

# Baptist and Reflector

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News journal of Tennessee Baptist Convention

## FMB appoints Tennesseans to mission posts

RICHMOND, Va. — Six couples and one single person with Tennessee connections were either appointed or re-appointed as missionaries during the December meeting of the Foreign Mission Board in Richmond.

Mr. and Mrs. John S. Basham were appointed to Kenya, where he will be a secondary teacher and she will be a church and home worker. Currently, he attends Southern Baptist Theological Seminary, Louisville, Ky.

Born in Bristol, Va., Basham grew up in Bristol, Tenn., but considers Chattanooga his hometown and First Baptist Church, Hixson, his home church. A graduate of the University of Tennessee, Knoxville, and East Tennessee State University, Johnson City, he has been a teacher and coach at Brainerd Baptist School and Red Bank Junior High School, both in Chattanooga. He also was a missionary journeyman in Tanzania.

A native of Chattanooga, Mrs. Basham, the former Janie Harmon, also considers First Baptist Church, Hixson, her home church. A graduate of Tennessee Temple University, Chattanooga, and Mercer University Southern School of Pharmacy, Atlanta, Ga., she also attended the University of Tennessee at Chattanooga. She has been a summer missionary in Portugal, a secretary in Bristol, and a teacher, coach, pharmacy intern, and registered pharmacist, all in Chattanooga.

Mr. and Mrs. Gregory L. Jewell were appointed to South Brazil, where he will be a seminary teacher and she will be a church and home worker. Currently, he is minister of education and youth at Northwoods Baptist Church, Shreveport, La.

Born in Ohio and raised in Florida, Jewell is a graduate of Bryan College, Dayton, and Southwestern Baptist Theological Seminary, Fort Worth, Texas.

Mrs. Jewell, the former Susan Simpson, is a native of Florida and a graduate of Florida Bible College, Kissimmee, and Bryan College. She has taught school in Chattanooga and has done clerical work in Florida and Texas. The Jewells have three children: Benjamin Seth, born in 1978; Titus Michael, 1979; and Bethany Karis, 1984.

Mr. and Mrs. J. Dennis Murray were appointed to Israel, where he will be a general evangelist and she will be a church and home worker. He is pastor of Big Springs Baptist Church, Brookhaven, Miss.

A native of Arkansas, Murray has been manager of a furniture store in Memphis and has held management and supervisory positions in the order processing division of the Southern Baptist Brotherhood Commission, Memphis. He also has been a Southern Baptist Home Mission Board church planter in Iowa. He is a graduate of Ouachita Baptist University, Arkadelphia, Ark., and New Orleans (La.) Baptist Theological Seminary.

Also a native of Arkansas, Mrs. Murray, the former Bonita Pettus, attended Ouachita Baptist University and served



Mr. and Mrs. Basham



Mr. and Mrs. Jewell



Mr. and Mrs. Murray



Mr. and Mrs. Walton



Mr. and Mrs. Baker



Williams

with her husband under the Home Mission Board in Iowa. The Murrays have one child, Jon Michael, born in 1972.

Mr. and Mrs. D. Alan Seay were appointed to Belize, where he will be a general evangelist and she will be a church and home worker. He is pastor of JanLee Baptist Church, Burkburnett, Texas.

A South Carolinian, Seay is a graduate of Dallas (Texas) Baptist University and Southwestern seminary. He has been pastor of churches in Texas, Florida, and South Carolina, in addition to secular employment.

Born in Maryville, Mrs. Seay, the former Lee Rousey, also lived in South Carolina while growing up. She attended Midwestern State University, Wichita Falls, Texas, and Southwestern seminary. She has held a variety of jobs in South Carolina and Texas. The Seays have three grown children.

Wayne J. A. Walton Jr. was appointed as a university professor and student worker in Burkina Faso. His wife, Linda Porter Walton, a Southern Baptist missionary to Nigeria from 1966 to 1970, was reappointed as a church and home worker in Burkina Faso.

Born in Iowa, Walton also lived in California and Missouri while growing up. A graduate of Drury College, Springfield, Mo., the University of Arizona, Tucson; and Ohio State University, Columbus, Walton is currently attending Southwestern seminary. He has been a research chemist in St. Paul, Minn.; an instructor at Ohio State University; an assistant professor at Capital University, Columbus; a research analyst at the Johnson Space Center in Houston; and an assistant professor of geology at Midwestern State University. He also served in the U.S. Navy.

Born in Cross Plains, Mrs. Walton also lived in Orinda and considers Orinda Baptist Church her home church. She is a graduate of Mid-State Baptist Hospital School of Nursing, Nashville; the University of Tennessee Center for the Health Sciences, Memphis; and Ohio State University. She also attended Southern seminary. She has been a hospital staff nurse in Springfield, Mo., and Fort Worth, Texas; a hospital instructor in Louisville; and an instructor at Ohio State University. Currently, she is a staff nurse at All Saints Episcopal Hospital, Fort Worth.

The Waltons have two children: Philip Astor, born in 1974; and Susanne Joy, 1976.

Paula G. Williams was appointed to Togo as a student worker. She has been minister of music and youth at First Baptist Church, Andrews, N.C., for the past two and a half years.

A native of Chattanooga, she considers New Salem Baptist Church, Soddy-Daisy, her home church. She is a graduate of the University of Tennessee at Chattanooga and Southwestern seminary. She has been a supervisor for a detention center in Chattanooga; a public relations officer for agencies in Chattanooga and Fort Worth; and a hospital respiratory therapist in Fort Worth.

Mr. and Mrs. W. Lawrence (Larry) Baker, missionaries in Ecuador for four

years before they resigned in 1982, were reappointed to Peru, where he will be a general evangelist and she will be a church and home worker. Since 1982, he has been pastor of First Baptist Church, Greenbrier.

Born in Kentucky, Baker is a graduate of Murray (Ky.) State University, New Orleans seminary, and Vanderbilt University, Nashville.

Also born in Kentucky, Mrs. Baker, the former Lou Anne Pool, is a graduate of the University of Kentucky extension at Hopkinsville Community College and Murray State University. The Bakers have three children: Julie Ann, born in 1976; Timothy Lawrence, 1977; and Brian Frederick, 1983.

The Bakers will return to the mission field in January. The other appointees will go to Rockville, Va., in January for an eight-week orientation before leaving for the field.

## House hits church pensions, restores clergy tax break

By Kathy Palen

WASHINGTON (BP) — The House of Representatives has passed a proposed tax reform plan which would reinstate clergy housing benefits but also would strip church pension groups of their federal tax-exempt status.

In passing the Tax Reform Act of 1985 by voice vote Dec. 17, House members ended a weeklong struggle between Republican congressmen and President Ronald Reagan. Republican members

led an effort which kept the tax reform measure from reaching the House floor on the originally scheduled date. Reagan's lobbying efforts, however, convinced many of his party members to bring the measure to the floor for debate and eventual passage.

Should the bill, in its present form, be passed by the Senate and signed into law by the president, ministers would regain the ability to claim mortgage interest and real estate tax deductions as well as tax-exempt housing allowances.

Under current tax law, only ministers who occupied their residence or had a contract to purchase one by Jan. 1, 1983, are eligible to declare mortgage interest and property tax deductions in addition to tax-exempt housing allowances. That eligibility is scheduled to extend only through tax year 1986.

The new measure would make revocation of current law retroactive, meaning ministers unable to claim mortgage interest and property tax deductions for tax years 1983 and 1984 would be able to file amended returns.

Another section of the Tax Reform Act would repeal tax exemption for any non-profit organization if a "substantial part of its activities consists of providing commercial-type insurance," explaining

(Continued on page 2)

### No 'Reflector' mailed next week

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

The Tennessee state Baptist newspaper is printed every week of the year — except New Year's week. Therefore, there will be no issue dated Jan. 1, 1986.

This issue (Dec. 25, 1985), our 51st of the year, closes Vol. 151 of the Baptist and Reflector.

The next issue of the Baptist and Reflector will be dated Jan. 8, 1986, and will begin the 152nd year of publication.

# SBC chaplains comfort Fort Campbell families

By Sherri Anthony Brown

FORT CAMPBELL, Ky. (BP) — "First you cry. Then you're numb. Next you smile because you remember something good. Then it starts all over again," explained Ladeana Ladd, 21-year-old fiancée of Wayne Reed, one of 248 soldiers killed in the Newfoundland air crash.

"I don't ask why, though, because it wouldn't do any good. It won't bring Wayne back," she told Capt. Douglas Carver, a Southern Baptist army chaplain stationed here.

Carver, one of 11 Southern Baptist chaplains on the base, has spent the days since the crash visiting family members of the slain soldiers. One of Fort Campbell's 32 chaplains will visit each of the families at least once.

The soldiers, representing many divisions and post military units, died when their chartered Arrow Air DC-8 plane crashed on takeoff early Dec. 12.

They were returning from a six-month peacekeeping mission on the Sinai Peninsula in the Middle East.

Many of the family members had already gathered at the base gymnasium where the soldiers were to arrive after their debriefing, said Southern Baptist Chaplain Bill Fox.

Fox and the other chaplains spent the first 48 hours, after the crash, working with families on the base.

"We tried to bring comfort and the presence of God to these people when we were hurting too," said Southern Baptist Chaplain Don Yancey.

Capt. Troy Carter, a fellow chaplain from another denomination, died with his unit on the Arrow flight."

Ladd, a Southern Baptist, was waiting to accompany her fiancée to his Washington home to meet his family and announce their wedding plans.

Because she was not married, Ladd was not notified of Reed's death. She asked Carver to arrange for her to represent the family at the memorial service. Ladd asked President Reagan, who visited family members following the ceremony, to sign a photograph of Reed for his mother.

Next week she will present the photograph to Mrs. Reed in Washington, where she will travel at the expense of

the army chaplain's fund.

"I wanted to spend Christmas with his mother. I have a part of Wayne that she doesn't have and she knows a part of him that I don't know," she explained. "We can share that." Ladd will also stay for the funeral.

"I didn't want to talk to you that first morning," Ladd confessed to Carver, "but I'm glad I did. It's a comfort to know someone cares."

Carver also visited a young widow three days after the crash. On her wall, amid Christmas garland and Santa Claus, was a sign which read, "Welcome Home."

She sat on the floor of her trailer, surrounded by wedding photos — and a Western Union telegram officially announcing the death of her husband.

"I'm 20 years old. I'm too young to live the rest of my life without him," she told Carver. "Our first anniversary is next week."

Carver encouraged her not to waste her sorrow but to learn and grow from it. "I want to pray for strength through this time," he told her. The woman nodded, wiped at her tears, and bowed her head.

"The most important thing right now is letting people know someone cares about their spiritual and emotional well-being during this tragedy. That's what we're trying to show," Carver added.

## Partnership needs team leaders for August revivals in Venezuela

Twenty-four more team leaders are needed to lead revivals in Venezuela in August 1986 as a part of the partnership between the country and Tennessee, announced Carroll Owen, director, convention ministries division of the Tennessee Baptist Convention.

The team leaders will help recruit persons for the four-member teams to preach, lead music, and witness to the Caracas and Valencia areas working with Venezuela Baptists and Southern Baptist missionaries.

The 12-day mission trip will be Aug. 15-26 and volunteers will pay their own expenses. The \$1,065 package cost will cover air fare, lodging, two meals each day, insurance, and other expenses.

Orientation meetings will be held Feb. 1 for team leaders and June 7 for the entire team at the Executive Board Building of the Tennessee Baptist Convention in Brentwood.

Interested persons should contact TBC, convention ministries division, P.O. Box 728, Brentwood, TN 37027.

## TBC announces interfaith meet

The missions department of the Tennessee Baptist Convention will direct an interfaith witness associate training workshop for middle and east Tennessee Baptists Feb. 7-8 at Brainerd Baptist Church, Chattanooga.

James Redding of the missions department announced conferences on Mormonism, Jehovah's Witnesses, and the Unification Church, Church, association, and denominational staff, Baptist Student Union directors, and laypersons are invited to the training which prepares them to share information in churches.

The workshop will begin at 1:30 p.m. on Feb. 7 and will close at 3:30 p.m. on Feb. 8.

Expenses will be provided for persons approved by the missions department by contacting the missions department, Tennessee Baptist Convention, P.O. Box 728, Brentwood, TN 37027.

## HMB sends funds to assist farmers

ATLANTA (BP) — The Southern Baptist Home Mission Board sent \$50,000 of their hunger funds to the Missouri Baptist Convention for distribution to Missouri Baptist farm families.

Home Mission Board President William G. Tanner said the funds were given in response to a request from John Dowdy, state missions director in Missouri.

"Not only are farm families losing their homes and their way of making a living, some do not have enough income to put food on their tables," said Tanner. "We want to reach out in the spirit of the One Whose birth we are celebrating. We only wish it could be more."

This is the first request to the Home Mission Board for hunger funds of this size, said Paul Adkins, associate director of missions ministries, who coordinates distribution of hunger funds for the board, noting, the farmer's plight "is no longer just a concern for a few people, it is a crisis for all Americans. We're delighted we can help with even this drop in the bucket."

With 79,369 acres of farmland, Missouri is the hardest hit state, by acreage, according to an article in *Word and Way*, the Baptist paper for Missouri, Colorado, Kansas, Georgia, and Mississippi follow in farm acreage.

Adkins expects future requests from other Midwest conventions, even though hunger funds are near depletion.

Home Mission Board hunger funds are received from churches and individuals concerned for homeless and hungry Americans. None of the money comes from the Cooperative Program or Annie Armstrong Easter offerings.

Requests for the hunger funds from Missouri Baptist farmers will be channeled from pastors, through their associational directors of missions, to the missions department of the Missouri Baptist Convention.

## House . . .

(Continued from page 1)

such insurance "shall be treated as an unrelated trade or business."

Specifically exempted from the definition of "commercial-type insurance" is property or casualty insurance provided by churches or conventions or associations of church. But the measure specifies further that "annuity contracts shall be treated as providing insurance."

In essence, the bill's language would strip the Southern Baptist Annuity Board and other church pension groups of their federal tax-exempt status.

Although the legislation technically would take effect Jan. 1, 1986, the House passed a non-binding resolution which would delay many of the changes for a year.

Other provisions of the bill which would affect churches and church employees include:

- allowing churches which elected to claim exemptions from paying Social Security taxes for their non-ministerial employees to revoke that election.

- penalizing a participant who designates a portion of his salary as a "catch up" device for years in which he was able to put little or nothing into a retirement plan. This provision would forbid participants in a regular retirement plan from investing also in Individual Retirement Accounts.

- reducing contribution limits for amounts which can be contributed to denominational retirement plans.

- imposing penalties on distributions — or funds withdrawn — from retirement plans before age 59½, other than for death, disability, or "life-based" annuity payments.

- imposing new minimum distribution rules and a 50 percent tax on those retirement funds not withdrawn at the time of eligibility.

According to informed Senate sources, the tax reform measure will not reach the Senate Finance Committee until at least late January and action by the full Senate will not be taken before mid-1986.

## Strawberry Plains pastor sets December retirement

McMurray Roberts, pastor of First Baptist Church in Strawberry Plains, has announced his retirement effective Dec. 31.

Previous pastorates include New Salem Baptist Church in Clinton; Pleasant Hill Baptist Church in Lenior City; Walnut Hill Baptist Church and Big Emory Baptist Church in Harri-man; and Buffalo Grove Baptist Church in Jefferson City.

Roberts will be making his home in Knoxville and is available for pulpit supply and revivals.



Roberts

## Phipps accepts Lenox pastorate

Lenox Baptist Church, Lenox, extended a call to Bill Phipps to become pastor on Nov. 3.

A native of Mount Vernon, Phipps has been serving as interim pastor of the church since July.

## David Foster accepts Towering Oaks post

David H. Foster, a native of Glasgow, Ky., is the new pastor of the Towering Oaks Baptist Church in Greeneville. He began his new ministry on Dec. 1.

He is a graduate of Free Will Baptist College, Nashville. After graduating, he became minister of education and youth at Glasgow Baptist Church in Glasgow, Ky. He was ordained by the Glasgow congregation earlier in his ministry.



Foster

A graduate of Mid-America Baptist Theological Seminary, Memphis, his previous pastorates include First Baptist Church in Oakland and Crestview Baptist Church in Memphis. He was active in the Shelby County Baptist Association.

## White House pastor assumes post Jan. 1

First Baptist Church, White House, has called Leslie L. Bruce as its pastor. Bruce has accepted the position beginning Jan. 1. He comes to White House from the Grace Baptist Church, Elizabeth, where he has served as pastor for 13 years. Former pastorates include Calvary Baptist Church, Elizabeth City, N.C.; Forest Hill Baptist Church, Parrottsville; and Lebanon Baptist Church, Jefferson City.

Bruce was born in Spencer and raised in Cincinnati, Ohio. He is a graduate of Carson-Newman College, Jefferson City, and Southeastern Baptist Theological Seminary, Wake Forest, N.C.

Bruce has served in numerous associational positions including moderator of the Watauga Baptist Association. He is presently serving on the Executive Board of the Tennessee Baptist Convention.



**CHURCH CELEBRATES 100 YEARS** — Cedar Creek Baptist Church in Lebanon recently celebrated their 100th anniversary. Pictured above, Robert D. Agee, director of missions for Wilson County Baptist Association, presents James Davis, pastor of the church, with a plaque of recognition.

## Wake Forest trustees set self-perpetuation board

By R. G. Puckett

WINSTON-SALEM, N.C. (BP) — Trustees of Wake Forest University, in a regular December session, voted to elect all their successors — thus establishing a self-perpetuating board of trustees which would not be elected by the Baptist State Convention of North Carolina.

The move raised objections from some Baptist leaders, including expressions of regret and questions of legality.

According to Russell Brantley, spokesman for the university, the action by voice vote passed by "a large majority." All but two of the 36 trustees were present.

Wake Forest trustees took the action in response to action last month when messengers to the annual meeting of the Baptist State Convention of North Carolina approved a new covenant relationship with the university but failed to give the two-thirds majority necessary to change some language in the convention's Constitution to accommodate the new provisions of the covenant.

The convention and the university have been functioning with a covenant relationship which was approved in 1979 and was subject to review and evaluation each five years. The review in 1985 resulted in a change whereby one-third of the trustees would be elected by the university's trustees and the remaining two-thirds would be elected by the convention.

"The trustees have an inordinate desire to maintain close ties to the Baptist state convention," President Thomas K. Hearn Jr., told the Biblical Recorder, the newsjournal of the state convention. "They committed themselves to maintain programs and services to Baptists and Baptist churches."

### Howard Huling moves to Fairfield Glade

Howard R. Huling is now pastor of Fairfield Glade Baptist Church in Crossville, where he has been serving as interim pastor.

He was licensed to preach by Royce Baptist Church in Oak Ridge and ordained by Beaumont Baptist Church in Knoxville.

He has pastored churches in Oak Ridge, Knoxville, Nashville, and Franklin.

"They desired to settle the governance question and to establish our relationship to Baptists and Baptist churches on the basis of our service and programs," he concluded.

The number of trustees will be increased from 36 to 40 and will include the general secretary-treasurer of the convention, the executive secretary of the Christian Higher Education Council, and four ministers of churches cooperating with the convention. Two-thirds of the trustees will be residents of North Carolina and members of churches cooperating with the convention.

Roy J. Smith, general secretary-treasurer of the Baptist State Convention of North Carolina, said, "I have two reactions in this matter. First I am sorry that our convention, meeting in Charlotte, did not complete the Constitution and bylaw provisions for the renewed covenant relationship with Wake Forest University. The revised covenant was approved by 63.4 percent of the messengers, just short of the necessary two-thirds. The disappointment of our friends at the university is shared by convention leadership.

"Second, I regret the decision of the Wake Forest trustees. Many of us have labored faithfully to make the covenant relationship work to the advantage of both Wake Forest and the convention.

"When Bob Mullinax and I met recently with President Hearn and trustee chairman Harfield, we stated clearly our opinion that a self-perpetuating board of trustees would not be acceptable to the convention. We must now carefully consider our responsibilities in light of the trustee action."

T. Robert Mullinax, executive secretary of the Council On Christian Higher Education, said, "I am disappointed in the decision of the Wake Forest trustees. Serious questions must now be addressed, as they were in 1978, when similar unilateral action would have removed the convention from its historic role in the election of trustees.

"The critical question is whether the trustees have the legal right to alter the university's relationship with the Baptist State Convention.

"We owe it to Baptists of the past, present, and future to question and to challenge the unilateral action of the trustees," Mullinax said.

## Evangelism directors seek reasons for fewer baptisms

LAS VEGAS, Nev. (BP) — Expressing concern over statistics projecting a decline in baptisms for 1985, state Baptist evangelism directors have speculated on possible reasons for the decline.

According to projections prepared by the research departments of the Southern Baptist Sunday School Board and Home Mission Board, Southern Baptist churches will baptize about 346,000 new converts during 1985.

The projections would make 1985 the third lowest year in baptisms in the last 35 years. The projections indicate a decline of 6.9 percent from 1984 levels.

When the statistical projections were announced during the national evangelism conference sponsored by the SBC Home Mission Board, the audience groaned audibly.

Several evangelism leaders expressed dismay that the number of baptisms, considered by most as a key indicator of the denomination's efforts in evangelism, would decline during the year of prayer and preparation for a series of simultaneous revival meetings in the spring of 1986.

Bob Hamblin, evangelism vice-president for the Home Mission Board, said one of the major reasons for the decline is "we Southern Baptists have been saying to the nation we are more concerned about our little theological differences than we are about winning people to the Lord Jesus Christ."

Hamblin said he believes the continuing theological controversy in the SBC has had a direct effect on the number of baptisms last year and said the statistical projections were an indication of greater need for Southern Baptists to put top priority in 1986 on the "Good News America: God Loves You" simultaneous revivals.

He added that Baptists, however, should not magnify the controversy and lament it as one of the reasons for the decline but instead should focus on the need for unity of purpose for the cause of evangelism.

Charles Harvey, state evangelism director in Louisiana where baptisms were down by more than a thousand from last year, said the controversy has put Southern Baptists in such an embarrassing position publicly that non-Christians are laughing at Baptists.

### C-N, Southern set extension courses

JEFFERSON CITY — Carson-Newman College will offer two spring semester classes beginning Jan. 27 for Southern Baptist Theological Seminary's extension program.

"Classics of Christian Devotion," taught by E. Glenn Hinson of Southern seminary, will be offered on Mondays from 1 to 4 p.m. "Ezekiel," taught by Donald W. Garner of Carson-Newman College, will be offered on Mondays from 5 to 8 p.m.

Registration will be in the classroom on Jan. 27. Late registration will be Feb. 3.

Both courses offer three hours of seminary credit and are open to anyone with a college or seminary degree. Credit for both classes can be transferred to any Southern Baptist Convention seminary.

For further information, contact Carson-Newman College, Jefferson City, TN 37760.

"They are saying we Baptists don't love each other and are fighting over things that don't matter, and they're using that as an excuse not to accept the Lord," he said.

Woody Watkins, director of evangelism for Tennessee Baptists, said he does not believe anybody can determine whether the denominational controversy is a factor in the decline or not. "I don't think anybody can say what effect it has had.

"I believe the makeup of the nuclear family has a lot to do with it," Watkins continued, explaining that the baby boom generation is grown and "we are not having as many prospects in the age groups from which we used to reach large numbers."

Whatever the reasons for the decline, Watkins said, "God has given us the greatest opportunity we've ever had to evangelize America" through the "Good News America: God Loves You" simultaneous revivals in 1986.

Dan Agee, evangelism director for Virginia Baptists, discounted the effect of the SBC controversy on the number of baptisms, saying "the average Baptist doesn't really give a hoot about the controversy."

Agee said the reasons for the decline go much deeper. "I don't have the answers," Agee said. "It's far too complicated to come up with quick answers."

Agee said the decline is not because of methods or programs, because Baptists have developed the most effective methods and programs available. "I think the basic problem is that our pastors and people don't know how to build relationships in depth, discover the needs of people in their community, and develop ministries to meet those needs," Agee said.

Guy Henderson, evangelism director for Mississippi Baptists, said one major factor is that most members of most churches are not really burdened about reaching unbelievers in their communities. "In too many cases," Henderson observed, "we're just baptizing our own children who are growing up in Baptist churches."

Clay Price, director of the Home Mission Board's program research department who presented statistical projections at the conference, pointed out the data tends to confirm Henderson's belief. Price said that since 1980, there has been a 10 percent decline in the number of youth, ages 10 to 18, nationally.

"Since about 40 to 45 percent of the persons baptized by Southern Baptist churches are in that age category, the decline in youth population could account for the decrease in baptisms," said Price.

### Evangelism directors elect Nathan Pillow

LAS VEGAS (BP) — Nathan Pillow, director of evangelism for Arizona Southern Baptists, has been elected president of the Fellowship of Southern Baptist Evangelism Directors.

Elected vice-president of the group during its recent meeting in Las Vegas was George Worrell, director of evangelism for the Missouri Baptist Convention. Named secretary-treasurer was Dan Agee, evangelism director for Virginia Baptists.

CICERO'S COMMENT — Just suppose there had been daily newspapers at the time Jesus Christ was born in Bethlehem. The front page of that morning's edition might have looked something like this...

# JERUSALEM JOURNAL

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## Shepherds tell of angels, strange birth

BETHLEHEM — A band of shepherds from this area were seen wandering around the streets of Bethlehem last night, relating a wild story of angels' appearing and a miraculous birth of a baby.

These shepherds openly explained to passers-by that they had visited a stable at the Bethlehem Inn and saw a newborn baby cradled in a feed trough.

They claimed there was religious significance to the birth, declaring that the new baby was to be a king of some kind or even the long-expected "Messiah" of Israel.

Those who stopped to listen to the excited shepherds found that ridicule of the improbable tale did not seem to dampen the enthusiasm of the shepherds.

To make their story even more incredible, the sheep herders told the listeners that they had been informed by an angel about the birth.

According to some who talked with the shepherds, the angel had told the group not to be afraid, but to believe that a "Saviour" had been born in the City of David, the traditional name for Bethlehem.

The shepherds supposedly added that the angel had declared this "good news" was for all the world's people and it would bring "great joy."

The herdsmen reportedly had stated that this angel was joined by a large group of other angels, which they said sang praises to God.

According to their account, they were told that they could find the infant in a manger in a Bethlehem stable. They hurried to Bethlehem and said they found the baby, which was with a young couple from Nazareth, who had come to Bethlehem for the tax roll census.

The couple, named Joseph and Mary, were reported to have told the shepherds that the baby was the "Child of God." Allegedly the husband had said that he was not the child's father, but that Mary had conceived the child by "God's Holy Spirit."

There were other rumors about the child being spread by the shepherds and those who talked with them, but these are too absurd to be repeated in this news article.

At press time, a reporter from the Jerusalem Journal was on his way to Bethlehem to find out the truth, if any,

of the incident.

N. A. Dither, Jerusalem Journal editor, said that the newspaper ordinarily does not report unsubstantiated rumors, such as those being spread by these shepherds, "but the group's apparent sincerity caused us to report their unusual tale in today's edition."

### WEATHER REPORT

The official forecast issued by meteorologists at Jerusalem Lilies of the AirField predicts that today's weather will be unseasonably cool with partly cloudy skies — quite different from the bright, starry heavens of last night.

## Night Sanhedrin session denies request from eastern scholars

JERUSALEM — The 70-member Sanhedrin held an unprecedented early morning session today to respond to an unusual request from eastern astrologers.

Ben Stern, Sanhedrin president, told the Jerusalem Journal that he had received an urgent telegram from three eastern scholars, who claimed they had seen a bright star and wanted to know the religious

significance of the occurrence.

Stern said that these scholars are not Jewish, but apparently are knowledgeable about Jewish history and prophecy, and wanted to know if this occurrence in the heavens might relate to the promised "Messiah."

The telegram also stated the astrologers' desire to come to Israel and worship this "Messiah" and present gifts to him, Stern said.

The Sanhedrin had discussed the information in the telegram. "We completely discounted it," Stern said, "because if Jehovah were to send His Messiah, we — as the chief religious leaders — would be the first to know."

He noted that quite often in recent years many men had come forward claiming to be the "Messiah," but all of these had proven to be frauds. "Therefore, we do not place any significance in this report by the eastern scholars," Stern added.

The Sanhedrin president said that as far as he is concerned, the issue is closed, unless some additional information comes to light.

## Galilee father claims son like 'new Elijah'

GALILEE — Rumors are rampant in northern Galilee that a six-month-old child might be the forerunner of the promised "Messiah," as explained in Scriptural scrolls.

According to Galilean gossip, a robust son born to Zacharias, a deaf mute, and Elizabeth could be the one God will send to prepare the way for the "Deliverer" of Israel. The baby has been named John.

Ben A. Priest, leader of the local synagogue, told the Jerusalem Journal that the forerunner is to be Elijah. "I have visited the young lad, and he certainly doesn't look like that honored prophet to me."

Priest said that the baby's father, who now can speak, has been making some wild claims about his son, "but this boasting is not unusual for a proud father."

## Caesar Augustus takes credit for success in tax roll census

ROME — Government officials have commented that Jewish citizens of Israel have responded "positively" to the order that they must go to their family hometowns and register for taxes.

At a press conference yesterday, Emperor Caesar Augustus stated that the census was necessary to ensure that all Israelites were paying appropriate taxes.

He pointed out the tremendous costs needed to finance the worldwide services of the Roman government, adding that it is necessary for each person to pay his part.

Caesar justified hardships caused by the census, noting that he was only following a precedent started by Cyrenius when he was governor of Syria.

Cash Coffers, Roman secretary of the treasury, told the press conference that the new census lists would be turned over to publicans in Israel to collect the government's needed tax funds. Publicans are Jewish citizens who collect taxes on a percentage basis.

Coffers defended the "publican system," although he admitted that some publicans charge more than the required taxes and keep the excess for

themselves.

"What they do is no concern of mine, as long as we get our taxes," Coffers said.

Caesar Augustus said that all citizens were apparently responding to his enrollment decree, and he did not anticipate having to enforce the strict penalties and punishments permitted on those who do not enroll.

The emperor denied that requiring travel to family hometowns for the census was done as a favor to the hotel owners and travel agents who provide junkets for government officials.

## Planetarium reports strange light

MT. HERMON — Astronomers at Mt. Hermon Planetarium reported an unusually "strange light" south of Jerusalem last night. The light occurred in the early hours of this morning.

Gaye Zeer, spokesperson for the observatory, said that astronomers at the observatory were at a loss to explain the unique occurrence. She said that at first there seemed to be a wide area of light, but later it changed into a pinpoint of light, much like a bright star.

Juan Char, chief astronomer at the observatory, told the Jerusalem Journal that the bright light was not a star, in that it did not rotate around the earth as normal stars.

He reported that the pinpoint of light seemed to hover in the area of the small town of Bethlehem, eight miles south of Jerusalem.

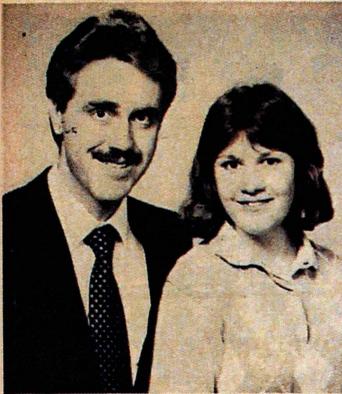
## Historian analyzes Bethlehem reports

JERUSALEM — Noted Biblical historian, Art Chives, was contacted last night by Jerusalem Journal to interpret the peculiar events which are rumored to have been occurring.

Chives is in Jerusalem to address a meeting today of the Middle Israel Premillennium Conference on the subject, "The First Coming."

The theologian said that few specifics of the appearance of God's Anointed One are contained in the Scriptural scrolls. "Actually, much of our theories concerning the fulfillment of these ancient prophecies come from tradition," Chives added.

He did note some significance in that the reports coming from Bethlehem, citing a prophecy by Micah which declares, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be the Ruler of Israel."



Mr. and Mrs. Epperson

## Board appoints Steven Epperson

ATLANTA, Ga. — Tennessean Steven Epperson of Knoxville was appointed as a church planter apprentice missionary for service in Saco, Maine, by the personnel committee of the Southern Baptist Home Mission Board in Atlanta.

Epperson, a native of Knoxville, is currently a craftsman for Cristou Creations in Fort Worth, Texas.

In Saco, Epperson and his wife, Susan, will start new churches under the Home Mission Board's church planter apprentice program, a two-year assignment for recent seminary graduates who work under an experienced supervisor in starting new churches.

Epperson is a graduate of the University of Tennessee, Knoxville, and Southwestern Baptist Theological Seminary, Fort Worth, Texas.

While in seminary, Epperson was a member of PRAXIS, a nine-week church-starting project sponsored jointly by the Home Mission Board and Southwestern seminary. He was also team leader for cultural awareness and Home Fellowship Assistance for Hope Baptist Church, Fort Worth.

## Truett honors Knight at meet

Director of Missions H. D. Knight was honored on his retirement at the annual meeting of Truett Baptist Association Oct. 3-4 at First Baptist churches in McEwen and in Waverly.

Knight served as DOM in Central Baptist Association from 1962-67 and then as pastor of First Baptist Church, Spencer. He was DOM from 1971-72 in Polk County Baptist Association, from 1972-76 at Stewart County Baptist Association when he retired, from 1976-79 part time at Stewart County, and from 1979-85 full time for Stewart County and Truett until this retirement. Knight is pastor of Pugh Flat Baptist Church, Bumpus Mills, Ky.

L. J. Hatcher, pastor of Oak Grove Baptist Church, McEwen, presided at the meeting and was re-elected as moderator. Other officers elected were E. G. Mullinax, pastor of Cedar Grove Baptist Church, Hurricane Mills, elected as vice-moderator; Mrs. Thomas Drake, a member of First Baptist Church, McEwen, re-elected as clerk; and Eddie Mullinax, a member of Cedar Grove Baptist Church, re-elected as treasurer.

The next meeting will be Oct. 2, 1986, at Immanuel Baptist Church, McEwen, and Oct. 3 at Liberty Baptist Church, White Bluff.

## Piland challenges Sunday Schools to stress evangelism, outreach

NASHVILLE (BP)— Outreach and evangelism must have greater emphasis in the Sunday School if Bold Mission Thrust is going to work, Harry Piland told state Sunday School leaders meeting in Nashville.

In the closing session of a three-day meeting with state Sunday School directors and associates, Piland, director of the Sunday School department, said Sunday School is not reaching its potential as the outreach arm of the church.

The planning session began with a celebration of the successes of the 8.5 by '85 enrollment campaign. That campaign created a foundation for continued

growth, achieved six years of increases in enrollment and four years of record enrollment, Piland pointed out.

But, even greater gains will be needed to reach the goals of Challenge 10/90: The People Challenge, an emphasis for a Sunday School enrollment of 10-million by 1990, he said, noting, "We are ready to move to the new challenge with the same enthusiasm of the last goal."

Piland frequently expressed his concern that much of the growth in Sunday School enrollment can be attributed to transfer and biological growth. "We cannot achieve Bold Mission Thrust by biological and transfer growth," he said.

Statistical reports released during the meeting indicated the number of baptisms in Southern Baptist churches declined last year from the previous year.

Piland said the Sunday School must bear much of the responsibility for that decline. "If the Sunday School is the outreach arm of the church, our declining baptism rate is testimony that we are not reaching our potential. The bottom line is the Sunday School must give accelerated priority to outreach and evangelism. We must not neglect teaching. We need reaching and teaching."

Piland cited several elements of the Sunday School plans for 1985-90 as ways to help the Sunday School achieve its mission.

Outreach Bible Study, an eight-week evangelistic program to be introduced in October 1986, is designed for use with non-Christians in a non-traditional setting. Called "Invitation to Life," the study is an introduction to the plan of salvation.

"Training Sunday School Workers in Evangelism" is an equipping center module developed by the church training and Sunday School departments and the evangelism section of the Home Mission Board as part of a five-year effort to train 1-million Sunday School workers to witness.

New Sunday Schools will be needed to help Southern Baptists reach into communities without a Southern Baptist witness, Piland said. A goal of 1,200 new Sunday Schools has been set for the 1985-86 church year.

## Personal Perspective



By Tom Madden  
TBC Executive  
Secretary-Treasurer

As we come to Christmas 1985, I have asked again, "What does Christmas really mean to me?"

For one thing it means memories of childhood, family, gifts, the singing of carols, and special worship services at our church. It brings memories of times when our children were small, as we shared Christmas with them and took trips.

Christmas may mean many things to many people. I recall asking our missionaries in Burkina Faso how they celebrated Christmas. Their answer was that the people observe it only one day. I asked them what they missed most about Christmas. They told me they missed the church services with the glorious music and the sharing again of God coming to earth.

I have asked myself two or three questions that would make this Christmas more meaningful.

If I had registered at the inn and Joseph came looking for a room for Mary to give birth to God's Son, would I have given up my room for Jesus? Is my own life and heart so full of other things that I have not given adequate room for Christ in my life?

Will I include the genuine, heartfelt worship with the Christ during this Christmas season. As I look back across the years as a pastor, I believe one of the most meaningful times of worship was when we came together as a church on Christmas Eve to worship the Christ.

Do we have a renewed desire to share Christ with the lost world? Surely Christmas means telling others. The Lord came on that first Christmas to bring His light into our world, which is increasingly small and increasingly fragile. He came to bring His peace which breaks down walls of mistrust and misunderstanding.

The joy of the coming of Christ shines through the layers of tradition, custom, or ideology to all parts of the globe. Christmas never loses its meaning.

## New Providence calls Mitchell to pastorate

Robert A. Mitchell has accepted the pastorate of New Providence Baptist Church, Clarksville. He comes to the church from Long Hollow Baptist Church, Hendersonville, where he served as associate pastor for the past two years. Mitchell was ordained by Una Baptist Church, Nashville, where he served as associate pastor.

Prior to becoming a full-time minister, he served in the U.S. Army. Mitchell has attended Southern Baptist churches and missions throughout the world.

He is a native of Birmingham, Ala. Mitchell assumed the pastorate of New Providence Baptist Church on Nov. 1.

## J. Winston Pearce dies in November

BUIES CREEK, N.C. (BP) — J. Winston Pearce, a retired minister, seminary professor, and writer-in-residence at Campbell University in Buies Creek, died Thanksgiving Day. He was 78 years old.

A North Carolina native, Pearce began his pastoral ministry at First Baptist Church, Nevada, Mo., in 1937. In 1940 he became pastor of First Baptist Church, Durham, N.C. After 14 years of ministry there, he was called as pastor of Seventh Baptist Church in Baltimore, Md. In 1957 Pearce became pastor of First Baptist Church, DeLand, Fla.

From 1961-1970 he was professor of preaching at Golden Gate Baptist Theological Seminary, Mill Valley, Calif. Following early retirement from the seminary, Pearce and his wife, Winnie, went to Ruschlikon, Switzerland, for a year where he was guest professor at the Baptist seminary.

In 1971 Pearce returned to Buies Creek, where he was named writer-in-residence at Campbell University.

Pearce was a graduate of Campbell (Junior) College, Wake Forest College, the University of Chicago, and Southern Baptist Theological Seminary, Louisville, Ky.

During his ministry, Pearce was active in North Carolina life. He was president of the general board, chairman of the executive committee, and a trustee of Wake Forest University, Winston-Salem. Pearce also was a member of the Southern Baptist Executive Committee and a preacher for "The Baptist Hour."

Surviving are his wife of 49 years, Winnie Rickett Pearce; two daughters; a son; a sister; and five grandchildren.

Memorial donations may be made to the J. Winston and Winnie R. Pearce Scholarship Fund, Campbell University, Buies Creek, N.C. 27506.

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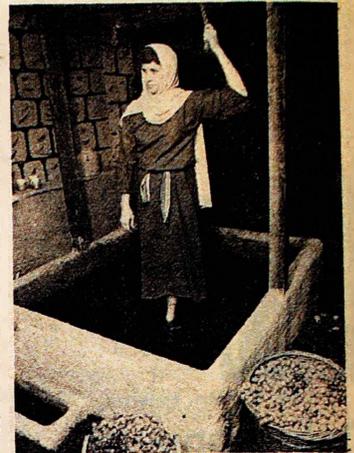
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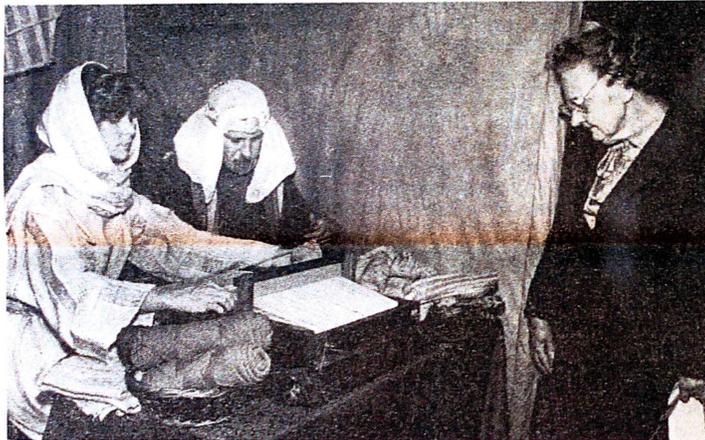
**CENSUS-TAKER** — "Step right over here, please. Everyone must register, as you know. That is the decree from old Caesar Augustus himself. There was one poor chap here yesterday ... had to come all the way from Nazareth in Galilee, with his wife just about to have a baby ..." said the census-taker, played by Clay Franklin.



**PRISONERS AT GARRISON** — "Rome thinks it can control the Jews by bringing up false charges against us and throwing us in prison. But we will be delivered. The Messiah comes," commented Jewish prisoners (from left to right) Dennis Pinkston, John Kenney, and Jason Morgan as they are guarded by Morris Fann, the Roman soldier.



**WINEMAKER** — "Do you know anything about that young couple who came here last night? The woman was near-her 'time,' but riding a donkey! I just cannot stop thinking about it. You must be thirsty after your trip. Have some wine (grape juice)," said Peggy Duggin as she stomped the grapes to make wine.



**WEAVERS** — "Where were you last night?" asked the wife (Gayle Barrett). "A man came by our hut and asked for live coals to make a fire for his wife who had just given birth," she said. "I went out to get more wool for Ezra's order of cloth," her husband (John Barrett) answered.



**JOSEPH** — "Welcome! This is Mary, my betrothed. We came to Bethlehem to register as this is the home of my family. See our new Son!" said Danny Henderson, associate pastor at Southeast Baptist Church, Murfreesboro, who directed the program and played Joseph.

Photos by Greg Campbell, Daily News Journal, Murfreesboro.



**MARY** — "Unto us a Child is born. Unto us a Child is given. God has special plans for Him," said Mary, portrayed by Mary Richards

## 'Bethlehem marketplace' appears in Tennessee

Over 4,000 persons traveled across Tennessee to visit "Bethlehem," reminiscent of other travelers about 2,000 years ago. Their journey, some from other states, may not have been as hard, but they saw many of the same things those early travelers saw the day after Jesus was born.

This year's visitors traveled to the Family Life Center of Southeast Baptist Church, Murfreesboro.

They registered with the census-taker and entered the bustling marketplace of a simulated Bethlehem.

The copper and brass dealers told the visitors about an unusual star that appeared the night before, lighting up the

entire city, as they described their wares.

Omar the tentmaker warned travelers to buy a tent because no more rooms were available in the city.

A wandering prophet told about the coming of the Messiah. The innkeeper told how worried he was about the couple he turned away last night.

The visitors also might have met carpenters, food vendors, moneychangers, winemakers, beggars, women at a well, shepherd boys, basket and cloth weavers, rabbis and students, potters, dyers, tailors, musicians, Roman soldiers and prisoners, children playing, and animal traders.

At last, visitors saw the couple and baby everyone had been talking about and many were moved to tears, according to Danny Henderson, associate pastor of Southeast Baptist Church, who directed the program.

This is the fourth year the church has staged the marketplace, which was open Dec. 14-15. Some 230 church members participated.

"It's our gift ... to share Christmas ...," Henderson explained, noting that no admission is charged. As visitors leave, each family receives one of 3,000 crocheted stars made by church members as a memento of the visit.



**COMPUTERIZED BIBLE** — Aubrey Parish has designed a computer program that allows Belmont College computer users to "call up" Bible verses dealing with living a successful life.

## Belmont College students use computerized Scripture

NASHVILLE — Belmont College students have computer access to Bible verses dealing with leading a successful life thanks to a program unique to the Nashville school.

"We are very proud of the fact that this program was begun at Belmont College, and we feel that it has possibilities for a multitude of uses," said William E. Troutt, president of Belmont.

The computer program is the work of Aubrey Parish, former director of computer services at Belmont.

Parish, who recently formed a non-profit corporation and is devoting all of his time to computerization of the Scriptures, said the idea came from the study of a New Testament outline published by the American Bible Society.

Parish said he began inputting the 150 different references in December of 1984.

"Student and faculty members at Belmont can 'call up' references and Scripture verses on computer terminals after giving the 'LIFE' command. There are more than 30 terminals on the campus

with this capacity," said Parish, who has a graduate degree in computer science.

He said there are also students with terminals in their dorms who can access the guidelines through a telephone hook-up.

Parish said a blind student on the Belmont campus has a device which allows the computer to print readouts in braille.

"It is very exciting to think of the potential of using the computer to share the Bible with blind persons," said Parish.

Through his non-profit corporation, Eidon Foundation Inc., Parish is working with laser discs. One disc, which is less than five inches in diameter, has the capacity of storing up to 540 copies of the King James Bible.

"I am convinced that the market is wide open from an international standpoint for the computerization of the Scriptures," said Parish.

Parish, his wife, Diane, and their three children are active members of First Baptist Church, Nashville.

# Southern Africa needs to find Christmas peace

**EDITOR'S NOTE** — *Political and economic turmoil reach far into the fabric of life in the geographic areas in which they occur. The following thoughts from a Southern Baptist missionary who is a personal observer of the strife and troubles overflowing from South Africa are reported just as he wrote them in a message to the Southern Baptist Foreign Mission Board.*

By Ken Perkins

UMTATA, Transkei (BP) — One particular Christmas carol has echoed continuously in the deep parts of my mind this year.

I have always loved to hear and sing "I Heard the Bells on Christmas Day," all seven verses of it. It calls to mind the cause that Jesus came to champion, the cause of peace on earth.

This is important to us now, for there is little peace here in southern Africa.

Peace is so rare. Sometimes we do feel that we are making real headway in sharing the peace that one can have between God and man, especially in the rural areas.

To see the reflected joy on the faces of folks who, until accepting Christ as personal Saviour, trusted in ancestor worship and tribal superstitions is a thrill we never tire of seeing. But much of our area borders on areas of unrest in southern Africa.

So the debate rages; will our part of the world suffer revolt and revolution or will they experience a new relationship with the Redeemer?

Saturday we go to Cofumvaba to

preach a funeral and Sunday we lead a service at Ezebeleni. The churches in both places are meeting in houses.

Cofumvaba is so small they have no pastor, leader, or deacon to lead the funeral service and they begged us to come so that the witchdoctor could not demand a say in the burial.

Ezebeleni is only four miles from the South African border and is a township of about 10,000 people. I called a deacon in Ezebeleni to see if he could interpret for me both Saturday and Sunday.

When I asked how things were there, he replied, "They're killing our people."

Almost a dozen people from that area have died in the unrest this week alone. All sides have said too much and done too little towards healing the deep wounds separating classes and colors of people here. In the course of the conversation I asked about the welfare of church people, the work near there, and if it was safe for us to come and worship there on Sunday.

His reply, "I don't know about how safe anywhere here is but I do know we need you to come."

Worldwide, people seek political solutions while the real answer remains spiritual. As one leading politician said just days ago, you can change the laws, but you cannot make people love one another. What an exciting time to be a Christian here! We know we have the solution in our Saviour and it is in times like these that people need and want our Lord the most.

"Peace on earth, goodwill to men." May many people in America and Africa join hearts this Christmas proclaiming, "Unto us is born this day, in the city of Bethlehem, a Saviour Who is Christ the Lord."

—Ken Perkins is a Southern Baptist missionary in Transkei, an independent homeland in southern Africa.

## Church in Oregon loses court appeal

WASHINGTON (BP) — The U.S. Supreme Court refused Dec. 9 to review an appeal by an Oregon Assembly of God congregation challenging its city's requirement that parochial schools be zoned apart from church premises.

At issue in the dispute between the southwest Oregon city of Medford and the Medford Assembly of God was the church's refusal to comply with the zoning regulation on grounds it violated the free exercise of religion.

The congregation, which maintains a day care center, preschool, kindergarten, and elementary school with grades 1-3, has argued during court proceedings it should not have to obtain a separate zoning permit for operating its elementary school.

After losing in a state court of appeals, the church's attorney, Michael Farris, filed an appeal with the nation's high court, arguing the elementary school is "an integral and inseparable religious ministry of the church." Farris wrote further: "For practical, financial, and philosophical reasons, the school could not survive off the church premises."

The city countered in a brief urging the high court to reject the appeal that the ordinance meets all three parts of a 1971 Supreme Court test for determining the Constitutionality of laws relating to religion: that they have a secular purpose, neither advance nor inhibit religion, and do not excessively entangle government with religion.

## Pioneer areas seek music volunteers

NASHVILLE (BP) — Church music secretaries from across the Southern Baptist Convention were urged to find qualified volunteers for mission service in new work areas during the annual state workers meeting at the Baptist Sunday School Board.

David Bunch, Mission Service Corps director at the SBC Home Mission Board, said for the 81 requests on file for music leadership, there are "no church musicians to recommend."

Currently, 35 music missionaries are on assignment in 22 locations, working for state conventions, associations, churches, and groups of churches. Bunch said most volunteers accept two-year assignments, but persons who can give one year also are needed.

Bunch said the need is for enough church musicians to be placed in new work areas to develop models for ministry to show what can be done.

Bunch urged music leaders to seek qualified persons in behalf of the Foreign Mission Board's volunteer department and the Home Mission Board's Mission Service Corps office. Tennessee musicians desiring to explore mission service opportunities may also contact Julian Suggs, director of church music, Tennessee Baptist Convention, P.O. Box 728, Brentwood, TN 37027.



**NEW OFFICERS** — New leaders of Baptist Memorial Health Care System Inc., Memphis, examine properties with President Joseph H. Powell (seated) after their election at the Dec. 10 trustee meeting. They are (from left) George Dunklin of Pine Bluff, Ark., chairman; Clarence Stanford of Ripley, Miss., first vice-chairman; Ralph Lawler of Trenton, second vice-chairman; Irvin Hays of Bartlett, secretary; and Herbert Conley of Corinth, Miss., new executive committee member.

# Tennessee Scene

## PEOPLE . . .

Roger Taylor was ordained as a deacon at Lenox Baptist Church, Lenox, Nov. 3. Participating in the service were Randy Wheeler from New Bethlehem Baptist Church, Dyer, and Joe Naylor, director of missions for Dyer Baptist Association. Bill Phipps is interim pastor of the Lenox church.

Scotty Shows, minister of music at Bellevue Baptist Church in Memphis, celebrated his 10th anniversary with the church Dec. 15. He came to the church, where Adrian Rogers is pastor, from First Altawoods Baptist Church in Jackson, Miss.

Whiteville Baptist Church, Whiteville, ordained Gordon Bedwell and Lynn Mills as deacons Nov. 17. Don Hammons is the pastor.

Thomas W. Pope was honored Nov. 17 for 50 years in the ministry at First Baptist Church in Tiptonville. He has been a member of the church where Judson Lambert is pastor since his retirement from full-time ministry. His pastorates include First Baptist Church in Somerville; Park Avenue Baptist Church in Memphis; First Baptist Church in Martin; First Baptist Church in Newbern; and First Baptist Church in Huntingdon. Pope has been active in denominational life on both the state and associational levels. He served as a member of the Executive Board of the Tennessee Baptist

Convention and as a trustee of the Tennessee Baptist Foundation, Tennessee Baptist Children's Homes, and Union University in Jackson.

Raymond Collier, Lee Core, and Ronnie Gaddes were ordained as deacons at First Baptist Church of Fairview Dec. 8. Carl Duck is the interim pastor.

Randy Brock was ordained as a deacon at First Baptist Church in Englewood on Nov. 3. Larry B. Thompson is the pastor.

Mr. and Mrs. Paul J. Sanders celebrated their 50th wedding anniversary Dec. 12. They are members of First Baptist Church, Grand Junction.

First Baptist Church, Church Hill, recently ordained Clayton Cradic, Benny Francisco, Randall Housewright, Kerry Jackson, Bud King, Landon Roberson, and Dennis Smith as deacons. Gary Gerhardt is the pastor.

Mr. and Mrs. Isaac Buckner were honored for their 50th wedding anniversary at First Baptist Church, Cookeville, on Nov. 30. Ken Altom is pastor of the church.

## REVIVALS . . .

Several decisions were made during revival services at Meridian Baptist Church in Jackson Nov. 10-15. Mickey

Hanks, from First Baptist Church in Maury City, was evangelist for the week at the church where Ronnie J. Wilburn is pastor. Two professions of faith and one addition to the church by letter were among the decisions made.

## LEADERSHIP . . .

Seton Tomyn's resignation as pastor of First Baptist Church, Grand Junction, became effective Nov. 30.

Jack Carver pastor of Hebron Baptist Church, Middleton, has resigned effective Dec. 31.

Tyner Baptist Church, Chattanooga, has extended a call to Silas Johnson to come as director of music and youth. A. Marvin Sanders is the pastor.

Lynn Denton, minister of music at New Salem Baptist Church, has resigned. Danny Mayes is pastor of the Clinton church.

Steve Frye is serving as interim youth director at Robertsville Baptist Church in Oak Ridge.

Perry Allen has resigned as minister of music at Second Baptist Church in Clinton. James McPherson is the pastor.

Mike Ketterer, minister of music and youth at South Clinton Baptist Church, has resigned. George Koon is pastor of the Clinton church.

Steven Wright has accepted the call of Briarcrest Baptist Church, Memphis, to serve as assistant pastor: family ministry and discipleship. He comes to the church, where W. Wayne Allen is pastor, from Richland Baptist Church in Mem-

phis. He was pastor there for three years. Wright is a graduate of Memphis State University and Mid-America Baptist Theological Seminary, both in Memphis.

Germantown Baptist Church has called Jim Watson to serve as minister of music. He is a graduate of Belmont College, Nashville, and New Orleans (La.) Baptist Theological Seminary. Watson comes to the Germantown church, where Kenneth P. Story is pastor, from Hattiesburg, Miss., where he was minister of music at Temple Baptist Church.

Alan Sumner has joined the staff of Mullins Station Baptist Church as minister of music/youth. He previously served part time at the Memphis church. Sumner is a graduate of Union University in Jackson. J. E. Budlong is pastor of Mullins Station Baptist Church.

Ardmore Baptist Church in Memphis called Richard Johnson as minister of music and youth. The Selmer native is a graduate of Union University, Jackson, and Southern Baptist Theological Seminary, Louisville, Ky. He previously served on the staff of First Baptist Church in Huntingdon. Norris Smith is pastor of the Ardmore church.

Betty Corley has resigned as director of children and preschool ministries at First Baptist Church, Jackson, where Trevis Otey is pastor.

## CHURCHES . . .

Union Grove Baptist Church, Whitesburg, held a note-burning service in November led by the pastor, Allen Payne, and Glenn Toomey, director of missions for Nolachucky Association of Baptists.

Mount Pisgah Baptist Church, Bradford, observed their 125th anniversary with special services on Nov. 24. W. D. Leach is the pastor.

## Tennessee Baptist Foundation

By Earl Wilson  
President



### Forgotten birthday

Everyone likes to be remembered — especially on his or her birthday. A card, a call, a cake, a gift from family or friends make our birthdays special.

Little children are crushed if their birthdays are forgotten, and most adults would feel neglected and hurt if no one cared enough to remember their birthdays.

Can you imagine a birthday party where everyone receives a gift except the one whose birthday is celebrated?

Yet, it happens every year at Christmas — Christ is forgotten!

Although, much time and money is spent for gifts that express our love to family and friends, nothing is given to Christ, Whose birthday we celebrate. This year keep Christ in Christmas. Put His name at the top of your gift list and make a worthy offering to world missions through the Lottie Moon Christmas offering.

A poetic verse says it well, "Let's sing of Him in carols sweet, let's lay our best gifts at His feet, and make the season's joy complete — with Jesus first in Christmas."

Merry Christmas from the staff of the Tennessee Baptist Foundation.

This announcement is neither an offer to sell nor a solicitation of offers to buy any of these securities. The offering is made only by Prospectus.

**\$5,000,000**

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Proceeds from the sale of the Bonds, along with other available funds of Home Mission Board, will be used to make direct loans to Baptist churches affiliated with the Southern Baptist Convention for the financing of sites and the construction of buildings in keeping with the Bold Mission Thrust emphasis of the Southern Baptist Convention.

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**Tennessee Baptist Children's Homes**

Central Office  
205 Franklin Road  
Brentwood, TN 37027

Gerald L. Stow  
Executive Director-Treasurer

A Ministry of the  
Tennessee Baptist Convention

**"And They Brought Gifts"**

Christmas has as its basic theme the spirit of giving. This is right for our Heavenly Father initiated Christmas by giving. This was so contrary to the spirit of the world. The world was selfishly saying, "get, keep, hold."



But God unmistakably sent a message to this hostile world by giving heaven's brightest gift. The wise men followed by giving their most expensive gifts. The innkeeper did his best by offering shelter to the expectant parents.

I am so thankful for Tennessee Baptists who give throughout the year to provide "room" for those in need. Your compassion for the homeless and in many cases the hopeless is to be commended.

Your sensitivity toward our children during this season of the year is indicative of the love and support you give to them. Thank you for helping our children know that God loves them and thank you for expressing that love in a tangible way. God bless.

MEMORIAL AND HONOR FORM—Please fill in and mail with your contribution

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Name of Deceased \_\_\_\_\_

Name of Honored \_\_\_\_\_

Letter of Acknowledgement to go to:

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The main attraction on the Chattanooga campus at this time is the seven tire swings installed by Red Bank Baptist Church Adult I Department members.

**RED BANK BAPTIST CHURCH INVOLVED IN CHILD CARE**

We have all heard or said at one time, "The family that prays together stays together." Well the same can be said for the family that plays together, for hopefully their memory of family should be joyous and happy. Such is the goal of Red Bank Baptist Church Adult I Sunday School Department. On February 15, 1985, Mrs. Richard (Carol) Greer phoned the Chattanooga campus to ask if she and Mrs. Fonda (Patsy) Harwell could meet and talk about doing something for the children at the Children's Home. Mrs. Greer and Mrs. Harwell were representatives from Mrs. Mary Lou Lyons Sunday School Class at the Red Bank Baptist Church, Chattanooga. Many wonderful things have happened since Mrs. Greer and Mrs. Harwell visited the Chattanooga campus on February 22, 1985. Their excitement and enthusiasm has spread throughout their Sunday School Department and as a result, many prayers and needs have been met for the children on the Chattanooga campus. Mr. George Smith, Adult I Department Director and Mr. and Mrs. Jack Young, Outreach Directors for the Department, caught the excitement and enthusiasm of Mrs. Greer and Mrs. Harwell and after many hours of meeting, planning, praying, and visiting the campus turned a Sunday School Class project into a Sunday School Department project. In early June of 1985, members of the Sunday School Department held their first campus-wide fellowship and brought new volleyball equipment for the children. Since that first fellowship, their involvement has been increasing.

Events and activities this Sunday School Department has been involved in include an adult and youth field day, followed by supper and entertainment on July 13, a second field day on October 5, Thanksgiving lunch for the entire campus on November 10, an adult, college and youth work day on November 28, and on December 7 couples from the Sunday School Department served as relief houseparents, giving our regular staff a night out paid by the Sunday School Department. The youth were taken to an Association Youth Break-Out and the children went to the mall to shop.

Future plans include a second campus work day on December 14 and a campus-wide Christmas party December 15 from 2-4 P.M. at the Red Bank Baptist Church Christian Family Life Center. The Department plans for January 1986 to be the month for completing their project of building a new playground on our campus. Already many tire swings, see-saws, and monkey bars have been constructed on the campus. As you can see from the snapshots, the children are already enjoying the new tire swings. February 1986, the Sunday School Department is planning a special program on love and in the spring of 1986 this Department has a goal of providing some new clothing items for all the children on the Chattanooga campus. The seeds of this ministry to the children began in February 1984 when Mrs. Greer brought a puppet group to our campus and when the Adult I Sunday School Department took the entire Min-Tom Cottage for a Christmas party and meal in December 1984. In talking with Mrs. Carol Greer she summed it all up when she said, "I guess the Lord wanted us to build relationships with the children and to help break some of the isolation felt by houseparents."

**From Cotton Patch To Children's Home**

The present year, 1985, marks the thirty-fifth anniversary of the child-care ministry of the West Tennessee Baptist Children's Home. It is altogether right to express a word of appreciation for the late Mr. and Mrs. John Rock, whose gift of their farm and all of their possessions made possible in 1950 the commencement and continuance of the Memphis Home.

The following is a fond remembrance of the past, told by a close friend of the Rocks.

The time for the annual offering for the Franklin, Tennessee, Baptist Children's Home in the churches was approaching. Mrs. John Rock said to her husband, "Would you let me pick cotton today, and pay me for what I pick, just like you do the fieldhands?" He said, "Why sure, dear, but why in the world would you want to pick cotton?" "Because I want to give an offering to the Children's Home," she said. Mrs. Rock did pick cotton — for a part of two days, and reportedly earned thirty-five cents.

From that time on the interest in homeless children grew and their love rooted deeply. The Rocks discussed this interest and love often and finally they decided to give, not to will, their home and 125 acre farm to be used for a Baptist Children's Home. The gift was accepted, and in 1950 the Memphis Home opened its doors to minister to needy children.

The rest is HIS story. John and Mamie Rock exemplify the admonition: "But to do good and to share, forget not. For with such sacrifices God is well pleased."

**CERAMICS**

On the Franklin campus we love to keep our hands busy. One of the ways many of the boys and girls have found of expressing themselves is through ceramics. Especially during the holiday season everyone is involved in making ceramic gifts for those around them who are particularly close and for those friends and teachers who play a meaningful role in their lives. Even as the Wise Men brought gifts of gold, frankincense and myrrh to the baby Jesus our boys and girls love to give to loved ones gifts they have made themselves.

**A CHILD'S BEST FRIEND...**

Children on our campuses have a need for a special friend in times of crisis. The Social Workers on each of the campuses provide the child with a person with whom they can talk. Social Workers deal not only with the child but with his family in making every attempt to reunite the child with his natural family in a more healthy home environment. Social Workers encourage the children and young people to discuss their feelings and help them identify the dynamics affecting the feelings.

**BIBLE BOOK SERIES**

Lesson for Dec. 29

# Suffering and victory

By Fred M. Wood  
full-time author, preacher, teacher  
Memphis

Basic Passage: Daniel 9:1 to 12:13  
Focal Passages: Daniel 9:24-27; 12:1-4

God chose Israel as the vehicle through which He would bring His Messiah, our Saviour, into this world.

The prophets kept alive this messianic hope even though their hearers often thought more in terms of national destiny and glory than spiritual mission.

We should avoid trying to find history prewritten in symbols which are meant to convey spiritual principles not blueprints for pre-determined events. In years past, good men, who were excellent interpreters of Scripture in other areas, have erred embarrassingly in trying to find more in a passage than God intended, especially in "end of the world" events.



Wood

Answer for sin and guilt (9:24-27)

In 9:1-19, Daniel confessed his nation's sin and interceded for them. Verses 20-27 contain God's answer in what has been called the "vision of 70 weeks." The first four verses tell of Gabriel's coming to Daniel, and the next four weeks give the message itself.

The 70 weeks is accepted by virtually all scholars as 70 "weeks of years" or 490 years. Many ingenious schemes have been devised to make the numbers "come out right," but no one has really succeeded. The spiritual meaning is that though Jeremiah spoke of 70 years of captivity in Babylon, God had a great plan for His people and many years would be required to effect it.

The oldest and most generally accepted view is that the 62 "weeks of years" brings us to the ministry of Jesus, the "cutting off of the Messiah" refers to His crucifixion, and the "prince that shall destroy the city" refers to Titus, the Roman general, how in A.D. 70 sacked Jerusalem and dispersed the Jews from their homeland.

Some, however, see an "end time" application and believe the church will be taken away at a future point in history at which time the Jews will rebuild their Temple and then be marvelously rescued from an antichrist who will first befriend them, helping them in their building program but then turn against them. This school of thought sees a "long gap" between the 69th and 70th week which began with the death of Christ and will end when the Lord comes to "snatch away" His church. The 70th week, according to this view, will be the "tribulation period" of seven years following this "rapture."

One of the problems I have with this

view, that I once espoused, is that Paul speaks of "glory in the church by Jesus Christ throughout all ages, world without end" (Ephesians 3:21). I cannot, in the light of such Scriptures conceive of a time when the church ceases to be God's instrument for preaching the gospel.

The ongoing truth of this passage is that God has provided salvation through His Son and we can be assured that, in the finished work of Jesus Christ, our sin debt has been paid.

Final victory for God's people (12:1-4)

The material in 10:1 to 12:13 constitutes one vision. Chapter 10 sets the scene with a picture of Daniel preparing himself spiritually through fasting. The vision itself is in 11:1 to 12:3.

A selective account of history from the beginning of the Persian Empire to the time of Antiochus Epiphanes, the wicked Greek ruler, is given in chapter 11. Some scholars believe 11:45-50, which gives the final picture of Epiphanes, also describes a ruler who will arise toward the end of the world. The ongoing truth is that those who seek to depose God and His work will eventually be destroyed.

The events following Epiphanes' fate are then given in 12:1-3. Following a time of great trouble, many shall be delivered. This passage teaches more than a national resurrection. Clearly, we have a resurrection of individuals here, one of the greatest passages in the Old Testament. The word "many" means literally "a large number." The writer was not limiting those who would arise but stressing the greatness of the throng, clearly distinguishing between the resurrection of the righteous and that of the wicked.

Both believers and non-believers are mentioned. This seems to argue strongly for one general resurrection. Any valid interpretation must, of course, see the application to those of Daniel's day. They who stood firm during the persecution under Epiphanes would become role models for their own generation.

In the conclusion to the vision (12:4-13), the messenger gave Daniel (and us) some good advice. He was ordered to go about his business and leave the secret things to God. Idle curiosity about coming dates and events is not conducive to wholesome personality development. The phrase "many shall run to and fro" means a frantic search will take place for explanations that belong only to God.

The truth for us is that when we serve Him faithfully, He will bring victory to us. Nothing can stop God's onward march in history. Those who oppose Him are doomed, but those who love and serve Him have a glorious future regardless of any present inconveniences.

**UNIFORM LESSON SERIES**

Lesson for Dec. 29

# The reign of God

By William L. Palmer, president  
Harrison-Chilhowee Baptist Academy, Seymour

Basic Passages: Matthew 13; Mark 12:28-34  
Focal Passages: Matthew 13:31-33, 44-46; Mark 12:28-34

Jesus was the Master Teacher. He taught those truths which were basic and essential. He dealt with the very heart of life. His teachings attracted the multitudes. What He said was simple and yet it was complex. The common people heard Him gladly. His teachings were about life.

Jesus was born to live, to die, and to live again that you and I, having been born, might not die eternally but being born again, might live eternally.

Jesus was born to be Saviour. He has insured our eternal life. Meanwhile, we have the responsibility of living. Jesus went about the business of teaching us how to live.

To live with joy and peace we must live in accordance with God's plans and purposes. Jesus sought to make those truths clear and plain. He told narratives. Matthew called them "parables."

A parable was a story which was thrown alongside. From early days I have heard a parable described as "an earthly story with a heavenly meaning." That is a pretty good definition.

Jesus put forth parables about the "kingdom of heaven" and the "kingdom of God." A kingdom has to do with a king and his reign. The kingdom of heaven and the kingdom of God have to do with a Ruler, with lordship, with Jesus as Lord.

Jesus told the parable of the grain of mustard seed (Matthew 13:31, 32). The mustard seed was small but it grew to be large. Jesus' beginnings were very humble, but His life and teachings have grown tremendously. The impact of Christianity upon our world is of great magnitude.



Palmer

Jesus told the parable of the leaven (Matthew 13:33). This story of the permeating influence of yeast was easy for the hearers to comprehend. The more complex teaching of the influence of God's truths was more difficult to comprehend.

The question of a scribe about the first commandment (Mark 12:28) gave Jesus the opportunity to emphasize basic spiritual truths about lordship. In answering the question "Which is the first commandment of all?" Jesus related the Old Testament truths which we find beginning in Deuteronomy 6:4.

Lordship has to do with respect, obedience, and worship. The essential word is "love." Jesus reaffirmed the truth which was common knowledge that "thou shalt love the Lord thy God" (v.30). He then condensed and summarized the commandments having to do with our interpersonal relationships when He said, "Thou shalt love thy neighbor as thyself" (v.31).

Confession of lordship demands submission. Divine lordship commands love. Love is reality in relationship with our God Who has revealed His love in the great gift of His Son Jesus Christ.

The truth of lordship is seen in the words of the Apostle Paul in Romans 10:9, "That if thou shalt confess with thy mouth the Lord Jesus." Jesus must be Lord. He must reign. He must rule. In all things, Jesus - must - have the pre-eminence.

I like the way the Apostle Paul affirmed these truths to the Philippians when he wrote, "that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (2:10, 11).

We have no better way of coming to a new year than with a fresh confession and with the vibrant affirmation that Jesus Christ is Lord.

## Davis assumes N.C. pastorate

Winburn Davis has resigned as director of missions for Riverside Baptist Association to assume the pastorate of Prospect Baptist Church in Mooresboro, N.C., effective Jan. 1.

Davis came to the Riverside association from Fort Lauderdale, Fla., where he was pastor of Parkway Baptist Church.

He is a graduate of Austin Peay State University, Clarksville, and Southeastern Baptist Theological Seminary, Wake Forest, N.C.

A native of Birmingham, Ala., Davis' previous pastorates include Mount Olive Baptist Church in King, N.C., and Fieldcrest Baptist Church in Durham, N.C. Tennessee churches of which he has been pastor include Battle Creek Baptist Church, Springfield, and Flag Pond Baptist Church, Flag Pond.



Davis

### The worth of every person

The lesson for Jan. 5, "The worth of every person," focuses on Matthew 10:28-31 and Mark 2:23 to 3:6.

No better lesson could occupy our time and attention to begin a new year than a study of the worth of every person under God. Jesus taught that people are important. He believed in individual worth.

In Matthew 10, He once again took the simple and plain things of life to emphasize the importance of human beings. He talked about sparrows (v.29) and hairs (v.30). Having been reared in an area of many saucy sparrows, I have not liked them and their ways! Having observed the decreasing number of hairs on my head, I chuckle when I think of God's "computers" constantly changing in accounting for the number of hairs on my head.

I am of more worth than many sparrows. God is concerned for every aspect of my living, even my hairs. He cares for you too.

Jesus believed people are more important than things or institutions, even religious institutions. He said, "The sabbath was made for man, and not man for the sabbath" (Mark 2:27). Jesus then affirmed that as "Son of Man," He was "Lord also of the Sabbath" (v.28).

You and I are important to Jesus.

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**LIFE AND WORK SERIES**  
Lesson for Dec. 29

# A new covenant

By Paul Woodford, pastor  
First Baptist Church, Lewisburg

Basic Passage: Jeremiah 31:1 to 32:44  
Focal Passages: Jeremiah 31:31-34; 32:37-40

With this final lesson of 1985, a new unit entitled "God's people start over again" is begun.

The close of an old year and the beginning of a new year have in man's traditions provided a time for doing just that, "starting over again." But mankind can be grateful that God's enduring love and mercy are not limited to a human calendar. God Who is eternal transcends time and circumstance in dealing with sinful mankind.



Woodford

In a previous lesson from Jeremiah (Dec. 8), the prophet, by his preaching and by his life, was trying to turn the nation from an ill-fated course to a life of trust and obedience to God. About 25 years later, he stood in the rubble of ruin, offering a word of hope to the disconsolate. The Temple had been destroyed and many of the elite had been taken into captivity by the Babylonians in 586 B.C.

Some have called these passages in Jeremiah 31 and 32 "the gospel before the gospel." Certainly a parallel can be drawn between them and numerous New Testament ideas and passages brought to full fruit in Jesus Christ (Matthew 26:28). Jeremiah's insight into the heart of God would come into clear focus only

in the person of Jesus Christ centuries later, "in the fullness of time."

**New means different (31:31-34)**

Something new was required because the old covenant had been broken beyond a simple repair. The prophet made it clear that God was not the covenant breaker (v.32). The breakers of the covenant were the houses of Judah and Israel.

If anyone could be seen as a keeper of the covenant, it would be the prophet Jeremiah. Now "standing in the midst of the destruction of all that he treasured," he found that one thing had not been destroyed - his relationship to God. Perhaps out of this experience he gained insight about where the new covenant would be located - an internal not external experience of God.

It would be presumptive to think that Jeremiah had a clearly worked out theology of man and the Temple of God, but he certainly had discovered the personal nature of man's relationship with God, the covenant maker. From now on God would deal with man directly and not through intermediaries or teachers: "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know Me . . ." (v.34).

The new covenant was the way a Holy God could maintain a relationship with a sinful people sent into captivity in a foreign land. A Holy God can do as He

pleases and Jeremiah says it pleases God to establish a new covenant with His people. This covenant is different in that it is not made by a ceremony, but is promised by God Himself marking a new day of God in dealing with His people.

God will create a new man through a divine act. This new man will know God firsthand. This will be a new relationship which comes not through creed and ceremony but through contact and communion. It will be a new covenant for all "from the least of them into the greatest of them, saith the Lord." It will be a fellowship made possible by the forgiveness of God, Who remembers their sin no more (v.34).

God's initiative and power alone can make such a new covenant possible. God gives the power to obey by a miraculous change of man's nature, by giving "a new heart."

**New means forever (32:37-40)**

To really understand how sure and certain Jeremiah is that this new covenant is everlasting, one needs to make a review of the first portion of chapter 32, which records the purchase of a field in Anathoth by Jeremiah. Men do not usually purchase land that has been taken as booty by an invading nation because a

new regime renders all such contracts null and void. But Jeremiah makes it clear that God's new covenant is everlasting and restoration will come.

Only from the context of God and from the perspective of God can the true purpose of anything be found. As Paul says, "the foolishness of God is wiser than the wisdom of men" (1 Corinthians 1:25). The purpose of the Lord transcends any immediate crisis man may be experiencing. Nothing is too hard for God (v.27).

God assures the everlastingness of the new covenant by two promises: "I will not turn away from them," and "I will put My fear in their hearts, that they shall not depart from Me" (v.40).

Remember that Jeremiah came to these assurances and voiced these promises to an exiled people while standing in the midst of the ruins of the holy city, Jerusalem. Circumstances could not have been less promising. But God manifests Himself the best in the direst of circumstances. He brings hope at the most hopeless time in the most hopeless situations to the most hopeless people.

This covenant promise was fulfilled in Jesus Christ Who is our only hope. So for the coming days of the unknown future, "hope thou in God!"

## Slightly Soiled Saints

by Franklin Owen

"Franklin Owen is a grand storyteller. This book has him at his best. Frank Owen is a wise denominational statesman who loves God, God's people and God's churches. With wit and wisdom mingled he describes some of the people called Baptist. I enjoyed it as I have few books. You will too. I laughed and I cried as I read."

Dr. Dotson M. Nelson, Jr.  
Former Pastor  
Mountain Brook Baptist Church  
Birmingham, Alabama

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Dr. Wayne Dehoney  
Former Pastor  
Walnut Street Baptist Church  
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# McCall pushes for more black writers in SBC

NASHVILLE — If Emmanuel L. McCall could choose any term to describe himself, he might select "pioneer."

The director of the black church relations department of the Southern Baptist Home Mission Board for the past 10 years recently participated in a Baptist Sunday School Board writers' conference in preparation for writing church training youth materials on witnessing and missions for release in 1987-88.

He admitted that his willingness to accept his second writing assignment for the church training department has a self-serving purpose. He said he believes he can help more black Baptist leaders feel a part of the Southern Baptist Convention when they see more black faces in their literature.

McCall said a major reason black churches join the Southern Baptist Convention is because of the extensive

church literature the denomination produces.

"Black churches are joining the convention because of their resourcing needs. There is a need for more black writers and the Sunday School Board has expressed a commitment to fulfill that need," said McCall.

"I plan to keep pushing that. I see my role as a catalyst and pioneer to increase the number of persons writing for denominational literature," he added.

McCall said a busy travel schedule and administrative duties make it difficult to squeeze in time for writing.

"But I want to do it and I enjoy writing," he said.

Clyde Hall, supervisor of the youth section of the board's church training department, said McCall also is providing assistance in enlisting more black writers.



PREPARATION — Emmanuel McCall, director of the Home Mission Board's black church relations department, works with Martha Jo Glazner, church training youth design editor, in preparation for McCall's writing assignment for 1987-88 materials.

## Family ministry leaders explore implications of changing society

NASHVILLE (BP) — Family ministry programs in the church must be updated continually to keep up with a changing society, a Home Mission Board representative told state family ministry consultants meeting at the Baptist Sunday School Board in Nashville.

Larry Rose, HMB associate director of metro missions, said, "Technology is outrunning theology. Technology has had a deep social impact on people.

"We are changing and churches need to be aware of it," Rose told the 45 state convention family ministry leaders attending the 1985-86 annual program planning meeting. "We need to be realistic about what family life is like in this country."

Rose said couples are marrying at a more mature age, and therefore having children later. He said modern technology causes couples to face new choices such as using sperm banks or having an abortion. "Soon doctors will be able to tell if a child is going to be born with

defects, and will be able to give parents the option of aborting," he said. "This has serious implications."

Rose said family ministry leaders must deal with modern and future technology through church literature and counseling. He said family ministry periodicals must continually reflect a changing society.

During the planning sessions, state leaders discussed the 1986-87 emphasis on "Coming of Age," highlighting senior adults. The department hopes to assist local churches as they enhance and expand their ministry with older persons, said Douglas Anderson, director of the Sunday School Board's family ministry department.

"Every person regardless of age or family status is involved in the aging process and should have an interest in older persons," he noted. Every church program organization and emphasis has a role in ministering with, to, and through older persons.

## Interpretations

### Lonely, but not alone

By Herschel H. Hobbs

*"Do thy diligence to come shortly unto me ... At my first answer no man stood with me ... Notwithstanding the Lord stood with me" (2 Timothy 4:9).*

The closing verses of 2 Timothy are mingled with loneliness and assurance. Paul wants Timothy to come to him with haste (v.9), and to bring Mark with him (v.11). Mark had proven his worth to Paul (Acts 13:13 "John Mark"; 15:37-40). He also wants him to bring his cloak which he left in Troas and his books and parchments (v.13). Winter was coming on (v.21), and though facing death, he longed for his library.

Yes, Paul was lonely. Demas had forsaken him for the world. Paul had sent Crescens and Titus on missions (v.10), also Tychicus (v.12). "Only Luke is with me" (v.11), faithful to the end.

At his "first answer" (apologetic, defense), no one stood with Paul, for all forsook him (v.16). Evidently Luke was away from Rome at the time. This first defense apparently refers to the first phase of his trial.

Even so, Paul was not alone. For "the

Lord stood with (by) me" (v.17). He never forsakes His own. "Strengthened me" means "pouring power into me" (Robertson). He did so to enable Paul to preach the gospel even to the pagan tribunal. Was Nero present? Possibly so.

"Delivered out of the mouth of the lion." This could be a proverbial saying. Was the lion Nero or Satan? Probably the latter, since he was sentenced to death. As a Roman citizen Paul could not be made to fight lions in the arena.

Except for personal greetings to friends in Ephesus and from others in Rome, Paul closed with a doxology of praise to the Lord (v.18).

Did Timothy arrive in time? We do not know. The author of Hebrews about A.D. 69 told his readers that Timothy had been "set at liberty" (13:23). Apparently upon arrival in Rome, whether before or after Paul's death in A.D. 68, he was imprisoned.

When Paul's head rolled from the headsman's block, Christ's greatest interpreter died. But what a legacy he left behind for all ages. Like Abel, being dead, he continues to speak (Hebrews 11:4).

## Doctor, wife find 'mission,' serve nine stints overseas

MENA, Ark. (BP) — For him, there were no other options; for her, it was a second chance. Together, David and Elsie Fried have been missions volunteers nine times since 1960.

The Frieds turned to volunteer work after realizing they could not be appointed as foreign missionaries. The Mena, Ark., family practitioner and surgeon looked into a career in missions in the early 1950s, but found he was "too old." The age limit was 35 at the time. He was 39.

Several years later, he inquired again. The age limit had been raised to 40. He was 43. (Today, it is 45. He is 72.)

Nevertheless, the Frieds have found a place in missions. In their nine trips as volunteers, they have worked in seven countries for stints ranging from two weeks to a year.

For Mrs. Fried, volunteer work has been a way of following through on a desire for missions involvement dating back to her teen-age years. "Being able to marry and have a family has been excellent," the mother of three grown children said. But with opportunities to serve abroad, "it's been kind of like the Lord giving me a second chance."

The Frieds, members of Mena's First Baptist Church, were among the first volunteers sent abroad through Foreign Mission Board channels. Their plans to spend three months in Nigeria in 1960 caught the attention of a news service, which circulated a story across the country.

On that first trip, they divided their time between two Baptist hospitals, filling in for furloughing missionary physicians. Only after arriving at the airport did they learn that the initial part of their work would be in a remote "bush" region.

After leaving Nigeria, the Frieds offered to return for three years and to pay their own way. To demonstrate their seriousness, they said they would sell their house and deposit the overall cost of their venture with the Foreign Mission

Board, to be paid back 1/36th of the total each month they stayed in Nigeria. Fried said he realized the board, in turning down the offer, was hesitant to set such a precedent.

In mid-1967, when Nigeria was in the midst of a civil war, the Frieds returned to that country for a one-year assignment.

Their latest trip, in May 1985, involved two weeks of exploring medical ministry possibilities in Brazil's Amazon region.

The Frieds also have worked three stints in Ghana (in 1977, 1981, and 1983) and other stints in Tanzania, Gaza, Thailand (two months among Cambodian refugees in 1979) and India (in October 1984, the same month Indira Gandhi, the country's prime minister, was assassinated).

The degree of appreciation among his overseas patients sticks with Fried. "I think every doctor would be much better off if he would go work a little while in the Third World," he said. "You have to be able to adapt to the culture. You wonder, 'How am I going to get along here?' But within a day or two, you see everything is going all right."

For Mrs. Fried, the Biblical teaching that "from those who have much, much is required" comes to mind.

As volunteers, she noted, "we are not going over there to tell (the missionaries) how to do it. We are not going to be entertained." Each missionary has "a full, full schedule. We are going to fit in, to be just as flexible as can be and fit in with their plans and the situation in which they work. We're not going over there as heroes, but to work and to serve."

In paying for their various travels, Mrs. Fried said, "the money situation seemed to take care of itself." They kept their cars longer before buying something newer, and they put less money into home improvements.

"We've always had what we needed," Fried said, "but we have not always had all we wanted. There's a lot of difference in needs and wants."