

Baptist and Reflector

Vol. 152/No. 3/January 22, 1986

News journal of Tennessee Baptist Convention



EVANGELISTS' OFFICERS — Earl Taylor (left) of Alcoa, outgoing president of the Fellowship of Tennessee Baptist Evangelists, congratulates the new officers (left to right) Charles "Toonie" Cash of Johnson City, president; Phil Hoskins of Kingsport, vice-president; and Gary Rice of Johnson City, music director.

TBC evangelists highlight need for God-led revival

By Al Shackelford

Revival will come "when you see yourself as God sees you and want to be what God wants you to be," Ted Witchen of Memphis told the Evangelists' Conference on Monday. "Individuals, not churches, have revivals," he added.

Witchen was one of four speakers at the annual session, sponsored by the Fellowship of Tennessee Baptist Evangelists, on the morning preceding the state Evangelism Conference. About 150 attended the session at Belmont Heights Baptist Church, Nashville.

Other speakers were Rob Finley of Memphis, Terry Wilkerson of Hendersonville, and Phil Hoskins of Kingsport.

In answering the question, "What is revival?" Witchen said it begins where God begins — in the heart. "We do what we do because of what we are. Sin is not a problem of the hand, the tongue, or the eye, but the heart," he explained.

Using Psalm 51 as a text, Witchen said revival comes when a person's heart has cleanliness, consistency, concern for others, and control over one's lips.

"Revival comes because of God's mercies, not because of our goodness or our promises to God," Witchen said. "David was willing to accept what God revealed to him about himself, and he wanted what God desired of him."

Rob Finley noted that seminaries and churches have less and less emphasis on prayer, and more and more emphasis on preaching. "The greatest deception by Satan is that we can preach the gospel without a fervent prayer life," he said. "This is more dangerous than liberalism."

Noting the priority of prayer over preaching in Acts 6:4, Finley said, "Satan is not bothered by prayerless preaching and prayerless evangelism.

Revival will never, never come without prayer," he added.

"We bemoan the lack of prayer in our public schools, but what about our prayer meetings and our family altars?" Finley asked. He observed that Jesus wanted the temple to be known as a "house of prayer."

Terry Wilkerson said that just as "God had mission for Moses, He has chosen a place for you to serve."

As Moses faced God's call, he was assured of God's purpose, promises, and provisions. "God taught him that the wisdom of Egypt and Moses himself was not enough to accomplish deliverance of

(Continued on page 3)

Two Tennessee couples take HMB assignments

ATLANTA — Two couples with Tennessee connections were appointed missionaries by the Home Mission Board during the board's December meeting in Atlanta.

John and Georgie Budlong will serve in Memphis and Coy and Cathy Webb will serve in Kansas City, Kan.

Budlong, a native of Tennessee, was named national missionary for church and associational missions development. He will serve as a consultant and liaison with churches, associations, state conventions, and missions.

Budlong has been pastor at Mullins Station Baptist Church in Memphis since 1955.

Active in denominational and associational work, Budlong has served on the Southern Baptist Christian Life Commission, as vice-moderator for the Shelby County Baptist Association, and on the Committee on Journal for the Tennessee Baptist Convention.

Budlong has been a consultant for both the mission section and the strategy planning section at the Home Mission Board. He was also a consultant for Lay Evangelism Schools and Prayer for Spiritual Awakening, both for the Tennessee Baptist Convention.

Georgie Budlong, a native of Madison County, was appointed for church and family work by the board. She is a former employee of Security Signal, Cordova.

Webb was named director of the Wyandotte Ministries in Kansas City. One of his primary responsibilities is to coordinate ongoing ministries for feeding the hungry.

The Webbs are appointed jointly by the Home Mission Board and the Kansas-Nebraska Baptist Convention.

A native of Maryville, Webb has been minister of youth at First Baptist Church of Bethel, Kansas City, since 1983. In

(Continued on page 2)



Mr. and Mrs. Budlong



Mr. and Mrs. Webb

State Conference on Preaching set for February

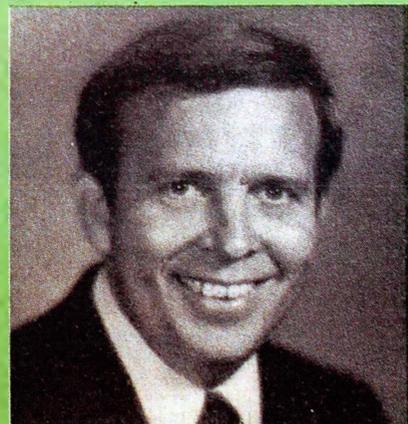
The theme of the upcoming State Conference on Preaching is "Today's Pulpit . . . Today's People." The conference, which will feature Harold Bryson, professor of preaching at New Orleans (La.) Baptist Theological Seminary, will be Feb. 10-11 at West Hills Baptist Church, Knoxville.

Other messages will be brought by James McCluskey, Tennessee Baptist Convention president and pastor of Knoxville's Wallace Memorial Baptist Church; Charles Page, pastor of First Baptist Church, Nashville; and James Barry, consultant of the pastoral section, and Joe R. Stacker, director of the church administration department, Baptist Sunday School Board.

The conference also will provide a workbook and book on preaching, videotapes of selected pastors, and small group workshops.

The sessions will begin at 1:30 p.m. EST and will end Tuesday night. Registration fee is \$5. Additional information concerning the conference and motels can be obtained from the TBC church training department, P.O. 728, Brentwood, TN 37027.

The conference is sponsored by the TBC's church training department, BSSB's church administration department, and Knox County Baptist Association.



Harold Bryson

Conservative rally attacks liberalism in SBC

By Greg Warner

ORLANDO, Fla. (BP)— For the third time in recent months, "conservative" Florida Baptists gathered for a rally, this time listening to speakers lash SBC "liberals" who they say are trying to "deceive" Southern Baptists and "destroy our convention."

Jacksonville Pastor Homer Lindsay Jr., who said he is Florida chairman of a national effort to elect inerrancy candidates, organized the Orlando "Conservative Pastors' Rally."

Most of the 353 people attending the meeting were in town for the State Evangelism Conference at First Baptist Church. While the first two meetings — one in Orlando in November and the other in Jacksonville in December — were by invitation only, the Orlando luncheon was open to the public and had been advertised in the Florida Baptist Witness.

Following the rally, Lindsay said he was unaware of a request by Charles Fuller, chairman of the SBC Peace Committee, that Southern Baptists refrain from controversial rhetoric during the traditional January evangelism conferences.

"I guess I violated that request," he said.

Jerry Vines, who is on the Peace Committee and shares pastoral duties with Lindsay at Jacksonville's First Baptist Church, also spoke to the luncheon group. Vines denied knowledge of Fuller's request, but at the December meeting, said he saw no inconsistency in a member of the Peace Committee addressing a clearly partisan crowd. He added "moderate" members of the committee also are speaking out.

During the meeting in Jacksonville, Lindsay announced that Memphis Pastor Adrian Rogers is the group's choice as candidate for president when the SBC meets in Atlanta in June. At this meeting, however, there was no mention of Rogers or of any political campaign.

The luncheon, instead, featured speakers who lashed out at SBC "liberals" and what they characterized as "tactics ... to deceive ... and destroy our convention."

Bobby Welch, pastor of First Baptist

TBC sets help for ministers

Four conferences to introduce pastoral ministers to "Shared Ministry" in their work will be held across the state, announced Johnnie Hall, director of the church training department, Tennessee Baptist Convention.

The meetings are also for directors of missions, pastoral ministries leaders of churches, associational pastoral ministries directors, and deacons.

Consultants in the church administration department of the Baptist Sunday School Board will lead the conferences to be held on Feb. 13 at Calvary Baptist Church, Jackson; April 21 at Carroll-Benton Baptist Association office, Huntingdon; May 12 at Second Baptist Church, Knoxville; and May 15 at Ridgeview Baptist Church, Chattanooga.

The meetings "will help every layperson in the church to respond in ministry," said Hall.

Each meeting begins at 6:30 p.m. Interested persons should contact TBC, church training department, P.O. Box 728, Brentwood, TN 37027.

Church, Daytona Beach, claimed the effort made during the 1985 annual meeting of the SBC in Dallas to replace nominees to the Committee on Boards, Commissions, and Standing Committee was such a tactic.

Welch claimed the "tactics of the liberals" are to "use the standard convention system as long as you control it and it suits your own desires; but if you cannot control the system, tear it apart at all costs."

The Daytona pastor said the efforts of the "conservatives" to control the election of the SBC president is the way to rid the convention of liberalism.

"You and I are going to be just as backwoods, ignorant as they make us out to be if we continue to sit around and pretend everything is going to work out wonderfully," he told the group. "I intend to get every conservative I know to Atlanta to vote for a conservative that will put an end to liberalism within our convention."

Welch said eradicating liberalism would be easy if denominational employees, Baptist journalists, and college and seminary professors would "simply answer yes or no" to a list of theological questions concerning creation, Biblical authorship, miracles, and blood atonement.

Stephenson sets 1987 retirement

RICHMOND, Va. (BP)— Richard M. Stephenson, executive director of the Baptist General Association of Virginia, has announced he will retire Feb. 27, 1987, after 19 years in the post, the longest tenure in Virginia Baptist history.

Stephenson became chief executive for Virginia Baptists in January 1968, coming from Columbia Baptist Church, Falls Church, Va., where he had been pastor 17 years.

A native of Southampton County, Va., he was graduated from Hampden-Sydney (Va.) College and Southern Baptist Theological Seminary in Louisville, Ky. Stephenson will be 65 in December 1986.

It is anticipated that board chairman Sherrill G. Stevens will name a special committee to bring a recommendation for a new executive director to the General Board. The General Board is charged with presenting nominations to the Baptist General Association of Virginia.

Tennesseans . . .

(Continued from page 1)

1982-83, he was pastor of First Baptist Church of Baldwin, Kan. He previously served in Tennessee as associate pastor, then pastor, of Niles Ferry Baptist Church, Greenback.

Webb is a graduate of the University of Tennessee at Knoxville, and Midwestern Baptist Theological Seminary, Kansas City, Mo.

Cathy Webb, also from Maryville, was appointed for church and family work by the board. She has been purchasing secretary for the Hyatt Regency in Kansas City, Mo., since 1983. From 1978-81, she was zoology secretary for the University of Tennessee, Knoxville.

Mrs. Webb attended Daughton's Business College and the University of Tennessee, both in Knoxville.

The Webbs have one daughter, Mandy Lee, 2.

"But that will never happen, because you would never get the liberals to answer," he said. "If a person will not give a straight answer to a straight, honest, fair question, that person is trying to deceive."

As part of the deception, Welch said, liberals hide behind "smoke screens" such as local church autonomy and the priesthood of the believer.

"Undoubtedly they are now preparing to make their latest effort to divide our convention over the woman's role in the church," he charged.

Welch accused Kenneth Chafin, professor of theology at Southern Baptist Theological Seminary, Louisville, Ky., of making "the misleading and false statement that Jesus is not the only way to be saved" when Chafin appeared on "The Phil Donahue Show" last June. Houston Judge Paul Pressler, an inerrancy leader, also appeared on the show.

"Our people may not have enough sense to get on 'The Phil Donahue Show' and deny Jesus is the only Saviour," Welch said, "but they've got enough to stand in stores and markets and knock on doors, unashamedly saying ... 'Jesus saves and He is the only way to the Father.'"

Contacted after the rally, Chafin said Welch's statements violated both the "context and spirit" of the television show.

"You don't take someone's view of evangelism from the last few minutes of the Donahue show," Chafin said. "I have not ever suggested there is any salvation apart from Jesus Christ," he continued. "These people know I designed all the evangelistic materials used in the 'Good News America' simultaneous revivals."

After the meeting Welch said the election of the SBC president is crucial because of the "overwhelming likelihood" that one of the factions in the current controversy will leave the denomination.

"Whoever is in the majority will direct

the future of the convention," he said. "My belief is that conservatives need to stay in the majority so that we stay true to our founding fathers' historic roots."

In an earlier address to the rally, Bill Anderson, pastor of Calvary Baptist Church, Clearwater, Fla., cited six early Baptist theologians as evidence that Biblical inerrancy is the historic Baptist position on Scripture.

Vines' address, the same he delivered at the Jacksonville meeting, outlined what he considered the denomination's theological problem, which he said the "uninformed or naive" would deny exists.

Vines criticized some Southern Baptist seminary and college professors who "rape" the faith of their students through liberal teaching. Vines did not name the professors to which he referred.

Quoting from *Called to Preach: Condemned to Survive*, a new book by former Southern seminary student Clayton Sullivan, Vines said Sullivan blamed Southern seminary for destroying his belief in Biblical fundamentalism and giving him nothing with which to replace it.

Sullivan, now associate professor of religion and philosophy at the University of Southern Mississippi, Hattiesburg, when contacted by the Florida Baptist Witness, claimed Vines' selected quotations from the book "distorted his seminary experience."

"The book can be used by either side of the controversy," Sullivan said. "It depends on what part you want to quote."

Lindsay spoke only briefly to the luncheon meeting, but earlier, in the morning session of the evangelism conference, he too attacked the theology of "some" Baptist college and university professors who "plant the seed of doubt" in their students' minds. Lindsay said there is "documented proof" of the effects of such teachings and that the SBC Peace Committee will eventually reveal the truth.



TOGETHER AGAIN — Alexis Acuna, an 18-month-old whose cries for "Mami" symbolized the agony of Colombia's mudslide, receives a kiss from his mother, Maria Leyla Velandia. The toddler was separated from his mother for six weeks. Known only as "NN" (no name) during that time, he was in a hospital about 70 miles south of Armero. His mother was in a hospital in Bogota, recovering from a severe leg wound. Her husband, Javier, was killed and a 2-year-old daughter still is missing. Laser photo by Carlos Conzalez, courtesy of Associated Press.



STAFF SHARING — Directors of missions, BSU directors and campus ministers, chaplains, and other TBC leaders listen as Robert Wilson, executive director of the Baptist State Convention of Michigan, highlights the effectiveness of the Tennessee-Michigan sister-state relationship.

Michigan evangelism director requests help during revivals

Tennesseans are needed to work with churches in Michigan during that state's Good News America simultaneous revivals, April 20-27, according to Jim Jones, director of evangelism for Michigan Baptists.

Out of Michigan's 271 Southern Baptist churches and missions, 168 have already committed themselves to hold simultaneous revivals, Jones said, adding that he expects even more to participate.

These congregations have requested 112 preachers and 51 musicians, according to Jones, but only 79 preachers and nine musicians have been assigned.

Jones also emphasized the need for laypeople to assist Michigan churches during the week of revivals. Laypeople are needed to do survey work, personal witnessing, and visitation. In addition, some churches need pianists, Jones said.

Missionary dies in Johnson City

JOHNSON CITY — Floryne T. Miller, Southern Baptist missionary to Japan, China, and Hawaii for 33 years until her retirement in 1972, died here Jan. 18, after a long illness. She was 78 years old.

A native Tennessean, Miller was born in Elizabethton and was a graduate of East Tennessee State College (now university), Johnson City, and Baptist Bible Institute (now New Orleans Baptist Theological Seminary), New Orleans, La.

Appointed in 1939, Miller was one of the few Southern Baptist missionaries to go to Japan before World War II. Forced to leave Japan by the war, she served in Shanghai, China, until she was imprisoned by the Japanese in 1942. Repatriated in 1943, she returned to the states for a furlough.

Miller went to Hawaii in 1946, where she did evangelistic work. In 1947, she returned to Japan, where she helped start WMU work and used English classes as a tool for evangelism. She also worked with leaders of Baptist youth organizations and taught at Seinan Jo Gakuin, a Baptist girls' school in Kitakyushu, Japan. She served in Japan until her retirement.

A funeral service was held Jan. 21 at Hartman Funeral Home in Johnson City, followed by burial in Johnson City's Monte Vista Cemetery.

Miller was survived by one sister, Mrs. R. H. Smith of Pineville, La.

Tennessee volunteers would be responsible for their own transportation to Michigan, according to Jones, but in most cases, Michigan churches or associations would provide food and lodging during their stay.

Any Tennessean interested in participating should contact his or her pastor and associational director of missions, who would work through a cluster coordinator to direct the volunteer to a particular need in Michigan.

Emphasizing the evangelistic opportunities in Michigan, Jones indicated there are 6-million lost people in the state — 32,000 lost people to every Southern Baptist church in Michigan.

While baptisms have been declining across the Southern Baptist Convention, Michigan recorded a 20 percent increase in baptisms last year to 2,200. Twenty-four percent of the baptisms were in churches that were started since 1980, when the Tennessee-Michigan sister-state relationship began.

He said in the Northland Baptist Association, where the partnership effort has been particularly successful, baptisms doubled last year, from 118 in 1984 to 235 in 1985.

Jones was visiting Tennessee last week during the staff sharing conference at the Tennessee Baptist Executive Board Building in Brentwood.

HMB seeks teams for World's Fair

ATLANTA — The Southern Baptist Home Mission Board is currently accepting applications for three five-member summer/semester missionary teams at the 1986 Vancouver World's Fair.

Applicants for the brass ensemble, evangelism, and creative arts teams must be members of a Baptist church and presently a student, having completed one year of college.

The HMB will provide travel expenses to and from Vancouver and a \$55 weekly salary. Room and board will be provided by area churches.

Applications, due Feb. 1, should be mailed to Lee at the Home Mission Board, 1350 Spring Street, NW, Atlanta, GA 30368-5601. Applications can be obtained from campus ministers and Baptist Student Union directors or the HMB special mission ministries department.

Texas Baptist committee ponders control, liability

By Toby Druin

DALLAS (BP) — The 34-member Texas Baptist Constitutional Review Committee held its organizational meeting last week, and while many concerns were aired, at least one consensus appeared to already have surfaced — given a choice between (1) relinquishing control of Texas Baptist institutions to avoid the problem of ascending liability and (2) maintaining control and assuming liability, the committee will choose the later.

The committee resulted from action at the annual meeting of the Baptist General Convention of Texas in San Antonio last November when a proposed slate of changes in the Constitution and bylaws was approved by messengers but failed to get the required two-thirds majority.

Eleven changes were proposed, five dealing with terminology and grammar and the other six growing out of the report of a debt study committee concerned about a half billion dollars in debt existing or proposed by the institutions. The changes would have substituted the words "affiliated with" for "owned and controlled" in some portions of the Constitution in an effort to insulate the convention from the problem of ascending liability — the convention being held accountable for institutional defaults or lawsuits.

However, several messengers spoke against the changes, expressing fears that "affiliated with" would make it easier for an institution to sever its relationship with the convention.

The changes were approved by a 808 to 577 vote, short of the two-thirds majority needed for Constitutional changes. Messengers subsequently approved a motion for a committee to reconsider the changes and any others deemed necessary and report to the 1986 convention in El Paso.

The Executive Board authorized the committee in December and named James Semple, pastor of First Baptist Church, Paris, as chairman. The action authorizing the committee specified it to review only the essential changes, not to attempt to "rewrite the Constitution."

The committee approved three more meetings of the full committee on Feb. 4, March 11, and May 6 when it hopes to complete its report to the Executive Board.

Semple told the committee he had received three letters and one telephone call, all from persons concerned about the recent Wake Forest University case in which trustees of the North Carolina school voted to become a self-perpetuating board, naming their own successors without input from the state convention.

D. L. Lowrie, pastor of First Baptist Church, Lubbock, and convention president, 1982-83, said messengers to the convention saw the debt study committee recommendations as a problem, but in trying to find a way to build protection for the convention, control was jeopardized.

"If I have to make a choice on liability and control," he said, "I'll assume liability and keep control."

Dallas Baptist University President W. Marvin Watson said he felt control of convention institutions is what Texas Baptists want "and anytime that is questioned, it is doomed to failure."

David Slover, pastor of University Baptist Church, Houston, and chairman

of the administrative committee which last year studied and recommended approval of the debt study committee recommendations, noted — as did others — that at no time in the discussion of the proposals was separation of any institutions or a diminishing of control considered. In fact, he said, the debt approval process suggested was meant to strengthen the convention's control.

Roy Cole of Dallas, longtime legal counsel for the convention, noted that if control is maintained by the convention, it will have liability, but said in his opinion at this time, the problem of ascending liability is not a problem in Texas.

He added, however, that while he sees little difference in the terms "affiliated with" and "owned and controlled by," in Texas a charitable organization such as a Texas Baptist child care institution, a hospital, or college cannot legally be "owned" by the convention; it can only be owned by the corporation under which it is chartered. It is the state which issues the charter and which required adherence to it, he said.

Evangelists . . .

(Continued from page 1)

God's people," Wilkerson said.

He recalled that Moses experienced crises of defiance by Pharaoh, desperation at the Red Sea, disappointments, distribution of basic needs, demise of a trusted leader (Aaron), and disobedience. "Moses had to trust God or die," Wilkerson said.

"We need to keep our eyes on Jesus, not others," declared Wilkerson. "We may get results in doing things the wrong way, but it will cost us the power of God."

Wilkerson said that Moses missed the Promised Land, but he made it to heaven. "Our reward will be determined by our faithful service," he concluded.

Phil Hoskins said that Satan has tried to tear down the mission of God by attacking the Word of God, the body of Christ, the bride of Christ, and the beautiful city of God.

"The Bible is God's truth, and it will stand," Hoskins stated.

He noted that Satan next sought to corrupt the body of Jesus when He physically died on the cross, but the grave had no victory over Him.

Concerning the bride of Christ, Hoskins believes that Satan "has been working overtime on the Southern Baptist Convention. He would like to see us split into sects."

Hoskins said that Satan has attacked the SBC by sowing jealousy, malice, greed, and pride among the denomination. "This convention is founded on the Bible, the blood of Christ, and the resurrected body of Christ. As long as we hold to these, Satan can never destroy us," Hoskins added.

"In this country, our cities are corrupted by sin, but we know that sin will never corrupt the city of God prepared in the heavens," he said. He characterized heaven as a place where wickedness will never exist, wonder will never subside, wealth will never diminish, and worship will never cease.

Special music at the Jan. 20 Evangelists' Conference was provided by Georgia Wilkerson of Hendersonville, Gary Rice of Johnson City, Trent Hall of Memphis, and Steve Shirk of Knoxville.

EDITORIAL

Homecoming '86 and Tennessee Baptists

"Homecoming" is a significant word in the life and activities of many Tennessee Baptist churches.

On a designated Sunday — usually in late summer or on an anniversary date — a church will hold its special homecoming services. Such events are highlighted by special speakers, perhaps a former pastor; memorial services; dinner on the grounds; musical programs; and afternoon services.

Invitations are sent to former members of the church and to members of churches in the area.

These events provide opportunities for inspiration and fellowship, as well as a reminder of the many faithful members who have labored in the past to make that church what it is today. Homecoming also provides an impetus to clean up and fix up the church facilities — including the church cemetery, if there is one.

Our beloved state of Tennessee has designated this year as "Homecoming '86." Many communities and

organizations are scheduling special events and projects to entice former Tennesseans and others to visit the Volunteer State as well as remind all of us how blessed we are to live here. The observance has already resulted in many activities which are instilling pride in our state.

It would be well for Tennessee Baptist churches to take note of our state's celebration and become involved in it. Certainly, the rich religious fervor of our forefathers is a significant part of our state's heritage.

The messengers to last November's Tennessee Baptist Convention took note of Homecoming '86 and its spiritual significance by passing this resolution:

WHEREAS, the State of Tennessee will celebrate Homecoming '86 emphasizing the rich and varied heritage of the Volunteer State; and

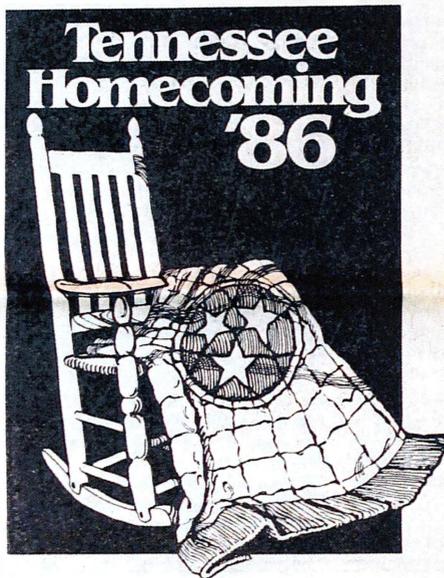
WHEREAS, Tennessee Baptist experience marks a significant portion of Tennessee's history; and

WHEREAS, Tennessee Baptist churches will participate in "Good News Tennessee: God Loves You" by means of simultaneous revivals during April 6-27, 1986.

THEREFORE, BE IT RESOLVED, that the messengers of the Tennessee Baptist Convention encourage Tennessee Baptist churches to include homecoming activities such as dinner on the grounds, hymn sings, outdoor public meetings, and founders celebrations in the simultaneous revival activities.

Homecoming '86 will be a tremendous celebration for our state, its communities, and its citizens.

Tennessee Baptists have an opportunity to also make it a special occasion in our churches.



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Cicero's comment



By the editor

Cicero was having lunch with several pastors on Monday when the subject came up about next Sunday's telecast of the Super Bowl during the time for evening worship.

"Is that this Sunday?" asked N. Dark. "I don't pay any attention to those things, since such events don't affect my members. However, I have noticed we seem to have a flu epidemic on the last Sunday in January."

Will A. Dapt noted that his church had cancelled the Sunday night services. "We cancel services for bacalaureate, church picnics, evangelistic crusades, patriotic rallies, and other special events."

"I will never agree to cancel my 7 p.m. service," declared Lee Gill. "In fact, my church is so committed to the evening service, that we have established a trust fund to finance Sunday night services after the Rapture!"

Trey D. Shunn commented that last year he announced that there would be a night service if only he and the minister of music showed up. "We went ahead with the service, and it was a high hour. Both of us enjoyed it."

D. Fine said his church would not have a service Sunday night, but not because of the Super Bowl. "I looked up 'evening' in the dictionary and discovered that it also is a verb which means 'to balance or to even out.' So, in order to balance the time of the night service, we decided to hold it at 2 p.m."

I. C. Snow said his church would hold a 1:30 p.m. "night" service for a different reason. "Every January, ice and snow handicaps at least one Sunday's services," he observed. "Since it didn't happen on the first three January Sundays, I'm sure it will happen this week, so we have headed this off by scheduling an afternoon 'night' service."

Lynn Guist stated that he had been studying the Biblical meaning of day. He found that in the Scripture, a day begins at sundown the previous day; that is, Monday, Jan. 27, will really begin at sundown on Sunday, Jan. 26.

"As a New Testament church which meets on the 'first day of the week,' it didn't seem right to hold a service on Monday. We cancelled services this Sunday night, while a committee studies the problem," Lynn reported.

Cicero noticed that V. T. Casset had not commented, so I asked what his church would do Sunday night.

V. T. said that his church staff thought they had come up with the ultimate solution, so that the members could come to church Sunday night AND see the Super Bowl on TV. "At business meeting last week, we recommended that a covered dish supper be held at the church. The members would watch the first half; then we would go upstairs for the service. The second half would be videotaped and played back after the service for those who wanted to stay."

V. T. continued, "However, when the recommendation was made at business meeting, it was amended to videotape the sermon and play it back after the Super Bowl for those who wanted to stay!"

Lust for lottery loot

Pressures to change the Tennessee Constitution and permit a state lottery are building as the state's General Assembly gathers in Nashville.

As these legislators consider the needs of financing education, prison reform, and highways, rumblings are being heard once again about establishing a state lottery as a "get money quick" scheme.

This month, legalized lotteries are beginning in Missouri and West Virginia, bringing to 24 the number of such lotteries in the United States (including the District of Columbia and a regional lottery in New England). Of these, six have started in the last nine months.

An additional enticement for a Tennessee lottery came last weekend with the widely publicized \$30-million top prize in the New York state lottery.

Proponents of gambling point to the estimated \$10-billion received last year in 20 state lotteries. Of that amount, they note, the governments' "take" was about \$4-billion.

Concerned Tennesseans with a conviction that gambling is morally wrong must be vigilant in the opposition to a lottery in our state.

Gambling in any form fosters greed in the human personality with its "something for (nearly) nothing" philosophy. Government should receive its support from its citizens' strengths through taxes, rather than from weaknesses of its citizens.

The forefathers of our State of Tennessee — having seen the evils of gambling in their day — made that practice unconstitutional. The evils they saw have intensified in our generation.

Tennessee does not need a state lottery.

Shelby churches sponsor seminar

MEMPHIS — A Parents Seminar, sponsored by 10 churches of Shelby County Baptist Association, will be held Jan. 31 through Feb. 1 at the Memphis Convention Center. It is for parents of teens and children.

The seminar is designed to equip parents with better skills in relating to teens by creating an awareness of today's world and an understanding of the problems teens face. Leaders will suggest how parents can direct teen-agers under God's design and purpose for the family.

The major speaker for the two-day event will be Earl Wilson of Portland, Ore., author of *You Try Being a Teen-ager* and numerous other books. Leading conferences will be four Memphis psychologists: Tom Elkin, Chuck Hannaford, Rich Luscomb, and Ted Baldick.

In addition to the lectures, discussions, and multimedia presentations, the conference leaders are providing portfolios which will contain related materials.

Follow-up sessions will be held in Memphis during February, directed by conference leaders.

Registration fee for the conference will be \$8 (\$10 per couple). Additional information is available from Parents Seminar, P.O. Box 34784, Bartlett, TN 38184.

Personal Perspective

By Tom Madden
TBC Executive
Secretary-Treasurer



Looking again at the 51st Psalm, I focused upon the 12th verse, "Restore unto me the joy of thy salvation."

Several thoughts are especially encouraging to me. One is the experience that preceded the outpouring of David's plea for forgiveness.

David had sinned and God sent Nathan the prophet to him to emphasize the grievous nature of his sin. David as king could have slain the prophet or disregarded him, but he heeded him.

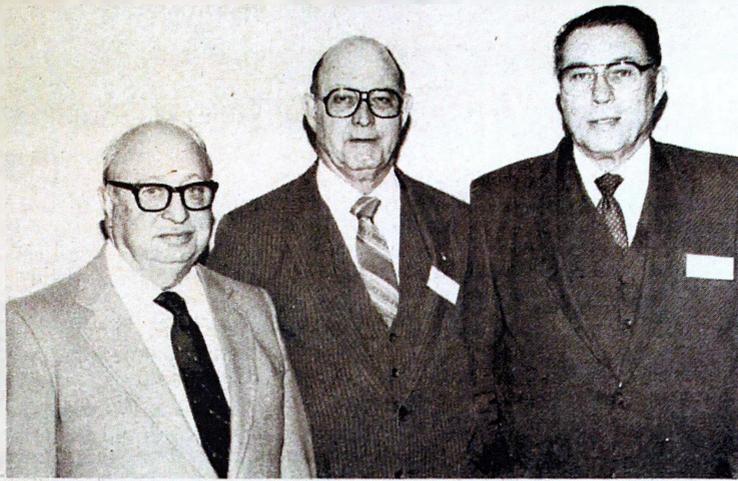
This verse shares with us that David had once had salvation in all of its fullness and had found joy in it. It declares distinctly that he had lost the joy of his salvation. He had not lost his salvation but he had lost the joy of it. He had not lost his relationship with God but he had lost his sweet fellowship with God.

There is a difference between salvation and the joy of salvation. Salvation is a once for all transaction and depends upon God. Joy comes from within us and can vary. I believe most of us will agree that joy comes as a natural consequence of living an obedient faithful life. Salvation is permanent; joy can vary.

Another happy thought out of this verse is that lost joy may be restored. The prodigal can return home. David lost his joy when he sinned with Bathsheba, sinned against Uriah, and ultimately sinned against God.

One good way to restore our joy is to find out where we lost it and ask God to forgive us and restore us.

Would you join your prayers with mine that our salvation will always be joyous?



MISSION LEADERS — Directors of missions from Tennessee associations elected officers during a staff sharing conference in Brentwood last week. Elected were (left to right) Harold Shoulders, Cumberland Baptist Association, secretary-treasurer; Shirley DeBell, Shiloh Baptist Association, vice-president; and Ralph Cordell, Campbell County Baptist Association, president.

Youth leaders from 23 groups discuss problems of teen sex

ARROWHEAD, Calif. (BP) — Representatives from 23 denominations and several youth organizations expressed both concern and hope at a meeting called in response to the growing problem of premarital sex among teen-agers.

Persons who work with youth leaders and ministers met at Arrowhead Springs Conference Center in early January to explore ways for churches and families to deal with the social, psychological, physical, medical, and spiritual problems related to youth and their sexuality.

Conference participants drafted a statement of concern which underscored "the Biblical affirmation that sex is one of God's good gifts to humankind." It urged church leaders "to discover ways to create loving, supportive, accepting, and forgiving relationships to guide young people in their home, church, and educational environments."

The statement also noted that attention to the development of self-esteem and "wholesome relationships rooted in God's love and redemption" are "vital ingredients" in dealing effectively with teen-agers' sexual problems.

National studies indicate that sexual activity among America's teen-agers is

increasing and that a growing number of young people are becoming involved sexually at an earlier age. According to one recent study, 80 percent of today's males and 67 percent of females are sexually active by age 19. Among these young people, half of the boys and 18 percent of the girls reported they first had intercourse at age 13 or younger.

"If we hope to reverse this alarming trend of teen-age sexual activity, then focusing on high school kids and college young people is simply not enough," said W. David Lockard of the Christian Life Commission, one of the Southern Baptist participants at the meeting. "Parents and youth leaders in our churches must give increased efforts to the task of educating our early adolescent children about the Biblical values related to sex."

The Arrowhead meeting was hosted by Christian author and speaker Josh McDowell and Here's Life Publishers.

T. Bartlett to write lesson commentary

Thom Bartlett, minister of youth-recreation at Highland Heights Baptist Church, Memphis, will write the Life and Work Series commentary for the Baptist and Reflector, beginning in this issue.

Bartlett has been in his present position for nine years. Prior to that time he was on the staff of the Memorial Baptist Church, Tulsa, Okla., for two years.

A native of Springfield, Mo., Bartlett is a graduate of Drury College, Springfield, and Southwestern Baptist Theological Seminary, Fort Worth, Texas.

He has served on the Executive Board of the Shelby County Baptist Association and as chairman of the association's athletic committee.



Bartlett

Stewart to lead Venezuela effort

Clarence Stewart, pastor of Cash Point Baptist Church, Ardmore, has been named as foreign mission ministries consultant for the Executive Board of the Tennessee Baptist Convention. He will begin his service in the TBC convention ministries division on Feb. 1.

Stewart will serve as coordinator of the three-year partnership mission between Tennessee and Venezuela, working closely with the Foreign Mission Board of the Southern Baptist Convention in enlisting and orienting volunteers.

The 1986-1988 partnership, which began this month when the first team of construction workers went to Maracibo, Venezuela, was approved by messengers to the 1984 Tennessee Baptist Convention.

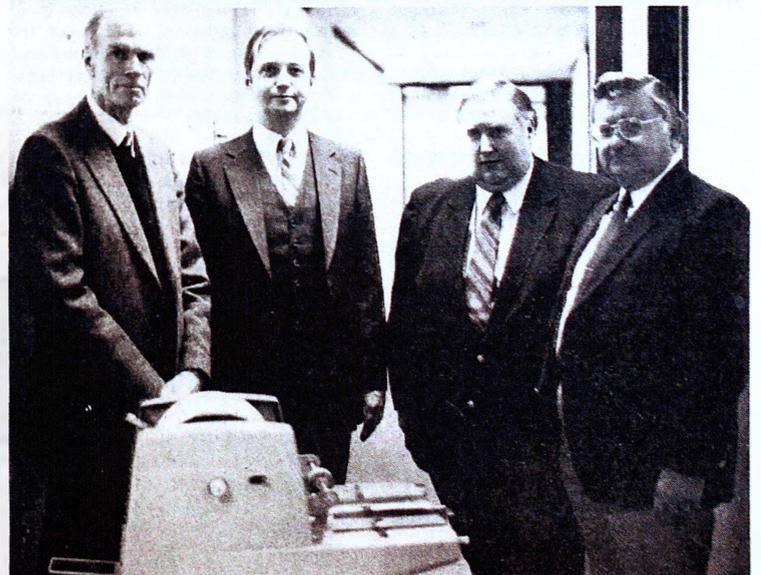
Stewart is a native of Kentucky and a graduate of Tennessee Temple College, Chattanooga, and Southern Baptist Theological Seminary, Louisville, Ky. In addition to his present pastorate, he has been pastor of First Baptist Church, Pulaski; First Baptist Church, Livingston; and churches in Kentucky and in Indiana. He was director of pastoral care at Giles County Hospital, Pulaski.

He has served as president of the Executive Board of the Tennessee Baptist Convention and on the TBC Committee on Credentials and Committee on Arrangements.

Eastview calls pastor

Eastview Baptist Church of Shelbyville recently called Bob Ruehling as pastor.

Ruehling began his ministry with the church on Nov. 17. Brent Haley has been serving as interim pastor.



OFFICE GIFT — Bill Palmiter (second from left), pastor of First Baptist Church, Smithville, presents a reconditioned mimeograph machine from his church to (from left to right) Robert Wilson, executive director, and Billy Whitt, state missions director, Baptist State Convention of Michigan, at the TBC Executive Board Building. Palmiter learned of the need for cars and office equipment to support the sister-state relationship of the two states at a training conference led by Archie King, TBC Brotherhood department director.

Three SBC leaders urge increase in evangelism

By Linda Lawson

NASHVILLE (BP) — Southern Baptists believe that lost people are going to hell, but they are not living out the conviction by making soul winning a priority, three Southern Baptist leaders say.

Roy Edgemon, director of the Southern Baptist Sunday School Board's church training department; Harry Piland, director of the BSSB Sunday School department; and Robert Hamblin, vice-president for evangelism at the Home Mission Board, decided to speak out after they met together for planning, discussions, and prayer. They said they have agreed to increase cooperative efforts to lift up the concerns of a lost and hurting nation in need of the gospel.

"We are just about 18 inches, the distance from the head to the heart, from winning a lost world to Christ," said Edgemon. "If we could get in our hearts what we know is true theologically — that people who are lost are going to hell and are separated from God — our people and churches would be penetrating society with the good news of salvation in Christ."

Hamblin said churches are spending so much time and energy ministering to their own people that they have neither the time nor the inclination to be concerned about the needs of people who are not Christians.

"We find a lot of satisfaction in ministering to ourselves and are not penetrating the world as we should," he said.

Piland said many churches growing numerically may believe they are evangelizing lost people when, in fact, they are almost exclusively gaining members from other churches.

For example, he cited 1984 baptisms of 372,028. Of that number, he said about 199,000 were persons under 17 which primarily would represent conversions of children of church members, or biological growth. Of the remaining 173,000, Piland estimated that as many as 55,000 of these were from other denominations, leaving an estimated 118,000 persons reached from non-Christian homes by a denomination of 14-million members.

The three outlined their concerns and announced their greater commitment to greater cooperation at a time Southern Baptists are launching a five-year effort to train 1-million Sunday School workers to witness and final preparations are under way for Good News America simultaneous revivals in March and April.

They emphasized their belief that more Baptists need to grasp the "awfulness" of being condemned to separation from a loving God for eternity. This awareness will create a compassion for the lost and will motivate individuals and churches to make evangelism their top priority, they said.

Piland said, "We may rush to the aid of persons trapped in fires or injured in accidents, but, at the same time, our next door neighbors do not know Christ as their Saviour," said Piland. "We live as if we believe these persons are not going to hell."

To lead church members to a greater awareness of the needs of unsaved persons, Hamblin urged pastors to emphasize the concern in their sermons.

"We need to talk about the consequences of the sin and lead people to get under the burden of the love of Christ for lost people," he said.

Edgemon urged increased emphasis

on training people to witness, including use of the church training module, Training Sunday School Workers in Evangelism.

"I never met anyone I could not train to witness, to share their faith, and to use a marked New Testament to show the plan of salvation if they were willing to do it," he said.

Also, churches which make evangelism their priority cannot be easily damaged or destroyed by dissension, Edgemon noted.

"If churches would center on winning people to Christ, they would see spinoffs in stronger relationships, stewardship, and missions support," he added.

Hamblin, Piland, and Edgemon emphasized they will work together in emphasizing through their programs the ultimate tragedy of not knowing Christ as Saviour and the necessity of Baptists making evangelism their top priority.

This will take place through printed materials, speaking engagements, field service events, conferences at state and SBC levels, and through leading denominational employees to even greater efforts at modeling a witnessing lifestyle.

"We are redoubling our efforts in person-to-person witness training programs at the Home Mission Board," said Hamblin.

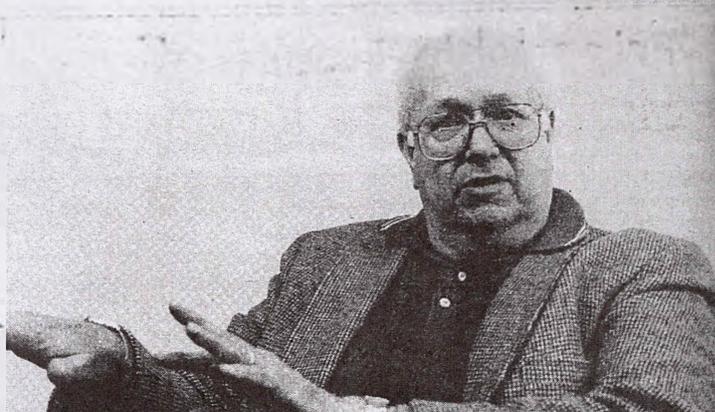
"Our inability to become obsessed with the lostness of the lost ... is eating the heart out of our convention," said Piland. "At the same time I believe we can turn things around and win our nation to Christ."

Mission workers to take training

The Sunday School department of the Tennessee Baptist Convention will train adults and youth to lead Backyard Bible Clubs and Mission Vacation Bible Schools in three Saturday meetings across the state.

The east Tennessee meeting is at Camp Carson, Newport, on March 8; the central meeting is on March 15 at Camp Linden, Linden; and the west meeting is on March 22 at Camp Cordova, Memphis. The meetings will be held from 9:30 a.m. to 2:30 p.m.

The cost of \$3 per person covers a meal and insurance. By March 1, interested persons should contact TBC, Sunday School department, P.O. Box 728, Brentwood, TN 37027.



30 YEARS — Fred Witty, BSU director at East Tennessee State University, Johnson City, shares his experiences after serving longer than any other BSU director in Tennessee.

Fred Witty remembers work with students for 30 years

By Connie R. Davis

When Fred Witty became Baptist Student Union director at East Tennessee State University, Johnson City, in February 1955, the school had 3,200 students, the BSU had part-time directors, and more adults attended meetings than students.

After serving 30 years, longer than any other BSU director in Tennessee, Witty has seen the school grow to 10,000 students, needs of students change, and lives changed.

Witty recalls that students in the 1960s were less tolerant while students today still only allow "several shots" for their attention.

Witty's main purpose is to help students "to look at the options ... develop their own set of values and internalize them." Then new ideas "won't blow them out of the water."

Many still feel they must "indoctrinate" young people, Witty said. He feels it is important to teach 13- to 14-year-olds to think and express themselves. He disagrees with those who teach Christians to withdraw from the world instead of how to relate to it.

Cults and para-church groups like Young Life and Campus Crusade keep students "at an immature level" spiritually by trying to have all the answers, Witty said.

"Students have got to get the Biblical base, but it must be surrounded by a good theology," said Witty. He invites speakers on how the Bible relates to science to help students develop their theology.

Witty said he helps students "find

where they're supposed to be ... as missionaries, lawyers, or mechanics." Witty has never been ordained because he believes any person can have a ministry and wants to model that for the students.

A native of Oklahoma, Witty attended New Mexico A & M College, Las Cruces. His education was interrupted by four years of service in World War II. Several things led Witty to begin an interdenominational student organization and BSU on campus when he returned. He was older, he had learned strong Christian values from his family and church, and he had learned to cooperate with other denominations and churches in high school through the Hi-Y organization sponsored by YMCA.

"The local church is the important place that it happens, but not the only place that it happens," he said. "I've never seen a student that grew (as a Christian) that did it without a deep personal relationship with God."

Witty went to Southern Baptist Theological Seminary in Louisville, Ky., because he had some questions about theology, not because he planned to go into student work. The feared split of the Southern Baptist Convention and controversies over theology in the early 1950s led Witty to begin again to counsel students.

After graduation from seminary, Witty directed student work at the University of Louisville for several years before moving to the ETSU position.

"BSU is still their (Tennessee Baptists') best vehicle for keeping the students involved in church, to help them grow their own religious beliefs, to have them to experience and get to know God's will, and the best way that they have of involving them in what God's doing in the world," said Witty.

Witty's work is reflected in the fact that for several years ETSU has had the most students become missionary journeymen from a secular school. Journeymen are college graduates who accept two-year foreign mission assignments.

Students, professors, pastors, and directors of missions have enriched his life as he has worked with them. He chuckled about some working relationships that "keep you on the track. Students are the best ones to keep you on the track." he added.

Witty's dream of more laymen in leadership positions in the SBC has led him to be president of Southern Baptist Campus Ministers for two years. He has also been honored as a distinguished alumnus of Southern seminary.

Angola rebels hold missionaries

HUAMBO, Angola (BP) — Angolan guerrilla fighters apparently are holding two Brazilian Baptist missionaries they kidnapped Dec. 31.

Miriam and Margarida Horvath, who are sisters, were seized on New Year's Eve near the city of Huambo in Angola by guerrillas belonging to UNITA (National Union for the Total Independence of Angola). UNITA is fighting the Marxist government of the African nation and the Cuban troops stationed there, but the motive for the kidnapping is unclear.

The two missionaries, identified as members of the "Baptist Church of Brazil" by United Press International, are not sponsored by the Brazilian Baptist Convention, Brazil's largest Baptist group and the one to which Southern Baptist missionaries relate. The convention does support two other missionaries in Angola, however.

Two Southern Baptist missionaries, Curtis and Betty Dixon of Oklahoma, also work in the country.

"If past practice holds, UNITA probably won't say anything further until the hostages reach rebel headquarters several weeks from now," UPI reported Jan. 15.

Friendship House offers alternative to loneliness

By Frank Wm. White

CHATTANOOGA (BP)— For more than 600 college students far away from home, Christmas was not as lonely as it might have been.

The 623 international students who participated in Friendship International House found the companionship of Christian families to be a welcomed alternative to desolate campuses during the Christmas holidays in 1985. Friendship International Houses were held at 28 sites for the 13th year of the program, which is sponsored by national student ministries of the Southern Baptist Sunday School Board.

The program offers a Christmas season in the homes of Baptist families and a program to highlight the traditions of Christmas for international students.

In Dallas, a Friendship International House provided a Christmas with love for two South African students, Audrey and Charmaine Hlapane.

Christmas for these students at Montevello University, Montevello, Ala., includes memories of their father and mother who were machine-gunned by terrorists a week before Christmas three years ago in their home in Soweto, a black homeland near Johannesburg, South Africa.

The Dallas Baptist Association paid travel expenses for the sisters from their Alabama campus. Otherwise, the students would not have been able to attend, according to Nell Magee, national student ministries consultant for international students, who coordinates Friendship International House.

Students normally are responsible for their own transportation to the Friendship International House location they select.

Although space was available for about 50 more students than in 1984, 230 students were turned away because homes were not available.

"If we had 50 locations, we could take 800 international students. That's my goal," Magee said.

The 623 students are only a small percentage of the more than 344,000 international students in the United States.

"These are only a drop in the bucket," said Everett Kerr, director of the Chattanooga, Friendship International House.



FRIENDSHIP — T. Hugh Woo of Taiwan, a student at the University of Virginia, experienced Christmas holidays in a Southern Baptist home as a ministry of the Friendship International House in Chattanooga.

Kerr sees the project as an involvement in foreign missions. Many of the students will return to their countries in significant leadership positions. Several are from countries where there are no Southern Baptist missionaries, he pointed out.

"This firsthand view of Christianity will help develop friendship and understanding later," Kerr said.

An opportunity for foreign missions was the reason Kathy Veal first accepted students into her home through the program.

"I plan to do it forever and ever. People don't realize what they are missing," said Veal, a member of Ridgedale Baptist Church, Chattanooga.

Making people aware of what they might be missing has been Edie Griffy's job for the past two years as housing director for the Chattanooga program.

"People have to overcome their fears and anxieties. Once people take a student, they are enthusiastic and want to do it again," Griffy said.

The job of finding homes for the students during the 14-day Christmas session begins the previous January and is not an easy task, she explained.

For the students, the program offers a unique look into the family-centered traditions and meaning of Christmas. T. Hugh Woo said Christmas is a developing trend in his native Taiwan, but is not a tradition and has no religious meaning.

Friendship International House gave him an alternative to an empty dorm at the University of Virginia. It also demonstrated the importance of Christmas to American families, he said.

BOOK REVIEW By Michael Davis

Pastor, church need guidelines

When A Pastor Search Committee Comes ... or Doesn't by J. William Harbin; Broadman, 144 pages; \$4.95

Never in Southern Baptist life has there been a more urgent need for J. William Harbin's excellent book on how pastors and search committees can effectively establish and maintain their relationship. Each year an estimated 2,500 Southern Baptist churches terminate the services of their ministers.

This "divorce rate" of pastor and people is alarming. Could these divorces have been prevented by forming better relational expectations from the beginning? Are pastors and search committees spending enough time getting to know one another during the courtship phase of their relationship?

"A quick courtship of a pastor and pastor search committee often leads to a quick divorce," writes Harbin, "and I believe there are too many of these church and pastor divorces." A church and pastor divorce can happen in any church.

This book leads its readers to see the importance of pastors and search committees learning how to negotiate and renegotiate their relationship from its beginning. Harbin suggests that a recommendation from the search committee to the church should include a summary of a "pastor-church covenant" in the call. He writes, "The summary should state that the church establish a church-minister relations committee to help maintain and nurture this covenant. Such a committee could annually review and implement the covenant, and it

could mediate any misunderstandings or conflicts that might arise."

This kind of mediated communication between pastor and people provides a framework for their relationship to mature and develop on an ongoing basis in an atmosphere of mutual understanding.

This book seeks to do more than head off problems that may arise, it also meets problems head on and seeks realistic answers rather than the easy ones. The author's openness in dealing with a range of problems that have no easy answers makes this book a success in this regard. For example: When should you move? What should you tell your church when you preach in view of a call? How will you know a certain church is God's will for you? When a committee does not come, what should you do? Is there an oversupply of ministers? Will this affect future expectations of ministers? Are there some good alternatives to resignation when church-minister relations are broken and strained?

Harbin's suggestions offer sound direction for each church and pastor to answer these questions in a manner appropriate to their individual situations.

This book, written by the director of church-ministers information, Tennessee Baptist Convention, will probably become a standard in its field.

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African crusades feature Fanini

NITEROI, Brazil — Nilson Fanini, pastor of First Baptist Church of Niteroi, Brazil, and president of the Brazilian Baptist Convention, recently returned from crusades in Communist Angola and Mozambique.

More than 2,500 people accepted Jesus Christ as Lord and Saviour during the crusades.

One of the crusades, in Angola, was held outside in over 110-degree temperatures. People from 14 different tribes attended the crusade that lasted from 1 p.m. until 8 p.m. There was over six hours of constant singing!

Several Cuban soldiers, on guard during the crusade, raised their hands during an altar call but refused to come forward and make a public confession of their faith and give their names to counselors.

Fanini spoke to one soldier later and asked him why he did not come forward. The soldier ended by saying, "But be assured, pastor, that my name was written down in heaven tonight."

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Q. Departments	\$0.32
R. Annuity Programs	\$0.28
S. State Missions Programs	\$0.18
T. Student-Campus Work	\$0.18
U. Woman's Missionary Union	\$0.08
Agencies	
V. Baptist & Reflector	\$0.05
W. Tennessee Baptist Foundation	\$0.05



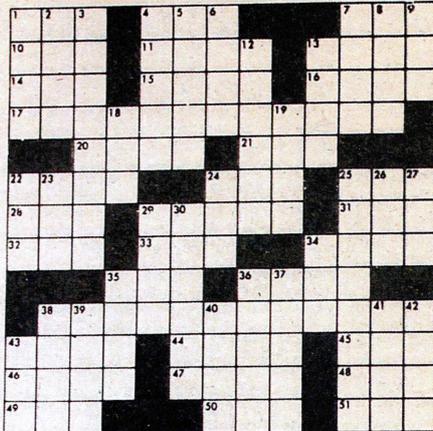
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Bible Puzzle

Answers on page 10



ACROSS

- 1 "— of Damascus" (Amos 1:5)
- 4 "— my path" (Job 30:13)
- 7 Alphabet letters
- 10 Agency, gov't
- 11 "— country" (Luke 19:12)
- 13 "Hashubah, and —" (1 Ch. 3:20)
- 14 Sea bird
- 15 Chaff, splinter (Luke 6:41)
- 16 "touched the —" (Luke 7:14)
- 17 "in the —" (Matt. 22:28)
- 20 "he saith also in —" (Rom. 9:25)
- 21 "best of the —" (Num. 18:12)
- 22 "all that —" (1 Ki. 4:27)
- 24 "let mine —" (Job 31:22)
- 25 "— up" (2 Ki. 8:12)
- 28 "dim for —" (Gen. 48:10)
- 29 "shall ye —" (Lev. 8:35)
- 31 Time

DOWN

- 32 "— and good" (Matt. 22:10)
- 33 Clam genus
- 34 Son of Ziboon (Gen. 36:24)
- 35 "— his sons" (Job 42:16)
- 36 "floor of —" (Gen. 50:11)
- 38 "oil, and —" "— Sarah" (Gen. 20:2); "into —" (Jer. 46:11)
- 43 Son of Merari (1 Ch. 24:27)
- 44 "— an altar" (2 Sa. 24:18)
- 45 Royal Scottish Academy: abbr.
- 46 "— the fire" (Ezek. 22:20)
- 47 Specified time
- 48 Healing goddess
- 49 Interdict
- 50 Resolution: abbr.
- 51 Do: Scot.

- 3 "— of the Lord" (Isa. 35:10)
- 4 "plain of —" (Gen. 13:18)
- 5 "I wrote —" (Eph. 3:3)
- 6 "a certain —" (Ex. 16:4)
- 7 Abinadab's son (2 Sa. 6:3)
- 8 "who hath —" (Rom. 11:34)
- 9 Clear: abbr.
- 12 "John bare —" (John 1:32)
- 13 "— the Ishmaelite" (1 Ch. 27:30)
- 18 "— this speech" (Jer. 31:23)
- 19 "all the —" (Acts 1:21)
- 22 "part of a —" (2 Ki. 6:25)
- 23 Turkish leader
- 24 American Institute of Architects: abbr.
- 25 "shall be —" (Prov. 12:14)
- 26 Ikkes's son (1 Ch. 11:28)
- 27 N.Z. native fort
- 29 A city (Josh. 15:26)
- 30 "makest us a —" (Psa. 44:14)
- 34 Indian mulberry
- 35 "— to speak" (James 1:19)
- 36 "coral, and —" (Ezek. 27:16)
- 37 "round —" (Isa. 3:18)
- 38 Azaz's son (1 Ch. 5:8)
- 39 "and — they tell" (Mark 1:30)
- 40 "and — him" (Psa. 22:23)
- 41 "Jews from —" (Acts 24:18)
- 42 "will not —" (Rom. 15:18)
- 43 Better Business Bureau: abbr.

Interpretations

A greeting or a prayer?

By Herschel H. Hobbs

"Grace to you, and peace, from God our Father and the Lord Jesus Christ" (Philemon 3).

Customarily this is seen as a greeting. Paul used it in all his letters. "Grace" was a Greek greeting; shalom (peace) was a Jewish greeting. So it is held to be a greeting to those Christians of both Gentile and Jewish ethnic backgrounds. Thus Paul began his letters with a signature, an address, and a greeting.

However there is one thing wrong with this view. The Greek greeting was *chaire*. It had in it the idea of our "Good

morning." In Matthew 28:9, Jesus greeted some women with "All hail." The Greek word is *chairete*, a form of *chaire*.

But Paul, without exception, used the word *charis*, grace. He was too adept in the Greek language to have used this word as a greeting. Most translations which I have examined make this a wish or prayer rather than a greeting. The letters to Timothy also use "mercy" (not in the best texts of Titus 1:4). Was Timothy facing unusual problems in Ephesus which promoted Paul to make this addition?

To me the order of the words is significant. It is always "grace" followed by "peace" (*eirene*, note the name "Irene"). In the initial Christian experience, we first are saved by grace. This is followed by peace of heart, soul, and mind. But saving grace is not the only kind of grace. There is also enabling grace.

This is seen in John 1:16. "And His fulness have all we received, and grace for grace." The Greek reads, *charin anti charitos*. Grace over against grace, or, better still, grace following grace.

It suggests the manna in the wilderness. Except on the day before the sabbath, the people were told to gather only enough for one day. (On the sixth day they were to gather enough for the sabbath day.) There would be a fresh supply each morning, except on the sabbath.

When we are saved, God does not give us a certain amount of grace which must last for the rest of our lives. As a never-ending stream, His grace constantly flows to supply us for each day, moment, trial, and task.

Thus Paul prays that his readers will appropriate this grace, and through it experience peace. We will never have peace except as we first receive God's grace, which comes to us on the merits of our Lord Jesus Christ.

Moral scene

Christian Life Commission, SBC

More moms join labor force — Almost half of all mothers of children under age 3 are in the labor force, new statistics from the U.S. Labor Department show. The figures reflect a dramatic increase during the last decade. Totals for white women with children under age 3: 49.2 percent in 1985, compared to 32.4 percent in 1975. For blacks: 52.2 percent in 1985, 44.0 percent in 1975. For all women: 49.5 percent in 1985, 34.1 percent in 1975. — USA TODAY.

Alcohol still number 1 in teen abuse — Despite widespread concern about cocaine and other drugs, alcohol remains the most abused drug by America's teenagers. In one national survey, nearly a third of high school students who drank were "alcohol misusers" or "problem drinkers," meaning they had been drunk at least six times in the previous year or had had serious difficulties two or more times that year as a result of drinking. Alcohol is the leading factor in fatal and non-fatal traffic accidents involving teenage drivers. Each year 5,000 young lives are lost in such accidents. — From news reports.

Superpotent cocaine — An inexpensive, superpotent, but extremely dangerous form of cocaine is hooking teen-agers and young adults, according to a survey of callers to a national drug hotline. The new form, called "crack," produces an almost instant "high," said Arnold M. Washton of 800-COCAINE hotline. It is smoked, usually in a pipe. Smoking cocaine is more likely to lead to addiction and to cause lung damage, brain seizures, and heart attacks. In a random sample of 250 callers to the hotline, 28 percent were addicted to crack; nearly half of these persons were under 25. Washton said crack is sold in small glass vials at \$20 to \$30 — easily affordable by many teens. — USA TODAY.

Memphis pastor retires

Jimmy Roberts will retire at the end of this month after serving as pastor of Oakville Memorial Baptist Church, Memphis, for over 23 years.



Roberts

He is a graduate of Union University in Jackson and Southwestern Baptist Theological Seminary in Fort Worth, Texas. Roberts is presently serving on the Executive Board of the Tennessee Baptist Convention. He has served as moderator and vice-moderator of Shelby County Baptist Association.

Oakville Memorial Baptist Church will honor the pastor and his wife with a reception Jan. 26. He will continue to live in Memphis and will be available for interim pastorates, supply preaching, and revivals.

Siam church calls pastor

Jack Roddy is serving as pastor of Siam Baptist Church, Elizabethton.

He is a graduate of Bryan College in Dayton and Southern Baptist Theological Seminary in Louisville, Ky.

Previous pastorates include Yellow Creek Baptist Church, Spring City; Grandview Baptist Church, Grandview; and Hopewell Baptist Church, Jefferson-town, Ky.

Mid-state pastors to meet Jan. 30

The Middle Tennessee Baptist Pastors' Conference will meet at 11:30 a.m., Jan. 30, in the West Building Auditorium at Baptist Hospital, Nashville.

The program will include an orientation to the Tennessee and Venezuela mission partnership, led by Carroll Owen, director of convention ministries for the Tennessee Baptist Convention; a presentation of the ministry of Baptist Hospital, led by the hospital staff; and the election of 1986 officers for the Middle Tennessee Baptist Pastors' Conference.

Lunch will be provided by the hospital.

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LEADERSHIP . . .

Gary Williams began serving as minister of education at First Baptist Church, Union City, Dec. 15. He is a graduate of Union University in Jackson, and Southwestern Baptist Theological Seminary, Fort Worth, Texas. Previous church staff positions include Whitten Memorial Baptist Church in Memphis, where he was minister of music/youth; Liberty Grove Baptist Church in Jackson, where he was minister of music/youth; and First Baptist Church in Bemis, where he was minister of education/youth. Williams also worked as a senior adult consultant in the family ministry department of the Baptist Sunday School Board in Nashville.

First Baptist Church, Columbia, recently called Hub Blankenship as minister of youth. The pastor of the church is Tim Floyd.

The Laotian mission of First Baptist Church, Memphis, called Phimpone Vongphrachanh as pastor. Earl Davis is pastor of the church.

Signal Mountain Baptist Church, Signal Mountain, recently called David Helms as minister of music and David Bodenheimer as minister of education and activities. Helms is a graduate of Samford University, Birmingham, Ala., and Southern Baptist Theological Seminary, Louisville, Ky. He was previously minister of music at First Baptist Church, Rossville, Ga. Bodenheimer is a graduate of Wake Forest University, Winston-Salem, N.C., and Southwestern Baptist Theological Seminary, Fort

Bartlett pastor retires

F. Irvin Hays has retired as pastor of Bartlett Baptist Church, Bartlett, after more than 32 years with the church.

When he came to the church in 1953, the church had 525 members and a budget of \$18,000. Presently, the church reports 1,840 members with a budget of over one-half million dollars.



Hays

Hays is a graduate of Union University in Jackson and Southern Baptist Theological Seminary in Louisville, Ky..

Denominational service includes several appointments to Tennessee Baptist Convention boards and committees. He is presently serving on the Executive Board of the Tennessee Baptist Convention and has been a trustee for Tennessee Baptist Children's Homes Inc., and Union University. He has been elected vice-president of the Tennessee Baptist Convention; vice-president and secretary/treasurer for the Memphis ministers' association; president and vice-president of the Shelby County Baptist Pastors' Conference; and moderator and vice-moderator for Shelby County Baptist Association.

During special services on Dec. 22, Hays was presented with a key to the city by the mayor of Bartlett. He was also named pastor emeritus of the church, and the newly renovated chapel was named Hays Chapel.

Worth, Texas. He spent two years in Peru in the Foreign Mission Board journeyman program. Moncrief Jordan is pastor of Signal Mountain Baptist Church.

Willard Crawley resigned as pastor of Lascassas Baptist Church, Lascassas, to assume a pastorate in South Carolina.

Brian Read is the new minister of youth and family at Central Baptist Church in Chattanooga, where Mike McGianis is pastor.

Richard Workman has joined Kirby Woods Baptist Church staff as associate pastor in education. He is a graduate of Murray State University in his hometown of Murray, Ky. He also attended Southwestern Baptist Theological Seminary in Fort Worth, Texas. Bill Darnell is pastor of the Kirby Woods church.

Silverdale Baptist Church, Chattanooga, has called Jimmy Napier as staff evangelist. He previously served as pastor of Liberty Baptist Church in Dublin, Ga. Herschel Woodburn is pastor of the church.

Tom Atwood, pastor of First Baptist Church in Martin, has accepted a call from Prays Mill Baptist Church in Douglasville, Ga. Jan. 29 will be his last Sunday with the Martin church.

First Baptist Church, Bethel Springs, called Gregg Kernodle as minister of music. The Union University, Jackson, student began his ministry Jan. 5. Mike Holloway is the pastor.

Murray Jackson is serving as interim pastor of Central Baptist Church, Erwin.

Bradley Booher has accepted the call to West Hills Baptist Church, Bristol, to serve as associate pastor. Warren G. Johnson is pastor.

Keith Whitehead is serving as associate pastor at Southside Baptist Church, Johnson City. Edward Futrell is the pastor.

Puben Canas has resigned as pastor of the Spanish mission of First Baptist Church, Nashville, where Charles Page is pastor. He returned to San Antonio, Texas.

William Reinhardt is pastor of Templo Bautista, the Spanish mission of Temple Baptist Church, Memphis, where Al Styron is pastor. The previous pastor, Robert Garcia, has moved to El Paso, Texas.

Xay Teng Yang, pastor of the H'Mong mission of Boulevard Baptist Church, Memphis, has moved with most of his congregation to Wisconsin. The Boulevard church's pastor is Mike Boyd.

Chan Tha is pastor of the Cambodian mission and James Sok is pastor of the Korean mission of Belmont Heights Baptist Church in Nashville, where Perry Michel is pastor.

The Korean mission of Colonial Heights Baptist Church, Kingsport, called Peter Yun as pastor. Ronald Hicks is pastor.

CHURCHES . . .

The Spanish mission of Haywood Hills Baptist Church, Nashville, has merged with the Spanish mission of First Baptist Church, Nashville. The pastor of the mission is Eliab Saenz. The pastor of the church is Charles Page.

The Cambodian mission of Edgefield Baptist Church, Nashville, has merged with the Cambodian mission of Belmont Heights Baptist Church, Nashville. Chan Tha is pastor of the mission and Perry Michel is pastor of Belmont Heights Baptist Church.

PEOPLE . . .

Second Baptist Church, Memphis, ordained Bob Fuller, Jim Stock, and Ken Elliott as deacons Jan. 19. The pastor of the church is James Hatley.

Fairview Baptist Church in Luttrell recently ordained Reuben Stansberry, Virgil Dyer, and Lynn Beeler as deacons. Gary Beller is pastor of the church.

Jess Warren was ordained Dec. 15 as a deacon at Toms Creek Baptist Church, Linden. Ben Wood is the pastor.

Fuad Shorosh, a catalytic language missionary in Chattanooga, became a U.S. citizen. He is from Israel.

MISSION PROJECT . . .

Cross Creek Baptist Church, Indian Mound, had a commissioning service Jan. 5 for Luton Lewis. He left for Venezuela Jan. 11 as part of Venezuela and Tennessee's partnership mission project. Participating in the service were Carroll Owen, director of the convention ministries division of the Tennessee Baptist Convention, and Harold Shoulders, director of missions for Cumberland Baptist Association. Steve R. Murphree is pastor of Cross Creek Baptist Church.

REVIVAL . . .

Bethlehem Baptist Church in Oneida was recently led in a "Go Tell" crusade by Freddie Gage. There were 143 professions of faith at the church where J. L. Shepherd Jr. is pastor.



NORMAN HALE HONORED — Natchez Trace Baptist Church, Camden, held a note-burning service Dec. 29. Memorial contributions made in honor of Norman Hale allowed the church to pay off its debts. Charter members of the church are pictured burning the note.

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BIBLE BOOK SERIES
Lesson for Jan. 26

Warning and admonitions

By Ray Newcomb, pastor
First Baptist Church, Millington

Basic Passage: 1 Timothy 4:1-16
Focal Passage: 1 Timothy 4:1-16

One of Paul's purposes in writing both his letters to Timothy was to show Timothy how he might become "a good minister of Jesus Christ," a phrase that occurs in 1 Timothy 4:6. In this section of his letter, Paul emphasized the character and work of the minister himself. He also listed three qualities that a minister of the gospel must possess if he is to be successful in serving God.



Newcomb

A good minister (4:1-6)

In Paul's farewell speech to the Ephesian elders, he warned them that false teachers would invade the church (Acts 20:28-31). Now they had arrived. The Holy Spirit spoke in specific terms about these teachings. They would come in the latter times, the time between Jesus' resurrection and His second coming.

A good minister will nourish his soul in the Word and from his study he will recognize these false teachers. Paul gives a description of this teaching in verses 1-5.

False teachers are energized followers of Satan (4:1). This is the only place where demons are mentioned in the pastoral epistles. These demons lead astray the teachers who become followers of the false doctrines.

False teachers enjoy leading people astray. Their goal is to seduce people and get them to depart from the faith. Those who depart from the faith are not the heretical teachers of 1:3, but those whom they mislead. The word "depart" means "to stand off from the fall away."

They earn the name of hypocrite (4:2). Satan works "by means of the hypocrisy of liars." These false teachers preach one thing, but practice another. One of the marks of a true servant of God is his honesty and integrity. He practices what he preaches.

The word "seared" means "cauterized." A person's conscience can be seared over and become dead to God and His Word.

False teachers emphatically deny God's Word (4:3-5). One of their teachings was that an unmarried life was more spiritual than a married life, which is contrary to Scripture. "It is not good that the man should be alone," are God's own words (Genesis 2:18). Beware of any religious teaching that tampers with God's creation. The false teachers had taught that certain foods were taboo; if you ate them, you were not spiritual.

A good minister will recognize false teachers because he believes "The Word of God and prays" (4:5). He will meditate on the Word and will call brethren to remembrance of these things.

The godly minister (4:7-12)

Healthy doctrine will promote spiritual health. The foolish and silly myths of

false teachers will produce spiritual sickness. Paul states that spiritual food and exercise are a happy combination. We are to put forth efforts to discipline ourselves in the way of godliness. We will learn from our spiritual exercise to refuse profane and old wives' fables. These were "irreligious" or "godless" teachings and old myths or "silly" fables. Our godly exercise will profit us now and for eternity.

The godly minister will practice the Word of God and be known for godliness. He will be able to carry burdens and bear suffering, but it will be worth it. Every young person can be challenged as Paul challenged Timothy to be an example of the faith, in words, in behavior (conversation), in love, in spirit (enthusiasm), in faith (faithfulness), and purity.

Godly living not only helps us and other believers, it also has its influence on the lost. We should not fear to practice the Word of God and apply it to the life of the church, for this Word is "a faithful saying and worthy of all acceptance." In fact, we are to "command" these things and pass God's orders along to the people.

The growing minister (4:13-16)

When the minister progresses in the Word, it will help others. The minister cannot lead his people where he has not been. Paul gives us some factors that make spiritual progress possible.

There must be first an emphasis on God's Word (v.13). "Give attendance to" means "devote yourself to, be absorbed in." This means public reading of Scripture in the local assembly, exhorting the people to apply the Word to their lives. They can understand the doctrine (teachings) by a growing and caring minister. The minister is to read the Word, explain it, and apply it.

The second means of growth comes through our spiritual gift (v.14). Every Christian has a spiritual gift (Romans 12:3-8; 1 Corinthians 12). Paul reminds Timothy not to neglect his gift, but to stir it up. The word "gift" comes from the word "charisma." It simply means "a gracious gift from God."

The third means of growth comes from our dedication (v.15). "Meditate" carries the idea of "be in them, give yourself totally to them." We are to give ourselves to them completely with no compromise or distraction.

The fourth means of growth comes by taking spiritual inventory (4:16). "Take heed to thyself" comes first. Examine yourself: find out where you are going. A minister can be so busy helping others that he neglects himself and his own spiritual walk. We will never save others if we lose our own spiritual power.

The purposes for our ministry are to build up the saved and win the lost. God must work in us before He can effectively work through us. The good minister will preach the Word. The godly minister will practice the Word. The growing minister will progress in the Word.

UNIFORM LESSON SERIES
Lesson for Jan. 26

Be forgiving

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

Basic Passages: Matthew 18:21-35; John 8:2-11
Focal Passage: Matthew 18:21-35

One of the distinguishing characteristics of a Christian is his spirit of forgiveness. Knowing that he has been forgiven of his sin against God, a Christian forgives those who sin against him. One who has truly been forgiven knows how to forgive.



Palmer

Forgiveness is never easy and can be very costly. We cannot take lightly the price of our having been forgiven. The Apostle Peter tells us in his first letter, "Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation (manner of life) received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (1:18, 19).

Knowing that we have been forgiven, we are able to forgive. Across the years of my preaching I have felt inadequate to explain the truth of God's forgiveness. I know that my sin had separated me from God. The penalty of my sin was eternal death, but God had proven His love toward me in that while I was a lost and undeserving sinner, Jesus Christ loved me and died on the cross for me. He paid the price of my forgiveness so that I now have eternal life.

Knowing that I have been forgiven by God of my sins and trespasses, I can forgive those who sin against me. In fact, I seek to develop a spirit of forgiveness that replies to a plea for forgiveness, "I have already forgiven you." Release and relief for that person comes through his verbalizing the trespass and accepting the forgiveness.

I have sometimes been so hurt that I found it easier to say, "I have forgiven you," than really to forgive! Being honest with oneself is not always easy.

Someone gave me a terrible thought about forgiveness. He said, "It is a whole lot easier to forgive after you have gotten even." That philosophy is sad. That attitude is foreign to the forgiving love of a Christian.

The Spirit of God must indwell a person who would exemplify the hard teachings of Jesus.

Luke (17:3, 4) tells of Jesus saying, "Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee saying, I repent; thou shalt forgive him." Having heard that instruction from Jesus, I empathize with his disciples who immediately said to him, "Increase our faith" (v.5).

Forgiveness is not easy, but forgiveness is essential to peace and prosperity in living the Christian life.

Jesus explained to the Apostle Peter (Matthew 18:21, 22) that a forgiving spirit is limitless in the number of times forgiveness is expressed. Forgiveness is to be "seventy times seven" or 490 times.

That was Jesus' way of saying forgiveness is unlimited. He was not saying that you are to keep a score card and tally times of forgiveness. "1, 2, 3, 4 . . . 487, 488, 489, 490 and now you have had it! I will not forgive you again." That is not the spirit of Christ.

Jesus' spirit is seen in the story of the woman taken in adultery (John 8:1-11). He had a hatred for sin, but a love for sinners. When the woman's accusers had been convicted by their own consciences and had all gone away, Jesus said unto her, "Neither do I condemn thee: go and sin no more" (v.11).

Jesus condemned sin. He cared for sinners. On the cross he prayed, "Father, forgive them; for they know not what they do" (Luke 23:34). Hanging on a cross, Jesus practiced what He preached about unlimited forgiveness.

In our Scripture passage (Matthew 18:21-35), Jesus tells of a servant who owed a king a ridiculously excessive debt (our equivalent of millions of dollars). When the servant pled for time and mercy the ruler of the servant was moved with compassion and forgave him of the debt (v.27).

Then Jesus tells that the forgiven servant found one of his fellow servants who owed him a very small amount (our equivalent of a few dollars). The servant who should have known better was unmerciful. "He laid hands on him, and took him by the throat" and said, "Pay that thou owest" (v.28). The debtor pled, "Have patience with me, and I will pay thee all" (v.29). The unmerciful servant had his fellow servant thrown into prison for his paltry debt. He showed no compassion.

When other servants saw his meanness, they reported him to the king, who was very angry and "delivered him to the tormentors, till he should pay all that was due unto him" (v.34).

Jesus' conclusion in verse 35 is very similar to His words of instruction following the Lord's Prayer in Matthew 6. "For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (vv. 14-15). Think about that!

Hensley assumes first pastorate

Swannsylvania Baptist Church, in Dandridge, called Mike Hensley as the church's first full-time pastor.

Hensley is a graduate of the University of Tennessee in Knoxville. He began his first pastorate Jan. 1.

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LIFE AND WORK SERIES
Lesson for Jan. 26

Overcome all barriers

By Thom H. Bartlett, minister of youth-recreation
Highland Heights Baptist Church, Memphis

Basic Passage: Matthew 8:1-13
Focal Passage: Matthew 8:5-13

Our focal passage records the story of the centurion and his great faith.

Unless we see the setting and context of this miracle, we miss perhaps the overall meaning. This in no way deludes the fact of the healing Jesus performed that day, but can you believe it? A centurion! A "good" Jew of that day regarded a centurion as scum. Not only was he a Gentile (worthless) but a symbol of all that the Palestinians hated in their Roman overlords.



Bartlett

In seeking out Jesus and asking for His help, this centurion was crossing some bridges that neither Jew nor Gentile ever dared to cross.

He represented the power of Rome. He was in charge. He commanded, yet he came beseeching, humbly asking Jesus to heal his slave. In that day it was forbidden for there even to be conversations between Jews and Gentiles. This event must have turned some heads!

The centurion came on behalf of another — a slave. A slave was no big deal. Even if he died the centurion could simply buy another or take one. He had the power.

But this man cared. Not only did he care, but he knew Whom to go see. Giving no orders, making no demands, he simply said, "Lord, You're the only One Who can work this out."

This man set aside his position and his pride to seek Jesus. Too often today, those two very important things (position and pride) prevent people from seeking or offering love, care, and help.

People who are different from us make us very uncomfortable. Conformity is a rule that must never be broken in most of our churches today. This Roman centurion, Gentile, military figure, influential man was definitely not a welcomed or accepted part of the landscape according to "good" Jews of that day.

We do not hold open contempt or hatred for people who are different from us (racially, economically, politically, religiously, socially, etc.) We fall victim

to something more dastardly — we ignore them as if they do not exist.

Before we can begin to appreciate Jesus' miracles, we must also notice to whom He ministered — the lepers, the unwanted, the soldiers, the prostitutes, and tax men (legalized robbery). Also he ministered to the people who hated, held in contempt, and often ignored that very same "scum of the earth."

Jesus talked to the centurion! Can you believe it? Not only did He acknowledge the request, He made it clear He would go to the centurion's home to heal the slave. Did Jesus not know He was not supposed to do that?

Christ does not listen to requests based on nationality, race, social status, or economic status; not even on church roles or the importance of job descriptions. Verses eight and nine reveal the attitude of one who realizes to Whom he is talking and his own position relative to the Lord.

This Roman scourge had a lot better idea of Who he was dealing with than most of these "religious people" around him.

How often do you recall Jesus being surprised and astonished? Verse 10 says the centurion's faith took Jesus aback. This man did not have the upbringing in the Law and Prophets that the Jews did, yet he possessed a faith in God and His Son, Jesus, that amazed even our Lord.

Faith and belief are nice words, proper religious terminology, until we see what they mean. Mental consent or philosophical agreement is how we tacitly apply

those terms. But are we ever wrong! Faith is a commitment of one's life, living out in everyday life a belief, trusting in and giving yourself to. Faith is putting our lives on the line.

This centurion's action shows faith. His faith in the Lord surmounted any personal doubts, social restrictions, or cultural taboos.

Jesus used this opportunity to expand further just what it means to be a child of God. Race, economics, social acceptability, family ties, political affiliations do not mean a thing. But how often do we judge, ostracize, and opinionize on these criteria?

Faith changes people. Christ in someone's life changes that person from the inside out. Let us not fall victim to the "chameleon syndrome" of changing according to the surroundings — changing from the outside in. Trying to "act" like a Christian will do us no more good than

the pseudo Jews Christ alluded to in verse 12.

Jesus healed the servant that day by "long distance." Nothing is impossible for Him. The centurion's faith in Jesus allowed him to overcome everything that was trying to keep him from Jesus. Jesus' love overcame by accepting this lowly Gentile and being willing to meet his needs — in this case the illness of a servant.

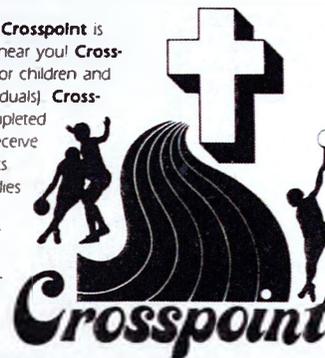
Whatever barriers there are in life, Jesus can and will overcome them if we allow Him to by exercising a little faith as did a Roman army officer about 2,000 years ago.

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Dr. James McCluskey, Pastor

Synagogue becomes Haitian Baptist church

By Frank Wm. White

BOSTON (BP)— The ornate, Gothic-columned building in the Roxbury section of inner-city Boston was built as a Jewish synagogue more than 90 years ago.

Now after two transitions, the building is teeming on Sunday mornings with more than 600 Haitians worshipping and attending Sunday School at the First Haitian Baptist Church of Boston.

The building has been an Old Testament worship center, a Spanish Catholic church, and now is a New Testament Baptist church, said Ignatius Meimaris, director of language missions for the Greater Boston Baptist Association.

There are eight Haitian congregations among the 37 churches in the Greater Boston Association. It is not that the Haitian population is larger than other ethnic groups in Boston, but that an organized commitment to evangelism among a few Haitian pastors has created the large percentage of Haitian work in the association, Meimaris explained.

Although Haitian congregations make up about one-fourth of the local congregations in the association, 10 other congregations worship in languages other than English, three are American black congregations, and only 18 are predominantly white Anglo congregations,

according to Larry Martin, director of missions.

Much of the ethnic work in Boston has involved training ethnic laypersons to reach others, Martin said. At the First Haitian Church, more than 40 Sunday School teachers are trained and lead the 21 classes, said Jean Massena, assistant Sunday School director.

Although the church once did not have enough teachers, after continued training, it is no longer difficult to find teachers. Frequently, new classes are started when others get too large. Teachers are always available for the new units, Massena said.

Part of training teachers is teaching them the responsibility for outreach, he explained. "A teacher is responsible for the whole family, not just the one person in his class."

Teachers are required to know the names of every member of the class as well as those of the class members' family. "If the family has a problem, the teacher should know about it," he said.

Teacher involvement has helped the Sunday School grow to the point that the Roxbury church is the largest Southern Baptist church in the Baptist Convention of New England.

Because Southern Baptist literature is not available in French, the Roxbury church uses material from Paris. Week-



ENTHUSIASTIC TEACHING — A Sunday School teacher teaches one of several adult classes that meet in the large sanctuary at the First Haitian Baptist Church in the Roxbury section of Boston, Mass. The building originally was a Jewish synagogue.

ly workers' meetings are crucial in assisting the teachers in using the materials, Massena said.

The structure of the Sunday School places an additional responsibility on the teachers of ensuring that the class members know the lesson. Most of the classes meet in various sections of the expansive worship center. At the end of Sunday School, the director quizzes classes on the lesson material.

Spiritual growth has been just as important as numerical growth for the Roxbury church. "That's why we ask questions in Sunday School. All teaching

and no asking would not be good," Massena said.

Continued growth is a priority for the Greater Boston Baptist Association. The association began three years ago with only 15 congregations and has grown to the current 37. A goal of six new congregations has been set for this year, Martin said.

Five Bible studies are being conducted in areas where the association hopes to start congregations within the next year. "We target areas, begin to work in them, and encourage others to pray for our work," Martin explained.

'Macho' Mexican conquers pride to gain commitment

By Bobby Hill

JUAREZ, Mexico (BP)— Misael Loera, once too proud to let anyone know he read the Bible, now is a leader in Baptist mission efforts in Juarez, Mexico, and surrounding areas.

Loera, pastor of Peniel Iglesia Bautista in Juarez and president of the North Chihuahua Baptist Association which is comprised of 14 churches and 29 missions, was converted at age 20 after finding a New Testament in the belongings of his deceased mother.

"I would sneak and read my mother's New Testament because the words spoke to me but I was still so macho I didn't want anyone to know," Loera said. "One day I read Matthew 11:28-30, 'Come unto Me, all ye that labor... take My yoke... and learn of Me... and I will give you rest,' and on that day I committed that Scripture to memory and my life to Christ. I looked for a church but no one invited me."

After visiting two churches he found uncomfortable, Loera found Gomza Palacios Bautista. "I felt the mission spirit of this church and at the end of the service I made my profession of faith public," he said. "Very soon after, they made me the youth pastor. The church had five missions and three of these were directed by the youth."

He later received training at Lomas Verdes Seminary in Mexico City. He began his pastoral ministry at Hermosillo near the coast and has been in Juarez for 14 years, the last seven at his present church.

Next to Loera's church on the north side of Juarez looking toward Interstate 10 running through El Paso is an orphanage. He and his wife presently sponsor 14 children in the orphanage ranging in ages 7 to 15. At one time they had 35 children.

The Loera's own seven children plus his "adopted children" are all active in the church; teaching, leading the music, youth activities, and maintenance.

Loera is a strong believer in missions. With the aid of several Texas Baptist churches, including Immanuel Baptist Church, El Paso; First Baptist Church, Austin; and University Baptist Church, Fort Worth, Loera's church has begun seven missions in Juarez.

Some of the Texas churches, Loera said, visit two to four times a year and hold Bible schools and provide medical personnel for a clinic. These efforts usually attract 500 or more people, he added.

In 1984 Loera was elected president of the North Chihuahua Baptist Association and his quiet pastoral way is seen as a unifying force among the churches.

Because of recent projections which predict Juarez's population will reach 1.5-million people by the end of 1985, Loera has recognized the importance of long-range planning. As a result the association has adopted a goal of each member church establishing 1.3 missions each year for the next 10 years.

"This is not nearly enough to provide for this type of growth but it is realistic because of the lack of funds to purchase already inflated property," Loera said.

He emphasized the greatest need facing Mexican Baptists in Juarez is securing funds to purchase land in the growth area. "Our people are poor financially but eager to work for Christ's glory," he said.

—Hill is a free-lance writer and photographer in Duncanville, Texas.

Bishop Tutu predicts end to South Africa apartheid

By Kathy Palen

WASHINGTON (BP)— Bishop Desmond Tutu predicted an end to the South African system of apartheid during a Jan. 8 address at New Bethel Baptist Church in Washington.

"We're going to be free," Tutu declared. "There's no doubt about it. We don't talk about it, but when we will link arms with God and walk out of bondage."

The Nobel Peace Prize winner, who visited the United States to raise support and financial assistance for anti-apartheid efforts in South Africa, thanked the overflow crowd gathered at the Washington church "on behalf of millions for your love, caring, commitment to justice and peace."

He emphasized the importance of Americans protesting apartheid during the past year. Because of those actions, he added, the world has "seen history being made in months."

Tutu recounted how surprised he was to find so little coverage of South Africa in the American press prior to his 1984 United States visit. He recalled wondering why there was so much media interest in one missing priest in Poland and yet so little mention of the scores of those murdered in South Africa.

After alluding to the radical changes that took place following that visit, Tutu broke into a long peal of laughter.

"I came in 1984," he said, "and God said, 'I run this world. I'm in charge.' I said, 'Why don't you make it a little more obvious?'"

"Many people had been trying to get

others interested in South Africa. God said in His time."

Tutu pointed to 1984 as the beginning of that time. He mentioned events including Jesse Jackson's presidential campaign, the South African riots, his Nobel Prize, and American protests.

"We are now part of the victory movement," he declared. "We are not boasting. We are just saying, 'You have lost. You can't take on God and hope to win.'"

"In South Africa we know when the rubber bullets come, the police dogs, detention, torture, death, we can say, 'Haha!'"

Tutu said he would say to white people in South Africa, "Why don't you join us and be what you are — our sisters and brothers?" He added he can hardly wait to see jailed activist Nelson Mandela sitting in the same office with South African President Pieter Botha.

"God is striding ahead of us," Tutu explained in conclusion. "He is a liberator God. He takes side with the weak and oppressed, the hungry and the homeless."

While Tutu addressed the Washington church, the congregation's pastor, Walter Fauntroy, was on a fact-finding mission in South Africa. Fauntroy, who also is the non-voting congressional delegate from the District of Columbia, accompanied five other U.S. congressmen on a tour of various sites in that country.

Fauntroy and Rep. William H. Gray III, who also is a Baptist minister, preached sermons to a congregation in a mixed-race ghetto outside Cape Town.

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