

Baptist and Reflector

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News journal of Tennessee Baptist Convention

TBCH, Executive Board file lawsuit against IRS

By Al Shackelford

Tennessee Baptist Children's Homes and the Executive Board of the Tennessee Baptist Convention have filed suit in federal court contesting penalties levied by Internal Revenue Service against TBCH for its refusal to file Informational Form 990.

The suit which was filed Feb. 16 in United States District Court for the Middle District of Tennessee, Cookeville Division, will seek to recover \$17,675.12 paid by Children's Homes in penalties and interest in what was termed "unlawful assessments."

The TBCH and the TBC Executive Board contend that the Children's Homes are not required under Internal Revenue Act of 1976 to file Informational Form 990 and to file such forms would "result in an excessive entanglement of government in the function of the church which is violative of the United States Constitution, including the Establish-

ment and Free Exercise Clauses of the First Amendment."

The IRS Act of 1976 was interpreted by IRS regulations to mean that certain religious organizations, such as Tennessee Baptist Children's Homes, were not "integrated auxiliaries" of churches and conventions of churches and therefore are subject to government inquiries and possible taxation.

On Dec. 6, 1977, the TBCH trustees voted not to file Informational Form 990 with IRS, primarily on Constitutional grounds, and that to do so would be "excessive entanglement" of government into the affairs of a religious organization.

On April 9, 1981, TBCH was informed that it would be assessed penalties and interest for its refusal to file Form 990.

One month later, on May 5, 1981, the TBC Executive Board voted to "reiterate its position on the separation of church and state by taking such actions as is necessary, including retaining legal counsel, to support the refusal of Tennessee Baptist Children's Homes to file Form 990."

TBCH has paid to IRS penalties and interest of \$17,675.12 assessed for TBCH's refusal to file Form 990 for the years of 1977, 1978, and 1979.

Frank Ingraham, TBCH attorney, said that IRS has 20 days to respond to the suit, although he expects IRS to ask for an extension of time. The suit will be tried in Cookeville before a jury.

In addition to seeking return of penalties and interest, TBCH in the suit is also asking that it be declared exempt from filing Informational Form 990; that Treasury Regulations Section 1.6033-2 which deals with "integrated auxiliary" be declared unconstitutional and/or invalid; and that TBCH be reimbursed for all costs involved in this prosecution, including attorneys' fees.



STATE BELL-RINGERS — Handbell choirs from middle Tennessee gathered at Two Rivers Baptist Church, Nashville, for a Feb. 18-19 festival, while a similar event for west Tennessee handbell choirs was being conducted at West Jackson Baptist Church, Jackson. Eighty-five state groups registered for these and two east Tennessee festivals, which will be held this weekend at Central Baptist Church of Bearden and First Baptist Church, both in Knoxville.

FMB volunteer sues SBC for \$5-million

FORT WORTH, Tex. (BP) — A \$5-million damage suit has been filed against the Southern Baptist Convention by an Austin, Tex., man who claims he was beaten by Turkish immigrants in Augsburg, West Germany, while serving with the Foreign Mission Board.

Nassar Lotfi, identified by the Fort Worth Star-Telegram as a former colonel in the Iranian Air Force and a naturalized U.S. citizen, filed his suit in the United States District Court in Fort Worth.

Lotfi, and his wife, Marion, went to West Germany in January of 1982, for a two-year volunteer term, according to the FMB. Their assignment was to minister to Turkish immigrants in the Augsburg area, working alongside Southern Baptist career missionaries and in cooperation with the German Baptist Union.

The suit says that on March 27, 1982, he was "set upon" by a group of men and "beaten into unconsciousness." The beating, it says, resulted in injuries to his back and spine as well as a "traumatic neurosis."

The lawsuit claims the defendant (the SBC) "did not disclose" that the work could be "hazardous to the plaintiff's personal safety."

According to the FMB, consultations were held in July of 1982, and a decision was made to end the agreement under which the Lotfis went to West Germany.

Southern Baptist Convention Attorney James P. Guenther told Baptist Press, "We don't understand the reasoning behind Mr. Lotfi's decision to sue the SBC. The convention has never had any relationship with Mr. Lotfi."

"We (the SBC) will make an appropriate legal response."



NEW DEAN — William E. Troutt (right), president of Belmont College, congratulates Jerry Warren after he was named dean of the college's School of Music.

Belmont names Warren as dean

NASHVILLE — Jerry L. Warren has been named to the newly created position as dean of the School of Music at Belmont College.

Warren has served as chairman of Belmont's department of music since 1969.

Belmont's organizational structure has included 11 departments and one school. On June 1, the structure will change to four schools, adding the School of Music, School of Humanities and Education, and School of Sciences to the existing School of Business.

A graduate of Samford University (then Howard College), Birmingham, Ala., and Southern Baptist Theological Seminary, Louisville, Ky., Warren had served as choral director at Shorter College, Rome, Ga., and minister of music at First Baptist Church, Auburn, Ala., before joining Belmont's staff.

SBC statistics show growth in all areas

NASHVILLE (BP) — An all-time high enrollment for Sunday School and a 7.5 percent increase in church training enrollment led the way in across-the-board gains in Southern Baptist Convention programs for 1982, the SBC Executive Committee was told Monday night.

Baptisms recorded a gain of 1.5 percent (or 5,946) to 411,564, compared to the 1981 baptisms total of 405,608.

Information compiled by the research services department at the Baptist Sunday School Board showed gains for all 18 reporting areas.

This year's Sunday School enrollment in Southern Baptist churches of 7,679,804 (up 2.0 percent) is the highest in history for the Bible study program, topping the previous high of 7,671,126 recorded in 1980. The church training gain represents an increase of more than 125,000, bringing the total to 1,940,343.

The number of churches went up 0.6 percent to a new total of 25,201 — a gain of 223 over 1981.

Membership in the denomination increased during 1982 by

1.5 percent (or 208,672), which pushed the total to 13,998,252.

Total receipts for the convention were more than \$3-billion for the first time, reaching \$3.1-billion, which is a 12 percent increase over last year. Mission expenditures increased by more than 10 percent to almost \$500-million.

Woman's Missionary Union enrollment showed a gain of 3.1 percent (or 34,805) to almost 1.15-million.

Enrollment for Brotherhood increased by 3.3 percent (or 16,742) to reach 529,642.

Church music enrollment increased by 2.8 percent (or 43,782) in 1982 to reach a new high of 1.63-million.

Martin Bradley, secretary of the research services department, reported that Uniform Church Letters were received from 35,215 churches.

Other information included on the letter shows 30,260 churches reported at least one baptism — up 0.9 percent over 1981. The rate of baptisms in the SBC is equal to 5.4 persons baptized in a one-year period for every 100 Sunday School members.

Dilday claims SBC debate centers on interpretation

NASHVILLE (BP)— "It is my firm conviction Southern Baptists are still a Bible-believing, Bible-teaching people," said Russell Dilday, president of Southwestern Baptist Theological Seminary, Fort Worth, Tex. "The problem is people are confusing Biblical authority with Biblical interpretation."

Addressing a group of 170 pastors, church staff persons, and denominational leaders attending a church training doctrine conference in Nashville, Dilday said the current theological debate in the Southern Baptist Convention is not over the authority of the Bible, but over linguistics.

He challenged leaders to adopt an unapologetic commitment to the Bible saying, "The Bible has always been the sole authority for faith and practice among Southern Baptists. It saddens me to see people who have equally high regard for Scripture divided over words of expression."

He charged Baptists are spending too much time defending beliefs to others who already believe and not enough time expressing beliefs to non-believers. "It disturbs me we are caught up in analysis and debate when we need to be putting our faith into practice," he stressed.

He believes the Bible is inerrant and infallible in its function and should therefore be judged on the basis of its purpose.

Georgetown College president resigns

GEORGETOWN, Ky. — Georgetown College President Ben M. Elrod resigned Feb. 10, to assume the presidency of two organizations, the Independent Colleges of Arkansas and the Independent College Fund of Arkansas. His resignation takes effect on June 30, 1983.

Elrod, Georgetown's 21st president, told the college's board of trustees at their winter meeting, "I feel that I need at this juncture of my professional life, a change of pace."

He assumed his duties at Georgetown College on August 1, 1978.

Verlin Kruschwitz, chairman of Georgetown's board of trustees, said a committee of trustees, faculty members, and students has been appointed to search for a new president. He said the college hopes to have a new president by the opening of school next fall.

Johnson City pastor, Eugene Johnson, dies

Manley Eugene Johnson, pastor of North Johnson City Baptist Church, died last month in Johnson City.

A bi-vocational pastor, Johnson had served in a number of pastorates and interim pastorates in the Holston and Watauga Baptist associations.

The funeral service was held at the North Johnson City church, with burial at Union Baptist Cemetery. Johnson is survived by his widow, Ireland; two sons, Bradley of Watauga, and Rex of Elizabethton; and a daughter, Jeannie Farley of Lebanon.

Salem congregation calls Kevin Parsons

Salem Baptist Church, Gibson, called Kevin Parsons to come as its pastor.

Parsons, a native of Memphis is a former pastor of RoEllen Baptist Church, Dyersburg, and Barker's Chapel Baptist Church, Friendship.

"The purpose of the Bible is to lead men to Jesus Christ. We should be concerned with the results and not the process, because God did not choose to reveal His word to us in exact, scientific, and technical terms," he explained.

Dilday said he has discovered the division in the SBC is not whether Southern Baptists are committed to the Bible but what interpretation they follow.

"Every Biblical translation is someone's interpretation," he explained. "Once we get away from the technicalities of language we find out there is not all that much difference in what we believe. Southern Baptists are unified in their commitment to the Word of God."

Dilday expressed concern that over-emphasizing our differences is distracting Southern Baptists from the "great opportunities of Bold Mission Thrust."

"In the light of the fact that people all over the world are eager just to hear the Word of God, I am ashamed to see us divided over the way we express our beliefs," Dilday said. "Our distinctive Baptist heritage points to the diversity and individuality of Southern Baptists."

"It is my prayer we would learn to trust each other enough so when one person says the Bible is inerrant, we don't classify him as a member of a certain party. On the other hand, when a person chooses not to use inerrancy language to describe the dependability of the Bible, we shouldn't think of his interpretation as inadequate," said Dilday.



DEBATE OVER INTERPRETATION — Southwestern seminary President Russell Dilday said he believes the SBC debate is over Biblical interpretation, not Biblical authority.



GIFT ESTABLISHES CHAIR — Plans for the James M. Medlin Chair of Business Ethics at Belmont College were discussed Monday by Mrs. Medlin (center); William E. Troutt, college president (left); and Herbert C. Gabhart, chancellor.

Gift to Belmont establishes chair of business ethics

An endowed chair in business ethics has been established at Belmont College, Nashville, by the family of James M. Medlin, former college trustee, who died Jan. 16.

The Medlin family has presented to the college a financial gift which will be placed in trust. The interest earned from this trust fund will provide the salary of a professor who will be named to occupy the James M. Medlin Chair of Business Ethics.

This is the first such chair endowed in the college's history.

William E. Troutt, Belmont College president, commented, "We appreciate so very much the Medlin family's investment in Belmont College. This gift will greatly assist us in our emphasis on moral and ethical values and our overall effort to provide quality Christian education."

Medlin was a successful Nashville real estate developer who served 12 years as a Belmont College trustee. He was an active member of Nashville's Belmont Heights Baptist Church, where he served as a deacon and Sunday School teacher.

"The Medlin family has been associated with the college in many significant ways, and this is another expression of prudent, generous giving," said Herbert C. Gabhart, college chancellor.

He added that the endowed chair will perpetuate the strong character traits that James Medlin practiced in everyday business relationships, in addition to

proclaiming to the world that Belmont College is committed to projecting Christian ideals into the marketplace.

In presenting the gift, Mrs. Medlin noted, "Our children, Craig and Melinda, and I are grateful to honor our loved one and make this endowment to Belmont College. This gift is tied to the heartstrings, because Jim was earnest in his quest to give substance of lasting things of the highest level, and to provide stepping-stones and guideposts for others."

"Because of his example of truth and integrity, in this way, we can perpetuate those high ideals and principles for which he stood. It is our hope this gift will be a blessing to students and honor the Christ whom he tried to serve."

The presentation of the gift was made Feb. 21 at the college.

New Crossville chapel begins ministry Feb. 6

Lantana Road Baptist Church, Crossville, opened its doors Feb. 6, beginning a new ministry sponsored by Homestead Baptist Church of Crossville.

The opening day's events included a dedication service with Leslie Baumgartner, director of the Tennessee Baptist Convention's missions department, as guest speaker. Also participating in the service were Wilson Parker, pastor of the chapel, and Houston Inman, pastor of the sponsoring church.

FMB shifts strategy in Hong Kong

HONG KONG (BP) — Missionaries and Baptists are facing up to the likelihood that China will take over Hong Kong on or before the 1997 expiration date of British sovereignty.

The possibility of Chinese takeover is forcing Hong Kong Christians to "rethink what a church is" and make profound changes in their approach to ministry, according to George Hays, Southern Baptist Foreign Mission Board director for east Asia.

"I don't think there is any question the Chinese government will exercise some control" over Hong Kong churches if it moves in, Hays said. "Christians need to think about what they are going to do, not wait until it happens."

Hong Kong's high-powered financial market nose-dived last fall when China declared all of Hong Kong would be "recovered when conditions are ripe." Later Chinese assurances that business as usual would prevail have failed to calm the fears of many investors and Hong Kong citizens.

Great Britain negotiated a treaty with Imperial China in 1898 leasing about 90 percent of Hong Kong until 1997. Two

earlier treaties turned the rest of the port over to the British permanently. British Prime Minister Margaret Thatcher maintains all three treaties are valid under international law. The Chinese foreign ministry declares them "unequal" and void. Negotiations are underway to resolve the dispute.

In the meantime Hong Kong Christians should develop new models of church growth not dependent on institutions, buildings, or clergy, say some church leaders. The leaders urge a high priority on lay training and smaller congregations built around families, similar to the "house" church inside China.

Hays believes missionaries can best help by training and encouraging leaders and testing new church models. Eighty-three Southern Baptist missionaries work with more than 30,000 Baptists in Hong Kong and nearby Macao, a Portuguese colony. Southern Baptists began work in Macao in 1910. Hong Kong was entered in 1949. He stressed missionaries will minister in Hong Kong as long as they are allowed to stay by any government in power. "Only the Lord knows what the future holds," he said.

HMB urges SBC churches to start 3,000 missions

ATLANTA (BP) — The church extension division of the Home Mission Board has called for a conventionwide "new-work commitment day" in response to a 1980 study indicating at least 100-million Americans lack a church home.

On "Pentecost Sunday," May 22, the Southern Baptist Convention's 36,079 churches will be challenged to start 3,000 new missions by next June.

According to the Bible, "2,000 years ago on Pentecost Sunday 3,000 souls were added to the kingdom of God. We felt it would be appropriate for Southern Baptists to make commitments on this Sunday to add 3,000 churches to the kingdom," said Jack Redford, director of church extension.

"Our goal is for a minimum of 3,000 Southern Baptist churches to commit themselves to start a new church-type mission during the 1983-84 convention year," he said.

The latest tally indicates churches from 13 state conventions have made commitments to start 1,390 new works on Pentecost Sunday.

Jerry Graham, church extension associate director, is optimistic about commitment day. "I've been excited by the concept that a successful pastorate is no longer measured in terms of new buildings, the number of baptisms, or letter transfers. A successful church is one which sponsors missions," he said.

Graham was also surprised by the interest of relatively new churches. "In some instances 'weak churches' are making surprisingly large commitments to new missions," he said.

Graham also stressed the need for

commitments to start new missions from churches in mainline SBC states in the South. "Because some older rural churches are closing their doors and members are moving to the city, some southern churches feel there isn't a need for new ones. These church closings have disheartened them," he said.

Church extension planners are hopeful a significant number of new works will be ethnic and black mission churches. Emmanuel McCall, director of HMB black church relations, expects 10 percent of the present 3,000 black churches in the SBC will pledge to start new works on Pentecost Sunday. "Three hundred churches is a realistic goal," he said.

In addition, a special intercessory prayerline (1-800-554-PRAY or 1-800-282-SEEK) will operate March 1 through May 31. "Sometimes I think Southern Baptists are willing to work hard but forget to pray hard," Graham said.

"The power of honest, fervent prayer ... will be the key element to the success of Pentecost Sunday, as well as realizing the goal of 50,000 churches by the end of the century," he added.

Graham is asking for 10,000 "prayer warriors" to pray for the establishment of new work. Anyone involved in new church starts may call with specific needs in their area. The volunteer intercessors will receive these requests and pray for them, he said.

The prayerline will also benefit the "75 to 80 percent" of the mission force never prayed for in the same specific way. Baptists remember career missionaries through printed prayer calendars, Graham explained.



NEW PUBLICATION — Mr. and Mrs. Louis Ball, faculty members at Carson-Newman College, look over their new book, *Lift Thine Eyes*. Printed by Broadman Press, the book contains arrangements for organ and piano.

Robison asks forgiveness for unChristlike attitudes

By Jim Jones

FORT WORTH, Tex. (BP) — Evangelist James Robison has apologized to Southern Baptists and others he has verbally attacked in the past, asking forgiveness for his actions.

"I'm not saying anyone else is wrong" in their criticisms, Robison said in an interview. "I'm saying I was wrong."

Robison sent a letter to Southern Baptist leaders last week and also met with Baylor University professors Feb. 16 in a concerted effort to say he is sorry for his past assaults.

The television evangelist, who became known for his attacks against liberal theology, homosexual rights, abortion, the Equal Rights Amendment, and other favorite targets of the religious right, said he has not become "soft on sin."

But he has been increasingly convinced proclamations about sin are not the answer, and said his statements have come across as unnecessarily harsh. A return to morality in America is needed, he said, "but it will never happen unless Christians start loving each other."

"It doesn't matter how many campaigns or media blitzes we have about sin," he said. "The real issue is heart to heart."

Robison wrote in his three-page letter: "Dear Family in Christ: In seeking forgiveness, I stand convicted by the Holy Spirit through the Word of God. Although pure in motive throughout 21 years of ministry, I was, on occasion, unChristlike in method and approach."

"That which I believed to be God-given conviction often came across as personal attack, prejudice, unkind, poorly thought

out, defensive, abrasive, too general; casting many unnecessarily into the same pot and possibly damaging the very body of Jesus, rather than smashing the works of Satan.

"There is a deepening of conviction concerning my own sin of which I gladly repent and ask forgiveness from all. All sin, all doubt, unbelief, and vain speculation aimed at God's eternal (and I believe inerrant) Word will be dealt with by God."

Robison, a member of the First Baptist Church of Euless, Tex., where Southern Baptist Convention President James T. Draper Jr. is pastor, also asked forgiveness for his part in the current Southern Baptist power struggle between fundamentalist conservatives and moderate conservatives.

The evangelist delivered a blistering attack against liberalism prior to the 1979 Southern Baptist Convention national meeting in Houston that marked the beginning of the current dispute.

His letter said, "However well-intentioned, the results (of his statements) have often caused unnecessary contention, division, strife, and controversy, thereby hindering the work of grace so needed in the church. Because I was often 'blinded by the god of this world,' my eyes were distracted to focus more on the cancer in Baptist life than the cure."

"There is no softening toward un-biblical proclamations and practices," he said. "What I'm saying is that we are doing more proclaiming than preaching what the Bible teaches."

Expressing fear that the divisiveness in the Southern Baptist Convention is reaching dangerous proportions, Robison said, "Openness, diversity, discussion, and differences are not only important, they are imperative for the body to be healthy."

Robison has provoked controversy when he has spoken out strongly against homosexuality as a sin, but he said the sin of homosexuals "is no greater than Christians who fail to love one another."

Robison said the biggest change in his ministry is "that I've become more concerned about my own sin than the sins of others. I pray that there will never be another sinner who will feel that he is being judged by me; I hope he is judged by the Word of God."

—Jim Jones is religion editor of the Fort Worth Star Telegram.

Eight more volunteers to aid Upper Volta relief projects

Eight Tennessee Baptists left for Upper Volta Feb. 19 to participate in the hunger and relief project which is a joint venture of the Tennessee Baptist Convention and the Foreign Mission Board in that western African nation.

These eight will join with other volunteers in the Sanwabo area working in water conservation, agriculture, public health, and literacy projects.

Those leaving last Saturday were:

—Richard Bradford, a member of Hillcrest Baptist Church, Morristown, con-

struction worker;

—Joe Davis, a member of Hillcrest Baptist Church, Morristown, truck driver;

—Bart Gibbs, a member of Calvary Baptist Church, Knoxville, literacy worker;

—Pamela Godfrey, a member of First Baptist Church, Spring Hill, literacy worker;

—Alfred Gourley, a member of Cedar Fork Baptist Church, Philadelphia, construction worker;

—Clover Jackson, a member of East Rogersville Baptist Church, Rogersville, literacy worker;

—Bob Mayes, a member of First Baptist Church, Franklin, bulldozer operator;

—Dean Stacy, a member of Grace Baptist Church, Johnson City, construction worker.

In addition to the literacy classes which are held in churches surrounding the Sanwabo area, these workers will be involved in drilling wells and building water catch basins near the 65-acre lake which was completed last spring.

Carroll Owen, TBC convention ministries director, said that there is a critical need for a long-term public health nurse, who could serve from two to four months, and for an expert in fish farming. Plans are to stock the lake with fish, so there is a need for someone qualified to analyze the water in the lake to recommend the types of fish needed to stock the lake and to recommend the type of plants which could be grown in the lake to provide food for the fish.

Hooper Dilday dies

R. Hooper Dilday Sr., 72, Baptist religious educator and denominational leader died Sunday, Feb. 20, in Fort Worth, Tex., after a long illness.

He was director of the church services division of the Baptist General Convention of Texas for 18 years and retired in 1971 after a stroke. As minister of education and music at First Baptist Church, Wichita Falls, Dilday developed principles of church growth which were used by churches throughout the Southern Baptist Convention.

He is survived by his wife, Opal Spillers Dilday of Fort Worth, three sons: Russell H. Dilday Jr., president of Southwestern Baptist Theological Seminary, Fort Worth, Tex.; Donald G. Dilday of Navasota, Tex.; James E. Dilday of Houston; one daughter, Ann Dilday Young of Benton, La.; and nine grandchildren.

Memorials may be given to the Hooper Dilday Memorial Fund at Southwestern Baptist Theological Seminary.

EDITORIAL

Baptists and the observance of Lent

Why don't Baptists observe Lent?

Much is being said and written by some church groups about the Lenten season during this time of the year. Some newspapers are printing Lenten devotionals, some churches are holding unified services on Sunday evenings during the period, and some religious people are sacrificing physical and personal pleasure — but Baptists are not. Why?

Probably the basic reason why our denomination does not observe Lent is that it is a "church tradition" rather than a Biblical teaching.

The word itself comes from an English word meaning "spring" or "springtime."

The practice of fasting before Easter seems to have begun in the second century and has varied greatly in length and intensity since that time. Perhaps the first hint of such a pre-Easter period was during the time of Irenaeus, a Greek Christian leader of the second century. At that time, a person preparing for baptism

on Easter Sunday would eat nothing from the afternoon of Good Friday until Sunday morning (40 hours).

The Council of Nicaea (A.D. 325) records a season of personal penance, but it too was related to preparation for baptism, and the length varied from one to three weeks.

Early in the seventh century, Lent came to be 40 days before Easter — although it was ended by Holy Week, rather than the present practice of ending on Easter Sunday.

Under the state-related churches, Lent became an official observance. In England, for example, it was ordered by the government in A.D. 650 and was not repealed until the very late 17th century.

Generally, it is those churches which have their roots in a state church that observe the Lenten season today. However, with efforts toward cooperation among churches and denominations being emphasized, other denominations or churches in local areas do observe Lent.

The season of Lent is described as a time of penance during which a person supposedly gains forgiveness of sins by performing certain penalties or denying oneself certain objects or pleasures. Baptists believe that only God can forgive sins, and no amount of personal penance will purchase forgiveness. "If we confess our sins, He is faithful and just to forgive our sins and to cleanse us from all unrighteousness" (1 John 1:9).

We would not minimize the Scriptural concept of self-denial, for Jesus stated that one of the requirements for following Him is that the disciple must "deny himself, take up his cross, and follow Me" (Matthew 16:24).

It would appear from the Bible that the 40 days after Easter were more meaningful to and influential in the lives of those early believers than the 40 days before Easter. It was during these 40 days after Easter that Jesus "showed Himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of things pertaining to the kingdom of God" (Acts 1:3).

It was the 40 days after Easter that prepared the first century Christians for their mission — rather than the 40 days before Easter.

After those 40 days, God sent His Holy Spirit, and the believers launched their worldwide mission on the Day of Pentecost.

Lent is not based on the Bible in its origin or purpose.

Superb editorial

We commend The Tennessean, daily newspaper of Nashville, for its excellent Feb. 20 editorial, "Legal Gambling Not For State."

Noting that gambling's growth may be attributed in part to the results of the economic recession, the editorial quoted from the National Council on Compulsive Gambling, "People who are worried about the factory closing take a chance on making it big. Once they win anything, they're hooked."

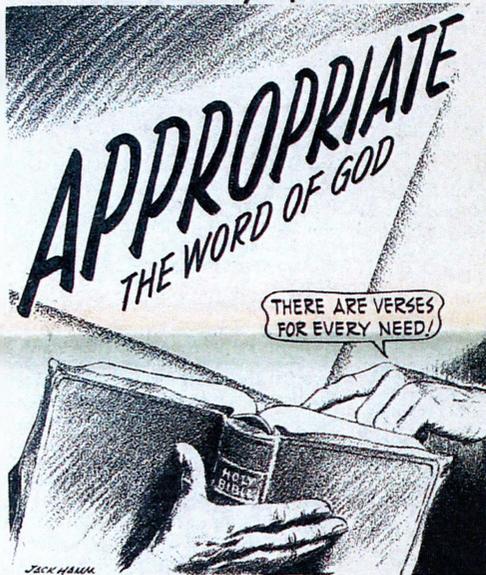
The editorial continues, "This means that gambling thrives and produces revenue for the state in proportion to the fear and misery that is prevalent in the population.

"It is the compulsive gambler — often the family breadwinner who spends the grocery money to indulge his compulsion — and his family who suffers from gambling," adds The Tennessean editorial.

The Nashville newspaper also observed that legalized gambling attracts racketeers and organized crime hoodlums.

The editorial concludes, "Tennessee needs revenue. But it doesn't need it at the cost of increasing crime and the misery of those who can't afford to gamble."

Tremendously Important



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Alvin C. Shackelford, Editor

Charlie Warren
Associate Editor

Steve Higdon
Assistant Editor

Euro Lannom
Advertising, Subscriptions

Baptist
and
Reflector

Betty Walker
Production Assistant

Established 1835

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Telephone: (615) 373-2255

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Cicero's
comment

By the editor

"Cicero, we have a number of officers in the Southern Baptist Convention — president, vice-presidents, secretaries, parliamentarian, etc. — and I think it is time to add another," opined X. Amy Nations, noted eye examiner.

"What office is that?" I asked.

Amy announced that she intended to launch a campaign for a Southern Baptist Convention Optometrist.

"I don't see — rather, I don't understand — why we would need a convention optometrist," Cicero responded.

"But, I keep hearing about our lack of vision," Amy observed. "Why, I have already been treating some of my fellow church members at Buena Vista Baptist Church."

Cicero's curiosity was revealed when I asked for more information.

"I am treating C. A. Farr. He has no concern about present-day problems, but farsightedly thinks and talks only about heaven. I am having some success, because he is already talking about what our church can do when we get out of debt in 1992."

Amy continued. "Then I am treating Mi Opp Ticke. She is so nearsighted about her church interest that she is concerned only about what is happening this minute — or at most, what might happen next Sunday."

Cicero began to catch on, but still was not very optimistic.

"You may remember Mike Roe Skope in our church. He spends all his time focusing on minor flaws in others — you know, the mite and the beam — rather than on his own big faults."

"I also have a great invention for treating pride — Biblical Bifocals — which magnify your own sins while reducing the size of the sins of others," Amy announced.

"And, just think: if I could fit everyone with contact lens, that sure would help the outreach leaders when we report the number of contacts."

X. Amy Nations listed some of her other Baptist patients.

There is Hynd Syte, who is extremely competent at seeing what the church should have done in the past. "You can recognize him by the words 'I told you so' tattooed on his forehead."

Katt A. Rack has clouded vision problems and never sees anything that needs to be done at the church.

Then, there is Forest N. Woods. He is very mission minded, but is so concerned about the salvation of the 4-billion people on the earth, that he overlooks the need to witness to his next door neighbor. "You might say he has a 'can't see the trees for the forest' view of evangelism."

Cicero's eyebrows were raised in puzzlement. "I'm still not convinced that a Southern Baptist Convention Optometrist could really do anything about this."

X. Amy Nations looked me in the eye. "Well, I guess your shortsightedness indicates that I need to start with you. Would you please read the millennial chart on the wall?"

Jacksonville radio station WJAX sets record with 'Baptist Hour'

JACKSONVILLE, Fla. (BP) — In 1943, Jacksonville radio station WJAX first broadcast "Baptist Hour," produced by the fledgling Radio Committee of the Southern Baptist Convention.

Forty years later, WJAX-AM has now carried "Baptist Hour" longer than any other radio station in America, making it one of the longest-running syndicated programs in radio history.

To mark the 40th anniversary of that first broadcast March 21, "Baptist

Hour" will air a special program from WJAX studios recorded Jan. 18 to be heard on the 396 radio stations carrying the 30-minute program.

"Baptist Hour," itself only two years old in 1943, was the flagship program of the early radio ministry of Southern Baptists. WJAX, oldest of three radio stations in Jacksonville at that time, was one of about 20 stations in the country to carry the program in those early days. But it is the only station that has continued service uninterrupted through the years.

"Religious programming has always played a major role in our development," said John Thomas, general manager of WJAX. "We consider it a public service."

There are now 22 radio and six TV stations in the Jacksonville area. WJAX, which has changed its musical format several times to keep up with changing tastes, now plays rock music. But its commitment to religious programming has not changed. "We have to pay attention to anything that is that important to our community," Thomas said.

WJAX airs "Baptist Hour" at 7:30 a.m. each Sunday. The station also carries "On Track," a program of contemporary Christian music, and sister station WJAX-FM broadcasts "Black Beat." Both are produced by Southern Baptists.

For the March anniversary program, "Baptist Hour" host Frank Pollard interviewed Thomas and Dan C. Stringer, executive director-treasurer of the Florida Baptist Convention. The Southern Baptist Radio and Television Commission, which succeeded the Radio Committee as producer of "Baptist Hour," also presented WJAX with one of the original recordings of the historic 1943 broadcast.

The 20-inch phonograph record, called an "electrical transcription," was of the sermon, "Paying the Price to Follow Christ," preached by famed Southern Baptist preacher R. G. Lee.

Roy Acuff gives Belmont \$25,000

NASHVILLE — Country music star Roy Acuff has matched the \$25,000 which established the Roy and Mildred Acuff Scholarship Fund last year at Belmont College.

The scholarship, established by the Joseph Cates Company of New York in commemoration of the 50th anniversary of Acuff's career in country music, will be used to assist a worthy student majoring in music.

"Roy Acuff has meant a lot to the world of music. Now, through the scholarship that bears his name, he will be instrumental in promoting other music careers," said William E. Troutt, president.

Blankenship accepts Fellowship pastorate

R. Virgil Blankenship accepted a call to the pastorate of Fellowship Baptist Church, Sharon.

Blankenship is a former pastor of Corinth Baptist Church, and First Baptist Church, both of Sharon; Henry Baptist Church, Henry; Salem Baptist Church, Lynn Grove, Ky.; and Second Baptist Church, Russellville, Ky. He has also served as moderator of the Weakley County Baptist Association.

A native of Dresden, Blankenship attended Bethel College, McKenzie.

Centurymen to tour China, perform in three cities

FORT WORTH, Tex. (BP) — The Centurymen, a choral group sponsored by the Radio and Television Commission (RTVC), will tour the People's Republic of China this fall and perform on Chinese radio and television.

The 100-voice male choir whose music is featured on "Sounds of the Centurymen" and other RTVC radio programs, was invited to mainland China by Shanghai Television. The group will sing in Shanghai, Beijing (Peking), and Canton.

The Centurymen also will be accompanied by television crews from NBC and the American Christian Television System. A one-hour television special on the trip is scheduled on NBC in November.

"The Chinese people have extended this invitation as part of their overall cultural exchange program to bring outstanding musicians to China," explained RTVC President Jimmy R. Allen. "They are interested in establishing relationships with the arts communities of this country and other countries."

Although dates for the trip have not been set, Allen said those and other details will be worked out when a survey team from the RTVC goes to China in May.

The Centurymen are expected to give concerts in all three cities on the tour. They have also been invited to perform on radio and television in Shanghai and will probably do the same in Beijing.

"We will be singing the choral music of America including classical, folk, and Afro-American music," Allen said.

Buryl Red, director of the Centurymen, will compose a special musical

piece combining western choral style with traditional Chinese instrumental accompaniment. The work will be premiered on the China trip.

Under the banner of cultural exchange, the trip will have both educational and preformatory purposes, Allen said. The group plans to visit music conservatories in Shanghai and Beijing "to share educational ideas, objectives, and techniques."

"We will share by cultural exchange our friendship with the Chinese music community and explore the possibility of Chinese students coming to Baptist schools to study music," Allen said. A final concert in Hong Kong is scheduled as the group begins the trip home. As is customary with Centurymen tours, the members will pay their own way, estimated at \$3,000 per person.

Allen said the idea for the trip came in 1981 when Ma Geshun, conductor of the Shanghai Philharmonic Society Chorus, came to the National Conference on Broadcast Ministries in Fort Worth on a tour of American institutes. Through contact with Ma, Allen opened discussions with the Center for United States-China Arts Exchange in New York City.

Later, representatives of the Chinese music community visited the United States and the RTVC. Finally, on a December trip to Hong Kong to speak at Baptist schools, Allen met with communication and music officials in China. The formal invitation was issued by Shanghai Television Jan. 22.

The Centurymen were formed by the Radio and Television Commission in 1969. The members are all ministers of music at Southern Baptist churches and represent more than 30 states. The group has recorded nine albums and is heard weekly on 538 radio stations in the United States. They have appeared on previous NBC specials in 1969 and 1972.

Pat Murdock accepts Clear Creek pulpit

Pat Murdock recently accepted a call to the pastorate of Clear Creek Baptist Church, Dyer.

Murdock is a former pastor of Mount Olive Baptist Church, Union City, and Mesquite Baptist Church, Mesquite, N.M.

A native of South Carolina, Murdock is a graduate of the University of Tennessee at Martin.



HOT OFF THE PRESS — Alcohol awareness study materials for teenagers and their parents are examined by Foy Valentine (left), executive director of the Christian Life Commission, and Ron Sisk, who is responsible for the agency's program of alcohol education and action.

VBS statistics show statewide activity

During 1982, Tennessee Baptists held 2,703 Vacation Bible Schools which enrolled 241,455 people, according to statistics of the Tennessee Baptist Sunday School department.

Of those enrolled, 9,315 were adults, 347 were enrolled in Backyard Bible Clubs, 135 were in mission Vacation Bible Schools, 41 were exceptional persons, and 35 were deaf persons.

Of the churches reporting schools, 79.9 percent contributed to a VBS mission offering through the Cooperative Program. Also, 3,667 professions of faith were reported as a result of the schools.

During the year, 64 associations held VBS clinics, involving 561 pastors and 8,230 other leaders.

Candace Morris joins BSSB as youth editor

NASHVILLE — Candace Morris began work this month as an editor of youth Sunday School materials at the Baptist Sunday School Board.

She edits Youth in Action for older youth and other materials in the Life and Work Series.

A native of Jacksonville, Fla., Mrs. Morris is a graduate of Furman University, Greenville, S.C., and Southern Baptist Theological Seminary, Louisville, Ky.

Her husband John is associate pastor/minister of youth at Crivewood Baptist Church, Nashville.



CELEBRATION — WJAX-AM, Jacksonville, Fla., recently celebrated 40 years of broadcasting the "Baptist Hour." Participating were (left to right) Joe Lusk, "Baptist Hour" producer; Frank Pollard, program host; and Durwood Rowell, program announcer.

Personal perspective

By TOM MADDEN
TBC executive secretary

Recently I found myself thinking about the meaning of "dwelling in the presence of the Lord."

One meaning is that the Lord is ever present. He is the Alpha and the Omega. There is not any place we can go to escape His presence. We may ascend to the heights and descend to the depths, and He is there. Our God always sees us.



Madden

Another reaction is that you and I always want to be in His presence. We want to be in the full view of our Lord at all times. Not only do we want to be where He is, but also to daily practice His presence. It is of great assurance to know that our Lord is with us all the time.

The presence of the Lord assures that He will provide protection and provision; we dwell in the care of the Lord. He cares and provides for us. We shall not want.

While God is not an actual freshly presence on this earth, we can have an inner awareness which is very distinct and real, made evident by the presence of the Holy Spirit.

Also, there is an awareness of God being all around us. He is conscious of every danger and temptation we encounter. He numbers and places a value upon our heads. He knows when a sparrow swoops toward the earth.

The day hastens when we shall dwell in the actual presence of the Lord forever.

Seminarian outlines new identity for SBC

PALM COAST, Fla. (BP) — A seminary professor has challenged Southern Baptists to carve a new denominational identity for the 1980s which would place equal emphasis on Christian social ministries, social action, and evangelism.

Speaking at the national meeting of state Christian social ministries directors, Tommy Starkes, associate professor of Christian ministries and world religions at New Orleans Baptist Theological Seminary, asserted that "missions is as much crying out against injustice as it is evangelism."

But Starkes charged Southern Baptists have depended on political trends rather

than the Bible to determine the denomination's involvement in social ministries and social action. He cited Baptists' slow response to racial issues in the 1960s as exemplary of how civil rights legislation shaped Baptist action instead of the Bible.

"The Bible has more to say about redemption in the whole sense than it does about 'soul winning,'" Starkes said, adding that the latter term was not Biblical and the Bible does not separate spiritual and physical needs.

"Anything that dehumanizes another human being is Christ's enemy," he continued. "The total Biblical witness calls

for both personal evangelism and social ministry and social action. There is more Biblical evidence for doing social ministry than there is for our traditional evangelism."

Even though Southern Baptist conservatives preach "a selective canon" by emphasizing an "individualistic salvation," the gospel has implications for society as well as individuals, he said. "Social action is the consequence of evangelism, a bridge to evangelism, a part of evangelism."

Starkes also charged "liberals aren't liberal enough when it comes to practice," and "a lot of people have the Spirit and Jesus but don't help people."

Starkes said the rise in unemployment and other economic factors are dividing Americans into two camps — the haves and the have nots — which necessitates that Southern Baptists do more than talk to address economic concerns.

M. Wendell Belew, director of the Southern Baptist Home Mission Board's missions ministries division, echoed Starkes sentiments and claimed the pro-

blems of poverty and unemployment "will not pass with economic improvement." Belew said Baptists are just now realizing the "shock" of unemployment as middle-income families are hit by "the devastating force" of the economic crunch.

The "new poor" have been especially hard-hit, Belew said, either because pride or lack of awareness prevents them from seeking aid from social services. He called on Baptists to seek out unemployed church members and offer them both economic and personal support.

But assisting the unemployed must go beyond helping people find food to putting people back to work, he said. "We can create work, not to occupy people's time but because we are joint creators with God, we will be able to create new and meaningful employment," said Belew. "Together we can find answers."

Starkes predicted the decade of the 1980s would see more "continuing crisis of hermeneutics," with Christian social ministries ranking second to evangelism in the resulting dichotomy. "It's easier to measure ticket-to-heaven evangelism than in-depth relationships," Starkes lamented.

Rex Lindsay, executive director of the Kansas-Nebraska Baptist Convention, added Baptists must stop their theological bickering and do what the Bible says. "Truth," he explained, "is not propositional; it is personal. Unless people see us loving one another, the gospel will have little power."

Using demographic data, Starkes updated CSM directors on trends of the 1980s, and said needs in the next decade will necessitate Southern Baptist cooperation with other denominations. He cited a letter abhorring nuclear war being drafted by Catholic bishops as an example of how Baptists "can learn from our Catholic friends about making social pronouncements as a group."

Increases in the number of refugees and immigrants entering the United States in the next decade should merit Southern Baptists' concern, Starkes pointed out, calling on Baptists to become advocates for illegal aliens "on the basis that they're human beings for whom Christ died and not on the basis of their citizenship."

To make the gospel credible to the world during the 1980s, Southern Baptists also will have to adopt new lifestyles which show sensitivity to the world's poor, he said.

Starkes paraphrased the parable of the rich man and Lazarus, inserting American consumers into the role of the rich man and persons from Third World countries as the helpless beggar. He concluded that judgment will fall on thoughtless consumers who do not heed the Biblical mandates of Moses and Jesus to care for the poor.

"What we do in America is costing us in our witness to the world," Starkes said. "Americans spend enough money buying (junk) food to feed the people of the three largest nations in South America. As we sensitize people to private ministry, let us also sensitize them to global hunger."

Starkes challenged Southern Baptists to redefine their concept of missions and view social ministries, social action, and evangelism as a uniform approach to ministry.

"Missions is the church doing its work," Starkes concluded. "It's God using human instruments to bring the kingdom to every facet of life."

Seminary student 'converts' empty cans into food, fuel

By Bob Stainback

WAKE FOREST, N.C. (BP) — Dennis Testerman is turning empty cans into food and heat for those who are short on both.

Testerman, a student at Southeastern Baptist Theological Seminary, has founded P.R.E.A.C.H. — Please Recycle Empty Aluminum Cans Here — to collect the empty soft drink cans on campus, take them in for recycling, and channel the money received to the poor through agencies dealing with food and fuel problems. In addition to helping the poor, some waste disposal problems are solved.

The idea is simple, but organizing and maintaining it are not. Testerman, from Roanoke, Va., has a sincere concern for the environment and enjoys being outdoors where he says he has felt closest to God. He decided to attend seminary while on a back-packing trip and as a missionary journeyman spent two years in Nigeria working in agricultural missions.

Testerman feels Christian involvement in conservation and recycling should be motivated not only by the example of Jesus Christ in ministering to "the least of these," but also by Biblical teachings on the proper stewardship of all resources: our time, as well as physical and financial resources.

"Aluminum and glass are made of non-renewable resources, so our wise use of them is essential to their continued availability. And our forest resources, though renewable, are being strained by an increasing demand for paper," he said. "Disposal of these resources in a landfill is not only poor stewardship of land, but of labor and energy as well."

Southeastern seminary's student council has voted support for the campus program, which includes special receptacles near vending machines.

Testerman believes many church members would participate in a recycling effort if one were accessible and convenient for them.

"The local church, as a body of Christ, is an obvious center for this practice of stewardship," he pointed out. "Sister churches in every denomination already serve as examples and stand as ready sources of advice on the methods of setting up a recycling project."

In addition to cans, he believes glass and paper could easily be worked into the project. He has already talked with members of the Wake Forest Baptist Church and expects a program to start there early in 1983.

Testerman is concerned many Christians seem to think of hunger as something "over there," and not as a real

problem in all parts of America. But, he insists, "We preach by our lifestyle as well as by our words."

—Bob Stainback is a student at Southeastern seminary.



REC LAB FUN — Participants at the Sunday School Board's Rec Lab in Eustis, Fla., learn routines using Maori sticks during the "Fun with Music" class. The lab offered more than 90 classes this year.

Missionaries face troubles

CAMPINAS, Brazil (BP) — It was not all in the job description.

Kent and Donna Depee's home was burglarized three times in their first six months on the field and their son, Brent, was seriously injured on their first trip away from language school.

The Missouri couple insists they will take the bad with the good as rookie Southern Baptist missionaries in Brazil. "I know the Lord won't test you above what you're able to stand," she said.

The latest burglary was Feb. 5 while the Depees and their three children were shopping. A thief tore through a wooden-shuttered window and made off with the family stereo set, camera, several watches, and "even Kent's cowboy boots."

She said the burglar took her brand new tennis shoes, but at least left "his old dirty ones in their place."

The stolen goods were insured, unlike the losses from two earlier robberies. A burglar stole toys and a tape recorder shortly after the Depees arrived in Campinas last August to study Portuguese. Later 15-year-old Brent's stereo was taken.

In late December, Brent was thrown against a tree while riding a horse in rural Corrente, where the Depees plan to work in agricultural evangelism. His small intestine ruptured and he went through emergency surgery after a grueling 450-mile taxi ride to Brasilia.

Brent has recovered faster than expected, returned to school, and is "beginning to play basketball again." His parents say the love, prayers, and letters sent from Southern Baptists sped the recovery and encouraged the whole family. They have no intention of going home or of letting the setbacks frustrate their ministry.

They have, however, installed bars in their windows.

RECOMMENDATION TO 1983 COMMITTEE ON BOARDS AND COMMITTEE ON COMMITTEES

For service as a director, trustee, or committee member of the Tennessee Baptist Convention boards or committees:

Believing in this person's moral integrity, spiritual commitment, and other qualifications:

1. I recommend _____

Mailing address _____

2. Approximate age _____ Occupation _____

3. Is person an ordained minister? _____

4. Name and address where the above is a member: _____

Association _____

5. Give a brief statement as to the past and present loyalty of this person to his church

and program of Southern Baptists _____

6. List service on boards or committees of the Tennessee Baptist Convention: _____

7. List training, skill, experience, etc., which would qualify for service recommended: _____

8. List the place where you think this person can best serve:

A. Trustee or director of an institution or agency of the Executive Board (specify): _____

B. Convention committee (specify): _____

Please understand that this recommendation does not assure nomination. However, your recommendation will be given serious consideration. No contact will be made by Committee on Boards or Committee on Committees until nomination has been approved.

Signed _____ (name of person making recommendation)

(mailing address) _____

(occupation) _____ (date) _____

Hopkins returns to Nolachucky assn.

Robert Hopkins returned to the fellowship of the Nolachucky Baptist Association as pastor of Cedar Creek Baptist Church, Russellville.

Hopkins came to the church from the pastorate of Buffalo Grove Baptist Church, Jefferson City. He previously served in Nolachucky association as pastor of Kidwells Ridge Baptist Church, Roe Junction Baptist Church, and Slatem Gap Baptist Church, all of Morristown.

Haskell Lindsey dies

Retired Minister of Music Haskell Lindsey died Feb. 8 in Jackson.

During his ministry, Haskell, a native of Kentucky, served Eglewood Baptist Church, Jackson; Speedway Baptist Church, Memphis; and other churches in west Tennessee and Kentucky.

Haskell is survived by his widow, Virginia, and four children, Gayle Kennedy, Karen Conrad, Kim, and Alex.

Dyllis church calls Jones to pastorate

Dyllis Baptist Church, Harriman, has called Stanley W. Jones to come as its pastor.

A native of Knoxville, Jones was previously associate pastor of Ridgeview Baptist Church in that city. He is a graduate of the University of Tennessee at Knoxville.

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Nominations needed by TBC committees

The guidelines adopted by the Tennessee Baptist Convention for the Committee on Boards and the Committee on Committees give all Tennessee Baptists the opportunity to make nominations by filling out a form printed in the Baptist and Reflector.

Some people may not understand how names come before committees. The head of each of the TBC institutions submits at least three names for consideration for each position to be nominated. They receive names from people interested in their particular work and pass these along to the Committee on Boards. The convention guidelines direct them to work with the heads of the institutions.

If a person wants to recommend a person to any of the convention's boards or committees, a letter or this form can be sent to Tom Madden, TBC executive secretary, P. O. Box 347, Brentwood, TN 37027, or to the temporary chairman of the Committee on Boards or the Committee on Committees, or to the head of a TBC institution or agency.

The Committee on Boards will meet April 12. The temporary chairman is R. Herschel Chevallier, Cumberland Baptist Church, 5600 Oak Ridge Highway, Knoxville, TN 37921.

The Committee on Committees will meet April 21. The temporary chairman is Howard Olive, 1735 Old Niles Ferry, Maryville, TN 37801.

GUIDELINES

1. Members of these committees should not nominate themselves to fill any vacancies existing on any convention standing committee or convention board.

2. Individuals over the state should be encouraged to send suggestions for nominees to these two committees, including supporting data as to their qualifications and availability.

3. A form should be printed in the Baptist state paper by which suggestions could be made to these committees, the form bearing the signature of the person making the suggestion.

4. The initial meeting of these committees each year should be announced as an "open" meeting when individuals or heads of institutions or agencies could appear before the committees to offer suggestions of and about possible nominees.

5. The head of each institution should be asked to submit the names of three persons for each vacancy to be filled on his board, with supporting data on why these persons would make suitable board members, a practice that is now being followed.

6. If the Committee on Boards considers someone else, other than a person suggested by the head of an institution, for any vacancy on a board, the committee should confer with that official concerning the qualifications of the person being considered, it being understood that the final decision on the nomination rests with the committee.

7. The Committee on Boards should be aware of any requirements of the accrediting agencies which are related to our hospitals, colleges, academy, or children's homes as these requirements affect the work of the committee, keeping in mind the requirements of the Ten-

nessee Baptist Convention constitution and bylaws. If and when conflicts develop in this area, the committee shall so advise the convention and the convention shall consider ways of reconciling the conflicts.

8. These two committees should keep in mind the desirability of the following principles in making nominations: a broad representation of geographical areas, differing sizes and types of churches, a variety of professional and educational backgrounds, different age groups, with both lay men/women and ministers included.

9. These committees should not nominate a person to a convention board or standing committee who receives a part or all of his salary from the Tennessee Baptist Convention or one of its subsidiary units.

10. The Committee on Boards should no longer feel that all of its nominations should be confined to the geographical area where an institution or agency is located, but their nominees should be residents of Tennessee and members of churches affiliated with the Tennessee Baptist Convention.

11. In implementing Bylaw III, Section 2, of the Convention's Bylaws in reference to board members for Baptist Memorial Health Care Systems, Memphis, the hospital should be required to show to the Committee on Boards that there is a demonstrable need for a board member proposed for service on the hospital board of trustees to serve on that board while also serving on another board as permitted in Bylaw III, Section 2.

12. Trustees must be active in support of their local churches.

Mays accepts pulpit as Pleasant Plains

Tillman Mays accepted a call from Pleasant Plains Baptist Church, Jackson, to come as its pastor.

Mays was previously pastor of Oaklawn Baptist Church, Jackson; Ward's Grove Baptist Church, also of Jackson; and Durhamville Baptist Church, Ripley.

Mays is a graduate of Union University, Jackson, and Memphis State University, Memphis.



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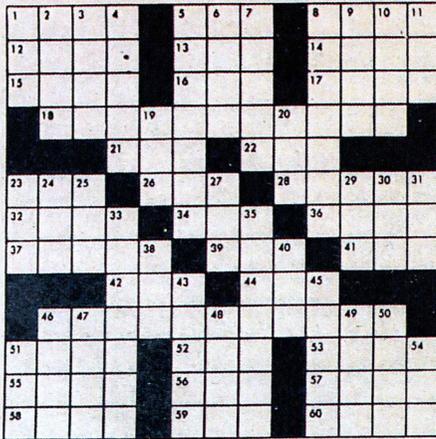
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Bible Puzzle

Answers on page 10



ACROSS

- 1 "— away" (Rom. 11:26)
- 5 Huz's brother (Gen. 22:21)
- 8 Ivory —
- 12 True olives
- 13 Expert
- 14 Micah's father (2 Ch. 18:7)
- 15 Nonsense
- 16 Golf score
- 17 "— in grace" (2 Pe. 3:18)
- 18 "grace and —" (Rom. 1:5)
- 21 King: Fr.
- 22 "lest ye —" (Gen. 3:3)
- 23 Spigot
- 26 Time designation: abbr.
- 28 Nathan's father (1 Ch. 2:36)
- 32 Egyp. sacred bird

DOWN

- 34 "— the corners" (Lev. 19:27)
- 36 "treasures of the —" (Job 38:22)
- 37 Simon (Matt. 4:18)
- 39 "will not —" (Isa. 40:20)
- 41 Hindu cymbal
- 42 Feline
- 44 "do not —" (2 Ki. 4:16)
- 46 An apostle (Matt. 10:3)
- 51 "— or sleep" (1 Th. 5:10)
- 52 Clan division: Gr.
- 53 "— child" (Lev. 12:5)
- 55 Anatomy: abbr.
- 56 Split
- 57 City of Norway
- 58 Cotton —: pl.
- 59 Degree, extreme
- 60 Counsel

CRYPTOVERSE

Z J R F X Z X Z X A X C X D K R V V X A K

Q J A R K D O R X O B Y A H K

Today's Cryptoverse clue: Z equals W

Baptist congressman wants immediate nuclear freeze

WASHINGTON (BP)— A Southern Baptist member of Congress has called for an immediate freeze on nuclear weapons by the United States and the Soviet Union, saying the arms race is the big issue confronting the U.S. Congress today.

Speaking at the D.C. Baptist Ministers Conference, Rep. Steny H. Hoyer said, "If we are ever going to beat our guns into plowshares, we've got to start sometime, and it will never be that time if we continue to escalate."

On other issues, Hoyer said he supports government welfare programs and does not see a need for a Constitutional school prayer amendment.

There is not a "Christian" answer to the arms race, he said. "I happen to be a proponent of the nuclear freeze, a freeze now."

"There are some in Congress, including the president of the United States, who believe a freeze is foolishness and exposes us to a second rank position to the Soviet Union. We'll all have to decide that issue collectively."

None of the joint chiefs of staff would trade overall military capability with the Soviet Union, he said. "They would all say, 'No sir, we are superior.'"

Government has a broader role than just protection of its citizens, he said. "Because I believe government is collectively us, I believe it has a positive role to make life better for all of us."

A church can deal with one destitute family, but the churches cannot support the millions of needy people in America today, he said. "My suggestion is that we deal with the problem collectively, through the government."

Talks about a budget freeze have "become a game of nuance," he said. "We had a \$35-billion increase in the defense budget, so we had to cut someplace else to keep the freeze on ultimate dollars."

A number of programs are suffering actual cuts, including nutritional programs, he said.

Hoyer, who opposes a Constitutional amendment returning to states and localities power to write and require prayer in public schools, said, "The president of the United States said that God had been expelled from the schools of America. None of us has the power to expel God from any place."

Citizen's Corner

By Jerry M. Self
Public affairs and Christian life consultant

New Jersey has recently raised the legal drinking age to 21. The New Jersey PTA played a significant role in the five-year effort to raise the drinking age.

According to "What's Happening in Washington," a national PTA newsletter, the New Jersey PTA and the National Transportation Safety Board, along with some other organizations, will publish a how-to book for citizen groups to use in a similar effort in other states.



Self

PTA groups in Tennessee along with the United Tennessee League are active in a similar legislative effort for Tennessee. This drive to raise the drinking age to 21 reflects the attitude of the Tennessee Baptist Convention as stated in a resolution passed in our November convention in Memphis.

Tennessee shares with New Jersey some of the same reasons for concern about the age at which young people have legal access to alcohol. An increase in alcohol-related accidents involving young people appears to be related to the easier availability of alcohol to young teenagers.

This issue, it is important to note, is not a matter of wets versus dries, but rather a safety concern. If 21 again becomes the legal age for access to alcohol, Tennesseans can expect that fewer teenagers, high school age and younger, will be involved in alcohol-related accidents.

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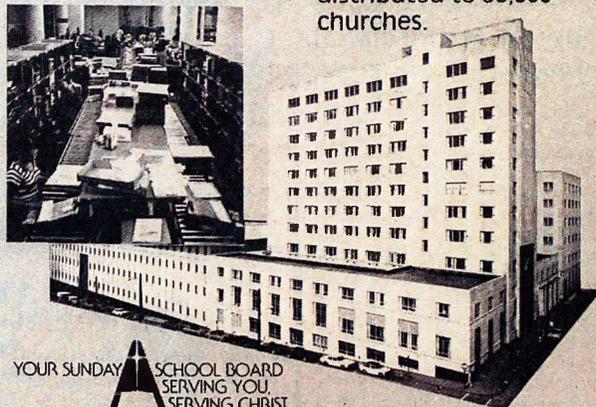
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EXECUTIVE DIRECTOR/TREASURER
EVANS B. BOWEN

Recently I received a brief letter that both warmed my heart and challenged my very best. I would like to share it with you.



"Dear Brother in Christ,

I will have a small amount of money coming in each month that I wanted to donate to some worthy cause. So, I decided to send it to the Orphanage there. It isn't much but every little bit helps.

I am an old 98 year old Baptist preacher. I have been assured that you will use every bit of it for these girls and boys in your care.

The good Lord bless you in your worthy task."

Yours in Christ,"
(Name withheld)

A 98-year-old person might not be aware that the name "Orphanage" had been changed to "Children's Homes," but he knows the importance of what we are doing in our Child Care Ministry and wants to have a part in providing the funds. My heart rejoices to know that one who has given so many years to the preaching of the Gospel desires to be part of this worthy ministry.

We want to assure all Tennessee Baptists that we are always working to get as much for every dollar as possible. Many of you give sacrificially for which we are grateful. It is our prayer that God will grant us the wisdom to spend wisely that which you so generously provide.

In the middle of the winter season all our children are in school. Many of them are struggling because their lives have known so many interruptions. Our schools work with them patiently and we give them special assistance on the campuses. They are not too different from your children and mine, they do not now know the value of their education. We are continuously trying to help them understand. Some will be able to see beyond today's classroom and realize the value of a college education. Please remember to pray for the boys and girls during these days of educational opportunity. Also, remember to pray for our staff that God may grant them wisdom, love, and understanding.

SUFFER THE LITTLE CHILDREN to come unto me and forbid them not, for of such is the kingdom of heaven.

HOW WE SERVE

When most people think of TBCH they think of only one area of our work, group care. That is to say, the children housed and cared for on the campuses. But your Child Care Ministry goes beyond this. The basic services offered in addition to group care are: foster care, adoptive care, mother's aid, counseling, aid to unwed mothers, social services for individuals and families, and referral services.

Generally speaking, the homes care for children five years through high school on the campuses. Preschoolers are provided for in foster homes and by other means. There is a continuing education program for those finishing high school.

Outside resources are available to our ministry. Mental health, family service agencies, vocational rehabilitation counselors, public health clinics, local hospitals, private physicians, court counselors, legal aid, pastoral counselors, Baptist churches and associations.

The services provided at our various campuses involve the concerned effort of nameless individuals and groups. This cooperative endeavor offers much to the

children of disrupted families across our state.

This tremendous ministry is carried out on behalf of Tennessee Baptists. It is another way Baptists are following the commands of Christ.

OUR SUPPORT

We are asked on occasions, how is the Child Care Ministry supported? The following breakdown gives the percentage support we receive from -ll sources:

| | |
|----------------------------|-------|
| Cooperative Program | 33.9% |
| Mother's Day Offering | 23.6% |
| Wills | 3.0% |
| Churches and Church Groups | 14.5% |
| Individuals | 2.0% |
| Child Support | .6% |
| Other Sources | 22.4% |

We are grateful for the amount we receive from Cooperative Program funds.

We are also grateful that the annual Mother's Day Offering provides 23.6% of our support.

But were you aware or had you ever thought about it, that the remaining 42.5% of our support in carrying out the Child Care Ministry of Tennessee Baptists must come from other sources. The children are dependent on you as individuals, churches, church groups, and others to be cared for. If you would like to know how you can help, contact TBCH, P. O. Box 347, Brentwood, Tennessee 37027.

ASSOCIATE EXECUTIVE DIRECTOR

A Bonsai tree is a little twisted tree in a little pot, a full grown tree, dwarfed and miniaturized. You can grow one by cropping the roots and twigs and bind them in a small vessel. You take a normal tree that would grow large and stunt its growth, twist it with wire to make it conform in a particular way until it is full grown, but it is twisted and miniaturized. That can happen to people, full grown but with the bindings of problems, twisted and dwarfed on the inside. It is the ministry of TBCH to keep that from happening to children. We care for them so that mentally, emotionally, and spiritually they mature as God intended.



W. MATT TOMLIN

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"Give them their flowers while they live." You have heard that statement often. There is a way to do that in a way that has lasting results. You can honor a friend or loved one by giving a gift to Tennessee Baptist Children's Homes, Inc. in their honor. What better way to honor the living by giving in their name a gift that will make better lives for children. Use the form below.

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BIBLE BOOK SERIES
Lesson for Feb. 27

Israel's hope of salvation

By W. Fred Kendall II, pastor
First Baptist Church, Union City

Basic Passage: Romans 11:1-36
Focal Passages: Romans 11:11-12, 15-25

In a cathedral in Europe, as worshippers entered the church, each would bow before a white wall. In fact, this tradition had existed for three centuries. Later, when the many layers of white-wash were removed, a beautiful religious symbol created in stone was discovered. The people bowed before a religious symbol that used to be.



Kendall

Many people look upon God in this same manner. He is not a present power but an ancient tradition. Their faith is not a living Lord, but an ancient second-hand account of another person's encounter with God. They are satisfied in studying about Abraham, Moses, or Paul encountering God — but they never seek a personal encounter with God themselves.

The Old Testament reveals that because Israel rebelled against God, God sent His chosen people into exile. During Jesus' earthly ministry, however, the Jews exiled God. They kept God historical.

It was as though they stood at the rear of a ship and looked at where they had been and what God had done in the past. They refused to stand at the front of the ship, our world moving through space, to see where the great God of the universe, at the helm of history, was moving.

The term "living God" was never real to them. In essence, their God was dead. They believed He had created the world, delivered Israel from slavery, given the Law, established David's kingdom, and inspired the prophets — but after that He had retired. Their religion was all in the past tense.

To them, God's physical kingdom was so much greater than His spiritual kingdom. In the physical universe, every day and night, new light comes upon the earth from the heavens. The Jews refused to see the new light of revelation God was sending from heaven — that Jesus was the Messiah.

Paul's hope (11:11-12)

Paul's hope was that massive numbers of Jews would eventually turn to Jesus Christ as the Messiah. Israel had stumbled, but God had not completely rejected His chosen people.

Paul reminded us that one of the most important facets of God's eternal plan is the salvation of the Jews through Jesus Christ. The fact that God had turned to

the Gentiles did not lessen His desire to save the Jews.

Though the Jews, as a whole (but not entirely) rejected Jesus, God was not defeated in His desire to win the world — He turned to the Gentiles. Paul hoped that this would be an indirect blessing, causing them to be "jealous," that is, creating within them a desire to be saved.

Israel's rejection not final (11:15-16)

Paul backed up his hope of Israel being saved by introducing the first fruits of dough and the root of a tree.

If a pinch of a loaf was dedicated to God, the whole loaf was considered holy (Numbers 15:20-21). Abraham was declared righteous through faith. Therefore, the Jews, who were descendants of Abraham could become right with God.

Paul revealed that the roots of Israel, the patriarchs (such as Abraham, Isaac, and Jacob), entered into a covenant with God. The family tree produced branches of family members. The Jews had been blessed with their roots (heritage). Paul's hope was that the Jews of his day would enter into the new covenant.

Warning to Gentiles (11:17-24)

Paul used an olive tree as an illustration of the Jewish religious heritage. In the Old Testament, Israel had been called an olive tree (cf. Jeremiah 11:16). Paul said unbelieving Jews had been broken or cut off from the tree. Believing Gentiles had been grafted in (entered the new covenant).

But Paul warned the Gentile Christians not to fall prey to pride because God had turned to them. Paul wanted the Gentiles to seek to win the Jews to Christ.

God is a God of grace — but He is also a God of judgment. Because the Jews rejected God, God rejected them — a fact all too often forgotten in our permissive age. God has the power to graft in and the power to cut off. Religious denominations and groups need to remember this — especially when they become powerful. Christian institutions, denominations, and groups need God more than He needs them.

The salvation of Israel (11:25)

Paul reiterated God's desire to save the Jews. He called the salvation of the Jews a "mystery," which was a special revelation given to him by God. Paul looked forward to a massive turning of Jews to Jesus Christ — when they would no longer view the cross as "anathema," but cling to Jesus Christ as Saviour and Lord.

UNIFORM LESSON SERIES
Lesson for Feb. 27

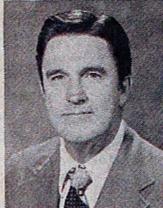
The resurrected Lord

By Clyde Cutrer, professor of religion
Belmont College, Nashville

Basic Passages: Luke 24:1-11, 36-53
Focal Passage: Luke 24:36-53

Luke reaches the climax of his gospel in this passage.

As important as his emphasis has been upon other events in the life of Jesus, they are overshadowed by the recording of the Easter event. As crucial as his recounting of the words and deeds surrounding a multitude of other subjects, nothing surpasses his concern to proclaim the resurrection.



Cutrer

Even so critical an event as the cross demands the overcoming of the grave by Jesus as the final statement of its meaning. Thus Paul had exclaimed, "O grave, where is thy victory. O death where is thy sting?" And Luke's faith bursts forth in the account in chapter 24.

An empty tomb (24:1-12)

The beginning of the proclamation is the empty tomb. But however convincing an assertion of the resurrection of Jesus, it was not the primary proclamation Luke made. In fact, the report of that reality was received by the apostles as "idle tales."

The fact that the report was brought by women, Mary Magdalene, Joanna, Mary the mother of James, and other women, may say at least two things. First, their testimony was as valued by Luke as was Peter's, whose encounter with the empty tomb is recorded next. Secondly, the fact that a woman's testimony was not accepted in court by the Jews makes any charge that the empty tomb had been "staged" by Jesus' supporters lose strength. Certainly if the happening had been "arranged," those in charge would not have sent women to bear the news if their credibility would have been doubted by a Jewish world.

Yet, it was not the empty tomb Luke was proclaiming as much as the risen and living Lord. Even Peter's experience with the tomb left him "wondering in himself at that which was come to pass" (24:12).

The two on the way to Emmaus (24:13-31)

The positive affirmation of the resurrection is found first in the appearance of the risen Christ to two travelers on their way to a little village called Emmaus.

The town may have been situated about seven miles northwest of Jerusalem. It was on their way to Emmaus that they were met by the risen Lord.

Naturally they were not expecting such an encounter, which may in part account for their failure to recognize Him at first. In the conversation that follows the two recall for Him the events of the past few days, climaxing the story with their disappointment that Jesus had not

fulfilled their expectations of a political messiah.

"But we trusted that it had been He which should have redeemed Israel" (24:21).

In reply, Jesus begins to expound from the Old Testament, describing Himself as the Christ but not a deliverer of Israel in a military sense. He had indeed come to redeem men — to deliver them from their sins. What had happened in recent events had not destroyed that possibility but had only served to make it particularly possible.

He was the "pioneer" of faith in going to the cross and overcoming death. By His resurrection He had made it possible for all men to die to themselves by taking up the cross and following Him. By so doing the risen Lord could hold out to them the promise of the resurrected life.

Luke returns to an earlier affirmation once again as he records that this gospel of the resurrected Christ is meant for all men. It is to "be preached in His name among all nations" (23:47).

In the sharing of a meal, the identity of Jesus is revealed to the two. "And it came to pass, as He sat at meat with them, He took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew Him ..." (24:30).

The appearance to the eleven and others (24:33-53)

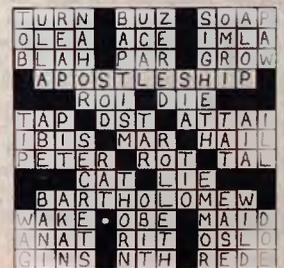
Returning to Jerusalem, the two join the eleven disciples and others who are with them, as it is announced that "The Lord is risen indeed and hath appeared to Simon" (24:34).

In this setting and among this group Jesus makes a final appearance. Here He gives opportunity to those present to witness His bodily resurrection. "Behold My hands and My feet that it is I Myself: handle Me, and see ..." (24:39).

To this He adds a commission. The disciples are to bear witness to what they have seen. They are to proclaim the gospel to all men. With this command, Jesus leads them to Bethany, blesses them, and makes His departure from them.

Luke closes his story at this point. He will add to it later with his description of the early church in the book of Acts.

BIBLE PUZZLE ANSWERS



"While we were yet sinners, Christ died for us" (Romans 5:8).

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LIFE AND WORK SERIES
Lesson for Feb. 27

Relating to God

By Calvin S. Metcalf, pastor
Central Baptist Church, Fountain City, Knoxville

Basic Passage: Matthew 6:1-18
Focal Passages: Matthew 6:1-8, 16-18

Pride is a strange and awkward aspect of the human personality. At its best it can give us a sense of self-respect. At its worst it can make us vulnerable to sin.

In subtle ways the powers of evil are prepared to use our pride to engineer our failure. If our pride cannot be convinced to do the immoral and irreligious, it will perform the hypocritical and sanctimonious. Pride of the spirit can be just as damaging as pride of the flesh.

Jesus was never impressed with those who enjoyed being a part of the religious parade. Our lesson calls for the kind of giving, praying, and fasting that is related to God rather than a means of impressing man.



Metcalf

A timely warning (6:1)

Jesus captures the attention of His listeners with words of warning. "Take heed" means to beware. Such a phrase punctuates the fact that righteousness should be the result of pure motives.

Most scholars are agreed that the word "alms" in verse one refers to good deeds while in the following verses it deals with giving. Jesus does not want our good deeds to be performed on the stage of life with nothing but people's praise as the goal of our goodness.

These words set the stage for what is to follow.

Righteous giving (6:2-4)

Because almsgiving was so important to the Jew, the word was often used synonymously with righteousness. When a virtue is given such high acclaim among men, it can easily become an end to itself. It becomes more important for people to see us give than the cause to which we are giving.

Jesus forbids noisy attention and public display of our benevolence. Such behavior is playacting, and its only reward is praise of men without God's blessing.

Jesus suggests that our giving be done in secret. To emphasize a quiet and private approach to giving, Jesus says, "Let not thy left hand know what thy right hand doeth." The idea here is not so much that no one sees us give, but that being seen is not the primary objective.

Jesus is concerned with motive and motive is always a secret between the giver and God no matter what others may judge. The relationship that one has with God in secret sooner or later becomes obvious and open.

Righteous praying (6:5-8)

Prayer was also a significant part of Jewish piety. Because there were specific prayer times during the day, it was not uncommon to see people praying in public.

When people arrange for their praying just to be seen of men, Jesus calls it hypocrisy. Once again Jesus appeals for a personal, private relationship with God. Prayer at its best is communion with

God. Prayer for show only communicates a proud piety.

Jesus makes it clear that real prayer is not dependent on the quantity of words, but the quality of our relationship to God. The sincerity of our words and, not their neat arrangement, impresses God because He already knows our needs. Asking is merely a way of appropriating what God already wants to give. Prayer does not change God nearly as much as it changes us. It gives us a humble attitude with which to receive His gifts of love.

Righteous abstinence (6:16-18)

Fasting was included in the Jewish rules for righteousness. It represented the call of self-denial and discipline for everyone who was serious about his religion. Apparently some people appeared to be sad and bedraggled in order to advertise their fasting. Jesus says this ought not to be. In fact He recommends the opposite appearance. He prefers that those fasting do it in such a way that it does not call attention to a pretentious piety.

Because fasting is designed to draw the attention of God, it loses its meaning when the audience for abstinence is people. If fasting is an attempt to prove that penitence is real, then anxious publicity reflects insincerity. Self-discipline and abstinence is always the product of the inner life.

Of the three deeds of piety discussed in this lesson, fasting is perhaps the most private and crucial. If inner discipline breaks down, then prayer will cease. If praying ceases, then almsgiving will cease. Although genuine piety is God's secret, it is also a light that will not be hidden.

A personal word

Are you relaxed in your commitment to Christ or are you nervously trying to prove that you are Christian? Do you feel it necessary to call attention to your piety rather than let your good deeds speak for themselves? What is the basis of your Christian activity? Is it a sense of personal satisfaction in knowing that you have done your best or is it an occasion to parade your righteousness before others?

It is frustrating when you have to advertise your goodness because others do not give you the recognition you crave. Spiritual fatigue is your only reward when you insist on living the Christian life by yourself rather than letting Christ live His life through you.

'Cotton Patch Gospel' troupe set to perform at CLC seminar

NASHVILLE — A special performance of "Cotton Patch Gospel," a musical drama featuring actor Tom Key and music by the late Harry Chapin, will be presented during the Christian Life Commission's national seminar on "Discipleship and Ethics," March 21-23 in Louisville, Ky.

The performance, which is based on Clarence Jordan's Cotton Patch version of the gospels, will be for seminar registrants only.

"We believe 'Cotton Patch Gospel' will bring an exciting new addition to this seminar program," said W. David Lockard, director of organization for the commission and seminar coordinator. "The production does an excellent job of focusing on the essence of Christian discipleship. It captures the passion, intensity, and startling relevance of the gospel, bringing the life of Christ out of the stained glass sanctuary into today's real world."

According to Lockard the seminar is designed to help Southern Baptists deal with the ethical dimensions of discipleship and supports a three-year conven-

tionwide Bold Mission Thrust emphasis on developing believers.

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Film studies series attracts C-N students

JEFFERSON CITY — A series of film studies classes at Carson-Newman College began as a "natural outgrowth of literature and the ideas which are found in any English course," according to Gerald Wood, associate professor of English at Carson-Newman.

Wood, who teaches the popular film studies series, explained that the English department at C-N is not only interested in "books," but also attempts to develop in students a cultural perspective. The study of culture through film is simply an extension of an already present philosophy, he said.

Using the C-N film studies program as an example, Wood has explained the rationale of having such a program at small colleges in "Film Study in the

Small Liberal Arts College," part of a book on the subject to be published this year by the Modern Language Association. Wood has completed several essays as part of a book he is writing on American film comedy.

Two other film-related essays by Wood are pending publication. The first will appear in June with the publication of "Making History: Gone With the Wind in American Culture," an examination of how American history is viewed in "Gone With the Wind." A second essay, "Pastoral Tradition in American Film Before World War II," looks at how country living was viewed in American movies before the start of the second world war.

Carson-Newman's film studies pro-

gram begins with two introductory courses in which students develop a basic understanding of films from "a cultural perspective." In two other types of film courses, American Film Genres and National Cinemas, students are exposed to films on a more advanced level.

In the American film genre series, students study categories of films which have consistently remained popular. These courses include horror movies, comedies, westerns, gangster movies, and musicals. Wood says when certain types of films remain popular, "they must be fulfilling some type of need. We use these films to evaluate the fears, the hopes, and the cultural experiences of Americans."

The National Cinema series of courses offers a unique opportunity to study foreign filmmaking from the finest national cinemas in the world. In the past, courses have been offered in French and Italian films with future courses planned in films from the Soviet Union, Japan, and Germany.

A course in "Australian Films," presently being offered, has proven so popular that Wood had to enforce a class limit and turn students away during registration.

Wood believes that "The Australian cinema is the best in the world." He says that within the past five years, the best films made have come from Australia, including "Gallipoli" (his personal favorite) and "The Man From Snowy River," a current release.

What distinguishes a good film from a bad one? Wood believes, admitting his views are subjective, a good film must first be centered on an idea — a vision of the world that is carried out coherently throughout the film. A good film should also have a visual style which is integrated into every scene, interesting characters should be developed, and the film's themes should be integrated

throughout all aspects of the film. On the other hand, a "bad" film contains ideas that are unclear, characters that are incoherent, and locations that are unbelievable and uninteresting.

While Wood believes a higher percentage of bad movies are made in American than in other countries, he also feels that "American movies consistently hold their own against films from any other country. American films have a continuity of high quality."

Wood stresses that because American films must appeal to large numbers of moviegoers, an emphasis on quality is sometimes lacking. Wood includes "Diner," "Heartland," "Raging Bull," and "Kramer vs. Kramer" as recent American movies that deserve to be called good.

In the near future, Wood believes movies will continue to return to traditional values and old formulas which have previously been successful. He sees in the success of the "Rocky" series and in "An Officer and a Gentleman," the type of films which were popular during the 1930s. These movies make the viewer feel good about himself while reinforcing conservative values, such as male superiority and hard work equals success.

Foundation

Her husband had a will

By Jonas L. Stewart

The following experience, reported by Steve Stubblefield, minister of youth and education at First Baptist Church, Bemis, is used by permission. It concerns the experience of Mrs. Ronald Reed of North Carolina and is related in her own words. It concerns immediate experiences after the death of her husband.

"In those first hours and days after Ron's passing, I knew what it was to be lonely and confused. And all those details ... the funeral, business affairs, our home, the estate, and legal affairs. How do you smile when your heart is broken? Sure, you try to think about all the good times together, but each time you are jolted back to reality and decisions, decisions, decisions.

"Then it came to me. I remembered the will we had drawn up together for 'that time' far off somewhere in the future. I hadn't thought much about will making, so I just accepted Ron's judgment. What wasn't very important yesterday was now my very existence.

"I dropped to my knees and thanked God for a Christian husband and a wise provider who didn't wait to make a will. This will helped me make so many decisions I would not have known how to make. A few pieces of paper changed my whole life when my needs became the greatest. I pray that others who share my story will also realize their need for a will to protect and support those they love and will one day leave behind."

For information regarding a Christian will, write the Tennessee Baptist foundation, P. O. Box 347, Brentwood, TN 37027.

C-N forensics team wins championship

JEFFERSON CITY — The Carson-Newman College forensics team is the new state champion, winning the 1983 Tennessee Intercollegiate Forensics Association Tournament, Feb. 4 and 5, in Gallinburg.

The 12-member squad competed against 10 Tennessee colleges and universities for the state championship, placed first in six out of 10 speaking events, and captured five out of six pentathlon places.

Shunned churches earn respect through drought relief effort

ALUBAREN, Honduras (BP) — A helping hand to needy neighbors produced respect and increased attendance for two small Baptist churches in a mountainous region of Honduras.

When drought all but eliminated the local harvest, church members began helping the neighbors who had despised them. As a result, Baptists no longer are shunned but are respected. Church attendance has climbed.

The situation developed when the customary June rains failed to come last year.

The 12,000 residents of this strongly anti-evangelical area of the Reitoca/Alubaren mountains watched helplessly as their young bean and corn plants dried up. Their harvest of corn — the local staple — amounted to less than 10 percent of the normal crop.

Members of the two Baptist churches decided to try to help. They asked for funds from the Baptist Convention's Commission of Social Ministries and personally contributed \$75 — equivalent to an average monthly wage. The commission responded with a program to provide food and work, designed by Southern Baptist Missionary Larry Elliott.

The Foreign Mission Board provided \$7,573 in hunger relief funds for the project.

Workers repaired major roads and a

school building and built a fence for a health center. Each worker received a day's wages in beans, rice, salt, and lard plus a booklet of Scripture passages, "The Life of Jesus."

Different men worked each week so the program could benefit as many people as possible. The two small churches supervised the program locally, according to Jim Palmer, coordinator of Christian Social Ministries for the Southern Baptist mission in Honduras.

Seminaries unite, combine resources

TEGUCIGALPA, Honduras — An organization of theological institutions in Central America and Panama has been formally organized and a Southern Baptist missionary installed as the first director.

Missionary Bobby D. Compton, director of the Center of Theological Studies of Costa Rica, was installed as director of the Theological Community of Central America and Panama during what will become an annual meeting.

The member seminaries were represented by their presidents: Wayne Wheeler, Baptist Theological Seminary of Honduras; Jackie Cooper, Baptist Theological Seminary of Panama; Ted Lindwall, Guatemalan Baptist Theological Seminary; and Compton. All are Southern Baptist missionaries.

Among the international organization's goals are to jointly prepare texts, study guides, and audiovisuals for theological studies; offer refresher courses for seminary professors; promote faculty exchange between institutions; establish post graduate programs; and offer skill upgrading courses for area pastors.

McCall repropose to his wife

LOUISVILLE, Ky. (BP) — On Valentine's Day, Marguerite McCall got promoted from first wife to second wife and did not even have to get married again.

When Duke McCall retired as president of Southern Baptist Theological Seminary last year, the couple decided to spend the winter in West Palm Beach, Fla. McCall noticed that many of the new friends they made were on their second marriages after being widowed.

He also noticed, "the second wife gets a lot more attention than the first wife did — she is not taken for granted as much." So he surprised his wife with a new engagement ring and asked her if she would consent to be his second wife as well as his first. Now, he explains, "Marguerite gets all the privileges and attention of a second wife."

When McCall made the unique proposal he did not know his wife would spend Valentine's Day in a Louisville hospital, "getting her heart regulated," but her illness made the gesture even more appropriate.

"There wasn't any kind of ceremony," he said. "I just wanted to let her know how much I love her."

Philippine effort reaps 44 churches

MINDANAO, Philippines — Forty-four churches were organized during a church planting crusade on Mindanao, Philippines.

Initial reports also showed more than 7,500 professions of faith and 1,200 baptisms, with some reports still expected.

Crusade planners expect the number of new churches to reach 137 as outstations organize into new Baptist churches. Many of these points have been in operation for as much as a year, holding Bible studies, Sunday School, and worship services, according to William T. Roberson, Southern Baptist missionary press representative in the Philippines.

The crusade was part of the Mindanao convention's plan to reach 1,085 organized churches by 1985, Roberson said. The addition of 137 new churches would boost the total to 629.

Filipine Baptists had set a goal of 8,000 decisions for Christ and 4,000 baptisms during the week of intensive evangelistic effort, led by Florida Evangelist Gene Williams. One hundred forty pastors, evangelists, and musicians from the United States participated.