

Baptist and Reflector

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Rogers seeks names of 'very best' Baptists

By Dan Martin

MEMPHIS (BP)— Southern Baptist Convention President Adrian Rogers has issued a call for recommendations of the "very best Baptists" to serve on committees at the 1987 annual meeting.

In an "Open Letter to Southern Baptists" issued through Baptist Press, Rogers said: "The important task of choosing the nominees for the 1987 Com-

mittee on Committees, Resolutions Committee, Credentials Committee, and Tellers Committee is under way.

"It is my desire to choose the very best Southern Baptists for these positions. This will be accomplished most effectively with your prayerful support and personal recommendations under the guidance of the Holy Spirit.

"We welcome recommendations from

every corner of Southern Baptist work."

Under the Constitution of the Southern Baptist Convention, the president appoints the Committee on Committees, Resolutions Committee, and Credentials Committee "in conference with" the two vice-presidents, and the Tellers Committee "in consultation with" the convention's registration secretary.

First vice-president is Jack Stanton of Bolivar, Mo.; second vice-president is Ray Roberts of Asheville, N.C.; and registration secretary is Lee Porter of Nashville.

The appointment process has been at the center of the seven-year SBC controversy. The president appoints the Committee on Committees, which nomi-

nates the Committee on Boards, which, in turn, nominates the persons who will be trustees and committee members of the 20 national agencies of the SBC.

Several efforts have been made in recent years to force the president to nominate the Committee on Committees from a pool of persons suggested by state Baptist convention executives or to select the sitting presidents of state conventions and presidents of state Woman's Missionary Unions as committee members. Each of the efforts has failed.

An effort to substitute state convention and WMU presidents, which was ruled out of order at the 1985 annual meeting. (Continued on page 3)

Venezuelan leader voices optimism over 'bold' goal

By Art Toalston

RICHMOND, Va. (BP)— A hundred-fold increase in Baptist strength in Venezuela "is not a hard challenge," the president of that country's National Baptist Convention insisted.

Paul Eustache said Venezuelan Baptists "across the board" are committed to reaching 1-million members by the year 2000. They currently number 10,000.

Eustache, a layman from Caracas, has served five one-year terms as convention president since 1975. He is an official in the Venezuelan oil company, Corpoven. During a mid-November visit to the Southern Baptist Foreign Mission Board in Richmond, Va., he spoke unflinchingly of Venezuelan Baptists' 1-million-member goal.

The bold objective emerged during long-range planning in 1979, Eustache recounted. Previous growth rates, Baptist leaders noted, would yield 50,000 members by 2000, while Venezuela's population will increase to 22-million.

The vision was sparked, Eustache said, by one participant's comments: "If we have only 50,000 members in our churches, we will not have any influence over the country. We need at least 1-million people."

It soon became "a generally accepted goal," untarnished by debates over its zealotness, Eustache said.

Meeting the goal, he noted, "all depends on what we do now" in establishing a plan for growth. Convention leaders have been making sure every program is centered on the concept of outreach, he said.

Eustache listed four components of growth for the convention: its three-year partnership with Tennessee Baptists, an expanding number of home missionaries, campaigns known as "evangelistic marches" in various locales, and a church planting and discipleship program for couples from other Latin American countries.

More than 150 Tennessee Baptists have assisted 40 Caracas-area churches and missions in evangelistic campaigns this year. Four hundred Tennessee volunteers are being enlisted for campaigns next year in 130 Venezuelan congregations throughout the country.

"Not only have Venezuelans received

blessings," Eustache said, "but the persons from Tennessee have received blessings. I occasionally meet someone from Tennessee, and I'm asked, 'What in the world happened to John Doe? He went to Venezuela and he came back a changed person.'"

Venezuelan Baptists plan to send a number of teams to Tennessee in 1988 to witness in primarily Hispanic neighborhoods, Eustache added.

In home missions, the convention provides full support to several church planting couples and about 70 percent support to two dozen missionaries. It also coordinates the work of 150 volunteers, mostly young adults committed to one- to two-year terms.

The convention supports two foreign missionary couples, one on the nearby island of Curacao and the other in Bolivia.

"We do some things in constant promotion (of missions)," Eustache said, "through camps and our convention meetings. We always underscore the call of God and the responsibility of responding."

Evangelistic marches, over a year's time, involve about 1,000 Venezuelan pastors and lay people. Marches were the essence of the program when it began nearly 10 years ago, but now it includes training sessions for volunteers, witnessing in each target community's commercial district or along its streets, door-to-door visitation, and follow-up of converts.

MODIBLA, or Discipleship Movement of Latin America, is a new program for developing church planters from other countries and giving Venezuelans experience as foreign missionaries. The convention matches a couple from another country with a Venezuelan church planting couple for a two-year period. When the visiting couple returns home to start a church, the Venezuelan couple goes with them for a two-year period. Three couples, from Bolivia, Ecuador, and Panama, are the first participants.

Even with all their programs, if Venezuelan Baptists' numbers fall short at the year 2000, Eustache will not fret. "I would not be terribly disappointed," he allowed, "if we didn't reach the 1-million until 2005."

Conservatives, moderates lay down arms in Florida

By Greg Warner

PENSACOLA, Fla. (BP)— Groups on both sides of Florida Baptists' theological/political battle have disbanded.

Both the fundamental-conservative steering committee, headed by Homer Lindsay Jr., and Florida Baptists for Cooperation, the moderate-conservative group, met during the recent Florida Baptist State Convention in Pensacola.

The fundamental-conservative group voted to disband in a late-night meeting Nov. 11, the second day of the state convention. The moderate-conservative group, which had met earlier in the week, reached its decision Nov. 13, the

day after the convention closed.

Lindsay, pastor of First Baptist Church of Jacksonville, cited two factors in his group's decision — the peace plan offered last month by the presidents of the six Southern Baptist Convention seminaries and the repeated request of the SBC Peace Committee to abstain from political tactics.

(Continued on page 3)

Churches receive tax-status letter

Tennessee Baptist churches — as well as all other not-for-profit organizations — are receiving letters concerning their tax-exempt status from the Tennessee Department of Revenue.

According to state officials, the requested information is not a question of the church's right to such exemption from sales tax, but involves the Department of Revenue's change to a new computer system. The change necessitates the assignment of new tax-exempt numbers for all Tennessee not-for-profit organizations.

Tom Madder, executive secretary of the Tennessee Baptist Convention, said that several churches have already received the letter and the new "Application for Sales and Use Tax Exemption." The church is to complete the form and return it with a copy of the church's federal tax exemption.

Madden said that Tennessee Baptist churches, if they are listed in the TBC Annual, are exempt as a group under the federal exemption of the Tennessee Baptist Convention. Therefore, each church will need to file a copy of the TBC's federal exemption with the Tennessee Department of Revenue.

A copy of the three-page TBC federal exemption, along with an explanatory (Continued on page 3)



THANKSGIVING WEEK — Beginning each day with God is part of a lifestyle of thanksgiving practiced by Bill and Jerrie Portee of LaBelle Haven Baptist Church, Memphis. Americans celebrate a national day of Thanksgiving Nov. 27.

Reagan pledges to fight pornography problem

By David Wilkinson

WASHINGTON (BP)— President Ronald Reagan pledged that his administration will give "new priority to the problem of reported Southern Baptist Convention President Adrian Rogers, one of 21 religious leaders who met with Reagan Nov. 14.

"The president made a strong commitment to do something about this problem, and we assured him of our own commitment and cooperation," said Rogers, pastor of Bellevue Baptist Church in Memphis.

Rogers and SBC Home Mission Board language missions director Oscar Romo were part of a delegation from the Religious Alliance Against Pornography that met with Reagan and Attorney General Edwin Meese to press for a beefed-up federal crackdown on illegal pornographic materials.

Rogers said the president agreed to speak out personally on the issue and to push for a coordinated effort between the Justice, Treasury, and Postal departments to combat obscenity.

Meese outlined plans for a "new offensive against illegal obscenity" during a half-day briefing preceding the Nov. 13-14 alliance strategy conference at the nation's capital. The plans incorporate many of the proposals set forth in the report of the Attorney General's Commission on Pornography.

The briefing also included spokesmen from the Attorney General's Commission on Pornography, the office of the U.S. surgeon general, the FBI, U.S. Customs Service, and U.S. Postal Service.

The religious alliance, formed in July, has brought together a broad cross-section of religious leaders in a common battle against hardcore and child pornography. Other Southern Baptist members of the coalition are Harold C. Bennett, president of the SBC Executive Committee, and Jack Stanton, first vice-president of the convention.

More than 20 Southern Baptists participated in the meeting, and Rogers and three other Southern Baptists were included on the program.

In an interview following the conference, Rogers commended the leadership of the denomination's Christian Life Commission but lamented that "Southern Baptists as a whole have not been out front on this issue like we should be and could be." Many concerned pastors and laypersons have become "disheartened," he said, frustrated largely by the reluctance of the federal government to lead a crackdown on obscenity.

At the White House briefing, Meese assured the religious leaders that the government's passive role in dealing with hardcore pornography will soon change. He reviewed plans to establish a Justice Department center for obscenity prosecution and creation of a high-level task force of attorneys who will assist local prosecutors with obscenity cases in addition to working directly with the prosecution center.

Meese said the crackdown also will include "an enhanced effort" in all 93 U.S. attorneys' offices to "vigorously prosecute" obscenity cases.

The meeting with Reagan concluded what one speaker dubbed an "ecumenical miracle," as 250 representatives of America's religious community lifted a united voice of protest against hardcore

pornography during the Nov. 13-14 meeting.

The meeting of the Religious Alliance Against Pornography included representation from nearly every major religious body in the United States — Protestant, Catholic, Jewish, Mormon, and Greek Orthodox.

While representation was diverse, the stated purpose of the conference was intentionally narrow — to mount "a vigorous and responsible effort to attack and eliminate hardcore and child pornography."

While noting many participants have concerns about other kinds of pornography, conference speakers repeatedly emphasized the coalition's targets are "illegal obscenity" — pornographic materials which lie outside the broad-sweeping protection of the First Amendment.

"We're not talking about air-brushed nudity portrayed in men's magazines," declared one speaker. "We're talking about material that clearly exceeds the definitions of obscenity established by the Supreme Court."

"We are against censorship," alliance chairman Jerry Kirk told a news conference following the visit with the president. "But we are for enforcement of obscenity laws."

While reiterating their commitment to First Amendment protections, speakers also documented the justification for an all-out assault on hardcore pornography. They occasionally used audio-visual presentations to illustrate descriptions of magazines and video cassettes depicting graphic sexual violence against women and sexual abuse of children.

They described materials picturing homosexual and heterosexual involvement of children as young as three, incest, bestiality, torture, and rape.

Study names William Troutt 'effective' college president

NASHVILLE — Belmont College President William E. Troutt is one of the most effective chief executive officers in higher education, according to a two-year study funded by the Exxon Education Foundation.

Troutt was one of 160 college presidents, representing about 4 percent of top college administrators in the nation, to receive this nomination.

The Tennessee Baptist college president's nomination was part of a study designed by James L. Fisher, president emeritus of the Council for Advancement and Support of Education in Washington, D.C., and Martha Tack, professor of education administration and supervision at Bowling Green (Ohio) State University.

The study, entitled "The Effective College President," examined the personal characteristics, professional background, and attitudinal differences that personify the men and women who have been identified by their peers as the nation's most effective college presidents.

"I am deeply honored and humbled to be listed with such an outstanding group of leaders," said Troutt.

Other Baptist college presidents among the top 160 in the study are Herbert H. Reynolds, Baylor University, Waco, Texas; E. Bruce Heilman, Uni-



OUTSTANDING DOM — Herbert Higdon (center), director of missions for the Madison-Chester Baptist Association, receives an award as the outstanding director of missions in west Tennessee from Hyran Barefoot (right), interim president of Union University. John Adams, Union's vice-president for religious affairs, looks on.

Baptists in North Carolina hold 'harmonious' meeting

GREENSBORO, N.C. (BP) — Veteran observers called the annual meeting of the Baptist State Convention of North Carolina the "calmest, most harmonious" session in recent memory.

More than 3,900 messengers established the new "fraternal, voluntary" relationship between Wake Forest University and the convention.

The proposal, recommended by the general board of the state denomination after it had been hammered out by committees representing the university and the convention and approved by the Council on Higher Christian Education, was approved by an 81 to 19 percent margin.

The new relationship, which takes effect Jan. 1, has two distinguishing features from the previous arrangement be-

tween the state convention which was organized in 1830 and the university which was founded in 1834: The convention no longer elects the trustees which govern the university, and the school no longer shares in Cooperative Program funds.

Leadership of the convention and the university have said publicly the ties and ministry of each to the other would not change. The school, now located in Winston-Salem but founded in Wake Forest, has been a source of contention and debate on the convention floor for the past 30 years. Many messengers wanted to bring an end to the continual conflict.

In other actions, the messengers approved a new structure for the operation and support of the convention's Bible institute at Fruitland. The school has been made an agency of the denomination's general board, a unique arrangement within the state convention structure. It will be governed by a board of directors, elected by and responsible to the general board. One-third of the board will be alumni of Fruitland Baptist Bible Institute.

All other agencies and institutions of the state convention are governed by trustees elected by the convention in annual session. The vote was near unanimous for the new arrangement which is interpreted to strengthen the work and influence of the school which trains those who serve in churches regardless of previous education or lack of formal training.

Messengers also passed a resolution urging the Southern Baptist Home Mission Board to reconsider its decision regarding salary supplements for ordained women who serve as pastors of churches. After discussion, the resolution passed by a two-to-one margin with the same language proposed by the Committee on Resolutions.

The entire slate of officers which served in 1986 was re-elected for 1987 despite the fact that other persons were nominated for each of the positions.

William E. Poe, an attorney and member of First Baptist Church of Charlotte, who serves on the SBC Peace Committee, was re-elected president.

The messengers approved a record budget for 1987 of \$27,637,000. Southern Baptist Convention causes will receive 35.50 percent of Cooperative Program funds, up from 35.45 percent in 1986.

Brush Creek hosts New Salem meeting

Gary Akins, pastor of New Middleton Baptist Church in New Middleton, was elected moderator of New Salem Association of Baptists at its yearly meeting Oct. 26 at Brush Creek Baptist Church in Brush Creek.

Akins succeeds Lawrence Hadley, pastor of Brush Creek Baptist Church, who was elected assistant moderator for 1986-87. Other officers are Tim Smith, a member of First Baptist Church in Carthage, treasurer; and Christina Hadley, a member of Brush Creek Baptist Church, clerk.

The 1987 meeting will be Oct. 25 at First Baptist Church in Carthage.

The director of missions is Michael Pearson.

Virginia Baptists earmark funds to protect BJCPA

RICHMOND, Va. (BP) — In the face of a rising conservative tide in the Southern Baptist Convention, Virginia Baptists clung tenaciously to moderation during their annual meeting Nov. 11-12 in Richmond.

The highlight of the 163rd session of the Baptist General Association of Virginia was the election of Reginald M. McDonough, a self-proclaimed moderate-conservative, as its executive director. McDonough, executive vice-president of the SBC Executive Committee since 1981, will succeed Richard M. Stephenson, whose 18-year tenure will end Feb. 28, 1987.

In another matter of high attention, the general association also expressed its commitment to religious liberty by setting aside some of its Cooperative Pro-

gram budget funds to assist the Baptist Joint Committee on Public Affairs, under attack from Southern Baptist fundamental-conservatives.

The \$75,000 placed in an escrow account, to be used in the event the SBC alters its relationship with the Joint Committee, is the first effort by a Southern Baptist state convention to provide a contingency plan for the controversial Washington-based agency.

W. L. Lumpkin, former state association president, offered the motion concerning the Baptist Joint Committee, a Washington-based religious liberty group supported by nine Baptist denominations. For the past decade, the committee has been a target of SBC fundamental-conservatives who say its positions on tuition tax credits and religious activities in public schools are at odds with Southern Baptist opinion.

A special committee of the SBC Executive Committee is scrutinizing the relationship between the convention and the Joint Committee. Some observers predict messengers to the 1987 SBC annual meeting may be faced with a decision concerning whether to stop the SBC's contributions to the agency, which currently are about \$419,000 annually.

The Virginia motion will "guarantee

continued full funding" of the Joint Committee during October and November 1987. The SBC's current fiscal year will end Sept. 30, 1987, as will its budget, which was approved last summer and includes funding for the Joint Committee. Supporters of the motion said the action was necessary this year since the Virginia association will not meet again until November 1987.

The motion states, "In the event that the 1987-88 SBC Cooperative Program budget omits or reduces funding for the Baptist Joint Committee, the treasurer shall send the \$75,000 directly to the Baptist Joint Committee. If the Baptist Joint Committee is fully funded, then the treasurer shall send the \$75,000 to the SBC Cooperative Program."

Lumpkin noted the \$75,000 represents

two months of the Joint Committee's entire budget. He said the motion to provide the money was necessary in order to maintain the Joint Committee and to "give a lesson to our sister state conventions on the importance of the Baptist Joint Committee."

The motion passed on a standing vote after President Sherrill G. Stevens determined a voice vote was too close to call.

In addition, more than 1,700 messengers sent a message of disapproval to the Southern Baptist Home Mission Board over its recent refusal to give financial assistance to churches with women pastors; deflected an effort to sever ties with the University of Richmond, its largest affiliated institution; and adopted a committee report that affirms believer's baptism by immersion while leaving to the local church the right to determine the role baptism plays in membership requirements.

A motion instructing Stevens to send a letter to Home Mission Board directors "urging them to reconsider their decision that 'no financial support be given in the future for a woman serving as pastor of a local church'" passed on a voice vote observers said was close.

The attempt to delete the University of Richmond's \$511,332 portion of the general association's budget was led by Howard Baldwin, a messenger from Bethany Place Baptist Church in Richmond and a graduate of the university. "We've lost control of the institution," he said, noting the school is "drifting in the direction of secular humanism" and adding trustees had "elected a non-Baptist as president of the University."

Samuel A. Banks, an ordained United Methodist minister, was elected university president this summer.

Baldwin's motion failed on a voice vote.

In other business, Carl W. Johnson of Richmond was elected without opposition as general association president, a position that automatically makes him chairman of the Virginia Baptist General Board. Johnson, a layperson who is vice-president for finance and treasurer at the Southern Baptist Foreign Mission Board, succeeds Stevens, pastor of Montrose Baptist Church in Richmond. Virginia Baptists traditionally alternate between laypersons and ministers in choosing their president, who is limited to a one-year term.

Messengers approved a \$15-million budget for 1987, a 7.47 percent increase over the current budget.

Florida . . .

(Continued from page 1)

"We need to pray for the seminary presidents," Lindsay told the 26 men who gathered at the Pensacola Hilton Hotel. "We are accepting this (statement) as being made from honorable men."

The presidents' plan, dubbed the Glorieta Statement, commits the seminaries to enforce their confessional statements, "foster" balanced teaching, respect the convictions of "all Southern Baptists," pick teachers and speakers from across the SBC theological spectrum, lead out in spiritual growth, and emphasize Baptist doctrine and heritage.

The statement also affirms the supernatural origin of Christianity and Biblical miracles; belief in full inspiration of Scripture and that the "66 books of the Bible are not errant in any area of reality"; and that there are "legitimate concerns" regarding the seminaries, which are being addressed.

Lindsay praised the statement as an indication the presidents believe the Bible. He said the seminaries now should implement the statement and the SBC now can get "back to where it should be."

Steering committee members, who approved unanimously Lindsay's suggestion to disband, said they would not reorganize unless moderate-conservatives forced them to. "If the situation changes, we can activate ourselves in a week's notice," Lindsay said.

After receiving word of the vote by Lindsay's organization, members of the moderate-conservative group, Florida Baptists for Cooperation, issued a statement of appreciation for Lindsay "in leading his organization of Florida fundamental-conservatives to disband."

"Organizations which segregate and isolate any of God's family are manifestly out of character for those whom God has distinctly declared to be 'one in Christ,'" the statement said. "It was never our desire to promote such a spirit. Perhaps we all are beginning to realize that there are better alternatives to preserving both our heritage and our diversity than overt political activity."

The statement, released Nov. 12, said Florida Baptists for Cooperation would consider disbanding also. David Medley, chairman of the moderate-conservatives, later telephoned the group's steering committee members, who agreed Nov. 13 to dissolve the group.

Medley, pastor of Stetson Baptist Church of DeLand, said the moderate-conservatives would not reorganize unless Lindsay's group "resumes its activities."

Lowrie to teach study of 'James'

NASHVILLE — D. L. Lowrie, director of the Texas Baptist State Missions Commission, will teach the January Bible study book on James, Dec. 2 from 10 a.m. to 3 p.m. in White Dining Room of Belmont College's Gabbart Student Center.

The study is designed to attract middle Tennessee pastors and other church staff members, but all Tennessee Baptists are invited.

An advertisement, placed in last week's issue of the Baptist and Reflector, listed an incorrect date for the event. The correct date is Dec. 2.

A luncheon, at a cost of \$5 per person, will be served. Reservations are not required but would be helpful in planning for the luncheon.

For more information or to make reservations, contact Belmont's office of religious affairs.

Tax letter . . .

(Continued from page 1)

letter, is being sent to all churches which are affiliated with the Tennessee Baptist Convention.

Madden cautioned that churches not confuse the state sales tax exempt number (preceded by the letter "B") with the Federal Employees Identification Number which the church includes on employee records, such as W-2 Forms.

The Tennessee Department of Revenue has said that this procedure of filing new applications for sales tax exemption is not to challenge the church's use of such exemption. However, if the church does not file the new application, they will lose their present exemption.

The changeover to the new system will take several months, revenue officials said. Until notified, churches are to continue to use their present "B" number.

When the change is effected, all organizations which have ceased to exist or do not qualify for exemption will be removed from the list of those permitted sales tax exemption.

Rogers . . .

(Continued from page 1)

is at the center of a federal court lawsuit that was won by the SBC but is now in a federal appeals court.

Recently, moderate-conservatives challenged Rogers to appoint state presidents and state WMU presidents as the Committee on Committees. The challenge was made by James Slatton, pastor of River Road Baptist Church in Richmond, Va.; Norman Cavender, a layman from Claxton, Ga.; and Winfred Moore, pastor of First Baptist Church of Amarillo, Texas, and the twice unsuccessful moderate-conservative candidate for SBC president.

Rogers, pastor of Bellevue Baptist Church, Memphis, told Baptist Press he wrote a letter to the three men "thanking them for their suggestion" and saying it was one of many he has received from "ad-hoc groups across the convention."

"There has been a number of recommendations and suggestions made about the appointments," Rogers said. "What I plan to do is to work with the convention-elected Peace Committee, but ultimately in the appointments I will follow the dictates of my own heart."

In his open letter, Rogers asked anyone wishing to nominate persons for appointment to the committees to provide him with specific information. Name, address, home and business telephone numbers, church name and address, and whether the person nominated is a pastor or a layman should be included. He also asked for information on how long the nominee has been in the state and church, the size of the church, the amount the church gave to the Cooperative Program in the last associational year, and what percentage of the total church budget that amount represented. He said the number of baptisms of the church should be included, as well as information on other pertinent matters such as the basic convictions of the nominee.

Rogers encouraged persons to submit the recommendations to him in an envelope marked, "SBC Committee Recommendations," and mailed to Bellevue Baptist Church, 70 N. Bellevue Blvd., Memphis, TN 38104. He asked for recommendations by Feb. 1, 1987.

Under SBC rules, the president is required to announce his appointments through Baptist Press at least 45 days in advance of the annual meeting, which for 1987 is scheduled June 16-18 in Cervantes Convention Center in St. Louis.

In the letter, Rogers thanked Southern Baptists in advance for "prayerful and diligent participation in helping to select God's choice servants for the next year."

TBC to teach DiscipleYouth

The second DiscipleYouth Conference for youth leaders to be held this year will be led by the Tennessee Baptist Convention's church training department Dec. 1-2 in Memphis.

Based on the MasterLife program for adults, the DiscipleYouth I and DiscipleYouth II studies are for youth in grades 7-12. They are published by the Baptist Sunday School Board.

Whitehaven Baptist Church is the site for the meeting, which will be from 6-9 p.m. on Dec. 1 and from 8:30 a.m. to 4:30 p.m. on Dec. 2.

The cost of the DiscipleYouth I conference, which is designed to be studied first by most youth, is \$35. The DiscipleYouth II conference costs \$45.

Persons may register by contacting the TBC church training department, P.O. Box 728, Brentwood, TN 37027.

EDITORIAL

Time of thanksgiving is important

Thanksgiving is the first truly American holiday.

It was born in the adversity of the early settlers of our nation as an appropriate way to call attention to the blessings of God and the blessings of freedom provided by this country.

In these troubled days as we pause to celebrate Thanksgiving, it would be well for us to examine the historic significance of this important observance.

Late in the 16th Century, opposition arose among the people of England against the state church. Several of the leaders of groups who left the Church of England were imprisoned and even executed under the authority of King James I (also known for authorizing the Bible translation that bears his name).

By 1607, many Christians had fled to Holland, but there they found great difficulty in supporting themselves. The language and cultural barriers also brought problems.

The appeal of going to the New World was great, so after three years of planning, a group of Pilgrims purchased a ship in mid-1620 and sailed for London. Difficulties with the ship on the rather short voyage led to the purchasing of another ship — the now famous Mayflower.

On Sept. 16, 1620, this relatively small ship with 102 passengers sailed from Plymouth, England, to seek the freedoms of the new land across the Atlantic Ocean. These valiant Christians had already lived seven weeks in the ship's cramped quarters, and now a two-month voyage lay ahead.

Two babies were born at sea, bringing the total number of Pilgrims to 104.

Land was sighted on Nov. 10, 1620, and after several weeks of exploration, the group settled on a small uninhabited island.

Racked by illness, with few supplies, these Pilgrims were not prepared for the harsh New England winter. Spring brought new fruits and game — and hope!

A good crop of corn served to bolster the spirits of the group. The friendship and help from Indians cannot be minimized.

With all these things for which to be thankful, Gov. William Bradford declared Dec. 13, 1621, as a time of feasting and thanksgiving. About 90 Indians accepted the invitation to attend the three-day festivities.

Only 50 (less than one-half) of the 104 Pilgrims survived that first year. The death toll was highest among women; only five of the 18 wives surviving.

The custom of an annual Thanksgiving Day spread to other colonies during the Revolutionary War. On Nov. 26, 1789, President George Washington — in his first year as president — issued a general proclamation for a day of thanks. This custom was followed sporadically by other presidents.

In 1863 — in the midst of a nation in turmoil — President Abraham Lincoln named the last Thursday in November as Thanksgiving Day. Since that time every president has issued a similar proclamation. Congress changed the official date to the fourth Thursday in November in 1941.

As Americans face Thanksgiving Day 1986, it would be a tremendous time for us (1) to re-examine in thankfulness what this great nation provides for its citizens, and (2) to pray emphatically for the leaders and for the future of our nation.

In spite of national difficulties which are displayed almost daily on the front pages of our newspapers, we still have a great nation. More personal freedoms by far exist here than in any other nation in the history of our world.

Paul urged Timothy that "supplications, prayers, intercessions, and giving of thanks be made for all men, for kings, and for all that are in authority" (I Timothy 2:1-2).

At this Thanksgiving season, we need to pray for the leaders of our nation and for the citizens of America. Pray that God will use the events and even the problems of these trying days to force America to turn to Him.

"Offer unto God thanksgiving and pay thy vows unto the Most High; and call upon Me in the day of trouble. I will deliver thee, and thou shall glorify Me" (Psalm 50:14-15).

New visual available

One of the highlights of this month's Tennessee Baptist Convention was the premiere of a new videotape presentation on our convention's work, "Tennessee Baptist Convention — On Mission Together."

This 32-minute videotape production graphically depicts the many and varied ministries and mission activities supported through our state convention.

The professionally produced visual aid is a tremendous educational tool which should be seen by every member of every Tennessee Baptist church.

In order to make this production available to all Tennessee Baptists, it is provided on VHS videotape. Most Tennessee churches or their members have equipment which can be used to show "Tennessee Baptist Convention — On Mission Together."

It can effectively be used in any church meeting — mission study groups, Sunday School classes, committee meetings, and to the whole congregation at a regular service.

Copies of the videotape have been sent to all associational offices. Churches can reserve the tape for their use either by contacting their associational office or the TBC Public Relations Office, P. O. Box 728, Brentwood, TN 37027.

The videotape is loaned without charge.

Tennessee Baptists have an exciting story to tell of what God is doing in our collective efforts through our state convention. "Tennessee Baptist Convention — On Mission Together" will help us all to understand what we are doing together — and what our continuing faithful support will accomplish in God's name in the future.

Cicero's comment



By the editor

"Cicero, I represent a new organization called THANKS, which stands for Teaching Humans to Appreciate Numerous Kind Sensations," announced Gray Thull as we sat in my office.

Cicero asked the group's purpose. "Actually, we are concerned about the low level of thankfulness among Americans," Gray intoned. "So, we are launching a movement to sharpen our senses of gratitude!"

I agreed. "We ought to be thankful that World War III hasn't started; that progress is being made in curing of some diseases; that mankind's knowledge is increasing at an enormous..."

"Stop!" Gray Thull interrupted. "That's precisely why we need THANKS. Americans are so busy looking for big things that they miss other things which make life meaningful."

Cicero responded, "Oh, I understand. You mean like I am thankful for my family, my health, my job, etc."

"You are getting closer," Gray encouraged, "but you haven't reached the level of appreciation awareness THANKS is emphasizing."

Giving up on my sensitivity, Thull explained, "Many things make life enjoyable, but we are too busy to notice them — much less to be grateful!"

Gray Thull began to recite some things for which we could be thankful.

- ✓The ability to laugh.
 - ✓The outstretched arms of a child wanting a hug.
 - ✓A yellow bloom of a forsythia bush which announces the coming of spring.
 - ✓An unexpected "Thank You" from the lips of a grateful person.
 - ✓The smell of a newly mowed field of hay.
 - ✓The taste of that first cup of coffee in the morning.
 - ✓The crunch of snow as you walk on a still winter's night.
 - ✓The sound of a lone mockingbird in the woods.
 - ✓The smell and sound of popping corn coming from the kitchen.
 - ✓Telling a joke that your listener hasn't heard.
 - ✓Stopping to purchase a needed item — and finding that it is on sale.
 - ✓The sight and sound of an open fireplace on a dark, stormy night.
 - ✓The feel of clean sheets when you get to bed.
 - ✓The blessing of answered prayer.
 - ✓A notice from Internal Revenue that you will get an additional refund.
 - ✓Remembering the name of a person you haven't seen for years.
 - ✓A movie with a happy ending.
 - ✓Discovering a new ray of truth in a familiar Scripture passage.
 - ✓Seeing a smile on the face of an unknown person walking down the street.
 - ✓Finding a quarter in the pocket of an old pair of pants.
 - ✓Relaxing in a tub of warm water after a long, hard day.
 - ✓A telephone call from an old friend — who doesn't want anything.
- Maybe Gray Thull and THANKS have a good idea. At least, it is worth thinking — and thanking about!

CIRCULATION THIS ISSUE — 74,987

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Letters to the Editor

Letters on any religion-related subject are welcomed. Letters of over 300 words will not be used. Other letters may be shortened at the discretion of the editor. No unsigned letters will be printed, but writer's name will be withheld for sufficient reason. Letters must contain complete address and telephone number. Letters must not make personal attacks on the character or integrity of individuals.

Thanks for King's message

Dear editor:

While as a student at Southern seminary in the mid '70s I had the joy and privilege of being in a class on preaching that was taught by Dr. D. E. King. Because of that experience I have admiration for this man that has been used of God so mightily during these many years.

It was indeed a joy to hear him preach at the Wednesday night session of our convention. I send my personal thanks to the Committee on Arrangements for making that possible.

On Thursday morning, near the close of the convention, I was standing in a line waiting for Dr. King to sign a copy of his book when I overheard a conversation that I wanted to share with you.

One of the messengers told Dr. King of his despair because of the death of a son this past August. He talked of his grief and hurt that continued to linger in spite of his faith in God. He then told him of how God's love was made real and known to him during Dr. King's message as Dr. King had shared that "we need to learn to thank God for what we have left." With eyes that sparkled with tears, he thanked Dr. King for being faithful to the Word, and with a humble spirit Dr. King received his thanks.

Needless to say, I fought back my own tears while listening to this exchange between these two men of faith. I thank God that I was there.

By the way, I will treasure Dr. King's autograph in his book. I will do so by trying to follow his inscription which reads "Preach Christ - Not Sermons."

Larry Alan Reeves
P.O. Box 220
Jacksboro, TN 37757

Changing the rules

Dear editor:

As too often 'heard on the street' that some 'moderates are lousy losers,' it can't be said however that a fragment is not still using powerful political approaches to regain control of SBC.

It appears to me that some diehards will not accept any conciliatory move mutually accepted by the Peace Committee and the presidents of the six seminaries.

Now they're asking Dr. Adrian Rogers, (1) to appoint presidents of eligible state conventions to the 1987 Committee on Committees (does eligible mean moderates? I would assume that moderates outnumber conservative state presidents as do editors of Baptist state papers); (2) for fundamentalists to 'stand down' on political organizing (so liberals can live up?); (3) to appoint a joint committee of moderates and fundamentalists to choose a candidate for the 1987 president (scrap the approved SBC method and do it their way).

As expected and predicted they're using every possible means to change the rules in the middle of the game.

Liberalism vs fundamentalism is the name of the game. Liberalism must be

curbed before becoming the soothing narcotic for humanism. The Peace Committee should be commended for their accomplishments thus far. Hopefully, all factions will put Christian commitment above contention for control, promote healing with charitable compassion rather than charismatic conjecture, and replace politics with prayer.

W. T. Barner
3655 Rhodes #4
Memphis, TN 38111

Appreciates award

Dear editor:

Express our appreciation to the Christian Life Commission for its recommendation to award Carolyn Weatherford the Distinguished Service Award for 1987. She has given her time and energy as well as her prayers to the cause of missions through her work with the Woman's Missionary Union for many years.

We are very distressed that there are members of the Christian Life Commission board who have never heard of Miss Weatherford or her many years of service. Perhaps we should examine the way in which the trustees of our agencies are selected.

It is difficult to believe that any Southern Baptist would not know Carolyn Weatherford's name and position in our denomination.

We hope she will work for Christ through the Woman's Missionary Union for many more years.

Karen S. Ivy
480 Hogan Road
Nashville, TN 37220

'Details are misleading'

Dear editor:

Several publicized court cases in recent years have involved the relationship between pastors and people in their churches. Since this is considered a sacred spiritual relationship in most churches, it's a sensitive issue in the law.

A case reported in the Baptist and Reflector (Oct. 29) raised similar issues regarding Christian Science practitioners and the people who come to them for help and healing. The details given were misleading however. They were not established facts but allegations presented by one side in the case. The impression created was extremely unrepresentative of Christian Scientists' practice of healing.

The work of Christian Science practitioners doesn't involve handling patients physically, but spiritual ministering.

They are people whose days — and sometimes nights — are given to praying for the sick and troubled, not as a personal intercession, but the kind of deep consistent communion with God that goes beyond merely asking for favors.

Christian Scientists take this spiritual ministering seriously because they've experienced its effects, including many healings. And because they know something of the love and quiet integrity poured into such prayer by dedicated practitioners over the years. The same love and dedication go into Christian Science nursing care, certainly no one is

TBC names Bates as consultant

The state missions committee of the TBC Executive Board elected William S. Bates as interim public affairs consultant at its Nov. 10 meeting at the Tennessee Baptist Convention in Johnson City.

Bates will serve while a study is being made concerning the possible realignment of the public affairs and Christian life consultant staff position at the Tennessee Baptist Convention.

Bates, who has worked as a lobbyist in the Tennessee State Legislature and is active in the American Red Cross, Boys' Club, Chamber of Commerce, YMCA, and The United Way organizations, was director of special projects/corporate support at Union University in Jackson from 1970-83. The Chattanooga native is currently vice-president of the executive committee of Tennessee Baptist Adult Homes Inc., and a field supervisor for Southern Baptist Theological Seminary in Louisville, Ky.

He is a graduate of Mars Hill (N.C.) College, Carson-Newman College in Jefferson City, Southern Baptist Theological Seminary.

Bates has been a teacher in the school of religion at the University of Tennessee in Martin, vice-president of the TBC, member of the TBC Executive Board, the convention's Historical Committee, and a trustee of the Tennessee Baptist Foundation.

He has also been a pastor in Tennessee and Georgia and director of missions in Georgia.

Bates and his wife, Christine Fanning Bates, live in Jackson.



Bates

ever kept from going to a doctor if that is his or her choice — much less "threatened" in any way.

The court's decision in this case really wasn't "for" a particular church's way of healing any more than it was "against" medical practice. It simply reaffirmed that ordinary responsible people are free to make their own religious choices. That freedom, I know, is just as dear to Baptists as it is to Christian Scientists. Thoughtfully, the court declined to rule that people acting in good faith can't turn to God in the way that seems best to them.

David L. Degler
1312 American Trust Building
Nashville, TN 37201

Kathy Palen is an accredited reporter who covers the United States Supreme Court in Washington for Baptist Press. All of the information contained in the article is based on documents filed with the court by both the plaintiff and the defendant. These documents were personally examined by Palen before writing the article. (editor)

No Genesis contradiction

Dear editor:

In response to a letter in the Oct. 22 Baptist and Reflector, I would like to say two things.

First, it has been repeatedly "affirmed" for centuries that the Bible is not without error historically, philosophically, theologically, and scientifically. The facts have always born out that God's Word, which indeed is the Bible, is without error. I would encourage God's people everywhere to read W. A. Criswell's book, *Why I Preach that the Bible is Literally True*.

Concerning the "contradiction" of Genesis: there is none. A teacher once told me to never try to use an unclear statement to explain a clear one. Genesis 2:19-20 was placed there for clarification. The statement is already made (Genesis 1:24-26) that man was made after everything except woman. Genesis 2:19-20 is a parenthetical phrase to explain the continuance of the generation (Genesis 2:4) by showing that the creation thereunto did not include Adam a "helpmate" (v. 20b). Genesis 2 is a record of human generation (see verse 4) and not a historical account as is the first 34 verses.

David Wayne Copeland
Rt. 1
Quebeck, TN 38579

SBC annuitants receive increase

DALLAS (BP) — Southern Baptist Annunity Board trustees have voted to increase monthly checks to 13,000 retired Southern Baptist annuitants and credit earnings to Plan A accounts of members not yet retired.

Annuitants who retired before Jan. 1, 1980, who participated in Plan A, will receive a 16.66 percent increase in their monthly checks on Jan. 1. While they will receive a 13th check this year, the permanent increase will replace the annual bonus. Persons who retired after Jan. 1, 1980, will be granted a 6.66 percent increase.

Members in Plan A who have not retired also will receive an increase at retirement reflecting the fund's income growth beyond that required for the original defined benefit.

Darold H. Morgan, president of the Annunity Board, said an estimated \$2-million per year will be credited to 13,000 members. The increases are possible because of high earnings of the retirement fund.



Tennessee/Venezuela Prayer Net Partnership

—Missionary Shirley Clark, who works with women in Los Teques, has a birthday Dec. 2.

—Pray for the construction team including Glynn Reynolds, Bradford; and George Tittsworth, Shelbyville; and the maintenance team including Farrel Green and Leon White, Lenoir City; Reid Walls, Oliver Springs; and Nell Rogers, Ardmore, Ala. The volunteers are working at the seminary in Los Teques Dec. 1-12.

—Pray that the Week of Prayer for Foreign Missions theme, "We Must Make Christ Known," will challenge Tennessee Baptists to become volunteers in Venezuela.

Louisiana honors Lee

PINEVILLE, La. (BP) — Louisiana Baptists paid tribute to Robert L. Lee for his 33 years of leadership, voted an increase in the national Cooperative Program contributions, re-elected the president, voted to extend two mission partnerships, and approved 10 resolutions.

Lee, who retires Dec. 1, became assistant director in 1956. Among gifts and honors presented to him was a \$10,000 scholarship in his name provided by Louisiana College and an internship in his

name established by the Baptist Message newspaper for seminary students studying religious journalism.

During a luncheon, women paid tribute to Lee's wife, Grace, for her leadership, especially in developing education programs for internationals in central Louisiana and her role as wife of the executive director.

Messengers increased contributions to the national Cooperative Program one-fourth of one percent to 34.75 percent. The budget of \$16,600,000, same as the current year, includes \$5,652,088 to Southern Baptist mission causes.

Robert Magee was re-elected convention president. He has been pastor of Temple Baptist Church in Ruston since 1964.

Resolutions expressed appreciation for Lee's leadership, called for "responsible leadership in state government," urged the Louisiana legislature to reject any consideration of further legalizing gambling in Louisiana, called for raising the legal drinking age to 21, supported an education program to combat misuse of drugs and alcohol, commended U.S. Attorney General Edwin Meese and staff for the report on pornography and ways to implement the recommendations, and called upon churches to work with youth and their parents to develop moral convictions that include a Biblical understanding of sexual conduct "in face of this present AIDS crisis."

In action prior to convening the convention, the convention Executive Board elected Truman Kerr as interim executive director from the time Lee retires Dec. 1 until a successor is elected. Kerr has been assistant executive director since 1978.

Mission partnerships will include major crusades in five Zimbabwe cities July 23 through Aug. 2, 1987, and an evangelistic crusade in Korea in 1988.

Georgia elects Hutchinson, approves 50-50 CP split

MARIETTA, Ga. (BP) — Georgia Baptists elected their first fundamental-conservative president, adopted a 50-50 split of Cooperative Program funds, and elevated a junior college to four-year status, during their annual convention at Roswell Baptist Church.

Clark Hutchinson, pastor of Eastside Baptist Church in Marietta, received 2,338 votes or 55 percent in a three-way contest between Billy Nimmons, a moderate-conservative candidate, and Hoffman Harris, a non-aligned nominee.

Hutchinson was nominated by former SBC President Charles Stanley, pastor of First Baptist Church of Atlanta. Hutchinson also is acting chairman of the Southern Baptist Home Mission Board.

Nimmons, pastor of First Baptist Church of Dalton, received 1,199 votes (28 percent), while Harris, pastor of Briarlake Baptist Church in Atlanta, netted 673 votes (16 percent).

A record of 4,660 registered messengers passed the previous record registration in 1984, when about 3,200 attended.

Before the convention, an anonymous election notice comparing statistics of the three pastors' churches was mailed to Georgia Baptist pastors. The one-page sheet said Hutchinson does not appear to have the support of any political organization, but is the clear choice of conservatives. It added that Nimmons "clearly has the support of the liberal/moderate political organization known as 'Concerned Southern Baptists,'" and reported Nimmons' church ordains women.

During business sessions, messengers to the convention voted to repudiate such political tactics as distributing anonymous publicity about candidates.

Embattled state Baptist paper editor Jack Harwell was honored for 20 years service at the helm of The Christian Index and was further affirmed by a standing ovation from the capacity crowd.

The next day messengers defeated a motion that would have instructed the staff of the paper not to print "letters or news articles which contain derogatory remarks about other Christians." Several messengers spoke against the motion, defending their right to receive all the news about Baptist activities and people.

Harwell, who this year became the longest serving editor of the news journal, has been under fire since 1979 for an alleged pro-moderate-conservative stance. An attempt to fire him at the 1979 convention failed.

The controversy surfaced again in May of this year, when Lee Roberts, a businessman and member of Eastside Baptist Church in Marietta, called for replacement of Harwell, following an editorial in which Harwell was critical of the nominations of the SBC Committee on Boards, which Roberts chaired.

As a result of the charges, a five-member review board to oversee the editorial policies of the newspaper was appointed in August by the Index board of directors.

In major convention business, messengers approved a \$26,946,000 budget, an increase of 12 percent over the previous year. The budget includes a 50-50 split of Cooperative Program funds between the state and national level. In approving the action, Georgia became the third state body to evenly divide its receipts with the Southern Baptist Convention, joining Florida and Oklahoma conventions.

Messengers also voted to upgrade Brewton-Parker College at Mount Vernon from junior college to senior college status. The largest junior college in the denomination, Brewton-Parker will now provide South Georgia students with the only alternative to state institutions for their senior-level studies.

Without debate, messengers approved a resolution affirming the role of women "in their efforts to express their faith through ministry in the church," and the authority of a local church "over whom it ordains into the ministry and whom it calls as its minister."

Another resolution reaffirmed the Baptist Faith and Message Statement of 1963 as "an adequate expression of both our doctrinal view and a safeguarding of the freedom of each Baptist to differ."

Gibson County honors Lawler

The representatives of member churches in Gibson County Baptist Association took action to dedicate the associational annual to the memory of Ralph Lawler. They met Oct. 21-22 at First Baptist Church in Milan and Avondale Baptist Church in Humboldt.

Lawler was a trustee for the association, a member of the board of trustees for Baptist Memorial Health Care System Inc., in Memphis, and chairman of deacons at First Baptist Church in Trenton.

During the yearly gathering, officers for 1986-87 were elected. They are Jerry Legg, pastor of First Baptist Church in Dyer, moderator; Garry Burkacki, pastor of Bethpage Baptist Church in Kenton, assistant moderator; Mrs. Kevin Parsons, a member of Salem Baptist Church in Trenton, clerk; and J. D. Nowell, a member of First Baptist Church in Trenton, treasurer.

On Oct. 20-21, 1987, the annual meeting will be held at First Baptist Church in Kenton and New Hope Baptist Church in Dyer.

Kenneth Sparkman is the director of missions.

Holston hears Smith in 200th session

Bailey Smith, full-time evangelist from Oklahoma and former president of the Southern Baptist Convention, spoke at the 200th annual session of the Holston Baptist Association which met Oct. 24-25 in Jonesborough.

Gathering for meetings at the David Crockett High School Gymnasium and Cherokee Baptist Church, the assembly also heard Tom Madden, executive director of the Tennessee Baptist Convention; David Foster, pastor of Towering Oaks Baptist Church in Greeneville; and Ed Carrier, pastor of Oak Grove Baptist Church in Gray.

Moderator Bob Jones, pastor of First Baptist Church in Bluff City, presided.

Tal Thompson is the director of missions.

The officers elected to serve during 1986-87 include Frank Lethcoe, pastor of Midway Baptist Church in Johnson City, moderator; Joe Blankenship, pastor of Oak Hill Baptist Church in Jonesborough, assistant moderator; E. W. Barnes, pastor of Boone Trail Baptist Church in Jonesborough, treasurer; and Tenna Eades, a member of Central Baptist Church in Johnson City, clerk.

The biannual meetings in 1987 were scheduled for April 21 at Ninth Street Baptist Church in Erwin and Oct. 20 at Bowmantown Baptist Church in Jonesborough.

Giles County meets, adds two churches

Giles County Baptist Association adopted a record budget, added two churches, and honored its officers in the Oct. 21-22 meeting at Thompson Chapel Baptist Church and First Baptist Church in Pulaski.

Action was taken during the yearly meeting to adopt a \$32,968 budget, accept into full membership Wales Baptist Church in Pulaski, and accept under advisement for one year Freedom Baptist Chapel in Pulaski. Neal Payne is pastor of Freedom Baptist Chapel and Mack Pinkelton is pastor of Wales Baptist Church.

Bobby Howell, treasurer for 23 continuous years, was recognized, along

with the out-going officers.

The 1986-87 officers that were elected are Dwight Mercer, pastor of Highland Baptist Church in Pulaski, moderator, succeeding Cleo Bunt, pastor of Liberty Hill Baptist Church in Ethridge; Don Russell, pastor of New Zion Baptist Church in Pulaski, vice-moderator; Bobby Howell, a member of Shores Baptist Church in Goodspring, treasurer; and Evelyn Powell, a member of First Baptist Church in Minor Hill, clerk.

The next annual meeting will be Oct. 20-21, 1987, in Pulaski at Richland Baptist Church and Highland Baptist Church.

The director of missions is Carl Bond.

Robertson County gets TBCH honor

The Robertson County Baptist Association received the top recognition in the state from Tennessee Baptist Children's Homes Inc. and honored two of its workers at the yearly assembly Oct. 20-21.

During the meeting, which was held at Bethel Baptist Church in Greenbrier and Mount Carmel Baptist Church in Cross Plains, the association was given the TBCH's top honor as the only association in which 100 percent of the churches gave money to TBCH.

The member churches also honored Director of Missions Frank Evans for five years of service and Jo Nelle James for more than 11 years of service as associational office secretary.

The church representatives elected Bill Owen, pastor of Mount Carmel Baptist Church in Cross Plains, as moderator, succeeding Joe L. Evans, pastor of Orinda Baptist Church in Orinda. The new assistant moderator is Emery Farmer, pastor of Flewellyn Baptist Church in Springfield, and the clerk is Thomas Ray Cooper, a member of North Springfield Baptist Church in Springfield. Jo Nelle James, associational office secretary, is treasurer.

The 1987 meeting will be Oct. 19 at Orinda Baptist Church and Oct. 20 at Oak Grove Baptist Church in Springfield.

Sequatchie Valley holds fall meet in Whitwell

A meeting of the Sequatchie Valley Baptist Association was held at First Baptist Church in Whitwell and First Baptist Church, Cartwright, in Whitwell on Oct. 23-24.

The following officers were elected: Billy Ellison, pastor of First Baptist Church in Jasper, moderator, succeeding Jack Goodwin, pastor of First Baptist Church, Cartwright, in Whitwell; C. W. Cordell, a member of First Baptist Church, Cartwright, vice-moderator; Jim Moore, a member of First Baptist Church in Whitwell, treasurer; and Nancy Holmes, a member of Mount Calvary Baptist Church in Whitwell, assistant treasurer-clerk.

The association will hold its 1987 meetings on April 7 at First Baptist Church in South Pittsburg and on Oct. 20 at Ewtonville Baptist Church in Dunlap.

The director of missions is Charles M. Conley.



ROGERS AT SWBTS — Adrian Rogers, SBC president, visits with a student after Rogers spoke in chapel at Southwestern Baptist Theological Seminary, Fort Worth, Texas.

Personal Perspective

By Tom Madden
TBC Executive
Secretary-Treasurer



For some time I have had a growing concern about what is happening to the Lord's Day in our nation. I want to share some of my impressions out of a burdened heart.

It appears to me that there is a continuing secularization of the Lord's Day until at times it seems that it is not much different from any other day of the week.

I am concerned that this is having a negative influence on family life. More than one person has told me in recent days that it has been months since they have had the privilege of worshipping with other members of their family on Sunday. As one store employee put it, "While the store does not open to the public until 1 p.m., it means that I have to be there at 11 a.m. to prepare for the store opening." I am sure that those who work on Sunday receive compensatory time off, but the time comes when the children and other family members are not available to experience the all important togetherness.

I believe when our Lord said to work six days and rest on the seventh that among the blessings of it was the basic need for mental and physical rest. We know that we must rest our mind and body on a daily basis, and though one gets another day off during the week, the matter still remains an issue. It appears to me a nation would be blessed if there was a prevailing atmosphere and mindset that the whole nation was "at rest" on Sunday.

I also fear that secularizing the Lord's Day is breaking down an awareness and respect for the day of worship. Whether people attend church or not, I am convinced that there needs to be an awareness that churches and church going have a basic influence in life. This is not to take second place to economic needs.

I want to see our economy progress and our people be blessed and prosper, but I have a genuine concern that we do not advance at the expense of the basic values which have been such a vital part of God's blessing upon us as a people and a nation.

"Remember the Sabbath to keep it holy."

Rogers speaks at Southwestern

By Mark Wingfield

FORT WORTH, Texas (BP)— "The Bible has only one meaning but 10,000 applications," Adrian Rogers told students at Southwestern Baptist Theological Seminary Nov. 18.

Rogers, president of the Southern Baptist Convention and pastor of Bellevue Baptist Church in Memphis, spoke to an overflow chapel audience at the Fort Worth, Texas, school.

Rogers told students he always asks

three questions of Scripture: "What did it mean then? What does it mean now? What does it mean to me personally?" He said those questions should not lead a person to find additional meanings of the passage, but proper applications.

After chapel, Rogers and Southwestern President Russell Dilday spoke to news media about the "Glorieta Statement" issued in October by the six SBC seminary presidents. In that statement, the presidents acknowledged there have

been problems at some schools and affirmed the Bible as "not errant in any area of reality."

Rogers praised the presidents' statement as "in some ways stronger than the Baptist Faith and Message. I'm grateful for the statement that the Bible is without error in any area of reality."

But Rogers said he is concerned about interpretations that part of the statement has since been given, noting, "I've heard it put in a somewhat different perspective lately."

Rogers later explained he was referring to comments made by President Roy Honeycutt to his faculty at Southern Baptist Theological Seminary in Louisville, Ky. He quoted Honeycutt as saying, "Inerrancy is not the way we interpret our high view of Scripture here at Southern seminary," adding Honeycutt also said, "We do not believe the Bible is inerrant, but we do believe the Bible is not errant in any area of reality."

"I personally cannot cut a line that fine," Rogers said. "I would like for him (Honeycutt) to clearly articulate what he means by that." People should "not say one thing in one place and something else in another," he added.

"What I thought was a very strong statement at Glorieta has been interpreted," Rogers said. "Baptists will only come together as we come together on a statement of what Scripture means. If that (Glorieta) statement begins to erode, the latter state will be worse than the first."

Dilday said the six seminary presidents are "not reluctant to face problems, adding their Glorieta Statement was a 'good-faith effort to express what we believe.'"

"We struggled with terminology," he admitted. "We do have problems with the term 'inerrancy' as a result of its historical roots." That word has become politicized and has a root meaning associated with a human standard of perfection, he said: "The term 'inerrant' had too many qualifications. We wanted a term with a more positive tone to it. We take the Bible as it is. It does not mislead us."

Rogers said the presidents did not need to use the word "inerrant," noting, "We have tried to say you don't have to use our word."

He added the whole controversy could have been avoided if Southern Baptist leaders had acknowledged in 1979 what the seminary presidents did in their statement. "The thing that was frustrating to conservatives was people saying there aren't any problems," he explained.

But Dilday said he had acknowledged from the start that there were problems in some Baptist schools, especially colleges and universities which do not receive SBC Cooperative Program budget funds.

"We must not let the whole fellowship be destroyed" because of those problems, Dilday said.

"We aren't that far apart," Dilday said of Rogers and himself. "We probably differ in how serious those problems are."

The SBC Peace Committee's conclusion of dialogue with all six SBC seminaries is "not a complete exoneration of any school," Rogers said. But he noted Southwestern is "a very wonderful school."

Just like his own church, Southwestern is not perfect, Rogers said, "but the intent of this school is to honor the Bible."

Moderate-conservative leaders express dismay over rejection

NASHVILLE (BP)— Moderate-conservative Southern Baptist leaders have responded with "sadness and dismay" to what they describe as rejection of their proposals for peace in the beleaguered denomination.

Norman Cavender, Winfred Moore, and James Slatton offered a "moderate-side proposal" for Southern Baptist Convention peace in late October. Their action followed the six Southern Baptist seminary presidents' Glorieta Statement, a peace document of philosophical statements and commitments presented to and affirmed by the SBC Peace Committee in Glorieta, N.M.

Moore, pastor of First Baptist Church of Amarillo, Texas, is a former SBC first vice-president and was the moderate-

conservative candidate for convention president the past two years. Cavender, a layman from Claxton, Ga., and Slatton, pastor of River Road Baptist Church in Richmond, Va., presented moderate-conservative concerns to the Peace Committee's subcommittee on denominational politics this summer.

Their peace proposal urges that: Moderate leader Cecil Sherman, who resigned the Peace Committee, be replaced with a "clearly, openly, and completely identified moderate leader"; the SBC Forum and Pastors' Conference be united into one non-political meeting; SBC President Adrian Rogers appoint sitting presidents of the Southern Baptist state conventions and state Woman's Missionary Union organizations to the powerful Committee on Committees; fundamental-conservatives "stand down" on political organizing and both sides refrain from partisan politics;

Also, the Southern Baptist Advocate stop attacking SBC institutions and their employees; both SBC factions get together to choose an agreeable candidate for SBC president in 1988, or 1987 if Rogers does not seek re-election; the Peace Committee convene a peace conference to refine the proposal; and fundamentalists respond immediately to the proposal.

Slatton told Baptist Press that Rogers responded with a letter dated Nov. 10. "Dr. Rogers specifically dealt with only one of the proposals — the one dealing with the appointment of the Committee on Committees — which he rejected," he said. "The other seven were ignored completely. Dr. Rogers made no offers whatever which would dismantle the political polarization of the presidential elections, committee appointments, and annual pastors' conferences."

Cavender said Rogers "offered us no alternative plan for correcting the political problems. We fear this rejection means continued strife over politics and appointments."

Slatton added fundamental-conservative leaders Paige Patterson, president of the Criswell Center for Biblical Studies in Dallas, and Paul Pressler, a Houston judge, also wrote letters rejecting the proposal. The moderates' proposal was sent to Rogers, Patterson, and Pressler, as well as members of the Peace Committee, the SBC Executive Committee, and the six seminary presidents.

Noting they feel "both sadness and dismay," Cavender, Moore, and Slatton issued a brief joint statement: "We continue to believe that acceptance of the eight proposals by both sides will bring peace to this convention, and we urge Dr. Rogers and the rest of the fundamental-conservative leadership to reconsider their position."

Jewell Beall dies

ATLANTA (BP)— Jewell Beall, a pioneer in Southern Baptist ministry with blacks, died Nov. 18 of cancer. She was 81 years old.

Beall was a Southern Baptist Home Mission Board consultant for Baptist centers affiliated with its Christian social ministries department from 1948 until her retirement in 1970.

In 1985 the board named a new award in honor of Beall — the Jewell Beall Church and Community Ministries Award. The annual award recognizes a church, pastor, or layperson who displays unusual sensitivity to Christian social ministries.

In 1934, Beall and her husband, Noble, were the first white Southern Baptist home missionaries appointed to work with blacks, despite comments from friends that it would "ruin" their reputation in the denomination.

They discovered many black pastors who lacked formal Bible training in Alabama, so they began an extensive education program.

After her husband died, Beall was appointed special consultant by the board. In that position, she coordinated the work of "Good Will Centers," the forerunners of Baptist centers and other board Christian social ministries.

Beall attended Samford University in Birmingham, Ala., and Southern Baptist Theological Seminary in Louisville, Ky.

A funeral service was held Nov. 20 at Second Ponce de Leon Baptist Church in Atlanta.

The family requested contributions be sent to the Jewell Beall Memorial Fund at Southern seminary. This scholarship fund will be used to help students preparing for missions.

She is survived by two children, Helen Gatlin and Judson Beall, both of Atlanta; three sisters; 10 grandchildren; and two great-grandchildren.

TenneScene

PEOPLE . . .

Ooltewah Baptist Church, Ooltewah, ordained Greg Bowman, Ray Eslinger, and Mike Shannon as deacons. Larry Williams is the pastor.

Daniel Saffles and Bill Coker were recently ordained as deacons at Antioch Baptist Church, Athens. Dillard Brown delivered the ordination sermon at the church where Kenneth Elkins is pastor.

On Oct. 5, Gallaher Memorial Baptist Church, Knoxville, ordained Jim Dyer, David Murphy, Mike Wilkinson, and Ray Wilkinson, as deacons. Wray Smith brought the message at the church where Robert Madgett is pastor.

An ordination service was held Nov. 16, to ordain Mark McGill as a deacon at Antioch Baptist Church, Humboldt. Dennis Lunsford is the pastor.

James Dunagan and John Higdon were ordained as deacons at Bethel Baptist Church in Yorkville, on Nov. 2. Greg Tucker is the pastor.

Hilldale Baptist Church in Clarksville ordained Robert Latchem and Al Radford as deacons Nov. 2. Verlon Moore is pastor.

First Baptist Church, Dresden, ordained Ricky Finney as deacon on Oct. 5. James Gaines is pastor.

Union Baptist Church in Knoxville has called Dennis Taylor as music director. James Lennon is the pastor.

Randall Grace has joined the staff of Glenwood Baptist Church in Powell. He serves as minister of music and activities at the church where Dudley Cockrum is pastor.

Avondale Baptist Church in Chattanooga has called Phil Griffin as part-time minister of youth. He began Nov. 17 at the church where Jim Davidson is pastor.

REVIVAL PRAYER REQUESTS . . .

Revival services will be held at Aldridge Baptist Church, Obion, Nov. 28-30. Jim Pledge, from Knoxville, will be the evangelist. Special music will be provided by The Rosenbalm Family and the Heartwarmers. Bill Hatley is pastor.

MISSION PROJECT . . .

Don Martin, pastor of East LaFollette Baptist Church, LaFollette, and 12 laymen from his church recently completed a construction project over the weekend at Clear Creek Baptist School in Pineville, Ky.

Church calls "Tip" Moore

Casper "Tip" Moore has been called as pastor of Coolidge, First Baptist Church in LaFollette.

Moore's previous pastorates include Greers Chapel Baptist Church, Harrogate; Pump Springs Baptist Church, Harrogate; and Underwood Grove Baptist Church in Cumberland Gap. All three churches are in the Cumberland Gap Baptist Association.



Moore

Shelby County adds church in Memphis

A Memphis church was voted into the Shelby County Baptist Association during its annual meeting Oct. 20-21.

While meeting at Second Baptist Church and Broadmoor Baptist Church in Memphis, the messengers added Brinkley Heights Baptist Church, where Larry Benson is pastor.

John Bedford, pastor of Beverly Hills Baptist Church in Memphis, was elected moderator. He succeeds Joe Littlefield, pastor of White Station Baptist Church in Memphis.

The vice-moderator is Ray Fowler, pastor of Highland Heights Baptist Church in Memphis; and the treasurer/clerk is E. Lowell Adams, pastor emeritus of Graceland Baptist Church in Memphis.

Next year's meeting will be Oct. 19 at Cherokee Baptist Church in Memphis and Oct. 20 at Highland Heights Baptist Church in Memphis.

E. Gordon Crocker is the director of missions.

Nashville promotes ACTS day Nov. 30

Nov. 30 is being promoted in the Nashville area as ACTS Sunday, in an effort to create an awareness of the availability of the Radio-TV Commission's TV network through Nashville area cable companies.

The promotional emphasis is also designed to inform individual church members that ACTS provides "good family programming" and that cable companies have agreed to give Baptist church members a subscription discount if they sign up for cable in order to get ACTS.

Bulletin inserts and response cards are available for use by churches. For more information, contact Perry Michels, pastor of Belmont Heights Baptist Church, Nashville, or Bill Wilson, pastor of Brentwood Baptist Church, Brentwood. Michels is president of the Nashville ACTS board and Wilson is president of the Harpeth Valley ACTS board.

Corrections

The church membership of Nancy Tilley, who was re-elected as recording secretary of Tennessee's Woman's Missionary Union at the annual meeting Nov. 10, was incorrectly listed in the Nov. 12 and Nov. 19 issues of the Baptist and Reflector recently.

Tilley is actually a member of Woodland Baptist Church in Brownsville.

Also a notice in the Nov. 12 issue's TenneScene feature announced a note-burning ceremony held by Madison Baptist Church for its fellowship and activities building. The correct location of the church is Jackson.

The Baptist and Reflector staff regrets the errors and apologizes for any confusion or embarrassment caused by them.

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Gerald L. Stow
Executive Director-Treasurer

A Ministry of the
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**A Thanksgiving
Homecoming 1986**

Our theme this year has been, "Without a home there is no homecoming." Our boys and girls have reason to know this is a reality. For that purpose this will be a real Thanksgiving for many families who otherwise would be in despair. For all of these children and their families I want to personally say "Thank You." "Little is much when God is in it" the hymn writer said. So many of you have helped us in little ways yet all of it together has made our work with the children possible.



Dr. Gerald Stow all of these children and their families I want to personally say "Thank You." "Little is much when God is in it" the hymn writer said. So many of you have helped us in little ways yet all of it together has made our work with the children possible.

It is the box of clothing, the bag of groceries, the \$10, \$15, \$20 offerings that has been such an encouragement. Soon we will face the Christmas holidays. We want our children to have a good Christmas and thanks to you they will. A great need during the holidays is for homes that will host one or more children.

The psalmist says that "God makes a home for the lonely" (Psalm 68:6, ASV). He has truly done so through the generous efforts of Tennessee Baptists. Thank you for making a home for the lonely and needy child. You are a valuable part of our TBCH team.

Happy Thanksgiving to each of you.



THANK YOU

Mr. and Mrs. Wayne Ross and the Royal Ambassadors from Central Baptist Church, Woodmore, are shown above with the toys they made and donated for the game room of the new Christian Life Center at Chattanooga.

IN EVERYTHING GIVE THANKS

In thinking of the Thanksgiving season, we at the Franklin Campus have been talking about things we are thankful for. Let me share a view of Thanksgiving through the eyes of a child . . .

- Luis (Age 9) "I'm thankful for my houseparents, food, and for those I live with in the cottage."
- Edmund (Age 9) "I'm thankful for being able to serve the Lord, especially at Thanksgiving."
- Angela (Age 15) "I'm thankful for being at Tennessee Baptist Children's Home."
- Jon (Age 7) "I'm thankful for my family."
- Cheryl (Age 12) "I'm thankful for a chance to go home."
- Tammy (Age 13) "I'm thankful for life."
- Robbie (Age 19) "I'm thankful for a caring campus."

Jesus admonishes us that we must come to him as children and Thanksgiving is best summed up by Chaka, age 6, when she said she was thankful for God and Jesus.



Churches help with party

October was a busy and fun time on the Chattanooga Campus. Friday, Oct. 24th, the Singles Class of Red Bank Baptist sponsored a special party for the elementary-age children. The Young Married Class of Brainerd Baptist sponsored a party for the Boys' Cottage on the 25th. Thursday, Oct. 30th, the Sr. High youth visited the T.C. Thompson Children's Hospital and took goodies to the children who were confined to the

hospital during this season. On the afternoon of the 31st, a group of children from Mars Hill Baptist delivered candy to the cottages, and that evening Oakwood Baptist had an All Saints Party where everyone dressed up as a Biblical character. Two of the youth from the Min-Tom Cottage won prizes: Amber S. won 1st Prize as the Gadarene Demoniac, and Charlie C. won 3rd Prize as Samson.



Recreation and Activities Program of the Memphis Campus

Mark Vigus, activities director at Memphis, has developed an on-going intramural sports league. Both children and staff are members of four different teams (red, blue, yellow, green) who play together and compete in basketball, volleyball, floor hockey, and whiffle ball. This has brought not only excitement to the campus but a closeness and a deepened fellowship between the children and staff. In addition, Mrs. Sherrie

Vigus is conducting aerobic classes three times a week for the older girls and the housemothers. All of the girls and four housemothers are regular participants. Also, each Friday evening good, wholesome movies are shown on the new giant screen television and the VCR (both donated by a friend). The gym is now in use daily and evenings except Sundays to make healthy bodies and wholesome lives.



Campus Clean-up Day

The strong oak trees provide cool shade for the play areas of the children during the hot summer days. In the autumn God works one of His miracles changing the leaves to red, yellow, brown and gold, giving the beauty of a scene painted from heaven. A gentle breeze nudges the leaves and suggests that their stems turn loose from the twigs and they gently float to the ground in a feather-like fashion. This gives notice that an "autumn clean-up day" is near. The staff and children are organized to cover the ground under the trees to pick up sticks and stones which will damage the leaf-raking equipment. The children learn to work together to accomplish the task.

Tennessee Baptists are working together with their resources and staff to remove the damaging problems from the lives of children. One little blue eyed blond headed boy was nurtured back to health after being severely abused and abandoned by his mother. Another who had a problem with school became an outstanding student after consistent discipline and a generous dose of Christian love.

Houseparents Affect Lives

Our houseparents often do not realize the full impact they can have on a young person's life. Don Gallimore of the Franklin campus is responsible for maintaining our campus vehicles while serving as houseparent. He has taught several boys small engine repair. These boys assist him in the shop with maintenance and repair of campus vehicles and lawn mowers. Because of this training one of our boys is currently employed off-campus utilizing the skills Don Gallimore taught and instilled in him.

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BIBLE BOOK SERIES
Lesson for Nov. 30

Controversy about Jesus

By Danny Bush, associate minister
First Baptist Church, Oak Ridge

Basic Passage: John 7:1-52
Focal Passages: John 7:12-13, 25-31, 37-43

In chapter 5, John tells us that the last time Jesus visited Jerusalem, a plot to kill Him developed.

We learn in chapter 7 that Jesus tells His disciples to go on to Jerusalem to the Feast of the Tabernacles without Him. This feast was an annual Jewish harvest festival that lasted eight days during the months of September or October. The festival commemorated the desert wanderings.



Bush

His brothers tried to get Jesus to go with them to the festival. They believed it would be a good time for Him to display some of His power so His disciples and others would be impressed. His family and disciples did not understand Jesus or Who He was, even up to the time He hung on the cross.

It appears contemporary disciples continue to have some mixed feelings about Who Jesus is and why He died on the cross. Yes, there is that basic belief that Jesus Christ is the Son of God and that He died on the cross, but frequently the example of commitment He set is not followed. We often fall short of "bearing" our crosses all the way.

Jesus went all the way to Calvary. His intent was to please the Father, no matter the cost. In what ways do you count the cost of your discipleship? Is it in the area of time, use of abilities, or financial support of the work of God? Is it too much for you to be a witness when there is a possibility of harsh ridicule? Is it too much for you when other people abuse you verbally or socially and you would more naturally rather get even?

The early disciples envisioned an earthly kingdom set up under the powerful leadership of the Messiah. If the modern day church is not careful, it too can seek a complex religious system with impressive physical facilities while missing the spiritual and physical needs of this sick world.

Jesus went to Jerusalem sometime after His disciples. There He became involved in a debate with the religious folk at the Temple. They were amazed at Jesus' teaching for He was not a trained rabbi as far as they knew. From where did His knowledge come?

It might be good for you and me to ask ourselves a similar question. Too often we train, think, and act out of our religion with little or no thought to direction from God. This is one reason we need to be in an attitude of prayer as much as we

possibly can. Put another way, sound Bible study, prayer, and a sincere attitude to truly please God and not self will help assure that our intentions and directions are in keeping with kingdom purposes and righteous ends.

Jesus used logical arguments to help correct the thinking of the people without much success (vv.14-24). Really there is no way to entirely explain the kingdom of God. Faith must be exercised by the kingdom person, a disciple of the King.

Biblical teacher Frank Staggs commented in a taped lecture on this passage, "One cannot know personally the truth of Christ in advance. Only by the risk of faith, the risk of trust, can we know this. Jesus is unlike the world in His values and way."

Thomas Wolfe wrote a book entitled, *You Can't Go Home Again*. Jesus had less difficulty explaining Who He was to total strangers than to kinfolk, people of His region, and to anyone who saw Him as just another man born in Bethlehem. Many who looked for the Messiah failed to realize the Messiah was not to come from an unknown place but from a specific place as prophesied in the Old Testament.

The people were looking for their kind of Messiah, a big-time warrior from an unknown place. Jesus just did not fit their concept of the Messiah.

Some of the people believed on Jesus because of His miracles. Lesson commentator Fred Howard says, "Faith based largely on miracles is immature at best and sometimes is not genuine."

Some of the people attending the festival believed the Messiah would make a sudden appearance. They also feared that their religious leaders would put some quietus on people who might express faith in Jesus.

Staggs says, "Salvation comes in nothing short of a direct encounter between God and man. Salvation is not merely an encounter between man and religion, man and creed, or man and cultic practices or good behavior patterns. Man needs God personally and directly; that is what Jesus offers." Only Jesus could and can satisfy the thirst of mankind. People then and now must believe Jesus!

Several years ago I served a church in another state. Above the door leading to the sanctuary through which the minister entered were these words, "Sir, we would see Jesus." This similar plea is reflected in the hymn, "Let Others See Jesus in You."

In a real sense, the followers of Jesus are "little Jesuses," reflectors of the Messiah, pointers to "The" Messiah. Whether or not people believe in Jesus is not our responsibility, but to live Christ-like lives and to tell of Christ is our commission, our privilege, our joy!

UNIFORM LESSON SERIES
Lesson for Nov. 30

Rejoicing in the law

By W. Clyde Tilley, professor of religion and philosophy
Union University, Jackson

Basic Passages: Nehemiah 8:1-12; Psalm 119
Focal Passages: Nehemiah 8:1-3; Psalm 119:105-112

The coming of Ezra and the law to Jerusalem some 12 years after Nehemiah's completion of the wall can be

viewed as an attempt to supplement the reform begun by Nehemiah. Together their reformation can be termed religio-political.

Religion and politics were closely related in Israel's theocratic ideal. Yet there is a sense in which Nehemiah had provided the political component, becoming Judah's governor, and Ezra now brings the religious component. His thrust will be to provide roots for the movement and hopefully to make it more lasting.

Reading the law (8:1-3)

This picture of Ezra reading the law of God before the Jerusalem public is an interesting one. Men, women, and accountable sons and daughters were in the throng while Ezra read, hours on end. There were several admirable qualities about the listening congregation.

(1) They were united as an audience (v.1a). Even if "all the people gathered" is a figure of speech, it nevertheless reflects a general responsiveness to the matter at hand. It is even more impressive that they were "together as one man." This is reminiscent of Pentecost when the people were described as being "with one accord in one place" (Acts 2:1). In both instances they were expectant of something great and in neither case were they disappointed.

(2) They were urgent in their appeal (v.1b). How impressive it is that the initiative for this public reading came from the hearers rather than from the reader. The sharing of God's truth is more exciting and productive when the audience is eager to hear and has made the arrangements for doing so. Although it may be better to attend church services out of duty than not at all, it is much better to attend with glad eagerness (Psalm 122:1).

(3) They were undivided in their attention (v.3b). The people were rapt and undistracted, either from within or without, as they listened to the law.

Relating to the law (8:7-8)

In addition to reading the law, Ezra and his associates also "gave the sense" of it. We are always interpreting the Scriptures, and readers do it consciously or unconsciously, correctly or erroneously. How much better it is to be aided in our interpretation by knowledgeable students of the Scriptures.

In the case of law especially, there is a need also to apply it in a practical way. Much of the centuries of rabbinic activi-

ty that stemmed from Ezra was concerned with relating the law to everyday life.

Finally, it perhaps involved a translation as well. The returnees had adopted Aramaic as their spoken language while in Babylon. The law was written in Hebrew. We owe a debt of gratitude to those who engage in the laborious task of Bible translation as did Ezra here.

Responding to the law (8:9-12)

Based upon their understanding of the reading, those present made an adequate response to what they heard, the proper purpose for all hearing and the true test of a successful reading. In fact, three distinct responses can be detected.

(1) Grief (v.9) - They wept and mourned when they heard God's law, for the law had been neglected and disobeyed among them.

(2) Gladness (v.10) - The spiritual leaders admonished the people, "Do not be grieved, for the joy of the Lord is your strength. This joy was to be expressed through eating and drinking. There are times when the best response is grief and fasting and other times when it is gladness and feasting. Grief may have been discouraged here because of their longstanding and unavoidable ignorance of the law.

(3) Generosity (vv.10,12) - The people were told to share their provisions for feasting with those who had no provisions (v.10), an injunction with which they gladly complied (v.12).

Reverencing the law (8:5-6); Psalm 119:105-112

When Ezra had opened the book and began to read, the hearers reacted with an appropriate reverence. They stood when he opened the book. They lifted up their hands and chorused, "Amen," when he blessed the Giver of the law. Then "they bowed their heads and worshipped the Lord with their faces to the ground" (v.6).

While reverence for the law was perhaps spontaneously expressed here, a similar reverence is carefully and consciously articulated in Psalm 119. This longest "chapter" in the Bible is a tribute par excellence to the sacred law of God. Each of the 176 verses contains some synonym that refers to the law. Our focal passage alone uses word, judgments, law, precepts, testimonies, and statutes in such reference. In grateful praise, the psalmist extols the law, states his intense desire to know it, and pledges his highest intention to observe it.

If a pre-Christian Jew could be so exuberant about God's revealed truth, how much more should we! Beyond the law, we have an expanded canon of Old Testament Scriptures. We have a completed Bible with a New Testament witness to God's faithful fulfillment.

Most of all, we have the One to Whom the Scriptures bear witness as the ultimate Word of God, the Word made flesh to dwell among us (John 1:14). He is both the focal point of Scripture taken as a whole and the unwavering center for its interpretation.

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LIFE AND WORK SERIES
Lesson for Nov. 30

God's promises for future

By Fred M. Wood
author, preacher, teacher, Memphis

Basic Passage: Genesis 9:1-29
Focal Passages: Genesis 9:1-3, 6-13

With God, tomorrow is always better than today because He never gives up hope on His creation.

Following Noah's worship of dedication and God's promise of predictable seasons, a new promise came to the world. It was preceded by words similar to those spoken centuries earlier to Adam, "Be fruitful, multiply, replenish!"



Wood

No one has a right to reject parenthood because the future looks dark. Every day is "the worst of times and the best of times."

The earth belongs to man (9:1-3)

Wait a minute, doesn't the Bible say, "The earth is the Lord's, and the fulness thereof; the world, and they that dwell

therein" (Psalm 24:1)? Of course it does, but God wants to give it to us. He made it as a place for His creatures to dwell spending a number of days getting it ready for Adam and Eve!

Something terrible then happened! Sin entered the world, and death by sin (Romans 5:12). When Adam and Eve sinned, they fell, but the earth also fell with them. However, when God sent the flood, He, in the words of William Stidger, "washed the world" and "hung it out to dry."

After the flood, God gave the world back to His creation. "Do better this time," He said, in essence, "I want you to tend it for Me, and I deliver to you all the good things to help you in your task."

All the marvelous discoveries and inventions of people through the centuries are the fulfillment of God's desire for His creation. He wants the best for us.

Furthermore, history has shown us a tremendous truth. The more people are guided by the light of God though His highest revelation, Jesus Christ, the more successful they are in probing the secrets of God's wonderful world in other areas. Free spirits are most qualified to become creative spirits.

True freedom comes through Jesus Christ, Who said, "ye shall know the truth and the truth shall make you free" (John 8:32) and of Whom it was said, "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

Warning and promise (9:6-13)

Though God gave Noah almost unlimited freedom in securing food, he cautioned him concerning blood. The consistent teaching of the Old Testament is that "life is in the blood." This fact was the very basis of the Levitical sacrificial system. Noah and his successors

were granted the privilege of eating meat, but they were warned to handle the blood with proper reverence.

Even in New Testament days, this command of God was honored by the Gentile Christians. Though they claimed freedom from Old Testament legalism, they agreed without reservation to obey this command.

God also warned the people concerning the taking of human blood. This matter is many faceted, however, and we should be cautious about taking Old Testament statements as the inflexibly final word on Christian morality. Jesus tempered many "hard sayings" with sweet reasonableness and a loving spirit. One existential warning, however, should not escape our attention. Those who start fights usually are destroyed by them!

In order to give His people an assurance that He would never again destroy the world by water, God established the rainbow as the tangible token of that promise. This beautiful sign has become a symbol for discouraged hearts in other areas of life.

Reuben K. Youngdahl says, "No situation is ever hopeless. Remember this when next the clouds overshadow and disappointments come. Listen to His re-

assuring voice, 'I will never leave thee, nor forsake thee.'"

A little girl saw a rainbow after a storm one day. The next day, after another storm, she saw another rainbow and said to her father, "Is that the same rainbow as yesterday?" He replied, "No there's a fresh rainbow for every storm." The little girl thought quietly a moment and then said, "Daddy, then there must be reels and reels of rainbows in the gully just over the hill in heaven."

Fear not tomorrow! God will be there! He works faithfully for good in all things for His own! He wants us to have the best in life!

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C-N recognizes campaign leaders

JEFFERSON CITY — Carson-Newman College honored leaders of the recently completed church endowment campaign at an appreciation dinner in Johnson City Nov. 11. About 220 people attended the dinner at Central Baptist Church during the week of the Tennessee Baptist Convention annual meeting.

"Because of your hard work, Carson-Newman College is financially stronger," C-N President Cordell Maddox told the east Tennessee leadership for the campaign. "We can now better serve our Baptist young people as a result of your efforts. This campaign has brought us closer to our churches, our denomination, and our Baptist people."

The campaign raised over \$3-million for scholarships for students attending Carson-Newman. According to Maddox, the college expects about \$300,000 to be made available for scholarships each year from the income generated by the endowment. Currently, 91 students receive financial assistance from the church endowment campaign.

Maddox presented Franklin D. Hawkins, the campaign's chairman, with a resolution of appreciation from the Carson-Newman trustees. Regional chairmen Douglas A. Watterson (east), Ian C. Walker (northeast), and Winford Hendrix (southeast) also were recognized for their work. The 28 associational chairmen were thanked for their efforts and presented with desk sets.

H. Franklin Paschall, state campaign chairman, brought a message of appreciation to the group and challenged the audience to continue to strive to fulfill "the will of God."

Fayette appoints planning committee

The Fayette Baptist Association voted to appoint a long-range planning committee in its annual meeting Oct. 23-24 at First Baptist Church in Hickory Withe and First Baptist Church in Oakland.

The representatives of member churches also re-elected last year's officers: Earl Dowdy, a member of First Baptist Church in Somerville, moderator; Lynn Eagan, pastor of Morris Memorial Baptist Church in Moscow, assistant moderator; and Mrs. Jesse Price, a member of First Baptist Church in Somerville, treasurer/clerk.

The next annual meeting was scheduled for Oct. 22-23, 1987, at Oak Grove Baptist Church in Moscow and Shady Grove Baptist Church in Somerville.

Director of Missions B. F. McIlwain leads the association.



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Quake in El Salvador hurts poor the most

By Erich Bridges

SAN SALVADOR, El Salvador (BP) — The poor of San Salvador, El Salvador, who could least afford it, were hurt most by the earthquake that struck the city in October.

Between 150,000 and 300,000 people remain homeless in a city of 1.1-million, according to varying government and private estimates. Authorities admit there is no reliable way to determine a precise number.

Southern Baptist Missionary Lee Ann McAninch explains why. "I was taking down names and addresses for the people who were to receive the food we were giving out," she says, describing missionary relief efforts in the days after the quake. "And one after another I got a whole list of people who said they don't have an address anymore."

Two of the homeless people McAninch encountered were a grandmother and small child. The child "had sores all over his face, and his foot had been hit by something, and he had a big sore on his foot," she recalls. "He was sitting on the ground, picking at the sore with his filthy hands while his grandmother was waiting in line to get some food we were

handing out. All she had put on him was a little piece of rag she had tied around his foot. They didn't have any water there, so she couldn't bathe him or clean him up."

Beyond the many identifiable neighborhoods ruined by the quake and its aftershocks, countless squatter shacks scattered around the city disappeared. Their anonymous inhabitants now join the other homeless who are living, literally, on the streets. Traffic remains snarled in some areas while authorities struggle to prevent people from setting up makeshift shelters in the middle of intersections.

Tremors continue, and many people fear going back indoors. But the U.S. government has contributed \$50-million for reconstruction efforts, and numerous private groups, including Salvadoran Baptists and Southern Baptist missionaries, are working to provide temporary and permanent shelters for the homeless.

"We think there's probably enough that has been sent into the country to take care of most of the people now," McAninch reports. "The problem is getting it to the people who really need it."

Confusion reigned during early relief

efforts as international volunteers and emergency aid shipments inundated the city. Then "the committee" — a joint government-private sector group — began overseeing relief work and distribution of incoming aid. Coordination improved, officials say, but some relief agencies expressed concern that aid shipments might not reach their intended destinations.

At the missionaries' request, the Southern Baptist Foreign Mission Board sent aid money directly to the field rather than shipping in relief materials from outside El Salvador. A number of other private groups did the same. U.S. officials still are recommending that approach.

Meanwhile, the six Southern Baptist missionaries and their families are trying to put their own lives back into order. McAninch, who was downtown when the earthquake hit hard, remembers "feeling like I was all cut off and I couldn't get to my children," Kristie, 13, and Julia, 10.

Once she knew her family was safe, she admits being tempted to jump on a plane and get out. She could not sleep for several nights until sheer exhaustion from relief work overcame worry about the continuing tremors.

"It seems kind of strange, because we've lived here for so long and we've gotten used to knowing there's a guerrilla war going on and you have to be careful where you go," she reflects. "But that in comparison to this is nothing, because a guerrilla attack is so isolated. It doesn't hit everywhere at one time. But the earthquake ... there's just nowhere to go to get away from the tremors unless you leave the city completely. It was just a terrible feeling of helplessness."

Missionary Peggy Alums, who recent-

ly transferred from Panama with her husband and two children, experienced the same feelings. The Alums family slept outside the first night after the quake, and, like the other families, slept on the floor in the living room, nearer the exit door, for several nights until their apartment was confirmed to be safe. But like McAninch, Alums immersed herself in relief efforts and even found herself in areas she once feared entering.

"We are new here, and there are a lot of areas where I have not felt comfortable going because of the war situation," she relates. But taking food into some of those places helped her overcome her misgivings. "Mothers and grandmothers come over, and it is a very close feeling, that we had shared (this experience) with them."

Even the missionary kids who were old enough got involved, helping cut plastic sheeting for temporary shelters, loading trucks, and riding along to deliver supplies to stricken neighborhoods.

The two missionaries also credit veteran colleagues Bill and Libby Stennett, who experienced the deadly Guatemala earthquake of 1976, with "calming everybody down."

The Baptist bookstore, which received minor damage, has reopened, although numerous buildings nearby collapsed during and after the quake. Salvadoran Baptists are aiding hundreds of homeless families, including many church members. Life goes on.

There is talk of moving the capital to another location, away from the large fault it sits on. But one Salvadoran newspaper reported the region has suffered 20 major earthquakes since 1575. Every time, history reveals, the inhabitants rebuilt on the same spot.

Phoenix church gives \$1-million through Cooperative Program

PHOENIX, Ariz. (BP) — North Phoenix Baptist Church has become the third church in the Southern Baptist Convention and the first outside Texas to give \$1-million through the Cooperative Program in one year.

First Baptist Church in Dallas reached the \$1-million mark in 1982, and First Baptist Church in Midland followed in 1985.

The Arizona church made a commitment to give \$1-million in 1986 "because we believe in world missions and we believe the best way to do world missions is through the cooperative efforts of Southern Baptists," said Richard Jackson, senior pastor.

While the church budgeted to give \$1-million during the calendar year, North Phoenix gave \$250,000 more than its normal monthly contribution "in faith" in September, Jackson said, so the Arizona Southern Baptist Convention could have the funds within the church year, which ended in September. North Phoenix's Cooperative Program contributions totaled \$312,500 in September.

During a six-week "Life Begins At Forty" emphasis celebrating the church's 40th anniversary, members will have an opportunity to participate in giving the \$250,000.

Nov. 2 was designated as "world missions day" at North Phoenix, and it was also "prove the tithe day" for the church's stewardship emphasis. All offerings given that day will go toward fulfilling the \$250,000 faith gift. A gift has already been given so the church can meet its normal weekly financial obligations, Jackson said.

While North Phoenix gives a set amount for the Cooperative Program rather than a percentage of actual receipts, the \$1-million is 14.3 percent of the church's \$7-million budget.

Jackson stressed that it was the people's decision to increase their giving through the Cooperative Program.

"This was a decision on the part of the people and not just their pastor," he

said. "They wanted to show their faith in the Lord in the midst of a building program. I think they wanted to show their confidence in Southern Baptists' way of doing missions."

Giving \$1-million through the Cooperative Program will not be a one-time occurrence for North Phoenix, Jackson said. The church steadily increased its gifts to the \$1-million mark and gave \$750,000 the last two years.

"The \$1-million giving level is now our base for giving," Jackson said. "We're not going down. It wasn't a one-time deal. The budget's already proposed for next year for another \$1-million."

Enos crawls to serve God

SUMBAWANGA, Tanzania (BP) — Enos isn't crawling to heaven, but because he crawls, many others will go there with him.

Three years ago when a Baptist church was started in Sumbawanga, Tanzania, Enos was one of the first converts. Despite two withered, completely useless legs, he responded not only to God's offer of salvation but also to God's call to service.

Today, even without a missionary working in the area on a regular basis, 11 churches exist in and around Sumbawanga — and Enos has started six of them. Sometimes he travels by bus, but often he crawls, pulling himself with his arms, to cover the miles to minister and preach to his congregations.

"How does one preach dedication of life to someone like Enos?" asks Jim Houser, a Southern Baptist missionary working as a general evangelist in Tanzania.

Interpretations

Lord of the Temple

By Herschel H. Hobbs

"Take these things hence; make not My Father's house a house of merchandise" (John 2:16).

Twice during His ministry, Jesus cleansed the Temple (see Matthew 21:12-17). Some interpreters see only one such event, holding that either John or the other gospels have misplaced it. There is no reason why He could not have done it twice, near the beginning and end of His ministry.

What was started as a service to worshippers had become a racket. Sheep, oxen, and doves were sold in the court of the Gentiles (poor people sacrificed doves). The annual Temple tax had to be paid with the Jewish half shekel. So Gentile coins were exchanged for this coin. Exorbitant prices were charged. The profit was to go into the Temple treasury. But much of it found its way into the purses of those who ran the racket.

The scene was more like an oriental bazaar than a place of worship. Gentiles who came seeking God would likely turn away disgusted (Mark 11:17). Robbers were reported as using this place to plan their crimes.

Rather than to question Jesus' actions in this situation, we should be surprised had He ignored it.

He made a whip of small cords. With it He drove the animals out of the area. He

poured out the changers' money and overthrew their tables. To those selling doves He said, "Take these things hence; make not My Father's house a house of merchandise." "Merchandise" translates emporion emporium. This says something to those who hold church sales to support the church program instead of giving tithes and offerings.

But the primary lesson is that Jesus exercised lordship over the Temple. He was not merely a Galilean peasant opposing the system. He was the Son of God cleansing His Father's house of a disgusting, godless racket.

Baptist breaks ground for Bellevue center

NASHVILLE — Ground was broken recently for the Bellevue Baptist Medical Center, a 15,000-square-foot physician's office building being developed by Baptist Properties, a subsidiary of Baptist Health Care System Inc.

The two-story building already has been two-thirds preleased, according to C. David Stringfield, president of Baptist Health Care System Inc. In addition to eight to 10 medical office suites, the medical center will include a diagnostic facility with X-ray and laboratory equipment.