

# Baptist and Reflector

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News journal of Tennessee Baptist Convention



**GOOD NEWS FLOAT** — A float, sponsored by the missions committee of the Bledsoe Baptist Association, appeared in December Christmas parades in Portland and Gallatin. The float, proclaiming "Good News America, God Loves You and Sent His Son," won a second place trophy in the Portland parade. In addition to the emphasis on the Good News America simultaneous revival theme, the float also featured Tennessee's Homecoming '86 and included a nativity scene. The project involved 55 people from nine churches.

## Baptist papers, newsletters face postal rate increase

WASHINGTON — A continuing resolution approved by Congress and signed by President Ronald Reagan Dec. 19 guaranteed postal rates will increase for non-profit mailers, including state Baptist newspapers and some church newsletters.

Effective Jan. 1, non-profit organizations will face an increase of approximately 30 percent in subsidized rates, according to officials of the Postal Service. These increases will effect second-class, third-class, and bulk mailings.

However, a spokesperson for the Nashville Post Office told the Baptist and Reflector that "unofficially" the rates for mailing the Tennessee state paper

will increase 42 percent. The publication had not received notification of the official costs at press time on Jan. 6.

Editor Al Shackleford said that the information given to him indicates that costs for mailing the second-class non-profit publication will increase about 2 cents per copy.

Shackleford noted that it is the policy of the publication as established by its Board of Directors to pass postage increases on to the subscribers.

"Based on this 'unofficial' information, the annual subscription price for the Baptist and Reflector will be raised (Continued on page 3)

## Moore denies any planning for SBC presidency election

By Lacy Thompson

ALEXANDRIA, La. (BP) — Winfred Moore, first vice-president of the Southern Baptist Convention, has denied that he has been approached officially by anyone to be a candidate for the Southern Baptist Convention presidency.

The First Baptist Church of Amarillo (Texas) pastor added he is hoping for a unifying candidate to emerge to lead the 14.4-million-member convention. "I really do have a longing for someone to arise about whom everyone would say, 'We will follow this man as our president.'" he noted.

Moore denied he has anyone in mind as a unifying candidate or that he has been looking for such a person. "You just hope that out of the process of finding a peaceful solution (to the controversy in the SBC), there would be somebody," he noted.

Moore said he has not done "any planning one way or another" concerning his candidacy for the SBC presidency. "I just have a commitment to getting our convention back to doing what we do best," including missions involvement.

At the 1985 SBC meeting in Dallas, Moore was nominated for the presidency in opposition to incumbent Charles Stanley, pastor of First Baptist Church of Atlanta. Stanley won the presidency by receiving 55.3 percent of the vote. Moore was then nominated and elected as first vice-president.

Rumors persist Moore also will be the 1986 moderate candidate and will apparently oppose Adrian Rogers, pastor of Bellevue Baptist Church in Memphis. Rogers has been named by several conservative leaders as their choice for SBC president in 1986.

Moore, noting that talk of himself as a "moderate" candidate is contrary to his view of himself as conservative, said he sees no inherent conflict if one or more of the members of the Southern Baptist Peace Committee are candidates for the presidency.

"I think it's all in the way in which they perceive their work. I would surely hope if I am a candidate or Dr. Rogers is a candidate ... that whatever is done would be done in such a way that it would not affect the work of the Peace Committee."

The committee was formed at the 1985 SBC meeting for the purpose of determining the causes of the current SBC controversy and making recommendations about how to solve them. Moore's optimism has grown for the group's success.

"I think we're in much better shape than we were in when we left Dallas. I have high hopes," he said. "I've been pleased with the Peace Committee as it's gone about its work."

## SBC names Bell for Crowder suit

ATLANTA (BP) — Former United States Attorney General Griffin B. Bell has been retained by the Southern Baptist Convention to represent the convention in a lawsuit filed in the U.S. District Court for the Northern District of Georgia in Atlanta.

On Dec. 5, a retired Birmingham, Ala., couple and a retired Navy chief from Windsor, Mo., filed suit against the SBC and its Executive Committee, claiming they were "irreparably harmed" by rulings, presiding, and events at the 1985 annual meeting of the convention in Dallas.

The suit, filed by Robert S. Crowder and his wife, Julia, and Henry C. Cooper, seeks to have the election of the SBC Committee on Committees, Boards, and Standing Commissions declared illegal and to prevent the 52 persons elected to the body in Dallas from serving as the nominators of persons to serve as agency trustees for the denomination.

Papers in the suit were served just before Christmas, according to SBC Attorney James P. Guenther of the Nashville law firm of Guenther and Jordan. Guenther said the SBC must file a response to the 18-page complaint by Jan. 20.

Guenther said Bell and the Atlanta law firm of King and Spalding will be the Georgia representatives of the convention and Executive Committee. Guenther and SBC Executive Committee President Harold C. Bennett have met with Bell, planning the response.

Bell was attorney general during the presidency of fellow Georgian Jimmy Carter, serving as the attorney for the government, 1977-79. Previously, he was judge of the U.S. Fifth Circuit Court of Civil Appeals from 1961-76.

Bell is a member of Second Ponce de Leon Baptist Church in Atlanta, has been a trustee of Southwestern Baptist Theological Seminary, Fort Worth, Texas, and Mercer University, Macon, Ga.

## Tennessee CP gifts fall short of goal

After two months of the convention budget year, Tennessee mission gifts through the Cooperative Program are running ahead of last year but below the convention adopted goal, according to Tom Madden, executive secretary-treasurer of the Tennessee Baptist Convention.

Messengers to the 1985 state convention in Memphis had set a \$21-million Cooperative Program basic budget-goal for the November 1985-October 1986 convention year.

The two-month goal would be \$3.5-million (one-sixth of \$21-million). Cooperative Program receipts for November and December had reached \$2,879,551.99 when last month's books were closed on Dec. 30. This is 17.73 percent below the TBC-approved goal for two months.

However, Madden noted that the November and December 1985 gifts were 3.93 percent higher than the \$2,770,762.71 given by Tennesseans during November and December 1984.

Cooperative Program mission gifts for December reached \$1,601,393.27, Madden said, which is \$439,440.38 higher (37.82 percent higher) than the \$1,161,952.89 given in December 1984.

The monthly goal for the current year is \$1,750,000 (one-twelfth of \$21-million). Last month's Cooperative Program gifts of \$1,601,393.27 were \$148,606.73 below (8.49 percent below) the monthly goal.

December's gifts were the 14th highest month in TBC's Cooperative Program giving.

Since December's convention books closed on Monday after the last Sunday of the month, Madden said that December gifts from some churches did not arrive in the TBC office by Monday.

The TBC treasurer added that this means that January will likely be one of the highest months in mission giving in TBC history.

## HMB evangelism leader urges 'concert of prayer'

LAS VEGAS, Nev. (BP) — The Southern Baptist Home Mission Board's vice-president for evangelism has issued a call for Southern Baptists to unite in a "concert of prayer" that Southern Baptists' simultaneous nationwide revivals in 1986 would begin another great spiritual awakening in America.

Robert L. Hamblin of Atlanta issued the appeal during the opening address of the national conference of SBC evangelism directors meeting at the Holiday Inn, Las Vegas. "My desire is for thousands and millions of believers in Christ to meet in small groups ... offering up united prayers to God," Hamblin said.

Noting that every great awakening in history started as a result of prayer, Hamblin said Southern Baptists will never be successful in evangelism if they depend on programs and plans, no matter how good, instead of on God.

Hamblin urged Baptists to observe days of prayer in their homes and churches, and to humble themselves in confession of sin, earnest prayer for an outpouring of God's Spirit for healing of the churches, denomination, home, and society.

Winfred Moore, first vice-president of the Southern Baptist Convention and pastor of First Baptist Church, Amarillo, Texas, repeated a plea for unity in the Southern Baptist Convention divided over theological differences.

"Until we as Southern Baptists become one in purpose and mission in

unity, we're not going to have much influence in the world," said Moore, who spoke three times during the conference.

Urging prayer for the Southern Baptist Convention's Peace Committee assigned to study the reasons for the controversy and bring back recommendations, Moore said what Baptists do in evangelism may be more significant in bringing unity than anything the Peace Committee does.

"If there is anything in the world that will bring us together, it won't be resolving our theological differences in discussion (by a committee), it will be when we get so caught up in winning people to the Lord Jesus Christ that everything else is secondary," said Moore, a member of the SBC Peace Committee.

"We can't have a divided heart, a divided convention," Moore said. "We've got to get our priorities right and make a commitment that if it takes everything we have, we are willing to give it to see the world brought to the Lord Jesus Christ."

James Pleitz, pastor of Park Cities Baptist Church, Dallas, cautioned Baptists not to "get so caught up with the politics of the kingdom we forget the priorities of the King (Jesus Christ)."

SBC Home Mission Board President William G. Tanner stressed that Baptists need to love the world the same way God loves the world. "God loves a man named Khomeini in Iran just as much as he loves a man named Reagan in Washington," Tanner said.

Describing the problems of the world, Tanner said it is hard for Christians to really love the world, with its ugliness, debauchery, crime, drug abuse, and threat of nuclear destruction.

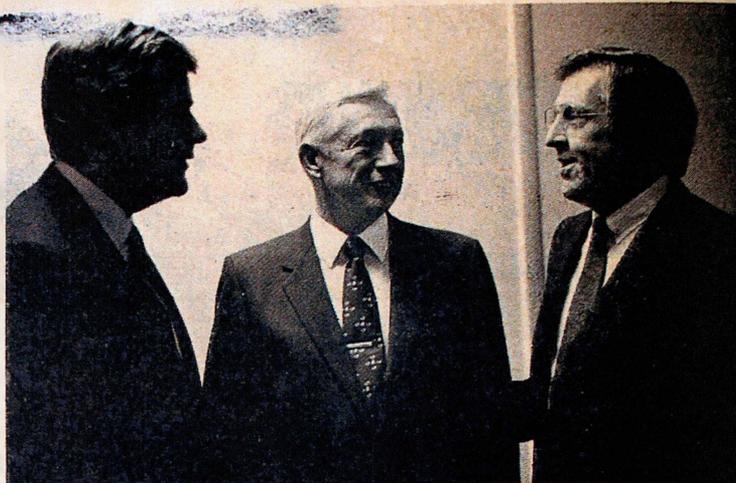
"But our God of the universe does not intend to preside over a cosmic suicide," Tanner said. "Instead, He is the architect of eternal life. He is not the caretaker of a mushrooming cemetery (of nuclear missiles) that grows every day."

Jimmy Maroney, senior consultant in evangelism and church growth ministries at the SBC Foreign Mission Board, called for Baptists to deal with the issues affecting the whole world, not just the nation, noting "There are 2.7-billion people in the world who do not know Jesus Christ as Saviour and Lord. There are 1.5-billion people who are suffering from hunger and malnutrition. The major cause of malnutrition is poverty, and the major cause of poverty is human injustice."

Several evangelism professors at Southern Baptist seminaries traced the history of revival and spiritual awakening, saying Baptists need to learn from the way God has worked in the past if they are to see awakening in the future.

In the closing address of the conference, James Semple, pastor of First Baptist Church, Paris, Texas, cautioned against depending on one method for revival — mass evangelism. "Revival is more than holding a revival meeting," he said.

Semple said the greatest response in his 23-year ministry at the Texas church has come because lay people in the church have gone through the SBC Continuing Witness Training (CWT) program, making a personal commitment to be evangelists in every area of life. Instead of relying on the pastor, members of the Paris church have accepted the responsibility for evangelism themselves.



**MUSICIAN HONORED** — William Robinson (center) of First Baptist Church, Kingsport, was honored for 22 years of music ministry during the annual planning meeting of state music leaders. With Robinson are Wesley Forbis (left), director of the Sunday School Board's church music department, and Julian Suggs, director of the Tennessee Baptist Convention church music department.

## Edgemon urges Baptist churches to focus on inactive members

NASHVILLE (BP) — If Southern Baptist churches could reach only 25 percent of their inactive members, church training enrollment would increase by about 600,000 next year, according to Roy Edgemon, church training director for the Baptist Sunday School Board.

Speaking to state church training directors and associates meeting here for annual planning sessions, Edgemon said inactive and non-resident church members make up about 49 percent of churches' total membership. Reaching 25 percent of those members would increase church training enrollment from its present membership of 1.9-million to 2.5-million, he added.

Reaching inactive and non-resident members would be in keeping with the church training department's 1986-87

theme of discipleship training, an effort to help churches orient new members, equip members, and train leaders, he said.

Edgemon said among the denomination's 14.4-million members, an estimated 30 percent or 4.1-million are non-resident, no longer living near the church, while about 20 percent or 2.8-million are inactive.

An inactive member is defined as one who has not contributed or participated in a local church for 12 months.

"In an average church of 400, 83 are inactive and 116 are non-resident," he said. "That leaves 199 actually active members who are carrying the entire load of the church. If we could just touch inactive church members, church training attendance would increase significantly."

## Union announces seminary classes

JACKSON — The seminary studies program at Union University has announced its course offerings for the spring semester, beginning Feb. 24.

Classes available for credit include the Doctrine of the Church, Church Business Management, and Introduction to the Old Testament Part I: Pentateuchal and Historical Literature.

All three courses meet on Mondays at the Jackson campus in Room D-48. Classes will meet for 13 weeks and carry three semester hours of credit each. A student is eligible to take up to nine hours per semester and can designate to which seminary they wish credits to be sent.

Students may pre-register by mail prior to Feb. 10. Formal registration will take place on Feb. 24. Cost for the program is \$10, payable with application, plus \$300 matriculation fee due at the time of registration.

The Doctrine of the Church will be taught by John J. Kiewit, professor at Southwestern Baptist Theological Seminary, Fort Worth, Texas. The class will meet from 10 a.m. to 1:15 p.m.

Church Business Management will meet from 2 to 5:15 p.m. and will be taught by William G. Caldwell, professor at Southwestern seminary.

Introduction to the Old Testament will be taught by James C. Jones, an adjunct professor with Southern Baptist Theological Seminary in Louisville, Ky. The class will meet from 6 to 9:15 p.m.

The seminary studies program is a joint effort between Union University and the six Southern Baptist seminaries.

To register or obtain an application, persons should contact John Adams, vice-president for religious affairs, Union University.

## Joe Ford joins Richard Jackson as pastor of church in Phoenix

PHOENIX, Ariz. (BP) — Joe L. Ford, associate vice-president for the Southern Baptist Home Mission Board's evangelism section, has been named pastor of North Phoenix Baptist Church.

Richard Jackson, pastor of the Phoenix church for the past 18 years, said he and Ford will share pastoral responsibilities of the 16,000-member church.

Jackson will be senior pastor and Ford will be pastor, moving to Phoenix Jan. 12.

Jackson said the unusual staff structure at North Phoenix would enable the church to double the effectiveness of the pastor. He said the pastor-senior pastor arrangement of shared responsibility was different from other churches which use a "co-pastor" structure in which two pastors are on an equal level.

"Joe will do everything I do and I will do everything he does," sharing responsibilities as equals, Jackson said. But as senior pastor, "the buck stops on my desk," Jackson explained.

Ford has been on the staff of the Atlanta-based SBC Home Mission Board evangelism section for the past 11 years. He came to the board as director of evangelism for young adults, later became director of the board's evangelism development division, and was acting vice-president for evangelism for almost a year after C. B. Hogue resigned from

that position in 1982 to go to a pastorate in Tulsa, Okla.

The Fort Worth, Texas, native was associate in the evangelism department of the Baptist General Convention of Oklahoma, 1972-74. He was pastor of Lane Baptist Church, Lane, Okla., from 1970-71. Previously, he had been youth director of several churches in Texas and Louisiana, and was involved in youth evangelism in Washington and Oregon for several years.

Ford is a graduate of East Texas Baptist College, Marshall, Texas, and Southwestern Baptist Theological Seminary, Fort Worth.

## Tennesseans earn degrees at SEBTS

WAKE FOREST, N.C. — Six Tennesseans received degrees during Dec. 14 commencement at Southeastern Baptist Theological Seminary here.

Receiving the master of divinity degree were Melvin O. Childress of Sharon, William Randall Cruze of Knoxville, John Edward Doyle of Murfreesboro, Donnie Dwaine Marlar of Knoxville, and Gary S. Metcalf of Knoxville.

James Cleveland Brown of Jackson earned the doctor of ministry degree.

## Missionary force reaches record 429 during 1985

RICHMOND, Va. (BP) — Southern Baptists added a record 429 new overseas missionary personnel in 1985 and also moved close to the \$10-million mark in world hunger and relief giving.

These reports, made at the December meeting of the Southern Baptist Foreign Mission Board, came amid reports of new ways the board is exploring to reach areas of the world where missionaries cannot go.

The board also warned that financial support is lagging behind missionary growth and urged Southern Baptists to give sacrificially both through the Cooperative Program and the 1985 Lottie Moon Christmas Offering for foreign missions. The Lottie Moon goal for 1985 was \$70-million.

Board trustees approved 46 new missionaries in December and re-appointed five to reach the record figure. Previous high was 406 named in 1982.

Relief giving to meet human need around the world surged to \$9.8-million through the end of November, the latest figures available. The total for all of 1984 was \$7.2-million.

Last April, a new entity, Cooperative Services International, was created to help channel Southern Baptists who want to respond to requests from China and other countries which do not admit missionaries, but do want teachers and others with technical expertise.

Underscoring its readiness to offer whatever assistance non-Christian nations will accept, the board gave approval for projects in Kampuchea (Cambodia), Laos, and Vietnam. It was the first such action since Southern Baptists left Vietnam and Laos in 1975.

FMB President Keith Parks also noted the growing desire by Baptists in other countries where Southern Baptists work to be full partners in worldwide evangelization, both in developing strategy and sending missionaries.

While the board met in Richmond, Baptist leaders from seven Asian nations met in Hong Kong to talk about their involvement in "sharing the gospel with the multitudes of Asia," Parks pointed out. Similar conferences, stemming from the worldwide consultation held last June in Ridgecrest, N.C., will take place soon in Latin America.

"These and many other elements have caused me to realize that those of us here must carefully and prayerfully search for the next step in world evangelization," Parks said. But in seeking new ways to witness, he emphasized, the board will not abandon its present approach. "In no way," he said, "do I envision any diminishing of the emphasis upon geographic administration, on the career missionary, on comprehensive methodology, on the Biblical basis of evangelism that results in churches, and on seeking to communicate all this to Southern Baptists."

To take advantage of opportunities in countries where the board does have work, the board appropriated \$6-million to purchase strategic properties. The money, available this year because of the greater buying power of a strong American dollar, will provide \$750,000 for each of the eight geographic areas of work to buy land in fast-growing population areas as future sites for churches or other mission needs.

Even as this action was taken, Carl Johnson, the board's treasurer, noted the board had to raise cost-of-living allowances for missionaries effective Jan. 1, 1986, in 88 of the 106 countries or ter-

ritories where Southern Baptists have work. These increases will use \$1.3-million of the \$2-million which had been set up as a hedge against such possible increases when the 1986 budget was approved in October.

Johnson said he could not help being uneasy about the impact that declining value of the U.S. dollar could have in 1986.

He urged Southern Baptists to give sacrificially to meet their churches' Lottie Moon offering goals and then to increase their regular giving through the Cooperative Program.

In other actions the board paid tribute to George H. Hays, who retired Dec. 31 as director of work in East Asia, and named William L.C. Richardson to succeed Raymond Kolb as field associate to Thurmon Bryant, director of work in eastern South America.

Richardson of Tulsa, Okla., will work in Brazil as a liaison between the board and the 329 missionaries and journey-men assigned to Brazil. He is president of the Baptist Theological Seminary in Minas Gerais in Belo Horizonte, Brazil. Kolb, who is nearing retirement, will continue in the assignment until Richardson returns from an upcoming furlough to the U.S.

## Court rejects school appeal

By Stan Hasty

WASHINGTON (BP) — The U.S. Supreme Court has let stand lower rulings upholding an Iowa law that exempts the Amish community, but not independent fundamentalists, from sending their children to public schools or to private schools with state-certified teachers.

According to Iowa officials, that portion of the state's compulsory school attendance law was designed for groups such as the Amish who are "isolated from the mainstream of American life." All other children, the state contended in a legal brief asking the high court to reject the case, must attend a public school or a private institution with certified teachers because of the state's "compelling interest" in insuring the education of its citizens.

Ten parents of children enrolled in a Christian day school operated by the Calvary Baptist Church, Charles City, Iowa, brought a suit challenging the law after the state board of education approved a recommendation by Superintendent of Public Instruction Robert Benton to reject the parents' application for exemption from the statute.

They contended that by limiting the exemption to groups such as the Amish, the state unconstitutionally established religion by creating a "suspect classification" of religions exclusively entitled to be exempted. But at trial in a state district court and in the Iowa Supreme Court, the parents lost. Their unsuccessful appeal to the nation's high court marks the end of a three-year battle for exemption.

In asking the high court to take another look at the case, attorneys for the parents insisted the Iowa law discriminates against their clients by favoring one religion over all others and by denying free exercise of religion. They also asked the court to review the case in order to clear up "national confusion" over the issue of enforced teacher certification in sectarian schools.



**NORTHSIDE BURNS NOTE** — Northside Baptist Church in Clarksville held a note-burning service Nov. 17. Above, Harold A. Shoulders, director of missions for Cumberland Baptist Association, holds the note for the pastor, Kenneth W. Fraley.

## Baptist Hospital enters agreement to offer services in Murfreesboro

MURFREESBORO — Baptist Hospital and St. Thomas Hospital of Nashville have entered into an agreement in principle to provide health care services in Rutherford County through the 288-bed Middle Tennessee Medical Center, according to C. David Stringfield, president of Baptist Hospital.

"Our joint proposal to assume management and operating control of MTMC was approved unanimously by their Board of Directors on Dec. 27," Stringfield added. The details of how the agreement will be implemented and the financial arrangements will be worked out during the next few months.

Stringfield pointed out that one of the stipulations of the new agreement is that no Rutherford County resident will be denied admission to MTMC because of inability to pay. "This represents an important commitment to indigent care in keeping with our tradition," he said.

Commenting on changes in the health care field, Stringfield said that due to the

competitive nature of the industry, it is necessary to consider ventures such as this so that quality care and reasonable charges can be maintained.

H. Franklin Paschall, chairman of Baptist Hospital's trustees, said, "It is important that Baptist Hospital relate to the Murfreesboro community with regard to medical care, and we are pleased that our hospital will be influential in the future ministry of the Murfreesboro hospital."

"In order to accomplish our goal, we cooperated with St. Thomas Hospital to form a new and separate third entity which will administer the Middle Tennessee Medical Center in keeping with the principles of Christian ministry," Paschall added.

There will be operating control, but no direct ownership by the Tennessee Baptist institution. Also, the people of Rutherford County will retain input in the direction of hospital facilities.

Concord Baptist Association voted unanimously to encourage the venture by the two Nashville hospitals, noting that there is a need for a hospital in the area with a Christian ministry.

H. Eugene Cotey, pastor of Murfreesboro's First Baptist Church, expressed his support, stating, "The new arrangement will mean that there will be a chaplaincy program at the hospital which will be spiritually meaningful to the churches and the community." MTMC presently has no chapel nor chaplaincy program.

Stringfield observed that both Baptist Hospital and St. Thomas Hospital have long histories of providing quality health care in middle Tennessee. "There is a unique and exciting agreement and a positive step for Baptist Hospital. We look forward to its implementation," he said.

## China applicants deadline extends through January

The deadline for volunteers to teach English to secondary school English-language teachers in China is Jan. 31, not Jan. 1, as stated in the Dec. 18 issue of the Baptist and Reflector.

Belmont College is seeking to enlist 10 volunteers for the June-August program in cooperation with the Southern Baptist Foreign Mission Board and the English Language Institute of China.

Additional information about the teaching project to China can be secured from Lucile Wardin at Belmont College, (615) 385-6699.

## Rate increase . . .

(Continued from page 1)  
\$1 per year, effective Feb. 1," Shackelford said.

The budget plan will be increased from 9 cents to 10.9 cents per copy, which would be approximately \$5.56 per year.

The club rate (for 10 or more subscriptions entered at the same time) would be increased from \$5.25 to \$6.25 per year.

The individual subscription rate will increase from \$5.55 to \$6.55 per year.

The increase in postage rates resulted from a reduction of federal subsidy to provide reduced mailing rates for non-profit publications. The continuing resolution passed by Congress contains only \$748-million for fiscal year 1986, which runs through September 1986.

Although the figure falls \$233-million short of what the Postal Service says it needs to maintain the present level of subsidy, it significantly exceeds the \$39-million proposed by the Reagan administration. The president had recommended the termination of the subsidy except for benefits to organizations that send materials to the blind.

Non-profit and other subsidized mailers have been at step 14 of a 16-step plan begun in 1970 to phase out the postal subsidy. The new increase, however, will catapult non-profit mailers to step 16 — six months before step 15 was scheduled to take effect.

## EDITORIAL

# Tennessee Baptist happenings in 1985

What kind of year was 1985 for Tennessee Baptists as they worked together through their state convention?

As we turn the page of our calendar to 1986, let us review what did happen in Tennessee Baptist life during 1985.

To discover some of these events during the year just closed, we looked back through the 51 issues of the *Baptist and Reflector* — and their approximately 1.5-million words — and gleaned a few of the significant items which were reported to our readers.

—The earthly remains of Missionary Bill Wallace, killed in a Chinese Communist prison in 1951, were returned and buried in his hometown of Knoxville.

—Internal Revenue Service filed a "notice of appeal" of a ruling by the United States District Court of Middle Tennessee that Tennessee Baptist Children's Homes Inc. is an "integrated auxiliary" of Tennessee Baptist churches and therefore exempt from filing Informational Form 990.

—Katharine Bryan was elected as executive director-treasurer of Tennessee Woman's Missionary Union at a called meeting of the WMU Executive Board.

—Bellevue Baptist Church, Memphis, led the state in baptisms for the 1983-84 church year.

—Pastors and church leaders attended three-day seminars on Planned Growth in Giving-Evangelism held at various locations across the state.

—Hazardous weather limited attendance at the State Evangelism Conference to about 300.

—Tennessee's disaster units and teams assisted victims of ice storms in Tracy City and hurricane victims in Louisiana and Florida.

—More than 30,000 attended the Youth Evangelism Conference at Vanderbilt's Memorial Gymnasium.

—A home for retarded adults, Rainbow Acres Baptist Home, was opened near Jacksboro.

—The SBC Foreign Mission Board held an appointment service for 37 new missionaries at Nashville's Memorial Auditorium with about 10,000 attending.

—A bill to permit pari-mutuel gambling in Tennessee passed the Senate 20-11; action on the bill by House of Representatives was postponed until 1986.

—F. Greer Ruble was elected director of the TBC Sunday School department, replacing the retiring Wendell Price.

—Nashville's Baptist Hospital dedicated its \$13-million Baptist Medical Plaza, which contains the new Baptist Health and Fitness Center.

—Tennessee was highlighted at the Foreign Missions Conference, held at Ridgecrest Baptist Conference Center, Ridgecrest, N.C.

—Alicia Cotton, 7-year-old girl from Oak Ridge, received a successful liver transplant at Children's Hospital in Pittsburgh, Pa.

—Wade Darby retired as executive director-treasurer for Tennessee

Baptist Adult Homes Inc.; J. L. (Pete) Ford was named interim executive director-treasurer.

—Tennessee completed its five-year hunger and relief project with the Foreign Mission Board in the western African nation of Burkina Faso (formerly Upper Volta).

—Union University, Jackson, announced that it had received two \$1-million gifts to be used for endowment, primarily for scholarships.

—TBC Executive Board created a 12-member Program, Personnel, and Planning Task Force "for the purpose of reviewing program organization and building (space) needs."

—Jonas Stewart, former executive secretary-treasurer of the Tennessee Baptist Foundation, died Oct. 6 of heart failure.

—Tennessee's Cooperative Program mission gifts missed the \$19,625,000 goal by one-third of 1 percent, but surpassed 1983-84's gifts 5.87 percent.

—Jackson-area churches lost a lawsuit which challenged a ruling by the attorney general that churches which contribute to support or to oppose a public referendum are "political action committees" under the Tennessee Campaign Disclosure Act; the churches decided to appeal the decision by Chancery Court of Madison County.

—The 111th annual session of the Tennessee Baptist Convention met at First Baptist Church in Memphis; the 1,504 messengers who attended approved a record \$21-million Cooperative Program basic budget-goal for the 1985-86 convention year.

—TBC Executive Board approved the construction of a student center at Walters State Community College in Morristown.

—First team to go to Venezuela under the three-year partnership mission between Tennessee and Venezuela received orientation.

Now we have entered 1986. Although we do not know what God will be doing with and through Tennessee Baptists during the coming year, we pledge our faithfulness in sharing these news and informational items through the *Baptist and Reflector* each week.

## Postage, subscription rates

The United States Postal Service has drastically increased mailing charges for non-profit second-class, third-class, and bulk mailing permits effective Jan. 1. These increases will affect church mailouts and the *Baptist and Reflector*.

In 1970, Congress set up a 16-step phasing subsidy program which gradually would move non-profit organizations toward paying full costs for their postage. This phasing had reached Step 14.

Throughout these intervening years, Congress had provided funds to carry out these phasing steps. In spite of funds approved by Congress for the current federal government fiscal year, the Postal Service has decided to move non-profit mailers to Step 16.

What will these postal changes mean to the *Baptist and Reflector*?

In August 1978 our Board of Directors voted to establish a subscription cost plan which realistically would provide for postal increases. A specific amount was set to go toward production and printing and the actual postal charge (then 2 cents per copy) was added.

As the Postal Service has increased and decreased its fees since that time, these have been passed on to our subscribers. As of Dec. 31, 1985, that charge had reached about 5 cents per copy.

Information we have received from postal officials indicate that on Jan. 1 that cost per piece was increased by 1.9 cents per piece. In addition, there will also be a slight increase in the cost per pound, from 7.5 cents per pound to 7.6 cents per pound.

What this means is that our second-class mailing cost for an average week will increase from about \$3,400 to more than \$4,800 — a 42 percent increase!

Effective Feb. 1, this will necessitate increases in our subscription rates.

Under the Church Budget Plan, the cost per copy will be increased from 9.0 cents to 10.9 cents — or from \$4.59 per year to \$5.56 per year.

The Club Rate will be increased from \$5.25 per year to \$6.25 per year. The Individual Rate will be increased from \$5.55 per year to \$6.55 per year.

These increases come at a very bad time in Baptist church life, since most churches had already determined their church budgets for 1986.

We have confidence that Tennessee Baptist churches will recognize the necessity of these subscription cost increases and will continue to share the *Baptist and Reflector* with their members each week.

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**NOTE BURNING** — Lige Ray Hudson, deacon at First Baptist Church in Whitwell, holds the note for building committee chairman Jerry Ridge, as the church has a note-burning ceremony in conjunction with their 93rd anniversary celebration. Bob McFarland, pastor of the church, looks on along with members of the church.

## First eight Tennesseans journey to Venezuela for partnership

The first Tennesseans to go to Venezuela as a part of the partnership of Baptists in the two countries coordinated by the Southern Baptist Foreign Mission Board, will leave Jan. 11.

The eight volunteers are going to Maracaibo in western Venezuela to construct a chapel. They will return Jan. 25.

The volunteers are:

- Lance and Ann Bailey, members of Unity Baptist Church, Jacks Creek;
- James Duncan, a member of First Baptist Church, Milan;
- Harvey and Lorraine Ivie, members of First Baptist Church, Concord, Knoxville;
- Luton Lewis, a member of Cross Creek Baptist Church, Indian Mound;
- Ray and Jane Rickman, members of First Baptist Church, Ridgeway.

During the three-year partnership, which was approved by the 1984 Tennessee Baptist Convention, Tennessee volunteers are assisting in construction, crusades, training, evangelism, RA camp, and conferences especially in MasterLife, WMU, and stewardship.

## Newcomb to write Bible Book lessons

Ray Newcomb, pastor of Millington's First Baptist Church, will write Sunday School lessons for the Bible Book Series in the Baptist and Reflector during the winter quarter.

The first lesson by Newcomb is printed on page 10 of this issue.

A native of Mississippi, he has been pastor of the Millington church since 1975. Other pastorates have been in Florida and in Mississippi.

He is a graduate of Blue Mountain College, Blue Mountain, Miss., and New Orleans Baptist Theological Seminary, New Orleans, La.

A trustee for Union University, Jackson, Newcomb also serves on the Committee on Resolutions for the Tennessee Baptist Convention. He is chairman of the evangelism committee for Shelby County Baptist Association.

Newcomb is author of a book, *Apostasy as Revealed in the Book of Jude*.

Under his leadership, the Millington church has been listed in the top 10 TBC churches in baptisms during each of the last five years.

Due to the illness of the enlisted lesson writer for the winter quarter's Life and Work Series, Editor Al Shackelford of the Baptist and Reflector will write the January lessons, and Thom Bartlett, minister of youth and recreation at Highland Heights Baptist Church, Memphis, will write the lessons for February and March.



Newcomb

## Personal Perspective

By Tom Madden  
TBC Executive  
Secretary-Treasurer



I am writing these lines on the last day of 1985.

I have just read again Acts 20:22 and especially focused on the latter part of the verse, "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there."

In those past several days, I have read many predictions of what will happen in 1986. In actuality, no one of us really knows, for like Paul we say, "not knowing the things that shall befall me there."

May I be bold enough to ask your heart and mine what we really would like to accomplish for God's glory in 1986?

I recall reading the fictional account of a worm climbing an apple tree in the dead of winter. A bird flying overhead said, "You stupid worm, there's no apples in that tree."

The worm replied, "There will be when I get there."

**Purpose, persistence, time!** By following these steps, we can achieve worthwhile goals.

I join in prayer with you in asking God to help us live our lives to the fullest and best in 1986.

## CORRECTIONS

In the Dec. 25 issue of the Baptist and Reflector, Richard Johnson was listed in the TenneScene section as being called to Admore Baptist Church in Memphis. Johnson is still on staff at First Baptist Church in Huntington.

Also in the Dec. 25 issue, Scotty Shows was mentioned. He was identified as minister of music at Bellevue Baptist Church. Shows celebrated his 10th anniversary as minister of activities at the Memphis church.

The Baptist and Reflector regrets the errors and any inconvenience to our readers.

# CLC meeting on apartheid issues 'call to concern'

NASHVILLE (BP)— Sixteen Baptist leaders have issued a "call to concern" which expresses support "for all who are working to dismantle the evil system of apartheid" in South Africa.

The statement was approved unanimously at a Dec. 12 meeting in Nashville entitled "Southern Baptists and Apartheid: A Consultation on Racial Reconciliation, Human Rights, and Justice."

The consultation was sponsored by the Christian Life Commission of the Southern Baptist Convention under the leadership of W. David Lockard, the agency's director of organization. The commission's SBC program assignment includes education and action on issues related to race relations and human rights.

In addition to the Christian Life Commission, the meeting involved representatives, both black and white, from the Southern Baptist Foundation, Baptist World Alliance, Home and Foreign Mission boards, Southern Baptist Theological Seminary, and Baptist Sunday School Board. Other participants were pastors of Baptist churches and representatives from state Baptist conventions.

The "call to concern" emerged from discussion of the moral, religious, and political dimensions of the racial crisis in South Africa.

The 10-point statement was drafted following a Bible study on justice presented by Marvin Griffin, pastor of Ebenezer Baptist Church, Austin, Texas; a statement of concern about racism presented by Foy Valentine, executive director of the CLC; and a study paper on the "contextual trauma" in South Africa presented by John N. Jonsson, professor of missions and world religions at Southern seminary, Louisville, Ky., a native of South Africa and a longtime Baptist leader in that country.

The statement, to be shared with Southern Baptist agencies and institutions and other Baptist bodies around the world, commends the Baptist Union of Southern Africa for recent action which "spoke courageously and stood prophetically against the gross immoralities of apartheid."

At its annual meeting in October the Baptist Union adopted a statement addressed to South African President P. W. Botha which urged "that the whole structure of apartheid be dismantled as

a matter of extreme urgency." The official government policy, it declared, is "in conflict with the Bible" and is "an evil which needs to be repented of."

The "call to concern" intentionally avoided specific mention of divestiture, choosing rather to "urge that future economic policies be developed wisely and applied courageously to help in moving the entire South African society away from apartheid."

It also expressed support for "decisive movement beyond the Sullivan Principles" towards involving blacks in decision-making "at the highest levels of government."

The statement praised those "men like Bishop Tutu and those women like Winnie Mandela, together with those imprisoned leaders and hundreds of slain protestors who have valiantly laid down their lives for the cause of human dignity and freedom."

The statement called on Southern Baptists to urge their elected officials "to challenge apartheid and oppose racism in all of its manifestations and wherever it may be found, not only in South Africa but also in our own country."

## Student workers set mission goals

NASHVILLE (BP)— Student work requires a strong and unified effort of workers on the national, state, and local levels. Charles Johnson, director of national student ministries, told student directors from state conventions meeting here in an annual planning session.

Bold Mission Thrust goals for national student ministries offer a significant plan for a unified effort between state student departments and national student ministries, Johnson said.

State directors and campus student ministers have been involved in planning the Bold Mission Thrust goals, according to Bill Henry, national student ministries program section supervisor.

Bold Mission Thrust goals for student ministries include Reachout 87/88, a plan for simultaneous evangelistic efforts in 1987-88; project 2000, a goal of 1,500 campus ministries by 1990 and involving students in helping start 500 new churches by 1990; College Concern, a Sunday School emphasis to involve students in Sunday School; equipping for disciple making; project vocation; an emphasis on church vocations, and seminary training; "If My People..." a call to prayer; world student missions, a challenge to Baptist students to become involved in a mission project; and Mission 90, a plan to involve students in world missions awareness conferences.

Bible study is a continued emphasis of campus ministries. Statistics compiled by national student ministries indicated 37,763 students were involved in Bible study groups on campus during 1984-85. Although that is a decrease from the 40,767 involved in 1983-84, it is above the 35,684 of two years ago.

Johnson attributes MISSION 85 and other mission awareness activities with an increase in student contributions to Southern Baptist mission causes. Students contributed \$1,216,847 to mission projects — topping \$1-million for the first time. The previous year, students contributed \$956,348 to Southern Baptist mission causes.

## Hendersonville pastor retires in December

E. Courtney Wilson has retired after 27 years as pastor of First Baptist Church, Hendersonville.

The church honored Wilson with a reception Nov. 24. He retired at the end of December.

A native of Paducah, Ky., he is a graduate of Union University in Jackson, and Vanderbilt University in Nashville. Before coming to Hendersonville, he was pastor of Woodbine Baptist Church in Nashville.

Denominational service includes acting as moderator of the Nashville Baptist Association; filling terms as vice-president and president of the Tennessee Baptist Convention; and serving as trustee of Baptist Hospital and Belmont College, both in Nashville. Wilson was a member of the Executive Board of the Tennessee Baptist Convention for six years.

# Missionary facilitates volcano victims' reunions

By Art Toalston

IBAGUE, Colombia (BP) — For nearly two weeks, Deison Valderrama, age five, coped with loneliness and pain.

No relatives came to visit at the hospital where he was taken after mud and debris destroyed the town of Armero, Colombia. Strangers — doctors, nurses, and Southern Baptist missionaries — comforted him after his injured left foot was amputated because of gangrene.

Mary Nell Giles' gift of a toy truck nudged a smile from the boy who mistakenly was identified as Edison Ortiz or Edisson Ortis. Unknowingly, the missionary was in the process of engineering a far greater gift.

Giles' one plea to "everybody that I thought had any pull" during several days of visiting at the state hospital in Ibague: get pictures of the injured and presumably orphaned children on TV. She was convinced this publicity would help reunite them with any relatives who survived the mudslide that killed up to 40,000 people after volcano Nevado del Ruiz erupted Nov. 13.

If the children can be reunited with family members, Giles reasoned, "they will get well twice as quickly."

Her suggestion was heeded. Deison's mother, Rosa, happened to see her son's picture on TV and rushed to the hospital. Moreover, as one nurse at the six-story hospital put it, "mucho" (many) family reunions took place.

Giles learned of Deison's good news when she returned to the hospital Nov. 26. She went to meet his mother and was astounded.

"I was staring into the face of a young mother I had been consoling the previous week. We were in a state of shock for a few seconds. Finally we both came to and just stood there hugging each other."

Giles and her husband, James, and fellow missionary Ellis Leagans had taken a small stove, pots and pans, and dishes to an apartment where the woman and 25 relatives were staying. The woman had told of losing her husband

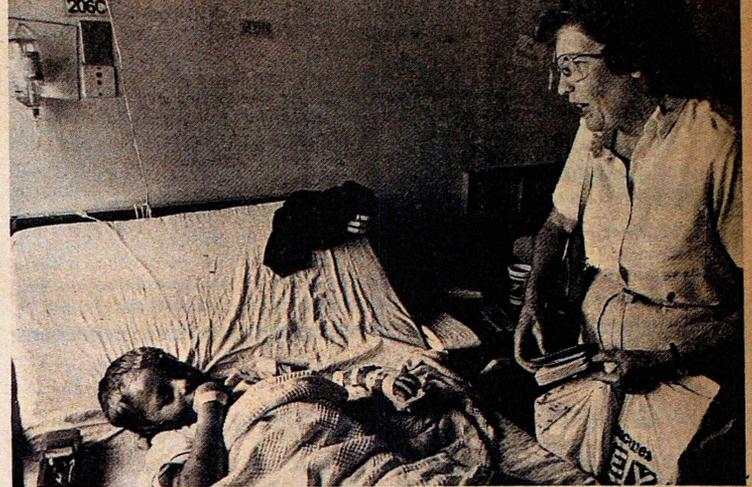


**COMFORT** — Rosa Valderrama comforts her daughter, Anna, 10, after telling missionaries she lost her husband and three children in Colombia's mudslides. Within a week, however, Missionary Mary Nell Giles had facilitated a reunion with Rosa's 5-year-old son, Deison. Still missing are two teen-age daughters. Photo by Joanna Pinneo.

and three of four children. Another woman there had lost her husband and all three children.

The missionaries left a Bible, with the address of First Baptist Church of Ibague, at the apartment. The following Sunday, Deison's grandmother and aunt made professions of faith. After the reunion with Deison, other relatives also were in church.

In subsequent visits with Armero victims, Mrs. Giles has written names of missing family members in a notebook. She started the practice after missionaries encountered a young man roaming the hospital in Ibague, showing a picture of his wife and two sons to



**A TOY, THEN A REUNION** — Missionary Mary Nell Giles gave 5-year-old Deison Valderrama a toy and, several days later, a reunion with his mother, Rosa. Hospital staffers at Ibague, Colombia, had assumed the boy's family was killed after Colombia's volcano eruption and mudslides.

everyone he met. They transported the man to other hospitals and shelters in the area, but learned nothing about his family's whereabouts. "As far as we know, he didn't find them," Mrs. Giles said.

However, she has participated in two other providential reunions.

She visited a crying, heartbroken 13-year-old in the hospital who had just been told by a woman from Armero, "Don't look for your mother anymore. I saw her die." The youth also had lost his father, two younger brothers, and two younger sisters.

The same day (Dec. 5), Mrs. Giles visited a shelter housing 400 Armero victims and said to the first people she met, "I feel so sorry today. Somebody came in and told this boy not to look for his mother anymore, and he was so upset."

When she told them his name was Miguel Soto, they could not believe it. They were Soto's grandparents, an uncle, and a teen-age cousin. She im-

mediately took them to the hospital for a reunion.

A bout with flu forced Mrs. Giles back to Cali, where she and her husband live in southwest Colombia. She spent Dec. 13 organizing her notebook and, just before finishing, she noticed that two survivors had given her the same name of a seven-year-old missing brother. Both thought they were the only survivors in their family. Their last names matched, Martha Espinosa, 16, an Armero survivor in a large Cali hospital, and Margarita Espinosa, 20, at the Ibague hospital.

By telephone, Mrs. Giles confirmed that they are sisters.

Martha was happy to hear the good news, but asked, "What about my mother, Marina (an 11-year-old sister), and John (a seven-year-old brother)?"

"I couldn't say, 'Well, I guess they're dead,'" Mrs. Giles recounted. "All I said is, 'We're going to keep looking for them.'"

## Toddler, mother reunite six weeks after mudslide

BOGOTA, Colombia (BP) — Many people came to know him as "NN" (no name), an 18-month-old child believed to be orphaned by a killer mudslide in the Andes Mountains of Colombia.

Now, however, the toddler has a name, Alexis Acuna.

Six weeks after the mudslide destroyed the town of Armero, he was reunited with his teen-age, widowed mother, reports Ellis Leagans, Southern Baptist mission chairman in Colombia.

The mother, Maria Leyla Velandia, remains hospitalized in Bogota with a severe leg injury from the mudslide that killed 40,000 or more people. Alexis is in a private home in Bogota.

The Christmastime reunion was handed by Colombian child welfare authorities.

Alexis became a symbol of the massive tragedy after his picture appeared in Picture Week magazine and as many

as 700 newspapers across the country. Alexis, his head bandaged and arms outstretched, was crying for "Mami" (Mommy).

The Associated Press intends to nominate his picture, taken by Southern Baptist Foreign Mission Board Photographer Joanna Pinneo, for a Pulitzer Prize, according to George Mikulec, AP deputy news photo editor in New York City.

Velandia and her son were separated after being rescued from the mud and debris that buried Armero. The mother was taken to the state hospital in Ibague, then transferred to a Bogota hospital. The child was treated initially at a small village and then taken to the Ibague hospital, where he was known only as "NN."

Velandia saw her husband, Javier, die from his injuries just before a helicopter came to rescue them the morning of Nov. 15, about 36 hours after the mudslide.

Leagans and his wife, Judy, in visiting Velandia Dec. 30, learned that the mother, her husband, their son, and a two-year-old daughter were in their house as it was destroyed by the mudslide. Velandia was able to hold on to Alexis but her husband lost touch with

the daughter. The daughter still is missing.

The toddler's picture resulted in numerous phone calls at Associated Press offices from people wanting to

adopt him.

Southern Baptist relief funds continue to provide antibiotics for the mother and various assistance to other Armero survivors.



**CRYING 'MAMI'** — This toddler, thought to have been orphaned by Colombia's mudslide at the time the photo was taken, has now been reunited with his mother. The photo, taken by Foreign Mission Board Photographer Joanna Pinneo, is expected to be nominated for a Pulitzer Prize by Associated Press.

**Baptist and Reflector  
brings you news first!**

## Missionaries urge Baptists to continue aid to Ethiopia

ADDIS ABABA, Ethiopia (BP) — Transportation problems and lean crops will add at least another year to Southern Baptist short-term relief efforts in Ethiopia, according to missionaries.

Missionaries urge Southern Baptists to continue prayer and financial support for efforts to shore up the transportation and supply system necessary to keep feeding programs operating.

Feeding and health care centers operated by missionaries and volunteers in the Ethiopian highlands need reliable sources of grain and continued access to a helicopter or airplanes to stabilize the difficult transportation system.

Rains, which partially broke Ethiopia's drought, produced only enough harvest to feed the people for two to four months. Thus, the feeding and health care centers will need to remain open through at least 1986. Southern Baptists operate five such centers in Ethiopia's Menz-Gishe and Merhabete districts and may be asked by the government to open two more.

That, along with plans for long-range development, will call for at least a dozen more volunteer nurses and perhaps a career missionary physician, as well as another career veterinarian and another career agriculturist.

Aware that one harvest cannot cure 11 years of famine, Ethiopian officials project nearly 6-million Ethiopians will need relief throughout 1986. That calls for mobilization and distribution of nearly 1.2-million metric tons of grain, supplementary food, and oil.

Southern Baptist missionaries need 19,000 metric tons of grain, plus supplementary food and oil, in 1986 to supply their centers and feed about 170,000 of those people per month.

"We can reasonably expect from current sources only about one-half of our total annual requirement," said Ed Mason, volunteer from Florida, who coordinates relief efforts for the Baptist Mission of Ethiopia. Mennonites donated 1,720 metric tons of grain to keep the centers supplied through December and have promised 5,000 to 8,000 metric tons in 1986 if Southern Baptists can handle inland shipping costs.

The Foreign Mission Board is exploring ways to get access to additional grain and improve transportation for grain which is already in the country but is log jammed by lack of trucks, according to John Cheyne, the Foreign Mission Board's senior human needs consultant.

Aware that continued needs in Ethiopia may create "donor fatigue" in the United States, Mason pointed out, "The Ethiopian famine is far from over. To stop now would be to regress to one year ago when we first started.

### Englewood church calls L. Thompson as pastor

Larry B. Thompson, from Easley, S.C., is the new pastor at First Baptist Church in Englewood.

He is a graduate of Furman University in Greenville, S.C., and New Orleans (La.) Baptist Theological Seminary.

Previous pastorates include Hillcrest Baptist Church in Charleston, S.C., and Harbison Baptist Mission in Columbia, S.C.

Steve Burcham, from Dandridge, has been serving as interim pastor of the Englewood church.

"Because Christians cared and prayed we have made a dramatic impact in the lives of children and adults here. The investment has been worthwhile. We've won victories and saved lives. We must not stop the short-term efforts now."

Meanwhile, missionaries continue to negotiate with the Ethiopian Ministry of Agriculture to design a long-range developmental plan. They also have cooperated with an Italian immunization team and received drug shipments from the Foreign Mission Board to battle a typhus outbreak.

Career Missionary Physician David Sorley of Uganda will visit Ethiopia to recommend ways to maintain the health of missionary and volunteer staff who have encountered health problems while involved in relief efforts in remote areas.

## FMB hopes property deeds can aid believers in China

By Erich Bridges

RICHMOND, Va. (BP) — The Southern Baptist Foreign Mission Board has six file boxes full of deeds to property in China, and the board hopes the documents will help Chinese Christians as they continue to reopen churches and expand their activities.

A small group of retired and former Southern Baptist missionaries to China huddled in the board's Richmond offices in December to examine the documents one by one. They constitute a fascinating record of more than a century of Southern Baptist mission work in China.

The documents, which have lain dormant in the board's archives for three decades, include deeds to land, churches, schools, hospitals, residences, and other buildings spanning eastern China, plus numerous photographs, drawings, and brittle handwritten maps of properties.

A 1924 appraisal valued the properties at almost \$3.4-million. Their current value is anybody's guess. Many of the buildings no longer exist. Much of the property was nationalized by the government after 1949 when it was no longer possible for missionaries to work in China.

The Foreign Mission Board has never formally sought compensation for the properties — hoping instead that Chinese Christians might one day regain use of them. Any money that might have been realized from property settlements paled in comparison.

"It is my hope that when it becomes possible for Christian work in China to be resumed more widely, that some of this property can be retrieved for (Christian) work," stated the late Baker James Cauthen in a memorandum he wrote six years ago as he turned over his duties to the board's new chief administrator.

"It may be that such retrieval would have to be over a long period of time, but with deeds in hand and much patience, some progress may be gradually made," he wrote. Cauthen was a missionary in China and later secretary (director) for all the Orient when that country was closed to mission work.

Open churches in China now reportedly number more than 4,000, and the Chinese government has in numerous cases restored and returned church buildings,

## Hunger relief groups assess long-term needs in Africa

By David Wilkinson

WASHINGTON (BP) — As a new year begins, Africa may be moving from a crisis of acute hunger to a crisis of chronic hunger, underscoring the need for long-term assistance and development.

Recent assessments by hunger relief and development organizations working in Africa illustrate both significant progress and continued need. Reports from famine-stricken countries indicate that while emergency food aid requirements for 1986 may be half the amount needed in 1985, millions of people will still have critical food needs next year.

The U.N. Office for Emergency Operations in Africa noted in a recent status report that the emergency is still "acute" in 12 countries.

Rains have returned to parts of the continent, but they have been unevenly distributed and too little, too late for harvests in many areas. In addition, transportation problems and civil strife in some countries have continued to hamper relief efforts.

In Ethiopia, where much of the world's attention has been focused in the last year, relief officials estimate 6-million people will still be in need of international food assistance next year. Southern Baptist missionaries report that transportation problems and lean crops will add at least another year to Southern Baptist short-term relief efforts in that country.

Other facts illustrate the continued need:

—Ethiopia alone now has at least 200,000 orphans.

—An estimated 4-million people have been displaced by famine and civil strife.

—In the Sudan, about 12,000 homeless boys between the ages of 7 and 17 are roaming the streets of Omdurman and Khartoum.

—Across Africa more than 17-million children under age five are suffering from malnutrition, a trend which will harm the continent's development for generations. In countries such as Ghana and Burkina Faso, more than 40 percent of the children under five are malnourished.

—More than 18-million people in seven countries (Angola, Ethiopia, Cape Verde, Botswana, Sudan, Mozambique, and Lesotho) are still "at risk" because of food shortages.

In response to these needs, experts who testified at hearings in December before the U.S. House Select Committee on Hunger and the African Subcommittee of the House Foreign Affairs Committee called for a long-term commitment to Africa relief and development.

African Subcommittee chairman Howard E. Wolpe noted that without immediate attention to recovery and rehabilitation, many African countries "will be even more vulnerable to the next drought and even more dependent on international aid."

Robert S. McNamara, former president of The World Bank, testified that despite much progress, "the harsh truth is that Sub-Saharan Africa today faces a crisis of unprecedented proportions." He cited various "underlying realities" of the hunger crisis: deterioration of the physical environment, dramatic population growth, crumbling national economies, and steady decreases in per capita production of food grains.

Peter J. Davies, head of Interaction, a coalition of more than 100 U.S. relief, refugee, and development agencies, reported that harvests may be better this year and the food deficits will be "correspondingly lower." But Davies warned against being lulled into "a false sense of security, believing that the need has been met."

He said efforts must "move beyond food and life-saving medical assistance to focus limited human and financial resources on getting people back on their feet — back into productive roles — and to focus these same limited resources on addressing the long-term root causes of the famine."



CHINA DOCUMENTS — Retired Missionaries Lorene Tilford (left) and Mary Sampson examine China property deeds held by the Foreign Mission Board. The two women were among a group of retired and former missionaries to China who gathered in December to examine the hundreds of deeds one by one.

used for other purposes for many years, to the congregations which once worshipped in them. If restoration is impossible or impractical, the government sometimes provides alternate properties or arranges for rental payments.

The Foreign Mission Board's deeds will be cataloged, computerized, and made available on request to Chinese Christian leaders, according to Lewis Myers, director of Cooperative Services International, Southern Baptists' new liaison program with China.

"In some places, the presence of the deed in the hands of the Christian leaders talking to the (government) Bureau of Religious Affairs could probably help restore property to be used," Myers said. "In other cases, if it isn't already nailed down as property belonging to a church or religious group, they might register it as such and get paid fair rental value for the use the government is making of it."

The deeds include extensive properties in Shanghai, Canton (Guangzhou), Kweilin (Guilin), Chengchou (Zhengzhou), and other cities.

**BOOK REVIEW**  
By Michael Davis

# A balanced view of Daniel

The Dilemma of Daniel by Fred M. Wood; Broadman; 215 pages; \$6.95.  
General studies in the Book of Daniel have too often focused on Daniel's great faith without a clear focus on Daniel's great God. A great faith demands a great God.

One of the strengths of this commentary is its emphasis upon the sovereignty and greatness of Daniel's God. Users of this volume are encouraged to carefully note this theme, not only because understanding of individual verses depend upon it, but also because it is this emphasis that enables Wood to help his readers face the issues of interpretation and work through them.

The introduction reveals just how crucial is the place of God's sovereignty in Wood's work. "To the average reader, the Book of Daniel contains the account of an outstanding Hebrew lad," writes Wood, "who grows to be a godly man. It also has some words about his three friends who were willing to face death rather than compromise their convictions. There is, however, much more to the book than these simple facts. In reality, it is a monograph concerning the sovereignty of God. The writer shows God's omnipotent hand in all the events of history — past, present, and future."

Establishing common ground on God's sovereignty provides equal footing for discussions of different views.

Treatment of the four beasts in chapter 7 is an example. After noting the parallel vision and similar message of chapter 2, Wood presents two views of the four beasts. The issues in both visions are considered as being the same. The fourth beast is either the Greek Empire of the past or the prediction of future kingdoms. "Regardless of which interpretation one adopts," says Wood, "there is a glorious message which is important. World events are always moving and, without God, they inevitably result in a climax which requires divine and final

intervention by the One Who holds all history in His hand."

This study offers more than general commentary, for discussions are related to the text with practical insight and fairness.

But there is no index, and quotations from other authors are often by name without source. The inclusion of a bibliography would have helped overcome these omissions.

Yet, Wood's thorough knowledge of the sources makes this work a good summary of the issues of interpretation in Daniel — a summary that neither minimizes these issues nor permits them to obscure the central message of God's sovereignty.

We are shown an approach to a controversial book that informs without being intolerant, and instructs without being dogmatic. Those willing to dig a little will benefit the most.

# Tennesseans earn degrees at SWBTS

FORT WORTH, Texas — Fourteen Tennesseans were among the 307 students who received degrees at Southwestern Baptist Theological Seminary's Dec. 20 commencement.

Receiving the master of divinity degree were Rodney Eugene Alexander of Dyer, Nelson Mack Card of LaFollette, Kenneth David Frazier of Jefferson City, Jimmy Glenn Garrett of Bolivar, John Steven Powers of Athens, and Ronald Allen Ralph of Harriman.

Earning the master of arts in religious education degree were John Wright Bailey of Memphis, Tammy Sue Baker of Chattanooga, Charlotte Elaine Esch of McKenzie, John Herring of Franklin, Carrie Cuzzort Tonks of Nashville, and Robert Horton Welch of Elizabethton.

Raymond Alexander Edwards of Knoxville received the master of arts in communication degree.

Kathleen Alice Armstrong of Tullahoma received the graduate specialist in religious education degree.

# Twenty-two Tennesseans receive degrees at SBTS commencement

LOUISVILLE, Ky. — Twenty-two students from Tennessee were awarded degrees by Southern Baptist Theological Seminary during the school's 156th commencement Dec. 20.

The Tennessee Baptists were among 221 persons to receive degrees from the schools of theology, church music, Christian education, and social work.

Randall Lolley, president of Southeastern Baptist Theological Seminary, Wake Forest, N.C., delivered the commencement address.

### Tennessee graduates included:

Diploma in theology: Larry T. Williams, Paris;

Doctor of ministry: Lytle Steve Bingham, Manchester; Ron F. Harber, Union City; R. Trevis Otey Jr., Jackson; Philip Dwayne Sheumaker, Nashville; and Ray Stonecypher, Liberty;

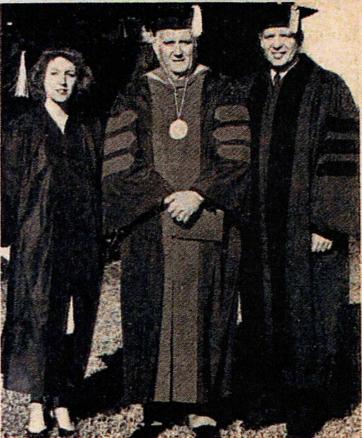
Master of arts in Christian education: Robin Wayne Scott, Ooltewah; and David Lynn Wotier, Springfield;

Master of church music: Robert Morris Robinson, Kingsport;

Master of divinity: Wayne L. Anderson, East Ridge; Leon Walton Castle Jr., Nashville; Dale Milton Gilbert, Knoxville; Dalen Craig Jackson, Chattanooga; Charles Edward Malone, Alcoa; Lee Scott Payne, Manchester; Hugh Allen Scott Jr., Memphis; Mark Richard Smith, Maryville; David Russell Tullock, Loudon; Stanley Ray Elliott, Hermitage; and Frank Warren Houston, Morristown;

Master of theology: Jerry Hoyt Mantooth, New Market; and

Doctor of philosophy: Michael Thomas Irvin, Memphis.



**DOCTORATES** — Two Tennesseans received doctoral degrees from New Orleans seminary in December. Pictured with Landrum Leavell (center), seminary president, are Lynne Scott (left) of Memphis, who received the doctor of education degree, and Terry W. York of Nashville, who earned the doctor of music administration degree.

# Tennessee students graduate at NOBTS

NEW ORLEANS — Five students with ties to Tennessee were among more than 110 graduates receiving degrees during the 68th annual commencement exercises at New Orleans Baptist Theological Seminary.

The Tennessee graduates were: Doctor of education: Lynn Dale Scott, Memphis;

Doctor of musical arts: Terry Wayne York, Nashville;

Master of divinity: Nathan Randy Rainwater, Cleveland; and William Howard Sims, Humboldt; and

Master of religious education: Jeffery Allan Kintner, Memphis.

# Polish congregation gets permanent home

KATOWICE, Poland — The Katowice Baptist Church, for the first time in its 65-year history, has a permanent home.

The new building, on a site leased from the city government for 99 years, includes a 350-seat auditorium and various rooms for group meetings and Bible study. Previously the church rented space in other buildings for a few hours each week.

Much of the work on the new building was done by church members, including an artist who fashioned a unique copper roof and another artist who did decorative woodwork inside.

# Chorale to rehearse, sing at Evangelism Conference

The Tennessee Baptist Chorale will meet and rehearse at Judson Baptist Church, Nashville, on Jan. 20, prior to singing for the State Evangelism Conference that evening at Belmont Heights Baptist Church, Nashville.

The meeting will begin at 1:15 p.m. Dinner will be provided at Judson Baptist Church at a cost of \$4.

To make reservations and for more information, interested church music leaders should contact by Jan. 17 the Tennessee Baptist Convention, church music department, P.O. Box 728, Brentwood, TN 37027.

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# Tennessee Scene

## LEADERSHIP . . .

Timothy Jones has resigned as pastor of Calvary Hill Baptist Church, Dyersburg. He has accepted the pastorate of Shady Grove Baptist Church, New Albany, Miss.

Stan Cavness resigned as minister of music and youth at Fowlkes Baptist Church, Fowlkes, where Don McCulley is pastor.

Rickey Boone, minister of music at Springhill Baptist Church in Dyersburg, has resigned. James Jones is the pastor.

J. B. Hanes is serving as interim pastor of Halls Westside Baptist Church, Halls.

Paul Veazey is serving as interim pastor of Poplar Corner Baptist Church in Brownsville.

First Baptist Church, Cleveland, has called Tom Wickes as minister of music. O. E. Mims is the pastor.

W. F. Oakley has resigned as pastor of Mount Pleasant Baptist Church, Rockvale.

Effective Dec. 31, Bobby Morrow resigned as minister of youth at Central Baptist Church, Johnson City.

## PEOPLE . . .

Travis C. Carter Jr. and Frank Robinson were recently ordained as deacons at First Baptist Church, Atwood, where Alan J. Kazee is pastor.

## CHURCHES . . .

Natchez Trace Baptist Church, Camden, held a note-burning service on Dec. 29. James Humphries, director of missions for Carroll-Benton Baptist Association, attended the service led by Doug Buchanan, pastor of the church.

## Landaker administers Memphis' Home Plus

MEMPHIS — Angela Landaker has been named administrator of Home Plus, the home health care division of Baptist Memorial Health Care System Inc.

She will administer the operations of Home Plus' health services division and home health agency, which include such services as nurse aide care, live-in companions, and newborn care.

Landaker has eight years' experience in the home health care field, having worked five years as a home health administrator and three years as a home health nurse. Before joining Home Plus, she was associate administrator of Methodist Hospital's Home Care and Hospice for nearly two years.

She is a graduate of Northern Michigan University, Marquette, Mich., and is completing work for a master's degree in business administration from the University of Michigan, Ann Arbor.

## SACS accredits Criswell College

DALLAS (BP) — The Southern Association of Colleges and Schools has extended full accreditation to Criswell College, the degree-granting educational arm of the Criswell Center for Biblical Studies in Dallas.

Criswell College, named for W. A. Criswell, pastor of Dallas' First Baptist Church and former president of the Southern Baptist Convention, is an undergraduate and graduate level institution specializing in the training of men and women for various ministries of the church. Both the bachelor of arts and master of arts degrees currently are offered. Baccalaureate degrees are granted in Biblical studies and counseling. Masters' degrees are granted in Biblical studies.

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## Home Missions Teleconference

February 8, 1986  
12:00-1:30 P.M. CST

### Teleconference Highlights:

- Interview with Dorothy Sample, William Tanner, James Smith
- Interviews with home missionaries
- Theme interpretation which can be taped and used during the week of prayer
- Spotlight on a church which promotes strongly the Week of Prayer for Home Missions and the Annie Armstrong Easter Offering
- Questions called in from teleconference viewers answered by missions leaders

Broadcast over Baptist Telecommunication Network, Spacenet I, channel 21-transponder 11; and ACTS, Spacenet I, channel 15-transponder 8. The signal will not be scrambled for this event.

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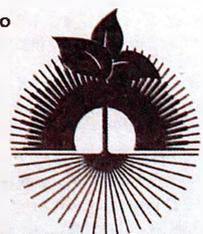
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## BIBLE BOOK SERIES

Lesson for Jan. 12

## Prayer and worship

By Ray Newcomb, pastor  
First Baptist Church, MillingtonBasic Passage: 1 Timothy 2:1-15  
Focal Passage: 1 Timothy 2:1-15

This letter from Paul to Timothy was intended to help Timothy discharge his responsibility to the Lord in his work in the church at Ephesus. In the first chapter Paul gave him five exhortations: to stand firm (v.3); to speak up (v.3); to take care (v.4); to fight on (v.18); and to keep true (vv.19-20).

## The prominence of prayer (2:1-3)

The priority of prayer is noted, "I exhort therefore, that, first of all, supplications, prayers... be made" (v.1). Prayer is a priority matter, and it should always be first. It is so easy to crowd prayer out of our lives and also out of our church life.

Prayer procedures given are "supplications, prayers, intercessions, and giving of thanks" (v.1). The word "supplications" would suggest special petitions; the word "prayers," general petitions; the word "intercession," praying for others; and we are always to give "thanks" to God. We are to pray for different people. The list includes all men, kings, and all that are in authority.

The purpose of prayer is "that we may lead a quiet and peaceable life in all godliness and honesty." The two adjectives, "quiet" and "peaceable," may be rendered "tranquil" and "calm."

## The plan of God for all (2:4-7)

It is the will of God for all men to be saved. We are to pray to that end. God is not willing that any should perish, but He wants all to come to know the truth.

Jesus Christ was sent to be the mediator between God and man. The word "mediator" is *mesites*, one who intervenes between two, either in order to make or restore peace and friendship, or to form a compact or ratify a covenant. Christ died for "all men," and God is willing for "all men to be saved." The ransom (price to free a slave) has been paid for all.

For this purpose Paul was ordained as a preacher and an apostle: a preacher to herald and proclaim, and an apostle sent forth on a mission. This commission is the church's responsibility today. "And He said unto them, Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

## Prerequisites of men in worship (2:8)

There must be reverent posture, "lifting up holy hands." These words refer to the custom that was prevalent among the Jews and among Christians to pray with hands uplifted and with palms of the hands open toward heaven (1 Kings 8:22; Psalm 134:2).

There must be clean, "holy hands." Hands are to engage in holy practices. When the hands are stained with unholy deeds, they are not clean.

There must be a pure heart ("without wrath"). There must be no resentment in our heart and life.

There must be faith ("without doubting"). Faith is the key to unlock the treasures of heaven for Christians.

## The place of women in worship (2:9-15)

"In like manner also," Paul said how men are to pray and now he will say how women are to pray. The place of women is important in the sight of God and in the

church. Where would our churches be without their help? In seven different places in this first epistle to Timothy, the apostle refers to the ministry of women in the church. Paul gives us the characteristics of the Christian woman in 2:9-15.

Three important words or phrases guide us as to the dress of women — modest apparel, sobriety, and becoming (v.9). These should guide a woman as she comes to the place of worship. These questions should be asked: (1) Is it modest? Modest simply means "decent and orderly." Modest apparel glorifies Christ; extreme fashions only point to the body and make the Christian look worldly. (2) Is it sober? A well-balanced state of mind is important for self-control. (3) Is it becoming? Is it suitable and in good taste?

Godly works are important (v.10). Glamour can be partially applied on the outside, but godliness must come from the inside. Paul never suggested that good works are a substitute for clothing. He was contrasting the "cheapness" of expensive clothing and jewelry with the true values of godly character and Christian services.

Paul says the position a woman should hold is to learn in silence with all subjection (v.11-15). The word "silence" means quietness and peaceable in the religious assembly. Some of the women abused their new found freedom in Christ and created disturbances in the services by interrupting. Subjection does not connote one person putting down another. Voluntary submission was a regular teaching of early Christianity.

Paul suffers not a woman to teach, nor to usurp authority over the man. "Suffer" means "permit." Women were not permitted to "teach" or "have the mastery" of men in worship, but were permitted to teach younger women (Titus 2:3-4). Timothy was taught at home by his mother and grandmother (2 Timothy 1:5, 3:15). But in their teaching ministry, they must not "lord it over" men.

Paul's first reason for his stance is seen in order of creation: Adam was formed first, and then Eve. We must keep in mind that priority does not mean superiority. Men and women were both created by God and in God's image.

His second reason was man's fall into sin. Eve was deceived by Satan and sinned, but Adam sinned with his eyes open. Because Adam rejected the God-given order, he listened to his wife, disobeyed God, and brought sin and death into the world.

The statement "she shall be saved" is difficult to interpret. It should be clear that salvation can only be had through faith in the atoning work of the Lord Jesus, never in good works, or by anything which the sinner might do. Woman was saved from something other than from an unsaved condition. What that something is, which child-bearing saves the woman from, is made a little clearer in the Expositor's Greek Testament, "The penalty for transgression, so far as woman is concerned, was expressed in the words, 'I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children' (Genesis 3:16)."

The four major characteristics the Christian women were to continue are: faith, charity, holiness, and sobriety. God wants these qualities lived out in a commitment to Him.

## UNIFORM LESSON SERIES

Lesson for Jan. 12

## The inwardness of morality

By William L. Palmer, president  
Harrison-Chilhowee Baptist Academy, SeymourBasic Passages: Mark 7:1-23; Matthew 5:21-30  
Focal Passages: Mark 7:1-5, 14-23

According to Mark 7, the Pharisees and the scribes complained to Jesus that His disciples would "eat bread with unwashed hands" (v.5).

Reading that story always reminds me of a confrontation which as a child I had with my mother. She regularly insisted that I wash my hands before eating.

Having read this passage of Scripture in Sunday School, I felt prepared to give my mother a difficult time about the hand washing business. I said, "Mom, I do not know why I have to wash my hands before I eat when Jesus' disciples did not wash their hands before they ate." Knowing my mother was a godly, Bible-believing woman, I was not ready for her answer, "I don't care what the disciples of Jesus did. You are going to wash your hands." I did, too!

Now I realize that she had more understanding and spiritual insight than I gave her credit for having. Jesus, in defense of His disciples, did not excuse physical uncleanness. He had a great concern for spiritual cleanliness.

The Pharisees and scribes were picky-picky, like many people in our day. They were ready to pick others apart and to denigrate them in order to justify their own inadequacies. They were fault-finders. They thought that they could justify themselves by belittling others, and they thought that they could get by with concepts, such as "I am not as bad as he is" and "I would not do what he is doing."

The religious people wanted to appear righteous before men. The "Pharisees, and all the Jews" (v.3) were meticulous about the traditions of the elders. Ceremonial cleansing was a passion with them. They were more concerned about the rituals of religion than they were about the needs of others.

Jesus cut right across their dissimulation. He said, "Well hath Isaiah prophesied of you hypocrites, as it is written, this people honoreth Me with their lips, but their heart is far from Me" (v.6). Jesus condemned their interest in keeping traditions. He wanted them to keep God's commandments (v.9).

The hypocritical questioning by the Pharisees gave Jesus the opportunity to teach spiritual truths to all the people, including His disciples. He said, "There is nothing from without a man, that entering into him can defile him; but the things which come out of him, those are they that defile that man" (v.15). Then Jesus said, "If any man have ears to hear, let him hear" (v.16).

I like that. There is a world of difference between just hearing sounds and comprehending the meaning of those sounds which are heard. Jesus wanted His auditors to understand the meaning of the truths He taught. Jesus' teachings were to become vital factors in guiding His disciples' living.

Wanting to understand, the disciples asked Jesus about the "meaning of the parable" (v.17). Jesus' answer to their question has helped me to have a better understanding. I want to know about external impacts of all kinds. Some outside influences must add corruption to our corrupted minds.

Jesus was concerned with what cor-

rupted minds do with corrupting thoughts. Jesus' concern extended beyond the disciples' eating food before they washed their hands. Food goes through the digestive system and is eliminated. Those evil thoughts which "come from within" (v.23) are the evil things which defile a man.

When the Bible says, "All have sinned, and come short of the glory of God" (Romans 3:23), the Bible means that all have sinned. Our natural propensity is to sin. The prophet Jeremiah records the Lord's words, "The heart is deceitful above all things, and desperately wicked" (Jeremiah 17:9).

We need to be careful about what we see and what we hear. Then, what we do with what we see and hear is most important. Jesus described man's potential for evil when He said "that which cometh out of man, that defileth the man" (v.20). He named "evil thoughts" as pollutants.

Jesus specifically identified adulteries and fornications (sexual immoralities); murders (killing); thefts (stealing); covetousness (self-seeking, greed); wickedness (malice, iniquities); deceit (double-dealing); lasciviousness (sensuality, licentiousness); an evil eye (jealousy, envy); blasphemy (slander, abusiveness); pride (arrogance, haughtiness); and foolishness (folly, thoughtlessness).

"All these evil things come with within and defile the man" (v.23).

Four state associations  
top study course awards

NASHVILLE — Four associations of the Tennessee Baptist Convention were among the top 25 in the Southern Baptist Convention receiving church study course awards for 1984-85, Baptist Sunday School Board records indicate.

These were Nashville Baptist Association, ranked 12th with 4,603 awards; Shelby County Baptist Association, 13th, 4,334 awards; Knox County Baptist Association, 16th, 4,243 awards; and Chilhowee Baptist Association, 22nd, 3,278 awards, according to statistics compiled in the church study course records office at the board.

Manley Baptist Church, Morristown, led the Tennessee convention in church study course awards with 616. Other leading churches were First Baptist Church, Lenoir City, 554 awards; Broadway Baptist Church, Maryville, 522 awards; and Brainerd Baptist Church, Chattanooga, 493 awards.

Texas led all states in total awards with 71,937, followed closely by Florida with 71,314. Tennessee had 41,056.

For the year, persons enrolled in the study course system rose 26 percent, an increase from 586,734 to 739,318, according to William Cox, church study course coordinator.

Total study course awards were up for the seventh consecutive year and have more than doubled since 1977-78, following a 19-year decline. This year, 705,380 awards were granted, compared to 1977-78 when 300,300 were granted, Cox said.

The number of leadership diplomas reached 31,481 this year, an increase of 22 percent over last year's 25,880 total, he said. Leadership diplomas have multiplied more than 16 times in seven years, Cox added.



Newcomb



Palmer

**LIFE AND WORK SERIES**  
Lesson for Jan. 12

# A new sense of mission

By Alvin C. Shackelford, editor  
Baptist and Reflector, Brentwood

Basic Passage: Zechariah 8:1-23  
Focal Passages: Zechariah 8:13-17, 20-23

This is the third and final lesson on God's new relationship with His people after the remnant returns from exile. The unit, "God's people start over again," deals with a new covenant, a new commitment, and a new sense of mission.

After years of captivity under Babylon, the first groups of captives were allowed to return to Jerusalem in 537 B.C. Two years before this, King Cyrus of Persia had conquered Babylon, and he instituted a program to return the displaced persons to their homelands.

Apparently many of the Jews chose not to return, having been born, raised, and settled into the lifestyle of Babylon. Those who did return faced many discouragements as they sought to rebuild the city and the temple.

Zechariah was the grandson of a priest, Iddo (Nehemiah 12:4), who was among one of the first groups to immigrate to Jerusalem in about 520 B.C.

According to dates contained in the book which bears his name, Zechariah spoke God's encouraging and instructing words for at least two years. It is probable that he was alive when the restored temple was dedicated in about 516 B.C.

Our lesson is part of Zechariah's third message which is contained in chapters 7 and 8. This message is God's answer to the question, "Shall I weep in the fifth month and abstain, as I have done these many years?" (7:3).

From a curse to a blessing (8:13-15)  
The fall of Israel and Judah had been God's curse or judgment upon His disobedient people. No longer were these

people to be seen by other nations as cursed of God. Now they were to become a blessing to these other nations.

This was the purpose of God's salvation of the Jewish nation. God says that this purpose is to give them strength, not fear.

God assures the Israelites that just as He had determined to do harm to them because of the sins of their fathers, He is just as determined now to do good to them.

Requirements of His blessings (8:16-17)

Even though Zechariah had encouraged the rebuilding of the temple, the system of sacrifices and ceremonies are not to be the basis of God blessings upon His people. The new standard is "truth."

God charges His people to speak the truth to one another and to make truth and justice as the basis for judging others (v.16).

This truth must extend even into their hearts, so that no evil thoughts are to dwell and no evil plans devised against others. God adds that He hates false oaths and perjury - concepts which were prevalent in Israel's pre-exile lifestyle.

The four fasts which had been observed in the past are now to become feasts of joy, gladness, and cheerfulness (v.19). Their lives and religion are to be characterized by truth and peace.

A blessing to the nations (8:20-23)  
God had returned the Israelites to their homeland, not only to receive His blessing, but also that they could be a blessing to others. This concept of being a bless-

ing to other nations was indeed a new sense of mission for His people. Previously, the emphasis seemed to have majored on what happened only in the Jewish nation.

As God blesses Israel and the people live in truth and obedience to God, other people will come to Jerusalem to seek the favor of God (vv.20-21). This is "lifestyle evangelism" - living a life of faith, so committed to God, and receiving God's blessings that non-believers will seek counsel and prayers from the believers.

For this to be successful (in our day also), the believer's life must be totally different and distinctive from that of the non-believer.

In addition, there is apparently the added evangelistic concept of personal witnessing (v.21). The inhabitants of these cities will go to others, urging them to immediately seek God.

Up to this time, the Israelites had considered that Jehovah was the God only of Israel. Other nations had their own gods. Now, God proclaims that the "nations of every language" (v.23) will depend on the Jews to help them find the God of Israel. Their plea will be, "Let us go with you, for we have heard (from you) that God is with you."

What a tremendous challenge and burden God placed on the Israelites! Their mission was to share God and His blessings with all nations. As always, when God gives a command, He also

gives His power and authority to perform that task.

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# Hays' retirement marks end of era in Asia

By Erich Bridges

RICHMOND, Va. (BP)— George and Helen Hays first arrived by ship in Japan in 1948. During the 30-mile car trip from Yokohama to Tokyo, the two new Southern Baptist missionaries did not see a single standing building. Japan had paid dearly for its war in the Pacific.

Thirty-seven years later, Hays is retiring as director of the Southern Baptist Foreign Mission Board's operation in East Asia, which includes more than 500 missionaries in Japan, South Korea, Taiwan, Hong Kong, and Macao. His departure is a symbol of the gradual end of an era: the postwar generation of Asia missionaries.

That generation includes a host of veteran missionaries forced to leave China after the Communists came to power, and another host of young idealists who, like Hays, never reached China at all. They scattered throughout the Pacific region instead, answering the call for postwar aid in places like the Philippines, Indonesia, South Korea, and Japan.

Hays remembers that first ride to Tokyo, three years after the war, when "people were living in thousands of corrugated shacks, with bricks or stones on top to hold the roof on. People were living under trellises or bridges, anyplace where they could get out of the elements."

Japanese Baptists were starting over during those years. War, hardship and persecution had purged a pre-war church membership of some 3,000 to barely 500 in 16 churches.

"I was not fully aware of these giant statesmen I was living and working with," Hays remembers. "It was a tremendous experience and tremendous privilege to know the dozen men and one or two women who single-handedly kept Baptists together during the war, though they were all forced into the united church by the government."

Hays gladly went to Japan, even though his oldest brother died in the attack on Pearl Harbor. "There are many dastardly deeds in war, and you can't fault a whole people for that kind of act," he says.

His lack of bitterness reflects a lifelong way of responding to people. Said Japanese pastor Shuichi Matsumura years ago: "Even if Dr. Hays never opened his mouth, his very presence in our church is a benediction to it. With such a man of character present, no one has the heart to raise a fuss or act small."

Hays will not even answer a sharply worded letter, according to an associate, without putting it aside for several days to pray about his reply.

Born the third of nine children in a Missouri farm family, Hays came of age in the hungry depression years. His father, like many farmers in the Midwest and Southwest, fought drought and dust storms. One year, the family's entire corn harvest did not fill a single wagon. Another year, young George had to live with relatives who had fewer mouths to feed. He attended a one-room school and a one-room church.

Hays committed his life to Christ at age 11 and later sensed a call from God to preach. A college education seemed an impossible goal financially, but he quietly made it through college, seminary, and doctoral studies with 50 hard-earned dollars from his parents, scholarships, and jobs on the side.

He met the former Helen Mathis of Louisville, Ky., while at Southern Baptist Theological Seminary in that city. They married in 1946, and he led two

small churches as pastor while completing his studies.

The couple aimed for missions in China. By the time they were appointed in 1948, however, China was rapidly closing to missionaries. They went instead to Japan and began language study in the remains of Tokyo, where they lived for weeks in the unheated living room of another missionary couple.

"Cold, colder, coldest is all we remember about the first winter," Mrs. Hays says.

Hays originally intended to evangelize rural areas. The Japan missionaries had different plans. They sent him to teach in the seminary at Seinan Gakuin, the university founded by Baptists in Fukuoka (a 26-hour train trip from Tokyo in those days, on straight-backed seats in unheated cars).

Hays enjoyed teaching and working with churches in the Fukuoka area. He would have happily stayed at the seminary throughout his missionary career. But the other missionaries called on him to handle numerous jobs, including the mission organization chairmanship and a six-year stint as mission treasurer in Tokyo, which made him responsible for missionary property, finances, and business affairs nationwide. He took on the latter task with much hesitation.

"My father is the most unambitious high achiever I've ever known," quips Hays' son, Howard, now a physician in Columbia, Mo. His family and colleagues agree that Hays has never sought or even desired a "promotion." But others have sought him regularly for leadership posts because of the integrity and character they observed in him. The Japan missionaries eventually adopted a half-humorous, half-serious phrase: "Let George do it."

Hays returned in 1966 to full-time teaching and became dean of the seminary at Seinan Gakuin. It was to be the hardest period of his ministry, as anti-establishment, anti-Vietnam War student protests rocked Japanese university campuses. Student unrest nearly closed the small seminary.

Hays decided to turn seminary leadership over to a Japanese faculty member, but he stayed on as a teacher.

"From September (1970) until the end of the year, there were no classes," he says. "We met nearly every day as a faculty, either talking among ourselves or meeting the students for the most intense period and one of the most distressing, agonizing experiences of all my life."

The seminary survived. Hays went on to serve as field representative for then-East Asia director James Belote. When Belote died of a heart attack in 1975, the Foreign Mission Board called on Hays. He moved to Richmond that year to administer all East Asia missionary work.

In the decade since, career and associate missionary forces in the region have grown from 366 to nearly 500, despite more than 160 retirements and resignations. The Baptist churches they work with baptized more than 70,000 new believers, and church membership climbed from about 79,000 to more than 136,000. Congregations multiplied from about 700 to almost 1,300.

South Korea dominates the statistics, with major growth in nearly every category as the nation's Christian movement continues to amaze the world.

"What's happening now in Korea is one of the most encouraging things I've seen in my 10 years," Hays says.

He predicts continuing progress in the region in the coming years, but he has



**HAPPY MEMORIES** — George Hays (center), retiring FMB director for East Asia, laughs with Bob and Rosalie Hunt, two of the hundreds of missionaries who have worked under Hays' leadership.

several concerns. One is the steady "brain drain" of leadership as many national pastors and leaders leave for the United States, Canada, or Europe. It is a worldwide phenomenon, but the leadership exodus is hitting Taiwan and Hong Kong hard as political uncertainty grows about mainland China's plans. Another problem is the historical lack of lay leadership training in the region's pastor-centered churches.

Hays' other major concern is the soaring cost of doing missions in East Asia. In 1975 the Foreign Mission Board's budget for the region totaled about \$5-million. In 1985 it reached almost \$14.5-million.

This year's budget for Japan alone topped the entire regional budget of a decade ago. But given East Asia's huge population and crucial social and economic importance, Hays says "the necessity of continuing a strong evangelism program in these countries is beyond question."

Now 65, Hays suffered a severe heart attack while in Hong Kong in the summer of 1981, and spent several months there recovering. But he returned to a

full-time schedule in 1982 by following his doctor's list of "four don'ts: don't hurry, don't worry, don't get angry, don't get tired."

He'll carry that philosophy into retirement. He plans to do some traveling and preaching, maybe a little teaching, and spend a lot of time enjoying his two favorite hobbies, woodworking and golf. Meanwhile, former missionary to South Vietnam Sam James takes over in January as director for East Asia.

Hays suggests with a smile that it's time for East Asia missionaries to adopt a new policy: "Let Sam do it."

## \$1-million grant to honor McCall

WACO, Tex. (BP)— Joseph L. Allbritton and his wife, Barbara, have honored Baylor University President Emeritus Abner V. McCall by donating \$1-million to the Baylor School of Law to establish an endowed chair in McCall's name.

The Allbrittons, who live in Houston and Washington, have donated the money to establish the Abner V. McCall Chair of Evidence. The chair is the seventh endowed chair in the Baylor School of Law, according to Charles W. Barrow, professor of law and dean of the law school.

McCall has been at Baylor more than 50 years as a student, professor, law school dean, president, chancellor, and now president emeritus. He received his bachelor's and his juris doctor's degrees from Baylor and earned his master of law's degree from the University of Michigan. He joined the faculty of the Baylor School of Law in 1938 and from 1948-59 was its dean. In 1956, he served for several months on the Texas State Supreme Court, receiving the appointment from former Gov. Allan Shivers.

From 1959-61 he was executive vice-president of Baylor and was president from 1961-81. He became only the second chancellor in Baylor history in 1981 before becoming president emeritus upon his retirement.

Allbritton, a native of Houston, received his law degree from Baylor in 1949. He is active in numerous business activities, including banking, insurance, newspapers, television, and other interests. In 1962, Baylor awarded him an honorary doctor of laws' degree, and in 1974, he was named a distinguished alumnus. He is a former Baylor trustee.



**BUILDING BLOCKS** — George Hays is happily trading missionary budgets for building blocks. As he retires from 37 years with the Foreign Mission Board, he will have more time for woodworking, a favorite hobby. Here he finishes his son's old set of wooden blocks as a gift for his grandson.