

# Baptist and Reflector

Vol. 147/No. 8/February 25, 1981

News journal of Tennessee Baptist Convention

## Committee endorses \$93-million SBC goal

NASHVILLE (BP)— In a far ranging meeting, the Executive Committee of the Southern Baptist Convention voted to recommend a \$93-million Cooperative Program for 1981-82 and four proposed changes to the SBC Constitution and bylaws to the 1981 SBC meeting in Los Angeles.

Without dissent, the committee approved a 1981-82 national Cooperative Program budget-goal of \$93-million, which includes a basic operating budget of \$83.4-million, to be divided between the 20 agencies and institutions operated by the convention.

The basic operating budget represents an increase of 11.95 percent over the 1980-81 budget of \$74.5-million. Also included in a \$3-million capital need budget, unchanged from 1980-81, and a Bold Mission Thrust Challenge Budget of \$6,599,400, compared to \$13-million in the 1980-81 budget.

The constitutional changes — which require action at two consecutive annual meetings — involve qualification of messengers and quorums required for boards of trustees of the agencies and institutions.

The first change, which was recommended unanimously, modifies the basis on which churches qualify for messengers to the annual meetings, revising Article III of the Constitution.

Currently every church "in friendly

cooperation," "sympathetic" to the work and purposes of the convention, and "a bonafide contributor" to the work of the convention during the previous year is entitled to one messenger.

According to John McCall, an Executive Committee member and attorney from Louisville, this paragraph would remain unchanged, but the rest of the article is outdated and should be changed. "The portion dealing with monetary requirements was adopted in the last century, and the portion on membership was adopted in 1946."

Further messengers, up to a total of 10, currently are allowed at the rate of one for every 250 members or \$250 contributed to the convention's work.

The proposed change would eliminate church membership size as a criterion and substitute contributions through the Cooperative Program as the only basis.

The recommended change would qualify one member per church as before, and additional messengers at the rate of one for each 2 percent of undesignated offerings or for each \$10,000 shared through the Cooperative Program, up to a total of 10.

Because of the percentage as well as the dollar amount, McCall said the change would "maximize those who are most generous in Cooperative Program giving," and would not penalize smaller churches.

The second proposed constitutional change sets forth a ruling that 50 percent of a governing group will constitute a quorum. It modifies present requirements that nine persons are sufficient to transact business.

McCall said the nine-member quorum was adopted when many of the boards had 18 members and "many now have substantially more than that."

The two bylaw changes, which require adoption only at one convention, relate to the selection of the Committee on Com-

(Continued on page 2)



INTERVIEW — James Cecil (left) of the Foreign Mission Board questions Jene Plant of Cookeville about his experiences while serving as a volunteer in Upper Volta.

## Laymen's meeting focuses on Michigan, Upper Volta

Two Tennessee Baptist mission projects, one in Upper Volta and the other in Michigan, became the focus of a Brotherhood leadership conference Feb. 20-21 in Brentwood.

James Cecil, consultant on volunteer services for the Southern Baptist Foreign Mission Board, encouraged the Baptist men to consider investing a month or more of their lives in the Upper Volta Hunger and Relief Project, Tennessee Baptist's plan to raise \$500,000 and send hundreds of volunteers during the next three years to help alleviate the root causes of hunger in six African villages.

Robert Wilson, executive director of the Baptist State Convention of Michigan, told the men how excited Michigan Baptists are to be involved in a partner relationship with Tennessee Baptists. He, too, focused on the need for volunteers from Tennessee to assist Baptist work in Michigan.

"We are all to be missionaries in the community where we live, in this great state (Tennessee), in Michigan, in Upper Volta, and to the ends of the earth," said Cecil.

He pointed out that God has given most Baptist men in Tennessee financial security, increased leisure time, rapid transportation to get anywhere in the world easily, a commitment to go, a concern for people, and missionaries on the field to be facilitators. He said God has also called us to go.

Cecil interviewed Jene Plant of Cookeville, who recently returned from Upper Volta where he was part of Tennessee's first team of volunteers.

"When you see the hunger and malnutrition in Upper Volta, it tears your heart out, but the main thing the people need is to hear about Jesus," Plant said. "I had to ask myself, 'do I really care — do I care about people knowing about Jesus, do I care about people who are hungry?'"

He challenged the men to consider going to Upper Volta themselves.

Before beginning his address on needs in Michigan, Wilson led in a prayer for Upper Volta and for the volunteers from Tennessee who have gone and will go to that west African nation.

He told the group of the gratitude of Baptists in Michigan for what Tennessee has voted to do.

"The Lord has led you to adopt Upper Volta and Michigan," he said. "God is going to do something significant through Tennessee Baptists and we in Michigan are excited about being a part of it."

Reviewing Michigan Baptist history, Wilson said in 1951 there were only six Southern Baptist congregations in the

(Continued on page 3)

## Joe McGehee dies

Joe McGehee, pastor of First Baptist Church of Lewisburg, died Feb. 20 of leukemia in Parkview Hospital, Nashville. He was 43.

Active in Tennessee Baptist life, McGehee was a member of the TBC Executive Board at the time of his death. He had served as moderator of Duck River Baptist Association, president of the Belmont College Alumni Association, and chairman of the Committee on Arrangements for the 1978 Tennessee Baptist Convention. He had also served on the Board of Trustees of Belmont College, Nashville.

McGehee was a graduate of Belmont College and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Before becoming pastor of Lewisburg's First Baptist Church in 1970, he was pastor of Midway Baptist Chapel, Sewanee; Kirkland Baptist Church, Taft; and Ewing Baptist Church, Nashville.

Although he was born in Alabama, McGehee grew up in Flintville and was ordained to the ministry by Flintville Baptist Church.

Funeral services were held Feb. 22 at First Baptist Church, Lewisburg, and burial was at Lone Oak Cemetery.

He is survived by his widow, the former Patricia Briggs of Nashville, and two teenage sons, Timothy and Kevin.

## SBC committee says 'no' to fair

While praising the Tennessee Baptist Convention, the Knox County Baptist Association, and the SBC Home Mission Board for their plans to provide a Christian witness at the 1982 World's Fair in Knoxville, the SBC Executive Committee voted last week to "decline to participate financially" in the project.

The motion passed by the committee noted that the Home Mission Board has allocated about \$90,000 to assist the Baptist witness at the March-September 1982 event.

Baptist Ministries for the 1982 World's Fair Inc., a steering group composed of representatives of the HMB, the TBC, and the Knox County association, signed a contract in December to sponsor a pavilion on a 5,100-square-foot lot on the fairgrounds. The pavilion will include a multi-media presentation, several displays, a counseling room, and an office. It will also serve as a base of operations for missionaries and Baptist volunteers who will witness and minister to fair visitors.

David Peach of Knoxville is director of Baptist Ministries for the 1982 World's Fair.



# Smith opens talks with rival factions

By Dan Martin

NASHVILLE (BP) — In the midst of what he calls "volatile times," Southern Baptist Convention President Bailey Smith has opened conversations with rival factions within the denomination.

Smith told Baptist Press he has talked both with Paul Pressler, a Houston appeals court judge identified as a leader in a drive to commit the SBC to Biblical inerrancy, and Cecil Sherman, an Asheville, N.C., pastor who opposes Pressler's efforts.

"I called both of them to encourage them to do everything they can to create love and harmony," Smith said, adding he telephoned Pressler and both telephoned and met with Sherman.

Smith, who sees himself as a "unifier" in the denomination, said he telephoned Sherman, noting: "I told him I wanted to get together, that I don't think we ought to talk to one another through the press."

At the meeting, which took place during the February meeting of the SBC Executive Committee in Nashville, Smith said time was spent "getting to know one another. We talked about our backgrounds; we do not agree on the (method of) inspiration of the Bible and we talked about that. I have a deep respect for his personal commitment to Jesus Christ. I like the man."

Of Pressler, Smith said: "I told him I wanted us to be kind. I told him, 'Paul, don't say anything that is volatile and hurtful.'"

## SBC committee...

(Continued from p. 1)

mittees and the work of the Committee on Resolutions.

The recommendations would require that these two committees be appointed by a committee composed of the SBC president and the two vice-presidents. Currently, the president, "in conference with" the vice-presidents, makes the appointments.

SBC President Bailey Smith, who voted in favor of the bylaw revision, said the "change is not directed toward me, and I do not feel threatened by it. I think it is an effort to more evenly distribute the power of appointment."

The proposed bylaw changes would also require the publishing of the names of these two appointed committees through Baptist Press at least 60 days before an annual SBC meeting.

The bylaw dealing with the Committee on Resolutions will be offered in Los Angeles in an effort to deal with the growing number of resolutions offered at conventions. In St. Louis last June, 49 resolutions were reported out by this committee.

The proposal would expand the Resolutions Committee from 10 to 12 members, of which four (instead of the present three) must be members of the SBC Executive Committee.

It requests that resolutions be submitted at least 30 days before a convention, and says all resolutions must be introduced "not later than the beginning of the evening session of the first day of the convention."

The Executive Committee also declined to endorse two matters referred to it by the 1981 SBC without instructions.

The first requested participation in the election of SBC officers be limited to a maximum of three votes per church, and the second recommended a study of the feasibility of expanding participation in annual meetings by electronic means, including registration and voting.

The Del City, Okla., pastor said he encouraged Pressler to "disband his organization," but Pressler told Baptist Press, "There is no organization. There is communication between people of like belief, but no organization."

While Sherman and Smith talked of the president's upcoming appointments to the resolutions committee and committee on committees, Pressler said he did not and would not talk with Smith about them.

"We talked about these appointments. He told me all kinds of Southern Baptists would be on the committee on committees," Sherman said, commenting Smith has publicly promised to be president of "all Southern Baptists," and not just the inerrantists who claim credit for his first-ballot election in St. Louis in 1980.

"He did not tell me who these people were. Naturally, I am very curious (about them) but I am optimistic that Bailey Smith's appointments will reassure those who would be excluded by Pressler/Patterson (Paige Patterson, president of the Criswell Center for Biblical Studies in Dallas, and another leader of the inerrantist faction).

Sherman added: "I'd like to have a chance to look at them. That is not spoken out of any great mistrust; it would just help. We are nervous about these appointments."

Sherman made his comments on the crucial appointments in the wake of a meeting which drew 13 men from 10 states to discuss conditions in the 13.6-million-member denomination and to map strategy for the 1981 meeting of the SBC, scheduled June 9-11 in Los Angeles.

Pressler, on the other hand, said: "I have purposely stayed away from him, and for me to try to position or influence him would be very bad. He is an outstanding person and will do what he thinks the Lord is leading him to do."

Smith said he is working on the appointments, and has had Second Vice-president C. Wade Freeman of Dallas ask James H. Landes, executive secretary of the Baptist General Convention of Texas, to write other state executives for recommendations. "I did not see the letter before it went out, but I understand it was one paragraph asking the executives to please send names of warm-hearted, Bible-loving folks."

Smith also added he is seeking "about a dozen" ethnics to serve on the committees, and that he plans to "avoid appointment of people who have been heavily identified as belonging to either side."

He added he believes some inerrantists "would not be qualified to serve" on the committees, while others "who do not believe in inerrancy in a classical sense would qualify for some of these appointments."

## Decision postponed on 1986 SBC site

A recommendation for the host city for the 1986 Southern Baptist Convention was postponed by the convention's Executive Committee at last week's meeting in Nashville.

The convention arrangements workgroup said that invitations had been received from Atlanta, Chicago, New York City, and St. Louis. The postponing of consideration of a recommendation for the meeting place will allow for more investigation of facilities, hotels, parking, and local transportation.

The Executive Committee anticipates making a decision at its June 8 meeting, on the eve of this year's Southern Baptist Convention in Los Angeles. The committee would make its recommendation to the messengers at the Los Angeles convention, where the final decision would be made.

The SBC has never convened in New York City. The body last met in Chicago in 1957, in Atlanta in 1978, and in St. Louis in 1980.



**HELP FOR REFUGEES** — Missionary Joshua Vang, pastor of a Laotian Baptist Congregation in Georgia, helps resettle newly-arrived refugees. Funds for working with refugees are part of a language mission allocation of \$4.2-million from the Annie Armstrong Home Mission Offering.

## 'Go Forward,' WMU urges during mission emphasis

BIRMINGHAM, Ala. — "Go Forward," the theme of the Week of Prayer for Home Missions, marches out of the Bible, through Baptist missions history, and continues into Bold Mission Thrust.

During the Week of Prayer, March 1 through 8, Southern Baptists all across the nation will gather in their homes, churches, and meeting places to pray

that the message of Jesus Christ will "Go Forward" throughout America.

The Week of Prayer observance will culminate in the collection of the Annie Armstrong Easter Offering for Home Missions. The national offering goal, set by Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, is \$17,250,000, an 11.2 percent increase over last year's goal. It will provide about half of the operating budget for the Southern Baptist Home Mission Board.

The offering will be used to fund the work of more than 3,000 Southern Baptist missionaries in the United States and its territories.

Carolyn Weatherford, executive director of WMU, says the offering will be used mainly to provide support services for missionaries already on the field.

"If the goals of Bold Mission Thrust are to be met, advance must be made in those critical areas where there is no Southern Baptist witness. This advance is limited by a lack of funds."

"Pray that this year's Annie Armstrong Easter Offering goal will not only be reached, but surpassed so that Bold Mission Thrust can be realized," she says.

The theme of the week, "Go Forward," commemorates Annie Armstrong, first corresponding secretary of Woman's Missionary Union.

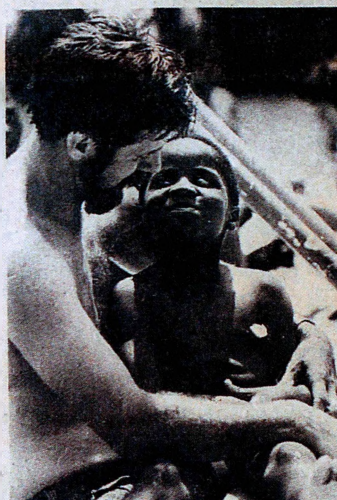
In 1895, Miss Armstrong initiated a week of self-denial for home missions. She called on WMU members to deny themselves "some costly luxury, some elegance of home, some entertainment or excursion, and coin the cost into food for hungry bodies and souls in our country."

The week of self-denial captured the hearts and imaginations of WMU members. It became an annual event that was eventually renamed the Week of Prayer for Home Missions.

As Miss Armstrong marshalled Southern Baptists to support missions, "Go Forward" became her personal motto.

This motto, based on Exodus 14:15, was God's command to Moses before the parting of the waters of the Red Sea: "Speak unto the children of Israel that they go forward."

Although Miss Armstrong died in 1938, she remains a living force throughout the United States because Southern Baptists have named their annual offering for home missions in her honor.



**SOCIAL MINISTRY** — Mike Haywood, director of youth and family services for Virginia's Peninsula Baptist Association, assists a youngster at a weekend camp for the blind. This year, Christian social ministries will receive about \$1.9-million from the Annie Armstrong Offering.





**BROTHERHOOD MEET** — James Smith, executive director of the Baptist Brotherhood Commission, addresses Tennessee Brotherhood leaders during a Brotherhood conference in Brentwood.



Robert Wilson

## Laymen meet...

(Continued from page 1)

state with a total of 800 members. By 1957, when the state convention organized, there were 53 churches. Today, there are 197 churches and 44 chapels with 45,000, he said.

While thankful for the growth, he said there are 9-million people in Michigan and 65 percent are not members of anybody's church. The Michigan convention has set goals to have 400 churches by 1990 and 800 churches by 2000. To reach the goals, he said, it will take great effort by Michigan Baptists, but it will take a lot of help from Tennesseans.

The key, according to Wilson, is volunteers and the emphasis is people. It will require relationships of "state to state, association to association, church to church, and people to people — that's where it's going to happen."

He encouraged Tennessee Baptists to send mission groups to assist new congregations in surveys, Vacation Bible Schools, and Backyard Bible Clubs. He emphasized a need for pastors to participate during some simultaneous crusades in 1982, and encouraged the Baptist laymen to go along to help. There will be many opportunities for construction teams to build churches, remodel and expand present buildings, and work at the Bambi Lake Baptist Assembly. He also told of specific needs for Mission Service Corps volunteers and a need for vehicles to be used by seminary students involved in mission projects.

Another key speaker, James Smith, executive director of the Baptist Brotherhood Commission, told the men of plans for the formation of a National Fellowship of Baptist Men. He said the fellowship will be an umbrella organization with sub-fellowships of Baptist men grouped by occupations.

During the meeting, Brotherhood offered leadership training in Royal Ambassador and Baptist Men's work.

## Lynchburg church makes TBC history

On Feb. 15, when a mission congregation in Lynchburg constituted into the First Baptist Church, Tennessee Baptist history was made.

Lynchburg, home of the Jack Daniels Distillery, was the last county seat town in Tennessee to have a Southern Baptist church.

The mission congregation began early in 1979 with eight members. Two years later, the church organized with 43 charter members, including 10 people who joined during the special dedication service, Feb. 15.

The mission was started by Edgemont Baptist Church, Shelbyville, with financial assistance from the Tennessee Baptist Convention. Rob Amason, pastor of the mother church, participated in the dedication service. Bob Mizell, director of missions for the New Duck River Baptist Association, preached the dedication message. Mizell was interim pastor of the mission before the first pastor, Jim Nelson, arrived.

Carl Tucker, presently pastor of the new church, said about 140 people attended the special service. He said the church is growing and plans are underway to begin a building program in the near future.

Representing the Tennessee Baptist Convention at the dedication were Tom Madden, executive secretary; Leslie Baumgartner, director of the missions department; and Jonas Stewart, executive secretary-treasurer of the Tennessee Baptist Foundation.

## Death claims Boston, retired pastor

Funeral services were held Feb. 21 for W. A. Boston at Raleigh Baptist Church, Memphis, where he had served as pastor for 23 years.

Boston was born 71 years ago in Obion County. He graduated from Oklahoma Baptist University, Shawnee, Okla., and pastored several churches in Oklahoma before becoming pastor of First Baptist Church, Union City, in 1944. He served as pastor of Raleigh Baptist Church from 1953 until his retirement in 1976.

Union University gave him an honorary degree.

Boston served on the Executive Board of the Tennessee Baptist Convention and on the Board of Trustees of Union University, Jackson, in addition to a number of committees and offices in Shelby Baptist Association. He also served as chairman of the Constitution and Bylaws Committee of the Tennessee Baptist Convention.

He is survived by his widow and four sons and one daughter: Raymond Boston, pastor of First Baptist Church, Dyersburg; David Boston, Jackson, Miss.; Jimmy Boston and Ned Boston, both of Memphis; and Mrs. Mary Jo Jackson of Memphis; and six grandchildren.

# Joint workgroup to explore Jewish, Baptist relations

NASHVILLE (BP) — A workgroup to "explore and establish a working relationship" between Southern Baptists and Jews has been formed, according to Bailey E. Smith, president of the Southern Baptist Convention.

Smith, who has established a "close relationship" with representatives of the Anti-Defamation League of B'nai B'rith following two controversial statements last year, announced formation of the workgroup during the February meeting of the Southern Baptist Convention's Executive Committee.

The Oklahoma pastor said the workgroup grew out of two meetings — one Dec. 18 in New York City, and the other Feb. 9 in Fort Worth, Tex. — between Smith and representatives of the ADL. At the first meeting, Smith said, an agreement was made "to explore and establish a working relationship in which Baptists and Jews could improve methods of communication to further mutual respect and understanding."

Smith will chair the Baptist portion of

the workgroup and Rabbi Ronald B. Sobel of New York City, chairman of the national program committee of ADL, will head the Jewish contingent.

To serve with Smith are Jimmy R. Allen, president of the Southern Baptist Radio and Television Commission; James M. Dunn, executive director of the Baptist Joint Committee on Public Affairs; William G. Tanner, president of the Home Mission Board; William Pinson, president of Golden Gate Baptist Theological Seminary; and C. Wade Freeman, retired denominational worker who is second vice-president of the SBC.

Smith said the group will work to establish a "mechanism to deal with issues of mutual concern"; for programming which focuses on common concerns in the area of religious liberty; to set up an annual Baptist-Jewish Academic Institute at Southwestern Baptist Theological Seminary; to develop pastoral workshops on Jews and Judaism to be held throughout the convention; to formulate Sunday School lesson plans and radio and television program; and to create a series of articles dealing with American Jews and Anti-Semitism for SBC publications.

The group, Smith said, also will seek to establish a "better understanding of Israel."

Smith told Baptist Press the workgroup will supplement work already being done on relationships between Southern Baptists and Jews.

He does not believe the workgroup's activities will conflict with the interfaith witness program assigned by the Southern Baptist Convention to the Home Mission Board.

## Southeastern names Ashcraft as dean

WAKE FOREST, N.C. — Morris Ashcraft of Kansas City, Mo., has been elected dean of the faculty by the trustees of Southeastern Baptist Theological Seminary here. Ashcraft will assume his duties Aug. 1.

Ashcraft comes to Southeastern from Midwestern Baptist Theological Seminary, Kansas City, Mo., where he has been professor of Christian theology since 1959. Prior to that, he had taught at Furman University, Greenville, and Southern Baptist Theological Seminary, Louisville.

A native of Arkansas, Ashcraft succeeds Albert L. Meiburg.

## Widow of TBC leader, Mrs. R. E. Guy, dies

Mrs. R. E. Guy, widow of a former Tennessee Baptist leader and pastor, died Feb. 11 in Jackson. She was 94.

Funeral services were held Feb. 13 at Griffin Funeral Home in Jackson. Officiating were Paul Williams, pastor of Englewood Baptist Church, Jackson, and her son, Cal Guy, professor at Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Mrs. Guy's husband was pastor of West Jackson Baptist Church from 1919 until his retirement in 1953. He served as a trustee of Union University, Jackson, and Baptist Memorial Hospital, Memphis, and was vice-president of the Southern Baptist Convention.

She is survived by three sons: Emmet Guy, Jackson; Earnest P. Guy, Atlanta, Ga.; and Cal Guy, Fort Worth, Tex.; and three daughters: Mrs. Mae Steadman, Mrs. Gladys Brown and Mrs. Virginia Failing, all of Houston, Tex.

## Gifts for hunger rise 83 percent

RICHMOND, Va. (BP) — Southern Baptists gave 83 percent more for overseas hunger and relief in 1980 than in 1979 says John R. Cheyne, Southern Baptist Foreign Mission Board consultant for relief ministries.

Cheyne says the increase pushed 1980 giving to an all-time high of \$5,669,864 and will enable the Foreign Mission Board to plan more projects to deal with the underlying causes of world hunger.

Planning much of its long-range program on the basis of 1979 receipts of \$3,090,523, the board appropriated \$3,012,049 for 124 projects in 42 different countries in 1980, he said.

He also reported that \$545,750 in hunger and relief funds had been released for 18 projects in 10 countries since the board's December 1980 meeting. The largest sum, \$276,000, is providing a six-month feeding program and agricultural rehabilitation for victims of the Nov. 23 earthquake in southern Italy.

Another \$145,000 was released for five developmental projects in Bangladesh. Three will provide food through duck, goat, and fish farming projects. One will create 200 shallow tube wells, providing pure drinking water for 140,000 people. The last is a silkworm production program to supplement the income of poor families in the country.

The silkworm and fish farming projects are connected by a cycle which multiplies their effectiveness. The fish ponds are built by mounding up a dirt levee around the hole for the pond. Cassava, a food staple in the area, is planted on the sides of the levee. Fish manure fertilizes the cassava and stimulates growth of the algae the fish feed on. People eat the cassava root and silkworms eat the leaves.

These programs not only meet human needs, says Cheyne, but they also complement the strategy of the local Baptist missionaries and harmonize with government help programs.

In addition to aid to Italy and Bangladesh, Cheyne reported another \$33,250 was released to continue repair and rehabilitation of hurricane damage on Jamaica and other funds were released for projects such as flood relief, vocational training of refugees, and a demonstration agricultural project.



## EDITORIAL

# The realities of 1981-82 SBC budget

It had been a long, time-consuming, and frustrating process. Although the final decision will be made at the June Southern Baptist Convention, for all practical purposes the 1981-82 SBC budget and Cooperative Program goal have been set. Last week, the SBC Executive Committee approved its recommendation.

The Executive Committee and 18 SBC agencies (the Sunday School Board does not receive Cooperative Program funds) now know what they receive from the Cooperative Program during the convention year, October 1981-September 1982.

These agencies had presented their needs — written and orally — based on specific ministries and projects which they felt should be done to fulfill their convention-approved program statements in the light of Bold Mission Thrust. These totaled \$91,079,096 — which was 22.25 percent more than the 1980-81 operating budget.

Studies based on the economy and past giving records indicated that the increase would be 11.95 percent. This presents an obvious problem, when you consider that inflation (Consumer Price Index) grew at a 12.6 percent rate last year.

To help you understand the effect of the operating budget recommendation, we have compiled the chart printed below.

The first column shows the 1980-81 allocation. The second column lists the agencies' request, with the percent increase shown in column 3.

The fourth column is the 1981-82 budget recommendation, with the percent increase over 1980-81 shown in column 5.

The last two columns are a comparison of the percentage of the total operating budget which goes to each agency. This is how the SBC Cooperative Program "pie" is to be sliced — and the stark reality that the pie just isn't big enough!

It is significant that the Foreign Mission Board will receive a 13.33 percent increase (compared to the total 11.95 percent increase). The FMB next year will receive 60 cents more from each additional \$100 of Cooperative Program receipts — but this means that the 60 cents will have to come collectively from the other SBC agencies.

The needs and opportunities are abundant. The financial resources are not.

Agency	1980-81 Allocation	1981-82 Requested	% increase Requested	1981-82 Recommended	% increase Recommended	% of Total 1980-81	% of Total 1981-82
SBC Operating.....	815,000	992,500	21.80	992,500	21.80	1.09	1.19
SBC Building.....	138,928	180,500	29.92	180,500	29.92	0.19	0.22
Foreign Mission Board.....	36,059,008	45,074,000	25.00	40,866,000	13.33	48.40	49.00
Home Mission Board.....	14,500,000	17,000,000	17.24	16,263,000	12.16	19.46	19.50
Annuity Board.....	350,000	450,000	28.57	378,000	8.00	0.47	0.45
Golden Gate Seminary.....	1,397,357	1,754,094	25.44	1,568,920	12.28	1.88	1.88
Midwestern Seminary.....	1,475,729	1,804,380	22.27	1,603,658	8.52	1.98	1.92
New Orleans Seminary.....	2,682,598	3,375,078	25.81	3,001,066	11.87	3.60	3.60
Southeastern Seminary.....	2,547,134	3,159,144	24.03	2,808,956	10.28	3.42	3.37
Southern Seminary.....	3,836,515	4,627,276	20.61	4,115,177	7.26	5.15	4.93
Southwestern Seminary.....	4,604,231	5,645,639	22.62	5,021,123	9.05	6.18	6.02
Southern Baptist Foundation..	180,425	239,725	24.92	197,800	9.63	0.24	0.24
American Baptist Seminary....	164,325	182,000	10.30	177,700	8.14	0.22	0.21
Brotherhood Commission.....	650,000	782,000	20.31	702,000	8.00	0.87	0.84
Christian Life Commission.....	452,500	600,000	27.12	494,200	9.34	0.61	0.59
Education Commission.....	314,050	352,160	12.13	342,500	9.06	0.42	0.41
Historical Commission.....	260,000	308,000	18.46	280,900	8.04	0.35	0.34
Radio-Television Commission	3,400,000	3,808,000	12.00	3,677,400	8.16	4.56	4.41
Stewardship Commission.....	286,200	345,000	20.55	315,800	10.34	0.39	0.38
Public Affairs Committee.....	286,000	324,600	13.50	337,800	18.11	0.38	0.41
Golden Gate Endowment.....	100,000	75,000	-25.00	75,000	-25.00	0.14	0.09
<b>TOTALS.....</b>	<b>74,500,000</b>	<b>91,079,096</b>	<b>22.25</b>	<b>83,400,000</b>	<b>11.95</b>	<b>100.00</b>	<b>100.00</b>

## CIRCULATION THIS ISSUE — 81,732

Alvin C. Shackelford, Editor

**Baptist  
and  
Reflector**

Charlie Warren  
Associate Editor

Martha Buster  
Production Assistant

Eura Lannom, Advertising, Subscriptions

Established 1835  
Post Office Box 347, Brentwood TN 37027  
Telephone: (615) 373-2255

Published weekly except New Year's week by the Executive Board of the Tennessee Baptist Convention at Brentwood, Tennessee 37027. Subscription prices: \$4.30 individual; clubs of ten or more, \$4.00; church budget 6.5¢ per family per week when sent to 50 percent or more of church homes. Second class postage paid at Brentwood, Tennessee, and at additional mailing office.

Space forbids printing of resolutions and obituaries. Advertising rates on request.

Member of Baptist Press (BP) news service of the Southern Baptist Convention.

News-Journal of Tennessee Baptist Convention  
Tom Madden, Executive Secretary-Treasurer

BOARD OF DIRECTORS: Charles D. Earl, chairman; Roy Miller, vice-chairman; Harold Allen, Raymond Boston, Stanley Brumfield, E. E. Carrier, C. Ed Harris, James Hatley, Fred Kendall II, John Laida, Murphy Martin, Rudy Newby, Donald Pharris, Dennis Pulley, Jerry Songer, Fred Steelman, Matt Tamlin, and Osta Underwood.

## Cicero's comment



### By the editor

Cicero sat in the Baptist and Reflector office frantically looking through recent issues. I had received a telephone call from Moe Sy Aah, founding father of the Baptist Faith and Message Fellowship and editor of the Southern Baptist Jury. "Why does he want to see me?" Cicero wondered. "Have I written anything that indicates that the Bible is not the infallible, inerrant Word of God?"

Moe Sy Aah arrived in the midst of my puzzled search.

"Cicero, you are aware that I helped start the current Southern Baptist controversy by stating that agency executives, seminary professors, and editors did not believe that the Scripture is God-inspired and infallible."

I nodded.

"Well, you are probably also aware that I have lost the leadership in this movement. Pressler and Patterson are now running it. They've even started their own paper!"

Cicero agreed that it appeared this is true.

"So, I'm taking a new tactic. I am here to announce that Baptist leaders, seminary professors, lesson writers, and editors do not believe in evangelism!" Aah announced.

"But, Moe," Cicero responded, "missions and evangelism have been vital to Southern Baptists since our convention was founded in 1845. Every Baptist believes in evangelism!"

Moe Sy Aah bristled. "Of course you would say that. You editors are protective of your fellow liberals in denominational leadership posts."

Cicero noted that in the inerrancy question, all Baptist leaders had stated they believe the Baptist Faith and Message statement which says that the Bible has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. "Some have even signed that statement," Cicero added.

"That's true," Moe Sy Aah admitted, "but have you heard of any executive or professor signing a statement that they believe in evangelism?"

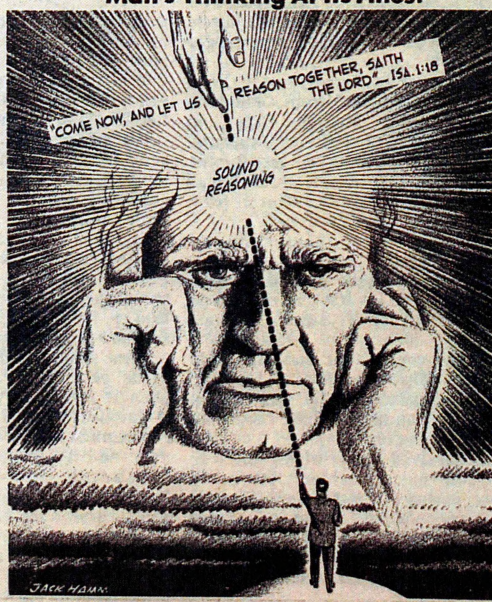
Moe picked up last week's Baptist and Reflector. "If you believed in evangelism, you would have a statement in boldfaced type on the front page every week that you do. None of the other state paper editors do either," he added.

"And," Moe continued, "do all SBC and state Baptist leaders begin their reports to their trustees with a declaration that they believe in evangelism? Or, do all seminary professors begin their classes each day by declaring — even before the opening prayer — that they believe in evangelism?"

"But what if all the agency executives, lesson writers, seminary professors, and editors were to sign statements that they are committed to evangelism, what would you do then?" Cicero asked.

"Oh, I've already thought about that," Moe Sy Aah acknowledged. "There are 25 other sections to the Baptist Faith and Message statement. If you all swear that you believe in evangelism like you have in the inerrancy of the Scriptures, I'll just announce that our leaders don't believe in the church, or salvation, or the Lord's day, or stewardship, or religious liberty, or..."

## Man's Thinking At Its Finest





## Personal perspective

BY TOM MADDEN  
TBC executive secretary

Recently I had the privilege of listening to Eugene Nida of the American Bible Society tell of the progress made in translating the Bible into thousands of languages and dialects. After this gifted authority finished his address, he asked for questions. I asked if he would capsule for us his most dramatic experience of translating God's Word into a tribal dialect. As best I can recall, this was his response.



Madden

"I was trying to find a word or expression that would translate 'Comforter' into the language of an African tribe. After explaining some of the activities of the Holy Spirit, one of the tribal members stated, 'He must be like the one who falls down beside us.' The national then gave the tribal word for the person who fell down beside them."

Explaining the African background of the word, Nida told what happens when a member of a group traveling through a dangerous area gets sick or injured and begins to drop behind, finally falling to the ground. The group cannot stop, but if the weak person is abandoned, a wild animal would surely attack him. A strong, healthy member would drop back and "fall down beside him." If necessary, he would pick up the weak one and carry him until he regained his strength.

Christ said to His disciples, "I will not leave you comfortless... But the comforter, which is the Holy Ghost, whom the Father will send in My name. He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:18, 26).

The Comforter is One who falls down beside us, picks us up, and helps us, no matter the country we live in or the language we speak.

Thank you, Eugene Nida, for sharing such a meaningful experience.

## C-N offers program for older citizens

JEFFERSON CITY — ELDER-HOSTEL, a program offering low-cost, short-term, residential academic opportunities for older citizens, is coming to Carson-Newman College this summer.

Originating in the mid '70s, ELDER-HOSTEL consists of a national network of colleges, universities, and other educational institutions that offer such educational opportunities for older citizens. It was inspired by the youth hostels and folk schools of Europe and guided by senior adult needs for intellectual stimulation and physical adventure.

Carson-Newman's ELDERHOSTEL program, coordinated by R. R. Turner, professor of English, is set for June 28-July 4. Three courses offered will include Appalachian folklore, experiences in clay, and the Civil War and east Tennessee. Also planned are poetry readings, aerobics, a tour of Glenmore Mansion and Gatlinburg, a community sing, receptions, and several other activities.

Turner said there will be no assignments, no tests, and that participation in activities will be voluntary.

# Atlanta pastors urge prayer for end to wave of murders

ATLANTA (BP) — Atlanta pastors — black and white — are urging their parishioners to fast and pray every Wednesday afternoon for an end to the murders of black children in the city.

In the past 19 months, 18 black children have been murdered and two more are missing and feared dead.

After the body of 14-year-old Lubie (Chuck) Geter was discovered on a wooded roadside Feb. 5, an interracial, interdenominational group of ministers met at First Baptist Church to determine what they could do to stop the murders and to bring the person or persons responsible to justice.

The discovery of Geter's half-nude body hit Southern Baptists with the full impact of the slayings. Geter frequently attended programs at Memorial Drive Baptist Center, a Christian social ministries operation of the Atlanta Baptist Association and the Southern Baptist Home Mission Board.

Freddie Mae Bason, center director, said Geter attended Bible study and played basketball at the facility, and had participated in summer camps and intercity camps sponsored by the association.

Since the youth was reported missing Jan. 3, Bason has ministered to the family. Between the time he was reported missing and the discovery of his body, Geter's father suffered a heart attack, necessitating financial and other aid from concerned Baptists.

After the discovery of the body, Charles Stanley, white pastor of First Baptist Church, helped form the Atlanta Interracial Prayer Committee, which in turn held a city-wide prayer meeting, and encouraged Christians to fast and pray until 3 p.m. every Wednesday until the murderer or murderers are caught.

Clergymen who joined the committee

"discussed the need for the Christian community to take some initiatives in this respect," said Benjamin W. Bickers, black pastor of Immanuel Baptist Church.

"Our city has been plagued by this unfortunate and preposterous act of violence," he said. "We have tried all other methods (to bring the crisis to an end)."

Explaining why the clergymen decided to start the Wednesday prayer and fasting vigils, Stanley said, "In the Bible, every time God's people came together fasting and praying out of a sense of desperation and dependence on God, He answered their prayers. We're expecting Him to do the same in this case."

At the prayer meeting, at Stanley's request, the 200 participants broke into groups of five to ask God to reveal the person or persons responsible for the murders, to meet the needs of families who have lost children, to comfort surviving children who live in fear of being the next victim, and to bring a sense of unity to the community.

Stanley encouraged Southern Baptists across the country to join them in Wednesday fasting and prayer "until these people are brought to justice." He also asked for prayer for the victim's families and the surviving children who are "scared stiff."

In addition to interdenominational prayer efforts, the executive committee of the Atlanta Baptist Association has passed a resolution exhorting the city's Baptists to "join in seasons of prayer" for the end of the tragedy.

They also agreed to offer the support of Atlanta Southern Baptists to city officials, said Gene Tyre, pastor of Rainbow Park Baptist Church and associational moderator.

Baptists planned a meeting with city leaders to decide what Baptists can do on a practical basis to help. Possibilities include providing manpower for searches for the missing bodies, and, more probably, ministering to the families who have lost children, Tyre said.

Despite the pall that shrouds the city, religious leaders are discovering one glimmer of light — new-found unity.

"God didn't cause this to happen, but He can use it to bring the people of Atlanta together," said Tyre. "This problem crosses racial, religious, and economic barriers. It's something we're all concerned about."

## Ridgecrest music week to feature Tennesseans

Tennessee will be well represented on the program of the church music leadership conference at Ridgecrest Baptist Conference Center June 20-26.

Bill Bruster, pastor of Central Baptist Church of Bearden, Knoxville, will be the preacher and Bible teacher for the week, and the Tennessee Baptist Chorale, directed by Louis Ball Jr., will perform. Ball is chairman of the Fine Arts Division at Carson-Newman College, Jefferson City.

## Caucus decries state intervention

WASHINGTON (BP) — Representatives of 13 Southern Baptist agencies have issued a statement calling for expanded efforts to "safeguard" religious liberty and its corollary, separation of church and state.

The statement came from a caucus of Southern Baptists attending a conference on government intervention which brought together representatives of more than 90 percent of America's adherents of organized religion.

The statement refers to growing government intervention in such areas as requiring "religious groups to register with and report to government officials if they engage in any efforts to influence legislation;" an Internal Revenue Service definition of "integrated auxiliaries" that "tends to define for the churches their relationship to those agencies integral to their religious missions;" and efforts by federal agencies "to be involved in the employment and program decisions of church-related agencies and institutions."

The statement further cites federal and state efforts to "regulate the accreditation of church-related schools and colleges;" federal and state efforts to collect unemployment compensation taxes from church-related agencies; and intelligence agency use of clergy and missionaries and the posting of intelligence agents as clergy and missionaries.

The Baptists, however, emphasized that they believe there is no "sinister plan by government" to take over the churches, while adding: "We must anticipate and accept legitimate government intervention where public monies or a compelling public interest are involved."



**HONORED FOR SERVICE** — Mrs. N. N. Bringle, honored for 68 years of service to mission organizations at Oak Grove Baptist Church, Covington, is pictured with former members of the groups she led. They are (from left) Annie Mildred Parr, Sanford Blankenship, Donald Erwin, Eudell Faught, and Mary Alice Bowden.

## Woman honored for long service

The Woman's Missionary Union of Oak Grove Baptist Church, Covington, honored Mrs. N. N. Bringle this month in appreciation for her 68 years of service in the WMU organization.

She was presented an engraved plaque and a former member of each of the mission groups she led gave her a red rose during a Sunday morning worship service. Representing the Sunbeams (now called Mission Friends) was Sanford Blankenship; Girls in Action, Annie Mildred Parr; Royal Ambassadors, Donald Erwin; Baptist Young Women, Eudell Faught; and Baptist Women, Mary Alice Bowden.

A member of the Oak Grove church for 71 years, Mrs. Bringle became a member of the WMU, then called Ladies Aid Society, in 1913. She has held every office in the Baptist Women group and also has worked with the other mission organizations.

## Ralph Cline dies

Ralph Cline, pastor of Zion Hill Baptist Church, Sevierville, died of cancer Feb. 15. He was 57 years old.

A funeral service Feb. 18 was conducted by W. A. Galyon, director of missions for the Sevier County Baptist Association.

A past moderator of the Sevier County association, Cline had been in the active ministry since 1947. During those years he served as pastor of Beech Springs Baptist Church, Kodak; Piney Level Baptist Church, Maryville; Calvary Baptist Church, Sevierville; Bells Camp Ground Baptist Church, Powell; Paw Paw Hollow Baptist Church, Strawberry Plains; and Holston Baptist Church, Strawberry Plains.

Cline is survived by his wife, Mrs. Helen Cline, two daughters, two grandchildren, a sister, and two brothers.

## McCarty joins faculty at Golden Gate

MILL VALLEY, Calif. (BP) — Doran McCarty of Midwestern Baptist Theological Seminary has been named professor of ministry at Golden Gate Baptist Theological Seminary, effective in July.

At Midwestern, McCarty was professor of supervisory studies and director of continuing education.



# Innovative pastor adapts to church in desert town

BORREGO SPRINGS, Calif. — Eroded badlands, narrow gorges, sandy dunes and fierce summer heat — Borrego Springs is home to Randy Clark, desert rat and scavenger. And, not incidentally, pastor of First Baptist Church.

When a flash flood snapped telephone poles, Clark gathered and used them for posts at the church ballfield.

Rather than spend a lot of money for landscaping, he and others transplanted a 30-foot palm tree from one man's house to the churchyard. "Took two chains and broke my axe handle doing it, but it worked," grins Clark.

And the cross in front of the church? Clark gathered the scrap wood from a movie set being torn down.

Now Clark is considering burying the coils for the church air-conditioner deep underground so that the earth, rather than electricity, will cool them. That would cut down on the utility bill, an especially important factor in the summer, when temperatures reach 120 degrees.

Borrego (Spanish for 'big horn sheep') Springs, a two-hour drive from San Diego, gets less than five inches of rain a year. Dry summer heat forces residents inside. Days shuffle by.

But winter is another matter. Anza-Borrego State Park, which encircles the city, becomes crowded with campers and dune buggy enthusiasts. And the wealthy, who live elsewhere in summer, return to their spacious homes.

Tennis courts, swimming pools, even a large golf course dot the neighborhood. One man describes Borrego Springs in winter as "a miniature Palm Springs. It's where two kinds of people live: the wealthy and those who serve them." First Baptist has more of the latter: teachers, construction workers, highway department employees.

Clark, whose work is partially supported by the Home Mission Board's church pastoral aid fund, became their first full-time pastor in 1976. Prior to his

coming, the small Baptist congregation had struggled along, meeting in rented quarters, with part-time pastors.

They called the San Diego Baptist Association and the HMB church loans office. Eighteen men from Mississippi volunteered to help put up a building. Besides saving money on building costs, the Mississippi volunteers helped speed up construction. "They framed the building in one week," says Clark. By December 1978 the building was complete.

Desert life was not new to Clark. He grew up in the Mohave Desert, in the town of Palmdale. But despite Clark's desert background, Borrego Springs took getting used to.

He was interviewed by the pulpit committee in April of 1976, while still a student at Southwestern Baptist Theological Seminary in Fort Worth. The weather was "very nice then," he recalls. His second visit came in June: "Still OK, but beginning to heat up." By moving day it was 120 degrees.

His first Sunday at First Baptist, the congregation numbered 18; the second Sunday it dropped to 12.

But things soon picked up.

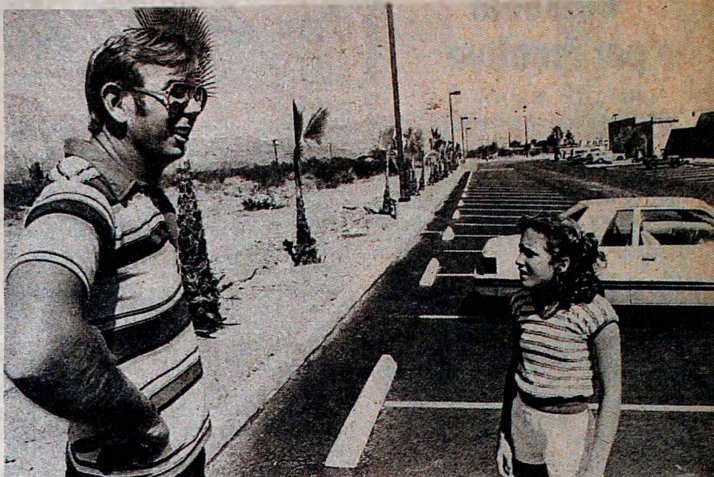
He got to know the local folks by doing what they did. "Our church parking lot looks like the dirt bike association meets here," he chuckles, and the variety of dune buggies and bikes proves his point. With his helmet and orange backpack, Clark is a familiar sight riding on his motorcycle (a street bike) to church.

He helped coach the high school football team for two years, but won't say whether it was his coaching that helped the Rams win their first victory in history in 1979.

Clark concentrated on building the congregation through Sunday School (they have the only year-round Sunday School in town) and through ministries that fit the town's needs. One Sunday evening a month, they have an outdoor recreation fellowship with softball or volleyball. An outdoor worship area is taking shape.

Attendance at First Baptist runs 40-50 in the summer. Clark takes pride in their stability. "The Methodists go from 150 in the winter to 15 in the summer. We'll go from 65 in the winter to 45 in the summer. Most of our folks stay right here, so it helps us have a core of local people."

First Baptist is also consistent in their support of missions. Though small, the church manages to give seven percent of its budget to the SBC Cooperative Program and four and a half percent to the San Diego Baptist Association.



**REACHING PEOPLE** — Randy Clark talks with a young resident of Borrego Springs, Calif., where he is pastor of First Baptist Church. Clark tries to fit his ministry to meet the needs of the dry desert community.

Clark says, "I'm sold on our missions program. I think it's the greatest thing going, when I consider that a lot of churches could not support a missionary by

themselves. Yet when we cooperate with others, we can be involved with 6,000 missionaries."

*Adapted from Missions USA magazine.*

## Recent HMB retiree evaluates shift in mission methodology

ATLANTA (BP) — Home missionaries have shifted roles during recent decades, to the benefit of Southern Baptist growth, says Loyd Corder, an observer and instigator of missions in the United States for 40 years.

"It's been slow and subtle, but the whole role (of missionaries) has changed," claims Corder, 64, who recently retired from the staff of the Southern Baptist Home Mission Board.

"When first organized, the function of the board was to send and support missionaries and let them do the mission work," he explains. "But we've enlarged the definition of missionary from that of just a doer to that of an equipper, an enabler. There's been a steady progression from being a sending agency to one that provides leadership and acts as a catalyst, influencing the people in the pew to do mission work."

The role change evolved as missions responsibility shifted from the agency to state conventions and associations. Corder believes these cooperative efforts stimulated Southern Baptist work.

"Southern Baptists are like kudzu vines: the more you cut them, the more they grow," he says.

A structural reorganization of the board "divided up the work and made cooperative efforts more effective," Corder says. "We began doing all our work in cooperation with state conventions."

Under such a set-up, the board became an agency that "inspires and enables people to do mission," Corder says. He cautions it should never replace the individual's personal responsibility for mission.

"Mission is the purpose God has for each individual, each church," he emphasizes. "Everything we do is toward accomplishing mission."

The key to educating people to do mission is in leading "state conventions to form missions committees that can train the churches to do it," he claims. "If the Home Mission Board doesn't relate to the state conventions and the associations, we won't have anyone to relate our concept to the local church."

Corder's long tenure and diversity of responsibility lend credibility to his words. Since 1940, he has been missionary pastor, superintendent of city missions for Houston, superintendent of Spanish missions in the Southwest, secretary of the board's language missions division, associate director of the missions division, director of the associational missions division and special assistant to the director of the missions section.

But he's not finished yet. He and his wife, Gertrude, plan to spend the next two years as Mission Service Corps volunteers in Mexico, Central America, and the Caribbean.

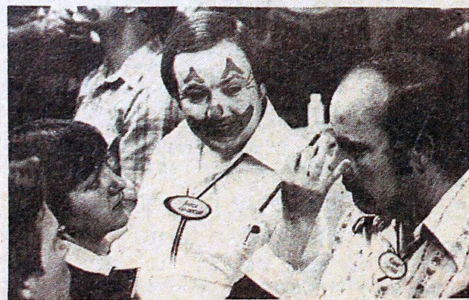
"I'll serve as consultant for the Foreign Mission Board, helping to develop cooperative relationships between churches, associations, and national conventions," he explains.

Corder's emphasis, whether overseas or at home, is educating people about missions. As 'Joe the Baptist,' the other half of Corder's ventriloquism act, puts it, "We shouldn't let people go around in their unawareness."

## Delos Miles joins Southeastern faculty

WAKE FOREST, N.C. — Delos Miles of Kansas City, Mo., has been elected associate professor of evangelism by the trustees of Southeastern Baptist Theological Seminary here. Presently associate professor of evangelism and chairman of the evangelism department at Midwestern Baptist Theological Seminary in Kansas City, Miles will assume his post at Southeastern on Aug. 1.

## Clowning encouraged at recreation lab



**FUNNY FACES** — Laura Moak of Hammond, La., applies Ronnie Grooms' make-up while Butch Henderson looks on. Grooms is a student at New Orleans seminary and Henderson is minister of youth at First Baptist Church, Miami, Okla.

EUSTIS, Fla. — A clown is a universally accepted, happy figure which is also becoming more acceptable as a ministry tool, noted Jean Liebig, co-author of *Clowning is—* at a church recreation lab at Lake Yale Baptist Assembly here recently.

Jean, along with her husband Ernie Liebig, led a workshop on clowning and ministry during the five-day conference sponsored by the Sunday School Board's church recreation department.

"Clowning can be used for almost anything in the church, from attracting kids to a Vacation Bible School to making a point in the worship service, as long as the motives are right and it is done in good taste," Mrs. Liebig said. The Liebigs provided help on make-up, costumes, skits and how to start a clown ministry.



**LEARNING TO CLOWN.** A new clown pauses to listen to instructions during a make-up session.



# Our People and Our Churches . . .

## PEOPLE...

Mark Kitts was ordained to the gospel ministry on Jan. 25 by Fairview Baptist Church of Corryton. He is a student at Clear Creek Bible School, Pineville, Ky., and is serving as pastor of First Baptist Church of Wooten, Ky. Alvin Tallant is pastor of the Corryton church.

Lenox Baptist Church, Lenox, ordained Gene Stafford to the gospel ministry on Jan. 18. W. W. Shanklin, director of missions for Dyer Baptist Association, preached the ordination sermon. Jerrell Dawson, pastor of Macedonia Baptist Church, Ripley, brought the charge to the candidate. Stafford has been called as pastor of Bogota Baptist Church, Bogota. Dan Williams is pastor of Lenox Baptist Church.

A. Wilson Parker, who retired Jan. 1 as executive director of the Iowa Baptist Fellowship, has moved to Jamestown and is available as an interim pastor or supply preacher. His address is Rt. 4, Box 477, Jamestown, TN 38556.

Chuck Carothers has resigned as minister of music and youth from Hopewell Baptist church, Savannah. Miss Pam Bell is serving as interim minister of music and youth.

In Carroll-Benton Association, Liberty Hill Baptist Church ordained Wilburn Crocker as a deacon recently. Earlie G. Lasater is pastor of the Liberty Hill congregation.

Manley Baptist Church in Morristown ordained nine men as deacons on Jan. 18. The nine included Harold Noe, Mickey Phipps, Mack Freeman, Jeff Kendrick, Dewayne Haney, Sheridan Barker, Ernie Walker, Wayne Campbell, and Will Davis. Pastor Richard H. Emmert delivered the charge to the candidates, and Bill Richardson gave the charge to the church.

Stanley Rudolph was ordained as deacon at Hampton's Crossroads Baptist Church, Stone Association. Bobby Moore, pastor of Verble Baptist Church, Monterey, delivered the ordination sermon. Clarence Phillips is pastor of the Hampton's Crossroads church.

East Ridge Baptist Church, Chattanooga, licensed Don Sells to the gospel ministry last month. Sells plans to attend seminary in the fall. Presently he serves as youth director of East Ridge church. Tom Lovorn is pastor.

Ken Cumming, Jimmy Smith, Charles Duke, and Houston Gravie were ordained as deacons at Fellowship Baptist Church, Mt. Juliet.

Mr. and Mrs. Willie Brindley, members of First Baptist Church, Pulaski, observed their 50th wedding anniversary on Jan. 31. Brindley has been an active member of First church for 30 years, serving as deacon and on various committees. He received the Baptist Men's Outstanding Service Award recently. Clarence K. Stewart is their pastor.

Caney Fork Baptist Church in Stone Association was scheduled to ordain Benton Flatt to the gospel ministry on Feb. 1. Bratton Tucker serves as pastor at the Caney Fork church.

A deacon ordination service was held at Two Rivers Baptist Church, Nashville, last month. Those ordained included Jim Coe, Mike Crain, Gary Dunsford, Dale Harned, Carl Love, and Don Weiland. Ralph Stone is pastor.

Three new deacons were ordained and one licensed to the gospel ministry recently by First Baptist Church in Clarksville. The deacons ordained were Roger Jaudon, Ben Edmondson, and Richard O'Day. Sam McCutchen, who is a graduate of Belmont College and attended Southern Baptist Theological Seminary in Fort Worth, Tex., was licensed to the gospel ministry. He has served in several churches in Texas as youth and activities minister. He is serving presently as minister of education at River Bend Baptist Church, Austin, Tex. John David Laida serves as pastor of First Baptist Church, Clarksville.

## LEADERSHIP...

Kenneth Thacker has resigned as pastor of Dupont Baptist Church in Sevier County Association and has accepted a pastorate in Florida.

In Sevier County Association, Union Valley Baptist Church called Charles Plumlee as interim pastor.

Dennis Lyle is serving as interim minister of education for Eastland Baptist Church in Nashville. Lyle is church development director for the Nashville Baptist Association. J. L. Ford is pastor at Eastland church.

First Baptist Church, Bruceton, has called Bill Bates to serve as interim pastor. Bates is director of estate planning at Union University.

Randy Phillips, pastor of Cottage Grove Baptist Church, Cottage Grove, has resigned. He plans to further his education.

First Baptist Church in Lake City has called Mike Gibbons as youth/music leader. Wayne Markham is pastor.

In Hamilton County Association, Gregg Pearson is serving as interim minister of music and youth at Woodland Park Baptist Church.

Robert Fesler has resigned as pastor of Grace Baptist Church, Concord Association, and will be residing in Lebanon.

Prospect Baptist Church in Carroll-Benton Association called Hyran Barefoot as interim pastor. Barefoot is vice-president for academic affairs and academic dean at Union University.

## REVIVALS...

Valley Grove Baptist Church, Knoxville, will have a youth-led revival March 8-11. David Coffield, pastor of Sardis Baptist Church, Boaz, Ala., will be the guest preacher and Fred Randles, minister of music at Bell Avenue Baptist Church, Knoxville, will lead the music. Harry C. Mynatt is pastor of Valley Grove church.

## Southeastern receives anonymous pledge

WAKE FOREST, N.C. (BP) — A \$500,000 pledge has been made to Southeastern Baptist Theological Seminary by a friend of the seminary who wishes to remain anonymous.

The pledge was made toward the school's \$3.5-million campaign.

### HOLY LAND TOUR

See the Holy Land, Israel, Cairo and Switzerland

June 29 — July 11

\$1,625.00

Write for brochure.

Dr. John M. McBain  
1 Bavarian Way  
St. Peters, MO 63376

### CHURCH FURNITURE

Solid Wood —  
No Veneers

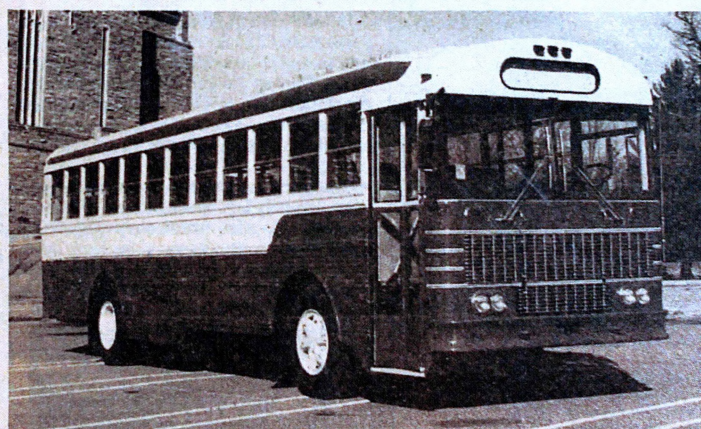
Lower Price

Plain or Padded  
(We upholster pews)

CISCO  
Lewisburg, TN 37091  
615/359-3075



## Consider the Following



1. Would the annual cost of your rental transportation justify the purchase of your own bus?
2. Would ownership broaden the reach of your church's activities with group trips, fellowship and spiritual enrichment?
3. Would ownership increase your Sunday School attendance?
4. New and used buses, replacement parts, loaner buses and repair facilities available at one location.
5. Stock and custom units available from 16 to 84 passenger capacity.
6. Lease or purchase available.

For complete information or demonstration, write or telephone:

**Tennessee Bus Sales, Inc.**

311 Wilhagan Road, Nashville, TN 37217 615/366-4258

## JEEPS CARS TRUCKS

Available through  
government agencies.

Many sell for under \$200.

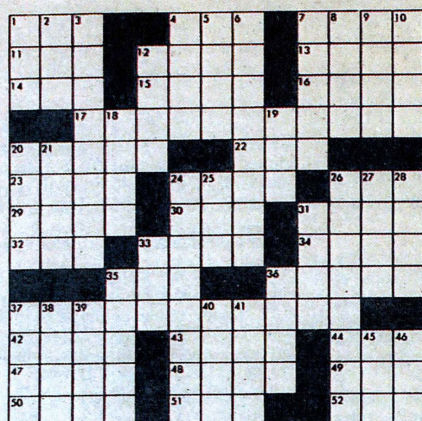
Call (602) 941-8014, Ext. 5214  
for your directory on how to  
purchase.

Surplus Information  
Scottsdale, Ariz.



## Bible Puzzle

Answers on page 10



48 Musical term  
49 Hint  
50 Word with burns or board  
51 Letters  
52 Death

### DOWN

1 "By a — and living way" (Heb. 10)  
2 High note  
3 "wrought with —" (Jas. 2)  
4 Mist  
5 Affirm  
6 "spoken of for a —" (Mark 14)  
7 "Absalom — the hearts" (2 Sam. 15)  
8 Equal: comb. form  
9 Treble or Bass  
10 Century plant  
12 "If the world — you" (John 15)  
18 Topaz hummingbirds  
19 "I have — you with milk" (1 Cor. 3)  
20 Attain  
21 Nevada city  
24 "with —" (2 Cor. 3:18)  
25 Roman goddess of earth  
26 Far above rubies (Prov. 31:10)  
27 Father-in-law of Esau (Gen. 36:2)  
28 Prince (Ezek. 39:1; poss.)  
31 Musical instrument  
33 Also  
35 Resentment  
36 Covered porch  
37 Gum: pl.  
38 Cube: comb. form  
39 Consumed  
40 What person  
41 Helps  
45 Pigeon  
46 Man's nickname

### ACROSS

1 O.T. book: abbr.  
4 "tabernacles of —" (Psa. 78:51)  
7 Animal lover's organization: abbr.  
11 Priest (1 Sam. 2:11)  
12 Own  
13 Anakims were (Deut. 2:10)  
14 "the heaven — opened" (Luke 3)  
15 City of Judah (Josh. 15:29)  
16 Mountain: comb. form  
17 "river of —" (Rev. 22)  
20 Ahab made one (1 Ki. 16:33)  
22 Old World sandpiper  
23 Old Irish freeman

24 Fetid  
26 O.T. book: abbr.  
29 India and others  
30 Father of the Punites (Num. 26:23)  
31 Wine: comb. form  
32 Numbers: abbr.  
33 River duck  
34 Boast  
35 "glorified in the —" (John 14)  
36 Some students: abbr.  
37 "For whosoever shall give you —" (Mark 9)  
42 Gaddi's father (Num. 13:11)  
43 Cart driver (2 Sam. 6:3)  
44 Lodging place  
47 Instigate

### CRYPTOVERSE

BYA ZJY QEV TENX DJED KDAERWJD

ZJRQJ JX JEDJ TEXQ QAYYNXO

Today's Cryptoverse clue: Z equals W

## Interpretation

### 'Blessed'

By Herschel H. Hobbs

"Blessed..." (Matthew 5:3-11)

This word introduces each of the Beatitudes, a word related to the word "blessed." It translates the Greek word makarioi (plural of makarios). Actually it is difficult to translate into English. Various versions render it as "happy."

However, this rendering leaves much to be desired. For "happy" is related to happening. If something good happens to us, we are happy. If something bad happens, we are unhappy. Thus "happy" is

related to outward circumstances. The Greek word runs much deeper than this, as is evident in its uses here.

For want of a fitting translation, perhaps it is better to describe it. William Barclay points out that the feminine form he makaria was used by the ancients to describe the island of Cyprus. We would say "The Happy Isle." Cyprus was beautiful and fertile. It contained natural resources necessary for all the needs of its inhabitants. So that one could be born, live, die on the island, never leaving it, and have all that was necessary to live a rich, full, and complete life.

In Matthew 5:3-11, Jesus introduces the Sermon on the Mount. These verses may be seen as describing the qualities of the citizens of the kingdom of God. They are makarioi. Because of Christ in their hearts, they possess all that is necessary to live a rich, full, and complete life. This condition is not dependent upon outward circumstances. Regardless of what they may be, because of the indwelling Christ through the Holy Spirit, they find a sufficiency for every experience of life.

This word echoes other words of Jesus. "My peace I give unto you: not as the world giveth, give I unto you" (John 14:27).

## Citizen's Corner

By Jerry M. Self

Public affairs and Christian life consultant

Thursday of last week was the last day general bills could be introduced into the Tennessee Senate. A general bill is one that applies to the whole state. Local bills apply to a single county or municipality.

Bills introduced last week include several that would change the gambling laws in Tennessee. Gambling on horse racing would be possible in Shelby County and gambling on dog racing in Davidson County if SB 1074 becomes law. The bill calls for 6 percent of the money bet to be returned to the county as a tax. Admission to the race track would be taxed at a rate of 15 percent.

Sponsors of the bill are James White of Shelby County and Carl Moore of Sullivan County. Since this legislation is being pushed as a source of tax revenue and tourist dollars for Memphis and Nashville, it is curious that a senator from the far eastern part of the state would agree to be a sponsor of this bill.

Senator Moore and Senator Hooper are co-sponsors of SB 1128 which would tax pinball machine owners \$1,500 for the privilege of owning pinball machines and \$200 per machine. The bill would also repeal previous legislation that had called for pinball machine gambling to be phased out over a three-year period.

## ETBH elects Teague

KNOXVILLE — Dale A. Teague has been elected chief of the medical staff for 1981 at East Tennessee Baptist Hospital. Teague, an ophthalmologist, has worked on the staff of Baptist Hospital since opening his private practice in 1961.



Self

## Devotional

### Happy people

By Dwayne B. Zimmer

They were having a "great" time — laughing, talking, enjoying activities in clusters of two, three, or four. As others came in, they were welcomed warmly.

No one was leaving and no one seemed anxious to do so. The persons ministering to the needs of these people were friendly and enjoying their work. There was a very relaxed atmosphere in spite of the hum of voices and background music.

Was this a Sunday School class social, a Bible study group in a home, or Wednesday night family fellowship supper? Perhaps an after-church fellowship?

No — it was a new American tradition which takes place around five to seven o'clock each weekday evening — "Happy Hour."

They were seated at small tables or standing at a huge, dimly-lighted bar adjacent to the restaurant to which we had gone for dinner. The "Ministers" were bartenders and waitresses.

The purpose of the "Happy Hour" is to relax after a busy day in the office, on the road, or at the assembly line. There people find acceptance, meet other people, fellowship freely, and their problems disappear like the liquid in their glasses.

Do people find these things when they come to our churches? Are they accepted and loved just as they are? Are their needs for friendship met? Do they enjoy a change of pace from their daily routine? Do our churches fulfill their need for a relaxed atmosphere? Can we offer them a better choice?

"Happy the people whose God is the Lord" (Psalm 144:15b).

Zimmer is minister of education of Woodmont Baptist Church, Nashville.



Zimmer

### BUS FOR SALE

1970 International church bus  
66-passenger. \$1,500  
Call (615) 597-8204, 597-7655, 597-7089  
Snow Hill Baptist Church  
Route 1  
Dowelltown, TN 37059

### To change or correct your address

Attach in this space your address label found on the front page of your latest copy of the BAPTIST AND REFLECTOR. Please give your new address below—including your zip code. When changing address, please give two weeks notice. Please write, do not call address changes to insure accuracy.

All correspondence relating to your subscription

should be accompanied by our address label. If you are receiving duplicate copies, please send both labels.

Address all requests to:

**BAPTIST AND REFLECTOR**  
Post Office Box 347  
Brentwood, Tennessee 37027

Name \_\_\_\_\_ Please Print

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip Code \_\_\_\_\_

## Mission hospital aids circus fire victims

BANGALORE, India (BP) — Two adults and three children were admitted to the Baptist Hospital in Bangalore, India, following a fire that razed a crowded circus tent. An India news service reported as many as 100 dead and 500 injured.

One adult admitted to the hospital was very severely injured, said Van Williams, Southern Baptist missionary physician there. More patients may be sent later from a government hospital to the Baptist unit once all the fire victims have been identified, Williams added.

## FIBERGLASS

### SPIRES—STEEPLES

### BAPTISTRIES

Largest fiberglass manufacturer—  
installer in S.E. with over 20  
years experience and over  
1500 steeple installations.  
Extensive design selection  
with some models  
in stock.

Erection with company  
crews and cranes  
available.

Phone  
TOLL FREE  
800-241-3152  
IN GA. CALL COLLECT 404-993-9590  
P.O. BOX 910  
ROSWELL, GEORGIA 30077

*Glasstech*  
*Plastics*

## COUPLES NEEDED

to serve as group care workers caring for boys and girls in a live-in situation at our campus.

Must be mature, responsible, and Christian.

### Contact

**Tennessee Baptist**  
**Children's Home**  
Box 519  
Franklin, Tennessee 37064  
Phone 615-794-6648



## TENNESSEE BAPTIST

# Children's Homes

P. O. Box 347  
BRENTWOOD  
37027

EXECUTIVE DIRECTOR/TREASURER

EVANS B. BOWEN

It is a gratifying and rewarding experience to see how Tennessee Baptists support our Child Care Ministry. Everyone who gives to support this worthy ministry is an extension of the arms of those of us who serve on the staff of TBCH.

Dependent children deserve our best for several reasons:

**The Bible Teaches It.** Jesus taught the world a lesson when He took a child in His arms and said "...suffer little children and forbid them not, to come unto me: for of such is the kingdom of heaven" (Matthew 19:14). James said that providing for the fatherless is the purest form of religion (James 1:27). Jesus seems to say in every child-related teaching that our Heavenly Father is greatly concerned about little children.

**Need Requires It.** When children experience neglect, abuse, or deprivation, problems inevitably emerge. Some of them turn to lying, stealing, seduction, manipulation, and running away, as a way of dealing with life.

Thus, special care, such as psychiatric counseling, tutoring, reading clinics, and remedial education, are often necessary. The unmet needs in the lives of children challenge every Baptist Church to do its best for them.

**Experience Commends It.** Neglect children and one day they will break your heart. Care for them and they will bless your heart. The Child Care Ministry gives every boy and girl an opportunity to fulfill his God-given potential. What a joy to see those in our care grow and flourish under our guidance.

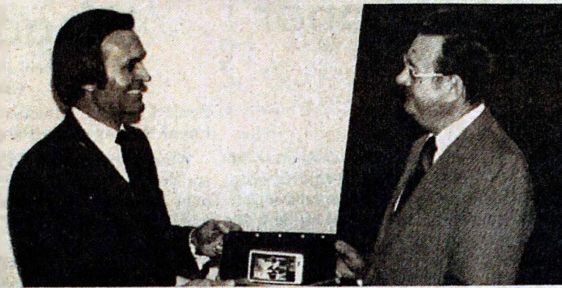
**God Blesses It.** Our alumni have distinguished themselves in many areas of human endeavor. We have some who are: teachers, preachers, pharmacists, businessmen, engineers and home-makers to name a few. Some of our alumni go back to the campus annually to see the continuing ministry at TBCH. Many have expressed an eagerness to see others receive the opportunities they received while under our care.

Dependent boys and girls deserve our best! Thank you for sharing in this rewarding ministry.



Newly elected Executive Committee Members for 1981 are Standing (left to right): Dr. Clifton Woolley, Memphis; Rev. Pat Kaugh, Jackson; Mr. Ronnie Batchelor, Greenfield, Dr. Carl Allen, Murfreesboro. Seated are: Rev. John Ashby, Chattanooga, Mrs. Eunice Miller, Nashville; Mrs. Vivian Cunningham, Maryville; and Dr. Evans B. Bowen, Executive Director-Treasurer.

## EMPLOYEES AND TRUSTEES HONOR EXECUTIVE DIRECTOR-TREASURER



Chairman John Ashby Presents Gift Certificate

Employees and Trustees of TBCH sought to express their appreciation to Evans B. Bowen for five years service with Tennessee Baptist Children's Homes, Inc. in January.

Dr. Bowen began his tenure with TBCH as the chief executive in October 1975. He was honored at the January 1981 meeting of the Executive Committee by being presented with a new color television.

Before coming to the Children's Homes, Dr. Bowen served nine years as Pastor of First Baptist Church, Bolivar, and twenty-one years as Pastor of Berclair Baptist Church, Memphis.

## ASSOCIATIONAL YOUTH TEAM MINISTERS TO TBCH

The youth of McMinn-Meigs Association joined together in December and visited the Chattanooga Home to help the children experience a happy Christmas. The picture below is part of the group who served as puppeteers. They performed for the children. This is just another way in which Tennessee Baptists have expressed their love for needy children.



Puppeteers



The Executive Director of TBCH, Evans B. Bowen, is involved with heavy administrative responsibilities in the central office as he directs the ministry of the Tennessee Baptist Child Care Program. This often necessitates his visiting the four Homes across the state.

There are times when the children want to express themselves to someone. When this happens, there needs to be someone to listen. In the picture, Dr. Bowen takes time to listen to one of the children as he expresses his thoughts and feelings.

TBCH seeks to deal with the individual needs of the children, giving attention when and where it is needed. This is a part of the unique ministry of Christian Child Care often not available with secular agencies. Christians across the great state of Tennessee are caring together through Tennessee Baptist Children's Homes. Jesus said, "As ye have done it unto one of the least of these my brethren, ye have done it unto me."

I recently talked with the pastor of one of the great churches in our state. We talked about the ministry in general and then before long, this good pastor began to become more specific about God's working in the life of the church. He told of his tenure and spoke of some of the difficulties of the early years. As he continued to talk, he began to rejoice at the things that were happening now. He was excited!

I became excited, thrilled and moved as this dear pastor **DEAN DOSTER** shared, with tears in his eyes, the following story: There is a layman in the church who is a businessman for a large company. This man works with small children in the church. On an occasion, the children were attempting to memorize scripture verses. The layman worked with one little boy who was trying, with great difficulty, to commit the scripture verse to memory. Finally, after many efforts, the little boy was able to quote the verse from memory. Before the class was dismissed, the little boy came up to the layman who was teaching and placed his arms around him saying, "I love you, you're a good man." This excited the teacher and the pastor. The story moved my heart, then and now, as I tell it to you. The story is one of many such happenings that could be told in our churches.

We at TBCH are an extended arm of more than 2700 Tennessee Baptist Churches who are seeking to help multiply experiences like the one in the story. We who serve on the staff at TBCH feel much like the good pastor. We are excited! We have seen children learn how to love and how to be loved. We have seen them mature both physically and spiritually. No, not as many of them as we desire, in our churches or in our Homes, respond. But just one response to the love of Christ makes our ministry worthwhile.

We pray for the churches as they minister but we also request your prayers as we at TBCH minister together cooperatively to hundreds of children throughout Tennessee.



Pictured above are TBCH employees receiving tenure of service awards from the Executive Director, Evans B. Bowen (extreme right). Those receiving awards are (left to right): Miss Charlene Ziegler - 5 years; Rev. James Williams - 10 years; Mrs. James (Amy) Williams - 10 years; Mrs. Nettie Evans - 15 years.

## A LIVING MEMORIAL

Your response to memorial giving has been encouraging for us at TBCH. Many of you have sought to enlarge the ministry of Tennessee Baptists to needy children by giving a generous donation in memory of a loved one.

Every gesture that you make to enhance the memory of your loved ones or friends is certainly worthy. But what better way or longer lasting way could one be remembered than to make a lasting contribution to the lives of other people and particularly dependent children? For this reason we encourage you to help by remembering TBCH with your prayers and your financial support.

You can make your memorial gift contribution in behalf of a family member or friend by simply filling out the **MEMORIAL FORM** on this page, clipping the form from the page, and sending it to the address on the form.



## WE CARE!

In our care  
we have children  
with different names,  
backgrounds,  
race,  
...needs.

Matthew 25:30-46

**We Feed Them...**  
**We Clothe Them...**  
**We Tell Them about Jesus**  
**and His Love...**

**MEMORIAL FORM**—Please fill in and mail with your contribution

Date \_\_\_\_\_

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

City and State \_\_\_\_\_

Letter of Acknowledgement to go to: \_\_\_\_\_

Full Name \_\_\_\_\_

Street Address \_\_\_\_\_

Donor is— \_\_\_\_\_

Name \_\_\_\_\_

Street Address \_\_\_\_\_

City and State \_\_\_\_\_

Mail to:

Tennessee Baptist Children's Homes, Inc.  
P.O. Box 347  
Brentwood, Tennessee 37027



# BIBLE BOOK SERIES

## Lesson for March 1

# Worship: the Lord's Supper

By Ira Samuel Perkins, director of missions  
Big Hatchie Baptist Association, Covington

Basic Passage: 1 Corinthians 11:17-24

Focal Passages: 1 Corinthians 11:18-21, 23-29

Abuses of the fellowship meal (11:17-22)  
Commendation gave way to censure because of divisions that resulted from wrong actions at the Lord's Supper. Their coming together was hindering rather than helping bear witness to the saving power of Jesus Christ. It should have been a time of reverence for God and love for each other, but instead it had become a time of disrespect for God and disdain for fellow believers.

The Lord's Supper was not a magical guarantee of immortality but a demonstration of real faith in Christ and His atoning death. The people of God who celebrated the Passover and passed through the Red Sea were not immune to the judgment of God. Neither would the Lord's Supper and baptism free the Corinthians from the necessity of reverent obedience to God.

Proper observance of the Lord's Supper (11:23-26)

There was need for true faith, reverent love, and real devotion to God. It was a time to build a real spirit of oneness and respect and not a time for selfishness, greed, and division. Jesus had set the example of humility and service, but the Corinthians were forgetting to honor the Lord whom the meal was intended to exalt.

It was to portray the death of Jesus as a sacrifice for their sins. The broken bread was symbolic of the Suffering Servant of God, Jesus Christ the Lord, and the blood signified a new covenant or relationship with God.

Those who were eating and drinking were supposedly demonstrating their relationship with God through Jesus Christ. The Lord's Supper was to keep alive the hope of the resurrection and eternal life with God.



Perkins

The ordinance was to be observed "In remembrance of Me" — remembering the death of Christ and His resurrection from the grave. The covenant made with God through Christ was to be remembered, a covenant sealed with His own blood. It is a proclamation of the gospel in word and deed. It is to be repeated until the Lord returns to claim His Bride the Church.

The need for self-examination (11:27-34)

Each person was to examine himself not for worthiness but to remove any guilt and sin in his life. The question was not does one measure up to God's standard, but rather, was there love for God, love for others, and had the death of Christ been appropriated for one's sins.

The appeal was to remember Christ who sacrificially gave up His rightful glory, honor, and position in Heaven to redeem lost man and bring him into a right relationship with God and others. Therefore, we are to remember others and give up our position or power in order to strengthen other Christians.

There was sickness because of improper conduct at the Lord's table thus a need for self-examination. The Jordan River, the Sea of Galilee, and the Dead Sea vividly demonstrate the need to be channels rather than cisterns of God's love. The refreshing snows of the mountains in Northern Palestine melt and flow into the Jordan River. The river empties into the Sea of Galilee and is filled with fish. It then flows out, continues down the Jordan valley, and empties into the Dead Sea. The same stream that brings life to the Sea of Galilee becomes stagnant and brings death in the Dead Sea because it continually receives and keeps the fresh water. Likewise our lives receive the love of God and we are to become channels through which it flows into the world.

The Corinthians were receiving the love of God in Christ, but rather than passing it on to others, they were using their freedom to become cisterns rather than springs of living water. Those who observed the Lord's Supper properly were demonstrating in action the love of God, and failure to do so was bringing sickness to the body of Christ and weakness in their witness to the world.

Self-examination leads to true worship and real fellowship around the table of the Lord.

## Pews for Sale

Church pews with white colonial ends

36 at 9 ft.; 17 at 15 ft.  
Call 502/487-6538 or 487-5197

First Baptist Church

P. O. Box 218

Tompkinsville, KY 42167

**Winebarger**  
CHURCH FURNITURE  
AND STAINED GLASS  
LYNCHBURG, VIRGINIA 24502

- CHANCEL FURNITURE
- CHAIRS • PEWS
- CUSHIONS

Area Representative:  
DON SOWDER  
115 Hardaway Drive  
Goodlettsville, Tenn. 37072  
815/865-1070  
Call Toll Free 800-446-0945

**GROUPS — Reserve NOW for**  
**THE GREAT PASSION PLAY (May — Oct.)**  
Tickets, lodging, meals, & swimming  
All for just \$16 each  
at KELLER'S COUNTRY DORM RESORT  
Rt. 1 — Eureka Springs, Ark. 72632  
Call 501/253-8418 today!

## BIBLE PUZZLE ANSWERS

N	E	H		H	A	M		S	P	C	A
E	L	I		H	A	V	E	T	A	L	L
W	A	S		A	Z	E	M	O	R	E	O
				W	A	T	E	R	O	F	L
G	R	O	V	E		R	E	E			
A	E	R	A		O	L	I	D		H	A
I	N	K	S		P	U	A		D	E	M
M	O	S		T	E	A	L		B	R	A
				S	O	N		S	O	P	H
A	L	U	P	O	F	W	A	T	E	R	
S	U	S	I		A	H	I	O		I	N
A	B	E	T		C	O	D	A		Q	U
S	I	D	E		E	M	S		E	N	D

"for who can make that straight, which he hath made crooked" (Eccl. 7:13).

# UNIFORM SERIES

## Lesson for March 1

# Kingdom relationships

By Irel C. Harrison Jr., director of campus ministries  
Carson-Newman College, Jefferson City

Basic Passage: Matthew 19

Focal Passage: Matthew 19:1-15

What is happening to marriage in our society? The divorce rate has doubled over the past ten years. Many couples are living together without the benefit of marriage vows. Despite these problems, men and women continue to marry and to try again if a marriage fails. Eighty percent of divorced people eventually remarry. The institution of marriage may be in trouble, but it evidently still is attractive to most people.

What role does the church play in building healthy marriages? Are Christians spending more time preparing for fancy wedding ceremonies than learning how to build God-honoring marriages? Should everyone be married?

Jesus had to deal with practical questions such as these in His earthly ministry. In today's lesson, He clearly states God's standards for marriage and the home, as well as acknowledging singleness as a legitimate option for the believer.

The marriage principle (19:3-6)

Divorce was an accepted practice among the Jews of Jesus' day, but there was a difference of opinion concerning proper grounds for divorce. Both schools of thought based their teachings on Deuteronomy 24:1 which provides that a man may write "a bill of divorce" to his wife "if then she finds no favor in his eyes because he has found some indecency in her." The argument hinged on the meaning of the phrase "some indecency."

The school of Shammai interpreted this very strictly to mean adultery, making this the sole basis for divorce. The school of Hillel was more liberal and held that practically anything could justify divorcing a woman: for example, the wife's burning dinner or the husband's seeing a woman who pleased him more.

Rather than become embroiled in a contemporary controversy, Jesus went behind Deuteronomy 24:1 and built His answer upon God's original plan in creation (see Genesis 1:27; 2:24). The uniting of a man and a woman into marriage was God's work and plan; the putting asunder was man's work.

As we look at marriage today, we may observe some relationships that are doomed from the beginning because of human sin, personality conflicts, psychological or physical disorders, or basic incompatibilities. The greatest hindrance, however, is a lack of commitment to the ideal of marriage as two people pledged to each other with God's blessing. As one person observed, "Happy marriages don't just happen; they require work."

The provision for divorce (19:7-9)

When the Pharisees asked why Moses commanded that a man give his wife "a bill of divorcement" (v. 7), Jesus pointed

out that Moses did not command this practice, he simply permitted it in order to bring some order out of the chaos that was involved with "putting away." Moses did not give a law about this; he merely provided a concession.

In Biblical times, a woman's identity was defined in her relationship to a man — her husband or father, for example. If she had been put out of one man's house, to whom could she turn for protection? If her status with her first husband was unclear, no man would want to take her into his home as wife or servant with the possibility that a problem might arise. Moses' concession protected the woman by giving her the opportunity to develop a new relationship with a man and also protected the man who took her in.

To the Jews, the initiative for divorce was a man's prerogative except in certain cases prescribed by law. Jesus discussed this situation without subordinating women to a secondary role; he recognized the woman's rights as well as the man's.

Jesus' ideal is clearly monogamous marriage — one man and one woman together for life. Unfortunately, we sometimes fail to live up to this ideal. In such situations, Jesus is available to provide forgiveness and redemption when we admit our failure and our need.

The choice of singleness (19:10-12)

The reaction of Jesus' disciples is a bit amusing: "If this is the way it is between a man and his wife, it is better not to marry" (Good News Bible).

The Master concedes that this standard could be upheld only by those who were ready to receive it. As William Barclay puts it, "Only the Christian can accept the Christian ethic." Jesus had never said that it would be easy.

There was an alternative and a very honorable one: celibacy. Jesus was not referring here to asceticism or self-punishment in order to receive forgiveness or achieve spiritual superiority. Jesus Himself had chosen the single lifestyle as the most effective way to carry out His own ministry. This might be true for others as well.

Southern Baptists have an example of such a person in Lottie Moon. Faced with a choice between her call to missions and a fiancé who did not share her sense of calling, she abandoned marriage and gave herself to an important ministry.

Jesus did not place either marriage or celibacy on a higher moral plane nor did He say that one offered greater opportunities for service. One alternative should not be considered easier than the other; both require personal commitment and dependence on the Father. Either is an honorable choice which must be made on an individual basis.

The blessing of children (19:13-15)

Jesus' openness to children is certainly a fitting climax to this section on relationships. Just as Jesus respected women and their role in the marriage relationship, He honored children which might result from that union. In children, Jesus saw the true characteristics of kingdom citizenship (see Matt. 18:1-6).

The greatest responsibility that can come into any home is the care and nurture of children. Children need a healthy home environment in which to grow and come to know Christ. Certainly no one is hurt more by the tragedy of divorce than the children involved.



Harrison

National Church Furnishings, Inc.  
1123 Church Street, Suite 408  
Nashville, Tennessee 37203  
Phone (615) 254-0836

STEEPLES BAPTISTRIES

Call toll free — 1-800-327-9009 Ext. 922



**LIFE AND WORK SERIES**  
Lesson for March 1

## Heeding God's Word now

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

Basic Passage: Luke 16:1 to 17:19

Focal Passage: Luke 16:19-31

"Now is the time for all good men to come to the aid of their country." Many typing students have labored arduously to reproduce this familiar sentence to meet the demands of their instructors. With the demands of equal rights, typing students may be pecking out, "Now is the time for all good persons to come to the aid of their country." Either way these sentences stress urgency. They call for a heeding now!

A relative of mine served in a special naval Ranger unit during the Second World War. Rangers were assigned secret missions in enemy territory. Danger lurked all around them and they had to make important split-second decisions. The security of national interests were at stake as well as the lives of the Rangers. For instance, if their presence was detected and they were being pursued, immediate escape, without capture, was essential. If they came to a high cliff where the only way of escape was to jump into unknown treacherous waters below, there was not time to delay. A decision was needed. The only good answer was to jump. The alternative was capture, torture by the enemy to produce answers, and death. A heeding of the situation right then was needed followed by a decision.

In the parable of the rich man and Lazarus, a name meaning "God helps," Jesus is describing in clear terms the urgency of hearing and responding to the

gospel. Jesus paints a picture of a man totally satisfied with life on the terms prescribed by mankind. The man is content with physical things which are temporal, for just the immediate and not eternal existence. He has become oblivious to needs of persons around him and worst of all he is spiritually dead. The Pharisees then, and many "religious" people today, interpret physical possessions as a sign of spiritual quality, for example, rich church and poor church, sophisticated worship and informal worship, highly educated clergy and humble proclamation, denominationally prominent and less prominent.

Conditions of this beggar are not a pretty scene at all. Human suffering is usually ugly and distasteful, especially if one is self-centered and reluctant to respond in a loving and practical way.

The story moves from an earthly scene to one beyond death for the rich man and Lazarus. Reference is made only to the rich man being buried. The poor man had no earthly riches and his body must have just been thrown into a dump. Look at the contrast between the spiritual residences of these two men. One man was separated from comfort and love and the other was receiving care and love.

There is a tendency to read into Biblical teachings word for word interpretations based on parables or teachings which are meant to be symbolic or illustrative of spiritual truths. New Testament descriptions of hell and heaven generally include ideas that there is appropriate warning and/or revelation regarding eternity prior to

death, conscious awareness after physical death exists, recollection of past events in physical life continues, and that there are separate types of eternal living conditions. For many people their concepts of hell and heaven reside in man-made assumptions depicted in art, poetry, imagination, and spectacular preaching.

Heaven and hell are bound up in the spiritual realm that requires an act of faith just to even have a minimal understanding and appreciation. A choice based on faith is involved on the part of mankind when it comes to spiritual matters. Either mankind accepts or rejects the revelation of God. A careful study of the Gospel of John, Romans 1 and 2, and Hebrews 11, will aid a Christian in knowing something more about God's revelation to man and the primacy of faith.

Faith is the foundation for human relationship with God. Something that bothered me for a long time in this story was that I could not see faith on the part of Lazarus. It is there in the reference that Lazarus was with Abraham, a patriarch of faith. In Luke 16:22, is the term, "Abraham's bosom." This is an ancient expression for God. To be with God in the hereafter clearly implies a belief and faith in God had been exercised on the part of Lazarus prior to his physical death.

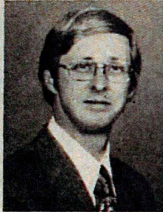
The rich man wanted relief for his condition. He requested that Lazarus be sent

to give assistance. It was not possible. Change of mind after death is too late. Since the rich man had opportunity to have a personal belief in God during his earthly existence, and rejected it, his opportunities for heavenly existence were gone.

This idea is further expanded upon in God's rejection of the suggestion that Lazarus be sent to warn the rich man's brothers. Abraham responds negatively, saying sufficient warning and testimony has been provided the brothers through Moses and the prophets.

A little sarcasm and prophecy seem apparent in vs. 31, somewhat pointed at the Pharisees, and certainly descriptive of foolish rejection of the truth as revealed by God. Those who had rejected the spiritual Messianic purpose of God, as revealed by Moses and the prophets, would more than likely reject the words of one resurrected from the dead. Many decided not to believe in the resurrected Messiah, Jesus Christ, in the first century. Many elect not to believe in the living Christ in the twentieth century.

Decide we must! There is definite urgency for people to heed the call of God, to begin and to continue following Christ. To delay is tragic and death is final. Individual response to God is vital for abundant life now and into eternity. God is merciful, always fair, generous in love, and final judge. To heed God's Word now is wise, essential, and the benefits outweigh rejection.



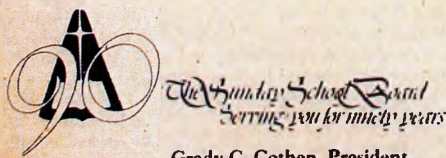
Bush

## Taking a Group to the Youth Evangelism Conference?

Plan to Visit Your Sunday School Board Prior to the Beginning of the Conference on March 6.

Call (615) 251-2796 to arrange a free tour for your group.

Your Sunday School Board is located at 127 Ninth Avenue North in Nashville, Tennessee.



Grady C. Cothen, President

Come with us ... DISCOVER

# HAWAII

SCHOOL OF THE PROPHETS

Oahu, Hawaii

June 12-19, 1981

**\$599**

This includes 7 nights at beautiful Kuilima Hyatt Resort Hotel  
Kahuku, Oahu, Hawaii and Airfare from

Los Angeles, CA/Honolulu, HI/Los Angeles, CA

Roundtrip from Memphis is approximately \$956.

SPONSORED BY

CRISWELL CENTER FOR BIBLICAL STUDIES

## A FANTASTIC FACULTY

Dr. Paige Patterson  
President  
Criswell Center

Dr. Adrian Rogers  
Pastor, Bellevue  
Baptist Church  
Memphis, Tennessee

Mr. Zig Ziglar  
Author  
Speaker  
Positive Thinker

Dr. Dorothy Patterson  
Homemaker  
Author  
Bible Teacher

Dr. Bailey Smith  
Pastor, First Southern  
Baptist Church  
Del City, Oklahoma  
President, Southern  
Baptist Convention

plus ...

Dr. & Mrs. Tim LaHaye  
San Diego, CA  
Dr. William E. Bennett  
Ft. Smith, AR  
Dr. Ralph Glade  
American Assoc. for  
Jewish Evangelism  
Rev. John Morgan  
Houston, TX

Attend the Southern Baptist Convention in Los Angeles and continue with us on to the Islands, or join us by connecting flight from your home city ... but do plan to be a part of this once-in-a-lifetime experience!

Music by Mark & Diane — THE HAWAIIANS

CRISWELL CENTER FOR BIBLICAL STUDIES

525 N. Ervay, Dallas, Texas 75201. Telephone (214) 742-3111.



# Filipino ex-convict becomes evangelist

By Mike Creswell

MANILLA, Philippines (BP)— One of the most famous ex-convicts in the Philippines has become the newest Baptist evangelist in the islands after being paroled from prison on Christmas Day, 1980.

Roger Arienda was a nationally known communist agitator when sentenced to prison in 1972 for possession of illegal weapons. While in prison, he became a Christian in 1975 and then a vibrant



**SHARING CHRIST** — With New Testament in hand, Philippine evangelist Roger Arienda tells a fellow inmate about the good news of Christ.

witness who has led more than 2,000 people to Christ.

He helped establish a Baptist church, with convicts as deacons, on the grounds of New Bilibid Prison near Manila, and on June 29, 1980, became the first man in the Philippines ever ordained a pastor while in prison.

Southern Baptist missionaries who knew of Arienda's work in prison are excited about the prospects for his future. Missionary Majorie Olive, who with her husband, Howard, led Arienda in Bible studies and correspondence courses, reported that he was released from prison at 6 p.m. on Christmas Day, a Thursday. By the following Sunday he had led 30 of his neighbors in suburban Manila to Christ.

That Sunday morning he preached at Village Baptist Church, which ordained him to the ministry. Sunday afternoon Arienda held services in his garage with an eye toward establishing a new church in his neighborhood.

Since then he has averaged telling 300 to 500 people daily about Christ's love. He saw 1,000 people accept Christ as their Saviour during a recent tour of three universities in Baguio City.

Arienda also has begun several Bible study groups averaging 40 adults. "We need more church planters just to keep up with Roger's contacts," says James Slack, a Southern Baptist missionary church planter in metro Manila. It normally takes six to eight months to build a Bible study for 40.



**LAUGHING TOGETHER** — Roger Arienda jokes with prisoners in the medium security section of the Philippines' national prison near Manila. Photos by Don Rutledge.

"We have so many dreams for Roger," Mrs. Olive said. "The public is just beginning to hear what has happened to him."

Missionary Bill Tisdale, who directs church growth for the local Baptist mission, has worked closely with Arienda for the past year and speaks confidently about the former prisoner's future.

"I see Roger in the role of a pastor-evangelist," he said. "God has given Roger the vision to lead in the establishment and development of a Baptist super church in metro Manila to serve as a basis for evangelizing throughout the Philippines and perhaps into other countries."

Arienda's fiery speeches calling for an overthrow of the government and adoption of communism prompted several attempts on his life in the early 1970s. The weapons he carried led to a 12-year prison sentence in 1972 after Philippine President Ferdinand Marcos declared martial law.

Arienda had been in prison three years, fighting boredom and loneliness, when one day in the library he picked up a book to read. It had a red cover and he thought it was a communist book. Instead, it was a Bible. Out of sheer desperation he read it.

He read about a new sort of revolution called for by Christ which included forgiving enemies instead of killing them as communism had taught. Peace and tranquility began replacing the hate, anger, and loneliness in his heart. When he finally accepted Christ through his Bible reading, he actually visited the prison doctor because he thought something was wrong with his heart. It felt different, he said.

The Olives enrolled Arienda in Bible correspondence courses offered through the Baptist Hour television program they direct and he completed every course in record time.

Arienda soon began witnessing and preaching in the national prison with dramatic results: over the five-year period more than 2,000 inmates, prison officials, and their families were baptized in fish ponds or pools used to hold drinking water. Eventually Simbahan Kristiyo Southern Baptist Church was formed within the prison and Arienda became pastor. His cellmate, Cesar Guy became a deacon and began leading Bible studies in the maximum security area.

As knowledge of Arienda's dramatic conversion spread, lawyers, doctors, movie stars, and writers began visiting

him in prison and he led many of these outsiders to Christ. Christians from across the Philippines came to Arienda for counseling.

Marjorie Olive believes the final breakthrough on getting Arienda's long-delayed parole came through the work of Dr. and Mrs. Eli Sarmiento, a Baptist husband and wife doctor team who had taken a special interest in his case. One of their patients who was close to Marcos is reported to have interceded on Arienda's behalf.

Arienda no longer holds to his old political ideas for changing society. "A utopian society is only possible when Christ is made the total leader," he says.

He still talks of revolution, but it is a revolution of the heart that comes with faith in Christ.



**HOW PUBLICITY AFFECTS VIOLENT BEHAVIOR**— "If capital punishment deters murder, it is likely to do so only during the week in which a well-publicized execution takes place, according to a recent historical study by a sociologist at the University of California in San Diego. David P. Phillips analyzed fluctuations in London's weekly homicide statistics between 1858 and 1921 (the only period he could find during which weekly murder rates were recorded in a country using capital punishment). On the average, Phillips found, during the week of a publicized execution, homicides decreased by 35.7 percent. The greater the publicity, the greater the drop in murder. Phillips studied the weeks surrounding the 22 executions listed in a book describing notorious murders and measured the number of column inches in the London Times allotted to coverage of each execution. The declines he found could not have been due to yearly or seasonal trends, he says, since he compared execution-week homicides with those committed in the weeks just before and after the executions. Since most of the adjacent weeks were lower than average in homicides, the decline was not the kind of coincidence that might have been created if an unusually high number of murders had been committed during the control weeks." (PSYCHOLOGY TODAY, January, 1981)

## Former soldier for Hitler becomes Baptist pastor

PHOENIX, Ariz (BP)— An Arizona Baptist pastor who was once a soldier for Hitler has become an American citizen.

Traugott Vogel, pastor of Twenty-Seventh Avenue Baptist Church in Phoenix, and his wife and daughter became naturalized citizens in December, six years after they moved to the United States.

"To me, it (citizenship) was the turning point in my life," he said. "For six years, I have been a man with no country....Now I belong, I'm not an alien anymore."

Vogel grew up in Nazi Germany and was an ardent admirer of Adolf Hitler. His father was a major in Hitler's elite SS troops.

At the close of World War II, when the Allies closed in on Germany, Vogel was sent to the front to defend the crumbling Nazi regime. He was 15. When word arrived that an Allied unit soon would attack, Vogel was among the many exhausted soldiers who deserted.

He walked for four weeks to Reutte, Austria, where his family was living at the time. It was there he saw his father ambushed and killed by Austrian freedom fighters.

Vogel moved back to Germany with his mother and sister after the war. He had learned English as a child and got a job with the American military.

Although he hated Americans, his curiosity about the American way of life led him to a Youth for Christ rally on the base. While he was there to see what Americans do in church, he heard the gospel and became a Christian.

His hate-filled life was changed by Christ's love. Several years later, Vogel even returned to Austria and asked one of the guerrillas who killed his father to

forgive him for hating him for so many years.

Vogel had several opportunities to interpret for English speakers at religious meetings, and through this he felt the call to preach. He attended the Bible College of Wales in England and the German Baptist Theological Seminary in Hamburg.

Louis Krause, a Southern Baptist missionary, introduced Vogel to the First Southern Baptist Church of Bitburg, Germany, a church composed of American military people and Germans. Vogel made history as the first German to pastor an American church in Germany when he later became pastor of Bitburg.

"Within a few months I had become thoroughly immersed in the work of the English-speaking churches," he said. "In 1968-69 I served as vice-president of the (European Baptist) Convention; and in 1972 I brought greetings from the European Baptist Convention, which was meeting in Philadelphia, Pennsylvania."

The Vogels moved to Sterling City, Tex., in 1974, where he became pastor of the First Baptist Church.

In 1977, Twenty-Seventh Avenue Baptist Church in Phoenix called Vogel as pastor. While he enjoyed working with Americans, Vogel did not forget the German people. Shortly after he came to Phoenix, he took over the leadership of a German Bible study group which is now a part of the church.

Although Vogel doesn't think becoming a U.S. citizen has affected his ministry, it has made him feel more a part of the American people. "I wanted to be an American like everybody else," he said.

Holdine, his wife, echoed his feelings and said being naturalized means "a long dream and prayer come true."