

Kitts was previously pastor of Cornerstone Baptist Church, Knoxville, and other churches in Tennessee and Indiana. He has also served as dean of boys at Harrison Chilhowee Baptist Academy, Seymour.

A native of Knoxville, Kitts has attended Carson-Newman College, Jefferson City; Christian Theological Seminary, Indianapolis, Ind.; and Southern Baptist Theological Seminary, Louisville, Ky.

# Pressler addresses 'friends' at Oklahoma City luncheon

By Norman Jameson

**OKLAHOMA CITY (BP)** — Leaders of an effort to steer the Southern Baptist Convention on a more conservative course have no contingency plan for losing the SBC presidential election in Dallas in June, according to Paul Pressler, a Houston layman.

"God hasn't brought us this far to lose," said Pressler, after he addressed 75 invited Oklahoma pastors, directors of missions, and evangelists Jan. 11 at a closed Oklahoma City luncheon.

Conservatives in sympathy with Pressler who have controlled the SBC presidential elections since 1979, are rumored to be considering forming a separate convention should their candidate, as yet unnamed, lose to a moderate candidate, as yet unnamed. Current SBC President Charles Stanley, pastor of First Baptist Church, Atlanta, has not said whether he will seek re-election.

If, however, "liberals are able to manipulate a momentary majority, a lot of people will be disappointed," Pressler said of the annual SBC meeting, scheduled June 11-13. "If that happens, I won't be responsible for what follows."

Pressler, a Houston appeals court judge, said he was "in the area" to preach a weekend revival at Faithway Baptist Church, Rufe, 190 miles to the southeast. Some of his friends wanted him to tell them the progress the group is making in its battle to excise "liberalism" from Southern Baptist seminaries

and various SBC agencies.

Participants met in a room reserved by Eldridge Miller, pastor of First Baptist Church, Sallisaw. Pressler said he updated participants on "how the liberals are organizing to wage Roy Honeycutt's holy war on Southern Baptists with Cooperative Program funds." Honeycutt is president of Southern Baptist Theological Seminary, Louisville, Ky.

Honeycutt has become a primary target because he likened the current conflict among Southern Baptists to a "war against unholy forces."

Leaders in the effort to turn the convention to a more conservative stance have been very critical of recent efforts by college and seminary presidents to defend their institutions from allegations they are "liberal" and no longer adhere to historic Baptist theology.

At the same time, conservatives have been criticized for their coordinated efforts to control convention elections and resolutions, all the time denying they have any organization beyond "friends talking to friends" and "Christmas card mailing lists."

When asked if the Jan. 11 luncheon might be just such an organizational meeting, Pressler denied the two-hour luncheon was anything more than a friendly, informative get-together.

Pressler said he would do the same for any group of Baptists. He especially covets invitations to speak on the campuses of Southern Baptist colleges and seminaries where he feels especially maligned. He needs to speak on campus because his side is not presented in Baptist media, he feels.

The meeting Jan. 11 and others like it are by invitation only, with no media invited, because "I want to be able to speak with my friends in candor," Pressler said. "We are misconstrued by those trying to attack us."

## Wilson to direct Cleveland BSU

Rodney A. Wilson has been elected by the state missions committee of the Tennessee Baptist Convention to serve as director of the Baptist Student Union at Cleveland State Community College, Cleveland.

Wilson, who began the position Jan. 21, comes to the campus from South Harriman Baptist Church, Harriman, where he was minister of youth and education. He is also a former minister of youth at Westwood Baptist Church, Cleveland.

A native of Cleveland, Wilson is a graduate of Cleveland State Community College, the University of Tennessee at Chattanooga, and Southern Baptist Theological Seminary, Louisville, Ky.

## Integration leader dies in Atlanta

**ATLANTA (BP)** — Thomas J. Holmes died in Atlanta following cardiovascular surgery. He was 67 years old.

In 1966, Holmes drew international attention when he was dismissed from the pastorate of Tattnell Square Baptist Church in Macon, Ga., over integration of that congregation by a Nigerian student at Mercer.

Holmes wrote a book about that experience entitled *Ashes For Breakfast ... A Diary of Racism*. It was co-authored by his brother-in-law, Gainer E. Bryan Jr., former editor of the *Maryland Baptist*. Holmes was named Georgia's author of the year in 1970 for that book.

He was assistant to the president of Mercer University from 1966-80 and alumni director and Christianity professor at Mercer, 1960-65. He held many Georgia Baptist pastorates. After early retirement in 1980, he was director of development for Christian Council of metropolitan Atlanta and Atlanta Boys' Clubs. At the time of his death he was interim pastor of Rainbow Park Baptist Church in Decatur, Ga.

He served as a director of Southern Baptist Home Mission Board and was a trustee of Mercer. He held many leadership positions in the Atlanta Baptist Association and the Georgia Baptist Convention.

## WMU elects . . .

(Continued from page 1)

"Together, let us renew our commitment to acknowledge the past, to affirm the present, and to accept the challenge of the future objectives of Tennessee Woman's Missionary Union," she said.

A special guest at the Jan. 19 meeting was Dorothy Sample, national WMU president, who spoke briefly to the WMU Executive Board. Using Philippians 3:13, Mrs. Sample urged Tennessee WMU leaders to "forget those things that are past and go on to the goal of fulfilling Christ's commands."

She suggested that the WMU board and staff become "eagle women" — soaring above the storm.

In closing Mrs. Sample asked the Tennessee WMU Executive Board to be team members with the new executive director.

## Venezuela . . .

(Continued from page 1)

which help to win persons to Christ, assistance in establishing new churches, and work to develop existing churches in Venezuela.

If requested to do so by the Southern Baptist Foreign Mission Board, Tennessee Baptists will have the option of extending the relationship for not more than two years.

When asked what Tennessee churches and individuals can do to prepare for the relationship, Owen suggested the following:

(1) Pray regularly for our missionaries in Venezuela and for the people of that country.

(2) Send your name, address, and a list of skills and interests that will indicate the type of volunteer involvement you prefer to Owen's office at the Tennessee Baptist Convention, P.O. Box 347, Brentwood, TN 37027.

(3) Read and study about the country.

(4) In whatever degree possible, be familiarizing yourself with the Spanish language.

The Tennessee Baptist Convention has been involved in a hunger and relief project for the past five years in the west African country of Burkina Faso (Upper Volta). The project involved many areas, including construction, water preservation, and literacy work.

## EDITORIAL

## Pray for life-giving rain in Africa

During recent months, the attention of the world has been focused on the plight of drought-stricken Ethiopia and other critical areas of Africa.

Through our Foreign Mission Board and its missionaries in these needy nations, our church members and board officials have responded by sending food and agricultural supplies to the starving masses. The board continues to receive gifts from Baptists marked for "Ethiopian hunger relief" or "African hunger relief."

Other relief organizations and our federal government are also seeking to meet these crucial needs.

R. Keith Parks, FMB president, has noted that 20 to 50 children are dying each day in famine-stricken northern Ethiopia. "That is just a part of Africa's crisis. Starving millions in some 30 countries across that continent have long since passed the point at which human wisdom can find a solution to their agony," Parks added.

The drought-caused famine covers at least one-half of Africa — from Morocco in the north to Mozambique

in the south, from Somalia in the east to Senegal in the west.

The United Nations disaster relief office reports that the drought has left 35-million people in 27 African nations "in desperate need of help."

One of our missionaries in Ethiopia, Jerry Bedsole has offered this searching comment after looking into the eyes of a mother holding a starving baby, "I have lived here a long time and seen a lot, but that is a sight I can hardly bear. Only God can control this situation."

Southern Baptist missionaries continue their commitment to tell people of the world about Jesus Christ, the Saviour Who died to save their spiritual lives.

Our missionaries continue their efforts to bring food and developmental aid to the world's hungry people, in an effort to preserve their physical lives.

The SBC Foreign Mission Board will continue to provide financial resources to world hunger and relief. During 1984, the board allocated \$8.5-million to these needs — including more than \$4-million in Africa.

Certainly, we can take justifiable pride in what we as Southern Baptists are doing to bring relief — and life — to thousands in famine-threatened areas of this world.

But, is it enough? We can — and must — give more to feed those who are literally starving to death.

What else can we do?

Parks and the missionaries have urged Southern Baptists to pray diligently that God will send life-giving rain to these needy areas. Africa needs more than our dollars and our manpower. Only God can stop the desert which relentlessly continues to devour huge chunks of Africa and its human and animal life, Parks believes.

In some areas of Africa, this is the third consecutive year that drought conditions have existed. This year there was almost no rainfall during the "rainy season," forcing farmers to eat the seed grain for survival, rather than putting it aside for later crops.

Water is life. Pray for Africa.

Individually, as well as in our church services and conferences, we need to pray for rain in Africa and other drought-stricken parts of our world.

Does God answer prayer for rain?

Southern Baptist Missionary Norman Coad of Mali tells of a time, some 20 years ago, when a drought killed people there by the thousands. For seven days, Muslims fasted and prayed in their mosques. Nothing happened.

Then, a small group of Christians announced in the marketplace they would gather at their church and pray for rain. They prayed for about four hours. It rained so long and hard, Coad said, that they had to pray for the rain to stop!

Let us commit ourselves to pray continually that God will send His life-giving rain on Africa.

Pray that God will send a season of rain to Africa that will break the drought and that crops will be planted in time and will yield bountifully.

Pray that our churches will make 1985 a year of prayer for Africa, because it will take months of rain to break the devastating drought — not temporarily, but permanently.

Pray that God will use Southern Baptist missionaries, as they minister to the physical need in the crisis, to bring a saving knowledge of Jesus Christ, the Living Water of Life, to thousands of people.

Just imagine how God's answer to our prayers can be used to save physical life, to open doors to the saving gospel, and to bring glory to God.

Please commit yourself to pray for rain in Africa.

### Cicero's comment



By the editor

"Cicero, I am warning you that I have assumed the position of doctrinal reader of the Baptist and Reflector," announced B. "Twin" Lyons, pastor of Split Hair Baptist Church.

"Oh?" wondered Cicero.

"Some publishers of religious materials have such a position," Lyons allowed. "So, I have appointed myself to doctrinally examine the Baptist and Reflector."

Noting that the Baptist and Reflector already had at least 76,000 such doctrinal readers each week, Cicero asked what B. "Twin" planned to do.

"I intend to read every word of every issue," Lyons announced.

Cicero expressed the hope that many subscribers would do the same.

"However," Lyons roared, "I will analyze every word and every inference of every issue to see if your publication is doctrinally sound and adheres to my Scriptural interpretation. Any deviations will demand immediate judgment."

Cicero noted that readers often communicated their disagreements.

"True," growled Lyons, but none of these have my ability to be 'King of the Jargon.' My first complaint is that I did not find a notary-attested declaration in last week's issue that the editor personally believes the Baptist Faith and Message statement."

Thumbing through the issue, Cicero agreed it was not included, but added, "Did you see anything that implied that the editor has changed his beliefs?"

Lyons answered, "Not specifically, but from time to time I read quotations or articles about events with which I don't totally agree."

Cicero nodded, "But this is a news publication. We report what is happening. Just because I print an article that someone has died, it does not mean that I wanted him to die — or that I killed him!" I explained.

B. "Twin" Lyons proceeded to outline his next proposal. "I believe that you should increase your staff, and put a reporter in every classroom of our Tennessee Baptist schools and SBC seminaries to report each week on everything that is being taught."

He continued, "Also, you could assign new staffers to read all 318 publications of the Sunday School Board and tell us everything that is being written."

Cicero saw the need for more pages.

"I'm not through," Lyons continued. "Next, hire reporters to cover every Sunday School class and preaching service in all 2,800 Tennessee churches to make sure that true Baptist doctrine is being taught and preached."

"Wow, what a staff!" I calculated.

"And, you need lie detectors and polygraph experts to examine every pastor, church staff member, deacon, Sunday School teacher, director of missions, college professor, state convention and SBC employee to determine if they really believe Baptist doctrine."

Cicero wondered if this was all.

"Not quite," Lyons declared. "We would still need to know about the 1,043,512 church members."



CIRCULATION THIS ISSUE — 75,284

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Tom Madden, Executive Secretary-Treasurer

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# Letters to the Editor

## Personal Perspective



By Tom Madden  
TBC Executive Secretary-Treasurer

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 and telephone number. Letters must not make personal attacks on the character or integrity of individuals.

### Unanswered prayer

Dear editor:

Recently members of my Sunday School class came to me with a question, "Why doesn't God answer our prayers?" While the question grew out of a series of lessons on how to pray, it is a legitimate question that could be asked by most Christians today.

This was not an easy question to answer and required considerable prayer for the guidance of the Holy Spirit. My class does not like easy, pat answers. They prefer in-depth study.

The basis for my answer came from Isaiah 59:1-2, which reads in part, "It is because of your sins that He doesn't hear you."

We went to Matthew 22:37-39 where Jesus summed up the commandments given to Moses in two: love God and love your neighbor. We should all realize that these are not mutually exclusive but are so interrelated that there cannot be one without the other.

My Sunday School class is made up of refugees from southeast Asia. They are young as Christians and have a tendency to accept the things they read in newspapers as true. It is with great trepidation that I think of the letters they read in the Baptist and Reflector. These letters should be indicative to them of Americans, Christians, and Southern Baptists, not always the same thing.

We are all plagued with problems, but perhaps these problems would not be so important if we got back to the business at hand, that of loving God and our neighbors.

Let us write no letters without preceding it with prayer. Do not allow our letters to be a source that Satan can use. Doesn't anyone with our convention have a testimony of what God has done for them? Let us truly make Jesus Lord.

Charles Canfield  
1106 Jetton Dr.  
Murfreesboro, TN 37130

### Listen carefully

Dear editor:

For a country whose very founding was based upon the desire to escape religious intolerance, we have learned precious little in the past few centuries. Our Baptist history in America begins with Roger Williams being driven out of a settlement of Christians who were seeking religious tolerance, but were totally intolerant of his beliefs.

Many of our leaders have less desire for peace than for that "pound of flesh." I am always willing to end an argument in which I get the last word.

"By their fruits, you shall know them." As convenient an indicator as it would be, I don't believe this refers to number of baptisms. I believe it speaks of the fruits (or evidences) of the Spirit as listed in Galatians 5:22.

Listen carefully to the human voices you follow. Do they exhibit "love, joy, peace, patience, kindness, generosity, fidelity, tolerance, and self-control" (especially towards our brothers and sisters in Christ)? If not, I urge you to shun them completely.

This is not a family squabble; it is of deadly consequences. Paul says that those involved in "hatred, quarreling, jealousy, bad temper, rivalry, factions, party spirit, envy... shall not inherit the Kingdom of God" (Galatians 5:20-21). Will you choose to follow the leadership of one who will not inherit God's Kingdom?

Let as many of us as are led by the Spirit, refuse to be the fodder for crusades or holy wars. Let us refuse to allow the unsaved to be the victims of a cause that does not so much seek to honor and glorify God as it seeks to swell the over-inflated egos and further the self-aggrandizement of leaders and spokesmen who just may have lost sight of their real purpose.

Peter B. Ambrose  
627 Walker Springs Rd.  
Knoxville, TN 37923

### A positive word

Dear editor:

I want to say a positive word about church training. Church training, I believe, is a vital part of Christ's great commission to the church, found in Matthew 28:18-20, and therefore should be taken seriously by every pastor and church.

The primary keys to a successful church training program includes: (1) the church must be committed to fulfilling all of the great commission; (2) the pastor must be committed to the continuing Christian training of his members; (3) there must be a layperson as director of church training who is also fully committed to the continuing Christian training of members.

In addition to these keys, you need a plan for promoting church training. I know of a church that was averaging 30 to 40 in church training, and a few months later was averaging 150 to 160 in church training. The church training is still averaging between 125 and 140 today.

This same church that was dead in church training became alive primarily because of the keys to a successful church training program mentioned above, and also because they decided to use every suggestion in the "pastor's church training starter kit" (five steps to a church training program).

This kit is still available from Johnnie Hall, church training department, Tennessee Baptist Convention, Brentwood, TN 37027.

I would without hesitation recommend this kit to anyone who desires to have a successful training program in his church.

John Adams  
Union University  
Jackson, TN 38305

### Married an "alien"

Dear editor:

I read with interest the article about Arkansas Baptists (Dec. 12) and the responding letter from Raymond Whitley (Dec. 26) entitled "Baptizing 'aliens.'" I wonder how many others are in similar circumstances.

Four and one-half years ago I prayed for God to send me the man He would have me spend the rest of my life with. He sent me an "alien."

This "alien" had the same sense of right and wrong that I did. I went with him to church, and they even preached the same Bible. In fact, his pastor could come to our Southern Baptist church and preach and no one would know that he was not Baptist unless he sprinkled someone who came forward and made a profession of faith. My "alien" was immersed, not sprinkled, because of his personal convictions.

As is the practice of most other Southern Baptist churches, our church will not accept my husband's "alien" immersion. My husband and I agreed a second baptism would be a mockery to appease man, not to glorify God.

I do not know what the solution to this dilemma is, but I would like to ask each person who reads this letter to join me in the prayer that my husband will not always be an "alien" in our church.

Patsy Dugger  
Rt. 2, Box 246  
Union City, TN 38261

### Lynnville congregation calls Joe Beddingfield

Minnow Branch Baptist Church, Lynnville, called Joe Beddingfield to come as its pastor.

Beddingfield, who began the position Dec. 16, is a former pastor of Hanna Baptist Church, Prospect.



DEDICATING NEW CENTER — Big Hatchie Baptist Association opened its new offices and training center Dec. 16 with a service of dedication. Participants in the service were (from left) Bob Emerson, John Tinsley, Baylon Hilliard, Tennessee Baptist Convention Missions Department Director, Leslie Baumgartner, Robert Lee, M. B. Howard, Director of Missions Ira Perkins, and Jimmy Clay.

Please grant me the privilege in this "Perspective" to emphasize the importance and significance of the college endowment campaign that is now in progress in our convention.

The endowment campaign makes it possible for more of our young people to attend the Tennessee Baptist college of their choice. The funds earned from the endowment will protect against inflation, rising operational costs, and allow modest salary increases to the extremely competent faculties.

It has been my genuine conviction that not a single Tennessee Baptist young person should be deprived of attending our schools because of lack of adequate finances. At the same time, I am aware that all phases of education, both public and private, are increasingly expensive and the costs have to be met. My personal conclusion is that by providing adequate endowment we can meet this challenge.

The goal of the campaign in progress is to provide a minimum of additional endowment of \$5-million for each school. The monies earned will enable our schools to keep tuition costs to a minimum.

Our Tennessee Baptist Convention has for many years increased their gifts to our schools by about 10 percent per year. Forty percent of the funds kept within our state now go to our schools. This is among the highest in all of the South. Both public and private education is increasing even more rapidly. This simply means that our convention is furnishing a shrinking percentage of the total school budget.

We surely must maintain our Cooperative Program gifts. I was deeply grateful when the church where I am a member placed the endowment campaign in the budget, but at the same time kept our commitment to world missions through the Cooperative Program.

I encourage individuals to place our schools in their wills. If all of us band together in our efforts, by God's grace we will win this struggle.

These next months are critical to the final success of the endowment campaign. While many of our churches have made a decision to support our schools in this fashion, others are still discussing it.

What is the urgency of this effort? The pool of traditional college-age students is shrinking annually. Most public and private colleges and universities have experienced decline in enrollment this year. Many schools have adequate resources to offer generous scholarships. Ours do not.

Our Baptist young people deserve the opportunity to attend a college with an environment of Christians committed to the same goals and teachings of our churches. The income from endowment will make it possible for additional hundreds of our Baptist youth to enroll, that otherwise could not because of tuition costs.

I appeal to you to do all you can to help more of our young people attend the Tennessee Baptist college of their choice.

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## College in South Carolina to lay off 40 employees

CHARLESTON, S.C. (BP)— Baptist College at Charleston recently announced 40 employees will be laid off during the next five months.

While the South Carolina Baptist Convention-related institution declined to release the names of terminated personnel, a spokesman said the list included seven faculty and 33 staff members. None of the affected faculty have tenure. The college's board of trustees met in

December and authorized the layoffs and the elimination of several academic programs in an effort to ease a \$860,000 budget deficit.

Margaret Gilmore, the college's director of public relations, told the Baptist Courier, the South Carolina state Baptist newspaper, four faculty members and 21 staffers will be laid off Jan. 31. The other terminations are scheduled for May 31.

The trustees also voted to eliminate majors in art and guidance and counseling after next semester, as well as the school's English Language Institute, established to teach English to foreign students.

Meanwhile the school has launched a \$1-million fund-raising campaign which already has netted \$416,000 in cash. Cash and pledges from the trustees and their families amount to \$292,500.

Baptist College President Jairy C. Hunter Jr. said the changes indicate the school is "moving in the right direction toward tighter control and more efficient programs."

Baptist College had faced a \$1.5-million deficit in September. The board of trustees declared the school in a state of "financial exigency," allowing it to make immediate budget cuts and to terminate even tenured employees to save the institution from bankruptcy.

The board's latest action should trim more than \$1-million from the operating budgets of affected departments.

A special session of the general board of the state convention is set for Jan. 22 in Columbia to deal with Baptist College's financial crisis.

## Louis W. Belva to lead Oakwood congregation

Louis W. Belva accepted a call to lead Oakwood Baptist Church, Chattanooga, as pastor, a ministry he will begin Jan. 20.

Belva will come to the church from the pastorate of Park Avenue Baptist Church, Memphis. He was previously pastor of Cadiz (Ky.) Baptist Church; pastoral intern at Crescent Hill Baptist Church and Saint Matthews Baptist Church, both of Louisville, Ky.; and youth director of Emmanuel Baptist Church, Rantoul, Ill.

Active in denominational work, Belva has served as chairman of the Christian Life committee and a member of the evangelism, executive planning, and strategy planning committees for the Shelby County Baptist Association; and as a member of the nominating committee for the Kentucky Baptist Convention.

A native of McLeansboro, Ill., Belva has attended Southern Illinois University, Carbondale, Ill., and is a graduate of the University of Illinois, Urbana, Ill., and Southern Baptist Theological Seminary, Louisville, Ky.



**TURNING FIRST SHOVEL** — Steve Hardwick (center), pastor of Sharon Baptist Church in Savannah, turns the first shovel of dirt during the church's recent ground-breaking ceremony. The church is building a new addition comprised of office and classroom space and a sanctuary with a capacity for 250. Behind Hardwick, from left, are Danny Harris, Wayne Baugus, Kenneth Gray, Cecil Godwin, Ed Willoughby, Claude Powers, and Raymond Lard.

## Jim Davidson accepts Cedar Hill pastorate

Cedar Hill Baptist Church, Cedar Hill, called James H. "Jim" Davidson as pastor, a ministry he began Jan. 6.

Davidson came to the church from the pastorate of Immanuel Baptist Church, Trenton, and is a former pastor of Eureka Baptist Church, Rockwood; Buffalo Grove Baptist Church, Jefferson City; Oak Ridge Baptist Church, Waynesboro; and Bay Springs Baptist Church, Shelby, Ala.

Davidson has served as nominating committee chairman and pastors' conference secretary-treasurer for the Shelby County Baptist Association; as a member of the committee on new work for the Jefferson County Baptist Association; and as a member of the committee on committees and committee on time and place for Alabama's Columbia Baptist Association.

A native of Dyer, Davidson is a graduate of Carson-Newman College, Jefferson City, and is enrolled in seminary extension courses on the C-N campus.

## E. M. Fleming retires from Knoxville pulpit

Eugene M. Fleming retired Dec. 31 as pastor of West Knoxville Baptist Church, Knoxville.

Fleming came to Knoxville in 1979 from the pastorate of First Baptist Church, Franklin, Ky.

He was previously pastor of churches in Cross Plains, Fayetteville, and Portland.

Active in denominational work, Fleming has served as a trustee of Belmont College, Nashville, and of the Southern Baptist Foundation; as a commissioner of the Stewardship Commission of the Southern Baptist Convention; as a member of the Executive Board of the Tennessee Baptist Convention; and as a member of the Executive Board of the Kentucky Baptist Convention.

During his retirement, Fleming plans to serve with the Missions Service Corps of the Southern Baptist Home Mission Board and as an interim pastor in the Knoxville area.

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**CHARTER MEMBERS** — Fellowship Baptist Church, located near Newport, was recently constituted with 20 charter members. The church, led by Pastor Bob Gallaway, was voted into the East Tennessee Baptist Association last month by the association's executive board.

In Tanzania

# Gospel seed grows in harvest season

By Charlie Warren

Since the gospel was planted in his heart at age nine, Charles Mwakitwile has seen the results of a great spiritual harvest across his home nation of Tanzania.

Now 44 years old, Mwakitwile is attending Southern Baptist College, Walnut Ridge, Ark., pursuing a B.A. degree in religion. He recently spent three weeks preaching in churches in Tennessee's Loudon County Baptist Association.

The Tanzanian is pastor of Isebe Baptist Church, Tukuyu, Tanzania, a ministry which will be carried on by his two associate pastors during his absence. Mwakitwile also left behind his wife and three children, although he hopes to make arrangements for them to join him in the months to come.

He left his family and successful pastorate because he knew God wanted him to prepare for an even greater ministry in the future. He is committed to return to his homeland and Baptist work there, perhaps after attending Southwestern Baptist Theological Seminary, Fort Worth, Tex.

"I have covenanted with the Lord that



Charles Mwakitwile

I will go back," Mwakitwile said. "Jesus must come first. I have to seek His will."

Mwakitwile received Jesus Christ as his Saviour through the influence of a small church (not Baptist) in his village. His father, the chief of the village, refused to accept the Christian teachings.

When Baptists came to the area, they visited Mwakitwile's father, asking for permission to start a Baptist church in the village. The chief granted permission and gave them a plot of land to build a church.

"He underestimated the power of the Baptists," Mwakitwile quipped. "My father became one of their converts."

When the chief became a Christian, 19 of his 25 wives also received Jesus Christ as their Saviour.

Still a youth, Mwakitwile became a Baptist because he felt "Baptists were closer to the Bible."

Since that time, he has seen Baptist work in his nation grow from those meager early beginnings to the present 45,000 Tanzanian Baptists in about 660 churches.

He credits Southern Baptist mission work and the evangelistic efforts of Tanzanian Baptists with the successful growth.

Particularly, he points to his own tribe, the Nyakyusa tribe, with helping spread the gospel. Somewhat nomadic people, the Nyakyusas have taken the gospel message wherever they have gone and have shared it beyond their own tribe, according to Mwakitwile.

"We have understood that the gospel is good news for all people," he explained. "I want to share with whoever will listen."

Mwakitwile also has been encouraged by more recent spiritual awakening that seems to be sweeping across Tanzania.

The turning point for this awakening among Baptists was the "Bega Kwa Bega" project, adopted by the Baptist Convention of Tanzania in 1978.

Bega Kwa Bega (shoulder to shoulder) called for 25 new churches in larger towns and almost doubling church membership by 1985. To accomplish this, teams have gone to remote areas for evangelization, beginning new churches, training leaders, and making follow-up visits.

"We have been so much blessed," said Mwakitwile, who has served as secretary of strategic planning for the Tanzania convention. "The Lord is just using this (Bega Kwa Bega). When you have strategic planning, you have vision. God had plans. He didn't create the world in one day."

Volunteers from the United States, including Tennesseans, have played a significant role in the awakening, according

to Mwakitwile. Several volunteer-led crusades have been conducted in southern Tanzania, where Mwakitwile's church is located.

In 1982, 10 preachers from the United States preached in the Kyela area, resulting in 7,000 professions of faith.

In January and February, 1984, five pastors from Tennessee's Loudon County Baptist Association led 4,119 Tanzanians to Christ in the Tukuyu area. Mwakitwile worked with them.

"It was a bad time for a crusade in Tanzania," Mwakitwile admitted. "It was the rainy season and the planting season when people needed to work in the fields or there would be no harvest. But still there were results. People prayed for the crusade. Prayer means a lot."

Later in 1984, another crusade in the Tukuyu area resulted in about 3,500 professions of faith.

Similar results have occurred throughout Tanzania.

"Revival is continuing," Mwakitwile said. "This is the right time for the gospel to be preached in Tanzania. It is God's blessing on us. People have a hunger for the gospel. They are ready to hear and respond and commit themselves to Jesus Christ."

Meanwhile, Mwakitwile plans to study hard, learn all he can, and equip himself to lead his people to even deeper levels of commitment and discipleship when he returns.

The seed that was planted 35 years ago in a nine-year-old boy's heart, likely will reap a bountiful spiritual harvest in the future of Baptist work in Tanzania.

## Tennessee Baptist Foundation

By Earl Wilson  
President



Do it now!

Don't wait too late to say, "I love you." Say it today! Tell those special people in your life how much you love them - how their love has warmed your heart and enriched your life. Call them, write them, or better still, if they are within reach, place your arms around them and share the love and affection you really feel in your heart. Don't wait too late - so many do!

Recently, a father said with tears running down his cheeks, "Last week, for the first time, I told my son that I loved him and how much he meant to me, but he didn't hear me... I was standing by his coffin. I waited too late!"

Don't wait too late to say I love you, and don't wait too late to make a will. Make a will soon so your property can be distributed according to your wishes, to your family and the Lord's work.

For assistance in preparing a Christian will, please write or call the Tennessee Baptist Foundation. We serve Tennessee Baptists without charge.

## Seminary establishes J. D. Hughey lectures

RUSCHLIKON, Switzerland - Lectures named in memory of J. D. Hughey have been established at Baptist Theological Seminary in Ruschlikon, Switzerland.

Hughey, former faculty member and seminary president, died July 1984 in Richmond, Va. He retired in 1981 as director for Europe and the Middle East of the Southern Baptist Foreign Mission Board.

Well-known Baptist scholars and church leaders will be invited to deliver the lectures in Baptist history and identity.

## Churches multiply in West Germany

KAISERSLAUTERN, West Germany - Congregations connected with the German Baptist Union's home mission efforts in West Germany have increased from 19 to 71 during the past five years, according to Herbert Szeban, one of the home mission secretaries.

Pioneer missionaries have increased from five to 27 during the same period.

Southern Baptists are now supplementing the German Baptists' church planting efforts with two missionary couples. Allan and Jana Thompson from Texas have been working in Trier since December 1982 and Wayne and Pam Jenkins from Georgia, in language study in Luneburg, will be stationed in Regensburg.

The Baptist Union's home mission efforts date back to the latter 1960s and gained momentum during the 1970s with Szeban's work in evangelism and pioneer missions and Gunter Wieske's work in religious education.

The 69,000-member Baptist Union now includes about 380 churches and 260 missions.

## Southern Baptist hunger expert suggests 'realistic compassion'

NASHVILLE (BP) - Reports of questionable use of funds by an international hunger relief organization are a "poignant reminder" Christians should get the facts before responding to any group's appeal for money, according to a Southern Baptist hunger specialist.

Robert Parham, director of hunger concerns for the Christian Life Commission, said Christians must act with "realistic compassion" in response to the African hunger crisis.

News accounts on national television and in several daily newspapers have alleged International Christian Aid, a California-based organization, used misleading advertising in its fund-raising appeals for Africa and little if any of an estimated \$20-million raised in recent months has been allocated in direct aid to Ethiopia.

Reports also claim ICA in the past fiscal year spent only 41 percent of its solicitations on the hunger programs advertised. The remaining 59 percent was spent on promotional and administrative cost and other activities.

In response to any group's appeal for hunger relief funds, Christians should practice the "realistic compassion" called for in Jesus's admonition to be "wise as serpents and innocent as doves," Parham advised.

"To be 'wise as serpents' means to be hardheaded," he explained. "Hardheadedness refers not to mental mulishness but to mental toughness. It means we must think realistically before reaching for our checkbooks.

"To be 'innocent as doves' means to be

softhearted. This does not imply blind romanticism but authentic compassion. It is to maintain a compassionate heart for the brokenhearted and an open hand for the empty-handed."

While evidence of unethical behavior by hunger relief groups "certainly does not help the cause of hungry people," Parham noted Southern Baptists can take heart in the confidence every dollar sent hunger relief funds administered by the Foreign and Home Mission boards is spent on the hungry.

"No money is spent on fund-raising appeals," Parham emphasized. "No money is spent on the administrative overhead. No money is spent on other hidden items.

"With this kind of program in place, there is no reason for any Southern Baptist to be exploited by flim-flam artists who think they can make a fortune by feeding off the hungry."

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## New Mexico fills top post

ALBUQUERQUE, N.M. (BP) — Claude Cone, pastor of First Baptist Church, Pampa, Tex., since 1972, was elected executive director of the Baptist Convention of New Mexico Jan. 7 at a special called meeting of the convention.

He will assume his duties March 1. He succeeds Chester O'Brien who headed the convention for 10 years before resigning to become associate pas-

tor of First Baptist Church of Amarillo, Tex.

Cone, who grew up in western Texas and eastern New Mexico, became a Christian at Riverside Baptist Church in Albuquerque in 1945 and surrendered to the ministry while a student at New Mexico State University in Las Cruces in 1954.

He is a graduate of Wayland Baptist University in Plainview, Tex., and Southwestern Baptist Theological Seminary in Fort Worth, Tex. All of his pastorates have been in Texas.

The search committee reported it received about 60 resumes. All had been "prayerfully" considered and Cone was the unanimous recommendation from the committee.

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## Interpretations

### Jesus' cry of victory

By Herschel H. Hobbs

"When Jesus therefore had received the vinegar, He said, It is finished: and He bowed His head, and gave up the ghost" (John 19:30).

While on the cross, Jesus uttered seven sayings (Matthew 27:46; Luke 23:34, 43, 46). John records only three (19:27, 28, 30).

In verses 28 and 30, the Greek text has one word in each (dipso, I thirst, and tetelestai, it is finished).

Due to dehydration and fever, His vocal cords would only give out a raspy

croak. But He wanted His victory cry to be like the sound of a trumpet. Hence His request for liquid.

One of the soldiers dipped a sponge in sour wine (vinegar), drunk by soldiers when on duty. Then he pressed it to Jesus' lips. Swallowing it cleared His vocal cords momentarily.

Then came His victory cry, "tetelestai, It is finished!" This is perfect tense (completeness) of Teleo. "It is completely finished."

It was used to denote the final act in accomplishing a purpose: writing the last word of a poem or note of a song, driving the last nail in erecting a building.

This very word is found in the papyrus: (1) Pay a promissory note; (2) Date, sign, and file a deed to property. When the note was paid the holder wrote this word tetelestai across it. The same was true for a deed, dated, signed, and filed in court and so in effect.

One example is that of a father sending his son on a mission, telling him not to return until he had accomplished it. If he returned after a successful mission, he would have used this word to report to his father.

In a real sense in eternity, Jesus signed a promissory note to pay for man's sin, and to guarantee every believer's deed to a place in heaven. To this end, the Father sent Him on His redemptive mission.

Now just before He died on the cross, He uttered this word tetelestai. The promissory note has been paid! The deed has been dated, signed, and placed on file with the Father! And the Son reports a successful mission to the Father!

### Missionaries receive permits in Mauritius

CUREPIPE, Mauritius — After months of waiting, Southern Baptist missionaries in Mauritius received one-year work permits to preach on this Indian Ocean island.

Norman and Jeanie Wood will continue the work they started six years ago. Dennis and Suzanne Derby are making plans to begin work in Quatre Bornes near Curepipe.

Baptists on Mauritius have also begun work on their first church building. It will include an industrial arts and crafts center where local women can learn trades to supplement their family's income.

### TRAVEL OPPORTUNITIES

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# Tennessee Scene

## LEADERSHIP . . .

Marty Hamby recently resigned as minister of music at Woodland Park Baptist Church, Chattanooga, to enter music evangelism. Wayne Barber is the pastor of the church.

Mike Ketterer was called as minister of music and youth by South Clinton Baptist Church, Clinton, a position he will begin Jan. 20. Ketterer will come to the church from Central Baptist Church, Crossville, where he is presently minister of music and youth. He has attended Chattanooga State Technical Community College, Chattanooga, and Roane State Community College, Harriman. The pastor of the Clinton church is George Koon.

Sam Wagner recently resigned as minister of music and youth at Unaka Avenue Baptist Church, Johnson City, to enter Southwestern Baptist Theological Seminary, Fort Worth, Tex. Grant Jones is the pastor of the church.

## REVIVAL . . .

First Baptist Church, Wartburg, was led in revival services Dec. 2-5 by Evangelist John P. S. Humphrey of Dandridge. Glenn Patton, pastor of the church, reported 19 professions of faith, one new member by letter, one new member by statement, and 15 rededications as a result of the services.

## PEOPLE . . .

Mr. and Mrs. E. T. McCannless were recently honored on the occasion of their 50th wedding anniversary by members of Zion Hill Baptist Church, Friendship. The couple are members of the church, where Gerald Ackerman is the pastor.

Finley Baptist Church, Finley, ordained Allen Graves, Gary Perdue, Jerry Shelley, and Lee Simmons as deacons Dec. 2. The pastor of the church is Charlie Halliburton.

First Baptist Church, Dyer, ordained Quinton Alford and Jackie Vaughn as deacons during a Jan. 13 service. The church's pastor is Jerry Legg.

Sonny Hamby was ordained Jan. 13 as a deacon of Trinity Baptist Church, Memphis. Sam Simmons is the pastor of the church.

## Mike McGinnis to fill Chattanooga pastorate

Central Baptist Church, Chattanooga, called Mike McGinnis as its pastor, a ministry he began Jan. 20.

McGinnis came to the church from the pastorate of Calvary Baptist Church, Bristol, and is a former pastor of First Baptist Church, Cotton Plant, Ark.

A native of Birmingham, Ala., McGinnis is a graduate of Samford University in that city and Mid-America Baptist Theological Seminary, Memphis, where he is currently enrolled in the doctoral program.

Mr. and Mrs. Meadows Ferguson were recently honored on the occasion of their 50th wedding anniversary by members of their church, Harmony Baptist Church in Newbern. Tom Parnell is the church's pastor.

Lantana Road Baptist Church, Crossville, ordained A. I. Slate and Randy Winningham into its deacon ministry Dec. 2. The pastor of the church is Doug Putnam.

A Dec. 16 reception was held at Candler Creek Baptist Church, Cleveland, in honor of Mr. and Mrs. James J. Webb. The couple are members of the church, of which Sam Brooks is the pastor.

John "Buddy" Finley was ordained as a deacon of Flat Mountain Baptist Church, Dunlap. L. R. Dobbins is the church's pastor.

Harmony Baptist Church, Whitwell, recently licensed Tony Uselton into the ministry. The church's pastor is J. C. Christian.

Harold and Verna Wilson observed their 55th wedding anniversary Jan. 18. The Wilsons are members of Alice Bell

## Lebanon congregation calls Russ Stephens

Hillcrest Baptist Church, Lebanon, called Russell Edward "Russ" Stephens as its pastor, a ministry he began Jan. 1.

Stephens comes to the church from the pastorate of First Baptist Church, Drakesboro, Ky. He is a former pastor of Oak Grove Baptist Church, Smithdale, Miss.; Immanuel Baptist Church, Shelbyville; and Union Grove Baptist Church, Eldorado, Ill.

Stephens has served Kentucky's Muhlenberg County Baptist Association as chairman of the evangelism committee, a member of the program committee, and as a seminary extension instructor. He has also served as a state correspondent for Kentucky's Western Recorder.

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

Baptist Church, Knoxville, where David L. Hanes is the pastor.

A Jan. 6 ordination service was held at Bear Cove Baptist Church, Sparta, for seven new members of its deacon ministry. Ordained were Carl Cude, Randall Kirby, Phillip Lee, Thomas Lee, Garry Parker, Mike Pullum, and Bill Sheffield. Participants in the service included Pastor Roy D. Graves and Herbert Gabhart, chancellor of Belmont College, Nashville.

Mr. and Mrs. Macon N. McFadden

celebrated their 50th wedding anniversary during a Jan. 13 reception at First Baptist Church, Paris. Thomas Walker is the pastor of the church.

Stewarts Chapel Baptist Church, Flintville, licensed Eddie Graves into the ministry Nov. 18. The pastor of the church is Mike Goss.

William L. "Bill" Myatt was ordained Jan. 6 as a deacon of Wrigley Baptist Church, Wrigley. Participants in the ordination service included Pastor Joe Christopher; David Homan, pastor of Edgewood Baptist Church, Centerville; Charles Livengood, director of missions for Alpha Baptist Association and Judson Association of Missionary Baptists; and Thomas Mayberry, pastor of Fairfield Baptist Church, Centerville.

## REACHING OUT WITH THESE SPECIAL PROGRAMS IN FEBRUARY

### THE HOME MISSION BOARD WEEK OF PRAYER TELECONFERENCE, 1985

On February 9, 1985, from 12:00 noon to 1:30 p.m. CST, the Home Mission Board will kick-off its annual Week of Prayer for Home Missions with the 2nd annual Home Missions Teleconference.

The telecast will be live on BTN with viewers being able to call toll free from viewing sites to ask questions of William Tanner, Carolyn Weatherford, and James Smith, executives of the Home Mission Board, the Woman's Missionary Union, and Brotherhood Commission, respectively.

Jay Durham, director of the Media Department for the Home Mission Board, will serve as host conducting interviews via telephone with home missionaries all over the United States.

Don't miss out on this exciting event—more than 70 associations throughout the Southern Baptist Convention plan to show the teleconference in their area.

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## BIBLE BOOK SERIES

Lesson for Jan. 27

# Jesus begins His ministry

By Rice Pierce  
deacon and Sunday School teacher, Mt. Juliet

Basic Passage: Luke 4:14 to 5:16  
Focal Passages: Luke 4:16-19, 21-30

## Jesus' return to Galilee (4:14-15)

John wrote of Jesus' activities immediately following His wilderness temptations (John 1-4). Jesus' first miracle at the wedding feast in Cana of Galilee, His bold presence in Jerusalem, His wise and authoritative teaching in the synagogues everywhere He went, the revival in Samaria — all added to Jesus' fame as the wonder-teacher of His time.

Luke in 4:14-15 reflected this high eminence in which Jesus was held throughout Galilee. Already He had worked miracles around the Sea of Galilee, especially in Capernaum (v.23). Luke noted the presence and power of the Holy Spirit in Jesus, His growing fame, and His use of the synagogues in every town. The rabbis had not yet learned how to ridicule and undercut Him.

## Teaching at Nazareth (4:16-22a)

Jesus returned to the town where He had grown up (v.16). His fellow townspeople had heard of His fame and deeds elsewhere (v.23). So He was invited by the ruler of the synagogue (a layman) to read the customary passage from the prophets for that sabbath service.

Jesus was handed the scroll of Isaiah. It was a providential development, for Jesus promptly turned to what is now 61:1-2. This passage had been known for centuries to refer to the eventual coming of God's Messiah.

Originally Isaiah had spoken these words from God to apply in the short run to Israel's deliverance from Babylon. The longer prophetic reference was to the Messiah. If you had asked the Sadducees what this Messiah would come to do, likely they would have said, "Overthrow the Romans." The Pharisees might have said, "Firmly establish Torah, the Law."

After reading the well-known Isaiah 61:1-2, Jesus gave His own interpretation of what the Messiah would do. He quoted the Pharisees' own Scriptures to set out the details. God's Messiah would come to help the helpless, the hurting, the spiritually disillusioned and imprisoned, the morally sick and brokenhearted (v.18). And that very time, the great Jubilee Year, was when this would happen (v.19). In fact, said Jesus to the Nazareth congregation, this great prophecy was then being fulfilled before their

very eyes (in Him).

At first the people in Jesus' hometown synagogue were pleased at the beauty and eloquence of Jesus' words (v.22a). They marvelled at His Scriptural interpretations.

## Rejection at Nazareth (4:22b-30)

But then the people thought further about this hometown phenomenon. "Was this not the son of Joseph the carpenter (v.22b)? Such humble beginnings! And also, what was that about His birth — was He not conceived out of wedlock?"

Jesus read their minds — and their faces. They did not have sincerely seeking hearts and open minds. They wanted to challenge Jesus with the old proverb, "Physician, prove yourself!" "Do here what You did in Capernaum (v.23). Surely You do not mean to shortchange your hometown. Give us direct evidence of Your claims and maybe we will accept You."

Rather than seeing themselves as persons needing the kind of Messiah Jesus had described Himself as being, they thought of themselves as smug judges whose approval He was seeking. So Jesus told them why Elijah went with God's power only to feed the heathen woman in Sidon (v.25), and Elisha only to heal the heathen Syrian Naaman (v.27). They were the only ones at that time with faith great enough to receive God's gifts of deliverance.

Jesus implied that real desire and faith also fell short of being able to receive the signs and blessings which those in Capernaum and elsewhere had received.

Then, "they all were filled with wrath" (v.28). "How dare You insult Nazareth this way! How dare You say that God cares more for Gentiles than for us! How dare You remind us what Elijah and Elisha reminded Israel of old (who were also unbelieving)!"

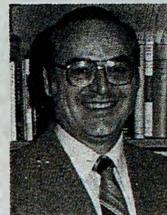
The worship service was over. The people prepared to lynch Jesus. But they had to get Him out of the holy walls of the synagogue (v.29). They did not have the legal right to kill Jesus. Only Romans could execute a person. But they could push Him over the cliff at the edge of town. If He died in the fall (which likely He would), or if He was mortally injured, they could go down and stone Him.

But Jesus' time had not come. In the confusion, or by divine protection, Jesus passed through the mob and went His way (v.30). He had officially begun His public ministry. The pattern of rejection had set in. Next the region would reject Him, then the nation.

Why do people reject being true disciples of Jesus? Why is it easier to walk the aisle and join the church than it is to witness to the lost, comfort the brokenhearted, and heal those who are bruised? If we really want to accept Jesus, we will be busy doing what Jesus came to do.



Pierce



Brewer

## UNIFORM LESSON SERIES

Lesson for Jan. 27

# The judge of life

By Paul Brewer, professor  
department of philosophy and religion  
Carson-Newman College, Jefferson City

Basic Passages: John 5:19-24; 8:12-59  
Focal Passage: John 8:12-27

In chapter eight of John's Gospel, the theme of Jesus' identity, origin, and destiny are discussed.

There are two dialogues in the chapter. In the first dialogue, the identity and origin of Jesus are in focus (8:12-30). The second focuses on the ancestry of the crowds (8:31-59).

The immediate concern in our lesson is the witness to Jesus' identity. He is charged with a subjective testimony since He is testifying for Himself. Jesus insists, however, that His origin and destiny place Him beyond the judgment of His critics.

His ancestry is referred to here (8:14) and again in verses 21, 23-24, and 28. The question of ancestry is important because belief in Jesus necessitates an understanding that He is from above — from the Father. The true children of Abraham can perceive the truth in Jesus' claim but children of evil cannot (8:44).

In John's Gospel, a person's orientation or faith determines what that person can see. One who has not come to the Light is blind to the claims of Jesus.

Our focal passage begins with the dramatic claim: "I am the Light of the World" (8:12). The dramatic, "I am," with its obvious claim to divine authority, also is a statement about Jesus' ancestry. It is an implicit claim to be from God (v.12, 24, 28). Jesus not only claims to be from the Father but also claims to be faithful to the Father (vv.19, 26, 28, 29).

Interspersed within the statements of Jesus are the charges, questions, and bewildered searching of the crowd. They charge that Jesus is testifying on His own behalf. They want to know Who is His Father and they even ask, "Who are You?" They misunderstand His statement about going away and consider it a suicide threat. They simply do not understand Jesus at all.

But, in the midst of all the unbelief, John tells us that many who heard did believe.

## Light (8:12)

This "I am" claim of Jesus had its setting in the Feast of Tabernacles. It has its meaning in a reference to the illumination of the court of women in the Temple. During the festival, four huge golden lampstands were filled with oil and the large wicks made from the priests' worn-out clothing were lit. They gave brilliant illumination while the worshippers continued singing and dancing through the night until dawn. In the morning, the worshippers carefully turned their backs to the rising sun so there could be no hint of sun worship. The light recalled the "pillar of fire by night" during the wilderness wandering, which symbolized the presence and protection of God.

The "I am" statement of Jesus during this joyous celebration is His claim that

He fulfills what these great ceremonies symbolize.

"Whoever follows me" is a phrase from the vocabulary of discipleship and indicates a contrast between lifestyles. It speaks of a continuous action in following. He also uses a double negative, which in Greek emphasizes that such a follower will never walk in darkness. Christ always brings light to His disciples and the darkness does not have the power to overwhelm them. The promise of the "Light of Life" for believers is contrasted to a "walk in darkness" for unbelievers. Thus, the acceptance of Jesus' claim as the Light issues in a decisive commitment to God's way rather than life lived in the darkness of the world.

## Judgment (8:13-20)

In this paragraph, the discussion moves from the theme of light to that of judgment. The relationship between light and judgment is close because the same Jesus, Who is the Light, not only reveals God but also reveals the hearts of men.

Beneath the discussion concerning Jesus' testimony to Himself is the issue of right judgment versus spiritual blindness. Those who hear His claim reveal what is in their hearts by their response to Him. This relationship has already been pointed out very early in John's Gospel: "And this is the judgment, that the Light is come into the world and men loved the darkness rather than the Light" (John 3:19).

What is meant by the statement, "I pass judgment on no one" (v.5)? It refers to the fact that "God sent not the Son into the world to judge the world" (John 3:17). The primary role of Jesus is that of Saviour. Punishment or judgment is not an arbitrary decree but a result of a personal choice to walk in darkness. The word for "judge" means "to discriminate" and the one who has blinded eyes cannot differentiate the revelation of God from falsehood. The judgment which comes is not only in the future but is going on now. By a reaction to the Light, men secure either salvation or judgment. The judgment of the future will be the public announcement which men have already invoked by acceptance or rejection of the Light in the present.

## To the Father (8:21-27)

This section of the lesson draws a series of contrasts between Jesus and the voices of opposition. The two views are contrasted as "from beneath" and "of this world" versus "from above" and "not of this world." One of the saddest statements in John's Gospel is the conclusion to this paragraph. "They did not understand that He was speaking to them about the Father" (v.27).

Jesus' constant concern is to have His hearers recognize that He has come from God and works in harmony with the Father. He has not brought a revelation foreign to the God of Moses. He desires that they recognize the Father in Him but their question continues to be, "Who are You" (v.25). They fail to grasp His teaching. They cannot understand that they must accept Jesus for what He claims to be or not accept Him at all. The ability to receive Jesus' testimony that "I tell the world only what I have heard from Him" (v.26) comes as a result of walking in the Light. One who walks in the darkness is bewildered by such claims. It continues to be the same today.

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**LIFE AND WORK SERIES**  
Lesson for Jan. 27

# Hope for the anxious

By Philip Dougan, pastor  
Gath Baptist Church, McMinnville

Basic Passage: John 4:43-54  
Focal Passage: John 4:45-54

After His marvelous encounter with the woman at the well and the subsequent conversion of many Samaritans from the woman's testimony, Jesus returned to Cana of Galilee, where Jesus had earlier performed His first miracle — turning the water into wine at the wedding. Thus He was well known in that area already because of that incident and because of "the things that He did at Jerusalem at the feast" (v.45).



Dougan

Note that the Galileans "received Him." Jesus was popular and was followed by multitudes in the early part of His ministry when He was healing the sick and feeding the hungry. But when he started preaching sin, judgment, the cross, and suffering, His following waned sharply. Where were these multitudes of followers when their leader was dying on a cross?

**The nobleman**

The nobleman from Capernaum is another of the many personal encounters recorded in the Gospel of John.

These are fascinating studies in contrast of personality, need, and faith. Nicodemus sought Jesus academically, the Samaritan woman had to be pressed for a decision, the nobleman came seeking Jesus in anxious desperation. The Samaritan woman was a "down-and-outer"; the nobleman was an "up-and-outer."

The nobleman was probably connected with the government of Herod Antipas, the tetrarch of Galilee. As such he was, no doubt, a wealthy and powerful political figure.

Churches have emphasized the down-and-outs so much that we have forgotten that up-and-outs need Jesus too. I heard one of our denominational leaders once say that we try to get the drunkard converted, but we ask the banker to join the church. People in high places need Jesus for "all have sinned and come short of the glory of God," and they can wield a great influence on others. What a thrill it

is to hear a man like Charles Colson or Jimmy Carter share their faith in Christ. Do not shrink from witnessing to influential or wealthy people — they can be won.

**The crisis**

The nobleman did not come seeking salvation, primarily, but rather the healing of his son.

Sorrow is the great leveler of humanity. In times of illness, financial reverses, or personal tragedy, it does not matter who we are, what we are, or where we are. We only want relief. His son was "at the point of death" (v.47).

Jesus' response was partly one of rebuke, "Except ye see signs and wonders, ye will not believe" (v.48). Too many people were excited about the miracles to the point that they were overlooking Who was doing them.

Is it not so today? Many are seeking the gifts with little or no thought of the Giver. Jesus performed these signs and wonders to point people to the Father.

**The miracle**

In His healing of the nobleman's son, Jesus reveals His mastery over space. The distance from Cana to Capernaum was about 20 miles. Jesus did not have to be physically present to heal the boy. He performed His miracles through the power of the Holy Spirit (Matthew 12:28). The Spirit can be everywhere. A body can only be in one place at a time. This is why Jesus was to later tell His

disciples in this same gospel, "It is necessary that I go away ... I will send the Comforter, the Spirit."

**The result**

Not only was the boy healed "at the same hour" (v.52) as the request, but the nobleman and his entire household was brought into a vibrant faith and a saving relationship with Christ. It is recorded that the nobleman believed Jesus' promise to heal the boy (v.50) but when he heard the report of the actual healing from his servants on his way back home,

he "believed" again (v.53).

The first belief was apparently a vote of confidence as when one loosely says, "Oh, I believe God can do anything." This second belief, however, was the belief of commitment and experience, much as Job's testimony at the end of his crisis when he said, "I have heard of Thee with the hearing of my ear; but now mine eye seeth Thee."

Perhaps the greatest truth in this lesson is the importance of distinguishing head belief from heart belief and making sure we are really in the faith.

## JANUARY

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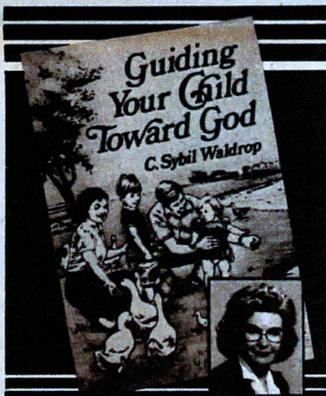
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**C. Sybil Waldrop** is supervisor of the Preschool Sunday School Curriculum Section, The Sunday School Board, Nashville, Tennessee. She is a contributing author for *Moral and Spiritual Development for the Young Child*.

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# SBC controversies frustrate missionaries

By Karen Benson

WACO, Tex. (BP) — Frustration is built into foreign missions.

There are not enough volunteers to match personnel needs. Budgets shift frequently under the stress of inflation and currency changes. The distance from home is measured both in miles and in time.

Southern Baptist Missionaries Al and Peggy Cummins felt those frustrations on the mission field in Nakuru, Kenya, and they were hurt.

When they returned to the United States on furlough during 1984 and found out about the fussing and bickering in the Southern Baptist Convention and threatened cutbacks in Cooperative Program giving, they became angry.

On the mission field, the Cumminses did not understand what was happening within the convention back home. "We really didn't have any inside information," Cummins said. "But I hadn't been home a week until I began to hear the charges of churches withholding Cooperative Program money. You know, that's the lifeway of doing things."

Cummins said he finds it unusual that any real attempts to stop the flow of Cooperative Program dollars have not hurt anyone but the mission enterprise.

He said it is like the old saying, "the ones we love the most, we hurt the most."

Cummins continued, "I know there's not a one of those folks out there that would deliberately do this to hurt missions. But somehow they've got it in their heads that they're going to hurt a seminary, or a college. But you know, those places have got millions of dollars. The only ones I've seen so far that have been cut up have been those that are out there trying to do the work of the Lord on the field."

The very thing that pulls Southern Baptists together is mission causes around the world, Mrs. Cummins said. "That cements our relationships, and yet

it's the very thing that's suffering by all this bickering. That's very hard to take. You've got your own problems in adjusting your life and trying to solve your own convention problems abroad, and then you've got this underlying insecurity from home. It makes it hard."

The uncertainty and uneasiness within the SBC is leading to discouragement among missionaries throughout the world, Cummins said. "It kind of gives you second thoughts about getting ready

to go back overseas, 10,000 miles away from home, knowing that there are those who would love to see us go under, simply because of the way they're withholding their money."

The cutbacks may eventually have an impact on other SBC agencies and institutions, Cummins said, "but I'll tell you who's going to go first — it's going to be us."

What makes the situation even worse is missionaries from other denomina-

tions have long envied the Southern Baptists for the way the denomination supports its missionaries — and that image is in danger of crumbling, Mrs. Cummins said.

"We have the very best support out there of any other denomination in the world. We don't have to spend our time begging for money, because it's there. Everyone is envious." But now, "for us to throw that away is unbelievable to me, nearly ungodly," Cummins said. "I know of so many other missionaries who would love to come under our system."

The only way for Southern Baptists to reverse this current trend, according to Cummins, is for individual Baptists to become involved in mission causes and to care personally about a physically and spiritually hungry world.

"I'm astounded at Christianity at times, especially during this very difficult time in the world," Cummins said. "We've got 40,000 people dying a day, and yet the most important thing we've got going over here is fussing. You know, God Almighty is going to hold us accountable for this like we've never seen before. I'm surprised God hasn't settled this already."

"When you have an issue this tremendous, of life and death to so many people, and when there is so much shouting and tumult going on over here so that you can't hear the cries, then Satan has won."

The Cumminses, who have served as missionaries-in-residence at Baylor University, were scheduled to return to Kenya in January. Cummins will assume new missionary duties as a human needs coordinator, supervising Foreign Mission Board projects in Kenya relating to food distribution, clean water supplies, preventive health care, and retraining and "retooling" Kenyans to minister the gospel.

But their overriding personal interest is in helping to alleviate world hunger — and making others aware of the seriousness of the world hunger problem.

"But sometimes we get so caught up in the millions and billions of dollars that we sort of forget that the little 50-cent pieces and dollar bills add up," Mrs. Cummins said. "Just 50 cents a day — the price of a Coke — would feed a person for a week."

"If just those few that are concerned about world hunger would say, 'All right, I'll do without Cokes and give \$10 a month' and just make those little kinds of sacrifices, then when the drought comes and we need \$75,000, all of those 50-cent pieces are going to be there."

But such concern has to become a lifestyle in order to be effective in the long term, Cummins said. "It has to begin with more than just somebody giving money. It has to begin with an understanding that we are accountable and responsible for what God has given us — little or great. God may give us a lot, or He may give us a little. The question is, how will we use it? Where it all starts is with understanding and recognizing there is a problem."

## North central states renew pledge to double churches

DAYTON, Ohio (BP) — More than 430 participants from seven north central states reaffirmed their commitment to double the number of churches in the region by 1990.

The pastors and laypersons from the seven north central states — Indiana, Illinois, Iowa, Michigan, Minnesota, Ohio, and Wisconsin — met at Far Hills Baptist Church in Dayton Jan. 3-5 to hear an update on Southern Baptists' work in the region and to train for starting churches in the country's mid-section.

R. V. Haygood, executive director of the Indiana Baptist Convention, told participants that Southern Baptists had only 625 churches in north central and north-eastern states in 1946. By 1973, the number in the north central region alone had increased to 1,758, he added. It was during that year that a steering committee established North Central States Thrust, an effort to reach people in the north central states with the gospel. The committee adopted a goal to double the number of churches in the region by 1990.

Since then Southern Baptists have only begun about 19 percent of the churches needed to meet the goal. But Haygood said other goals from the 1973 meeting have been met.

One goal of the thrust "was to turn the eyes of Southern Baptists on the area and get linkages established between old-line state conventions and new work areas," Haygood said. "We have not doubled the number of churches by any means, but we have focused the minds of Southern Baptists on this area and we have focused the minds of Southern Baptists on a Bold Mission Thrust for our world," he explained.

Since the goals were adopted, explained Haygood, more than 50 pastors have come from Southern states to work in the region. Also, the north central states have received about \$500,000 through linkages with old-line Baptist state conventions in addition to the scores of volunteers who have flooded the area, working in church construction and other local church ministries.

## Congregation forms in New Zealand town

BELL BLOCK, New Zealand — Eighty people attended the first worship service of the newly formed Bell Block Baptist Fellowship in this small New Zealand town.

Meeting in the local community hall, the congregation is led by Southern Baptist volunteers Sid and Alwilda Reber of Richmond, Va. The Rebers arrived in mid-1984 following his retirement as a vice-president of the Southern Baptist Foreign Mission Board.

Haygood noted that currently 2,085 Southern Baptist churches minister to 60-million people — one-fourth of the nation's population — who reside in the north central states. "We feel that one-fourth (of Southern Baptist churches) should be here too," said Haygood.

Baptists will attempt to have 3,516 churches in the seven-state area by 1990, added Haygood.

Clay Price, director of the Southern Baptist Home Mission Board's program research department, reported that only 6 percent of the Southern Baptist Convention's churches are located in the north central states, while one out of eight SBC churches started in the United States since 1972 has been in the region.

Though church starts have been high in the region," as soon as we organize churches, we start to lose churches," lamented Price. He noted that the Southern Baptist Convention lost 2 percent of its church starts per year, adding that 25 percent of the churches began nationwide in 1972 have been lost.

In the north central states, the percentage of loss was even higher, according to Price, with 39 percent of the churches organized in the region since 1972 now out of existence.

Conference participants also heard Lloyd Elder, president of the Baptist Sunday School Board, pledge that he will request trustees of the board to increase support for the north central states, with the agency contributing as much as \$100,000 more to each state convention in the region by 1990.

## Golden Gate seminary honors Gene England

MILL VALLEY, Calif. (BP) — Golden Gate Baptist Theological Seminary, Mill Valley, Calif., has honored one of its top administrators for outstanding service to the institution in a long and distinguished career.

Eugene V. England, who retired Dec. 31 after more than 16 years as head of the seminary's business operations, and his wife, Beth, were honored at an evening dinner at the Clarion Hotel Marin in San Rafael by fellow administrators and faculty and staff members.

The seminary's board of trustees honored England in October by giving him a cash bonus and presenting him with a resolution of appreciation.

England, a retired lieutenant-colonel in the United States Marine Corps, holds the master of religious education degree from Golden Gate. He also attended Carson-Newman College in Jefferson City, Georgia Institute of Technology in Atlanta, and the University of North Carolina in Chapel Hill.

## FMB consultant to seek pastors

RICHMOND, Va. — Michael O. Canady, a former missionary evangelist, has been named by the Southern Baptist Foreign Mission Board to help identify preachers in the United States to fill Southern Baptists' growing need for general evangelists overseas.

Canady will oversee activity in the eastern United States, including Tennessee, in the board's new effort to personally ask every Southern Baptist pastor if he has felt God leading him into foreign missions.

As a consultant in the missionary enlistment department, Canady will coordinate the activity of eight furloughing missionaries who will represent the board at pastors' conferences and in one-on-one meetings. He also personally will identify and follow up with preachers who are considering foreign missions.

Canady is a graduate of McNeese State University, Lake Charles, La., and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

As a general evangelist in Mzuzu, Malawi, he has been involved in starting churches and associations.



Canady

## Eleven churches join Guatemala convention

GUATEMALA — Eleven new churches became members of the Baptist Convention of Guatemala at the group's annual meeting.

Nine K'ekchi Indian congregations and two Spanish-speaking groups joined the 260 churches in the convention.