

# Baptist and Reflector

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News journal of Tennessee Baptist Convention

## Week of prayer theme reflects urgent task

ATLANTA, Ga. — Southern Baptists must talk fast and give big if they are to gain ground among America's unsaved, says Home Mission Board President William G. Tanner.

"Forty percent of our population is not affiliated with anybody's church," Tanner said. "Right now, we're baptizing about 400,000 people a year. That's not even gaining a foothold. We're losing ground in the South."

"God's Challenge for Our Land" reflects that sense of urgency and expectation among Southern Baptists as this year's theme for the Week of Prayer for Home Missions, March 6-13.

During the eight-day observance, Southern Baptists will hold meetings and conduct special prayer services for missions in America.

"We think of the United States as a continuing base for world missions," said Tanner. "But we cannot effectively take to the world what we have not been able to do in our nation."

"Southern Baptists have committed themselves to a goal of giving every person the opportunity to be a part of a New Testament fellowship of believers by the year 2000."

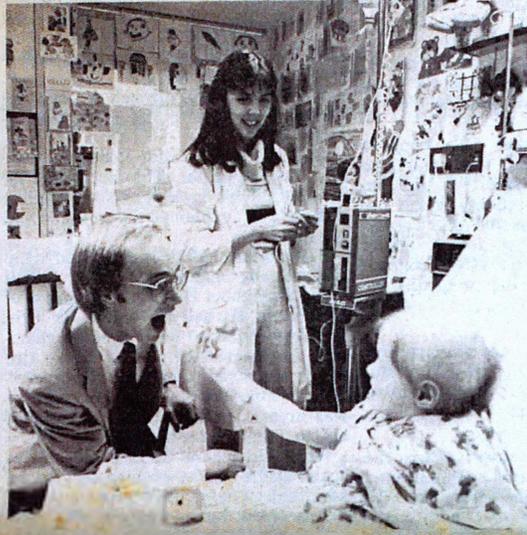
"Our success in evangelizing this nation will depend on the depth of our commitment," he said.

The week of prayer will end with the collection of the Annie Armstrong Easter Offering. The national offering goal, set by Woman's Missionary Union, SBC, in consultation with the Home Mission Board, is \$25-million.

Last year's national goal of \$22-million fell short by about \$1.25-million.

Tennessee's 1983 goal is \$1.5-million. Last year, Tennessee Baptists gave \$1,259,898.07 to the Annie Armstrong offering, exceeding the goal of \$1,150,000.

The offering supports the work of more than 3,000 home missions personnel in the United States and its territories.



In Birmingham, Carolyn Weatherford, executive director of WMU, SBC, called the offering "a denominational challenge."

"It is essential for the doing of home missions," she said.

"It provided about half of the total funds that are used by the Home Mission Board to meet the challenge at our doorsteps. Some major areas of work cannot be undertaken without the money that is anticipated in this year's goal."

The offering is named for Annie Armstrong, the first head of Woman's Missionary Union, who marshaled Southern Baptist mission support in the early 1900s.

The offering is allocated into three major categories: missionary and field min-  
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HOME MISSIONS INCLUDES TENNESSEE — Maurice Graham (photo at left), chaplain at St. Jude's Children's Research Hospital in Memphis, is one of about 2,000 chaplains endorsed by the Home Mission Board. Jane Poole (above) teaches Laotian children about Jesus at First Baptist Church, Murfreesboro. The Home Mission Board seeks to reach all 270 language and ethnic groups in the United States with God's love.

## Convention to consider \$125-million CP budget

NASHVILLE (BP) — A \$125-million Cooperative Program budget for 1983-84 featuring nearly 70 percent to home and foreign missions will be recommended to the 1983 Southern Baptist Convention in Pittsburgh.

The budget, an increase of \$19-million above the 1982-83 budget, was approved without opposition by the Southern Baptist Executive Committee during its February meeting.

The budget includes \$114,500,000 in the basic operating budget; \$3,340,385 in the capital needs section; and \$7,159,615 in a two-phase challenge portion.

That compares with the current budget of \$96,635,000 in the basic operating budget; \$3,365,000 for capital needs; and \$6,000,000 in the challenge section.

Committee members also approved a 1984-88 capital needs budget of \$31,740,000. Under the Cooperative Program budget, the Foreign Mission Board will receive \$57,250,000 and the Home Mission Board is allocated \$22,634,400.

The six seminaries will receive \$23,605,000. Golden Gate will receive \$2,312,316; Midwestern, \$2,002,209; New Orleans, \$3,967,340; Southeastern, \$3,707,795; Southern, \$5,040,915; and Southwestern, \$6,574,425.

The SBC operating budget will receive \$1,635,300, the Annuity Board, \$918,000; Southern Baptist Foundation, \$243,400; American Baptist Seminary Commission, \$227,850; Brotherhood Commission, \$848,900; Christian Life Commission, \$710,000; Education Commission, \$423,800; Historical Commission, \$393,600; Radio and Television Commission, \$4,813,350; Stewardship Commission, \$396,150, and Public Affairs Committee, \$400,250.

The capital needs portion of the 1983-84 budget includes: Midwestern seminary, \$786,690 for a multi-purpose building; New Orleans seminary, \$201,295 for a student center and cafeteria; Southern seminary, \$1,335,000 for a student center; Southwestern seminary, \$699,000 for renovation work; and the Radio and Television Commission, \$318,400 for equipment.

Phase one of the challenge budget includes \$1,175,000, of which 63.83 percent or \$750,000 will go to the six seminaries and 36.17 percent or \$425,000 will go to the Radio and Television Commission.

Phase two — \$5,984,615 — includes: \$125,000 (2.09 percent), SBC Operating Budget, which includes \$50,000 for the Baptist World Alliance; Foreign Mission Board, \$3,001,700 (50.16); Home Mission Board, \$1,505,500 (25.16); SBC seminaries, \$1,302,415 (21.76); and Brotherhood Commission, \$50,000 (.83).

Any average of the \$125-million will be distributed to all agencies according to the percentage they will receive in the basic operating budget.

The 1984-88 capital needs budget of \$31,740,000 compares with the current, six-year capital needs budget of \$16,705,985. In the budget, 14 of the 20 SBC agencies are represented. Included is \$8-million for funding a new building to house the SBC Executive Committee, Seminary External Education Division, and five SBC agencies. It is the first allocation of capital needs they have received. All of the funding for the SBC Building will come during 1984-85 and 1985-86.

Also receiving capital needs funds are  
(Continued on page 3)

## Tennessee CP giving runs 13 percent ahead of 1981-82

After one-third of the convention year, mission gifts through the Cooperative Program by Tennessee Baptists are 13 percent ahead of the previous year, according to Tom Madden, executive secretary-treasurer of the Tennessee Baptist Convention.

The Cooperative Program receipts for the November 1982-February 1983 period totalled \$5,649,996.02, which is 12.98 percent higher than the \$5,001,056.16 received during the November 1981-February 1982 period of the previous year.

Madden also noted that after four months Cooperative Program gifts were almost one percent above the four-month goal of \$5.6-million. Messengers to the 1982 state convention set a \$16.8-million goal for the November 1982-October 1983 convention year.

The TBC executive secretary observed that in three of the four months of this

convention year the monthly Cooperative Program goal of \$1.4-million has been passed.

February's Cooperative Program receipts had reached \$1,476,224.52 when the books were closed on Monday of this week. This makes February 1983 the fifth highest month in TBC mission giving — replacing January 1983's \$1,457,099.81, which now becomes TBC's sixth highest month.

November 1982's Cooperative Program gifts of \$1,428,851.79 are TBC's 11th highest month.

Cooperative Program gifts in February were \$76,224.52 above (5.44 percent above) the monthly \$1.4-million goal.

Madden added that February 1983's Cooperative Program gifts were 13.6 percent higher than the \$1,299,491.68 given during February 1982.

## Draper notes changes in resolutions process

NASHVILLE (BP) — Citing the need to "defuse a volatile situation" and avoid "needless controversy," Southern Baptist Convention President James T. Draper Jr. outlined a new resolutions procedure for the 1983 SBC meeting in Pittsburgh.

The changes were included in Draper's address to the February meeting of the SBC Executive Committee which also included a report on how he and the convention's two vice-presidents had made committee appointments and a challenge for Southern Baptists to "agree Jesus is Lord" whatever the theological differences might be.

Draper is asking that resolutions be sent to Harold C. Bennett, executive secretary of the SBC Executive Committee in Nashville, for use by the 1983 Resolutions Committee chaired by Tal Bonham, executive secretary of the State Convention of Baptists in Ohio.

The Resolutions Committee will meet in Nashville May 10-11 and again June 11-12 in Pittsburgh just prior to the SBC meeting to discuss resolutions and make research assignments.

Draper also has asked that each SBC agency or institution head and "other interested individuals in leadership positions in the convention" be allowed to meet with the committee before the convention begins.

"Many times resolutions committees have had to pool their ignorance" because complex resolutions had to be dealt with before "there was adequate time to think them out and pray them through," Draper said.

At the Pittsburgh Civic Arena, messengers formally will present their resolutions to a special resolutions desk where they will be assembled for the convention's recording secretary who will make sure they are in proper order. The subject and author of suggested resolutions will be announced by the convention's recording secretary instead of being read by the author of the resolution as has been the case in earlier SBC meetings.

Draper, pastor of First Baptist Church in Euless, Tex., said he already had traveled 94,000 miles; visited 20 states, three foreign countries, and one territory; and preached 194 times in the eight months he has been SBC president. By Pittsburgh he will have traveled 130,000 miles in his elected role as a representative of 13.9-million Southern Baptists, "plus I've gained 15 pounds and become a grandfather — I'm thinking seriously about retirement!"

In the midst of the travel schedule, Draper said he and SBC First Vice-president John Sullivan, pastor of Broadmoor Baptist Church in Shreveport, La., and Second Vice-president Gene Garrison, pastor of First Baptist Church, Oklahoma City, Okla., had spent six weeks of intensive effort putting together the Committee on Resolutions, the Committee on Committees, and the Tellers Committee.

"John Sullivan made four trips to Dallas-Fort Worth and Gene Garrison made three," Draper said. "We had conference calls and probably made between 300 and 500 calls and afterwards I had my secretary spend a week calling churches to verify Cooperative Program (the SBC unified giving program) receipts from the churches the nominees are from.

"We have named people who are firm in their convictions and thoroughly committed by their actions to the cooperative method of doing ministries through the Cooperative Program.

Draper said he was surprised that the announcements of the appointments more than four months before the SBC meeting, "had been met with overwhelming silence" since there had been "such a clamor for them to be released early." But, "speaking for Jimmy Draper and John Sullivan and Gene Garrison, I can tell you we are 'pleased with what we did' and we don't mind you researching any of the appointments — I guarantee you won't find any surprises."

Draper's closing statements were a

challenge to Baptists to "never be so busy with our own programs, however good they might be, that we don't hear the cry of people in churches like yours and mine who are hurting.

"Whatever your theology might be — whether you and I ever agree on something, it doesn't matter to me — just touch people's lives, care about them, and tell them that Jesus loves them.

"God doesn't want you to go everywhere — but He does want you to go somewhere. God doesn't want you to witness to everybody — but He does want you to witness to somebody. God doesn't want you to love the whole world in general — but He does want you to love somebody in particular."

The crowd of 300 gave Draper a standing ovation.

## Jewish concern continues after Jerusalem church fire

By Elizabeth F. Smith

JERUSALEM (BP) — It was an unlikely synagogue service.

A Baptist pastor preached, then accepted a Hebrew pulpit Bible from a local rabbi.

Baptist representative Robert L. Lindsey was the pastor. The inscription inside the Bible's cover, written in English and Hebrew, explained the occasion and the gift:

"This Hebrew Bible is presented to the Baptist congregation of West Jerusalem by your neighbor Har-El congregation of Jerusalem (Israel Movement for Progressive Judaism) as a token of friendship and encouragement after the fire which destroyed your house of prayer."

Authorities say the Oct. 8 church fire was arson. The investigation continues but no arrests have been made.

When the rabbi invited Lindsey to speak at the Friday evening service, he admitted, "I didn't have the nerve to ask you to speak but my people ask." The synagogue is just around the corner from the Baptist property.

"The warmth of the people is so genuine and beautiful," Lindsey said of the Jewish congregation and hundreds of other people who have visited or sent letters, gifts, and offers of help in rebuilding.

Local people have expressed concern in a variety of ways. One Jewish teacher said she took an hour with each of her high school English classes to talk to them about the arson and her long-standing friendship with Baptists. "I must educate them for total living and not just teach them an academic subject," she stressed.

Israelis from all parts of society have contributed money to the congregation, from Jerusalem Mayor Teddy Kollek to workers at a nearby butcher shop. Kollek launched a public fund to help in

rebuilding the Baptist chapel by opening special accounts in several Jerusalem banks.

Elementary students, congregations of churches and synagogues, civic clubs, merchants' associations, and interfaith groups have sent checks.

Local and foreign architects have volunteered to draw preliminary sketches of the proposed chapel. A prominent gardener has offered to landscape the property. Christian organizations abroad, including the Baptist World Alliance and American Baptist Churches, U.S.A., have expressed interest in the new building program.

Estimates for a new chapel stand at \$1-million. An inflation rate of 130 percent in Israel threatens that estimate.

The congregation built a temporary meeting place on its parking lot. A heavy plastic covering protects the 400-450 worshippers who attend Saturday morning services. Winter rain and snow have not hampered attendance.

Work on fire-damaged Baptist House, adjacent to the burned chapel, is almost complete. The congregation and the Baptist Convention of Israel use offices and classrooms in the two-story stone building.

The fire apparently was not an isolated incident. Physical assaults on clergymen, theft of liturgical emblems, the daubing of swastikas and anti-Christian slogans, and arson attempts against other Christian property have been reported since the fire. City and national officials continue to denounce such acts.

Israel's President Yitzhak Navon has ordered his minister of police to make apprehension of the people who have been daubing swastikas and burning churches the top police priority.

—Elizabeth Smith is press representative of the Baptist Convention of Israel.

## Rogers opposes resolution endangering mission work

By Stan Hasteley

WASHINGTON (BP) — Former Southern Baptist Convention president Adrian Rogers says the SBC should not pass any resolution on Israel that would hurt missionary endeavors.

In Washington for a meeting involving evangelicals and Orthodox Jewish rabbis at the Israeli embassy, Rogers told Baptist Press any resolution considered by messengers to an annual meeting of the convention would have to be "so wisely written" so as not to pose a threat to SBC missionaries in Arab countries.

Rogers, pastor of Bellevue Baptist Church, Memphis, also declared such a resolution ought not deal with "narrow eschatological interpretations." Eschatology is the study of the end of time.

"We love all people," Rogers said, "Jewish people and Arabic people."

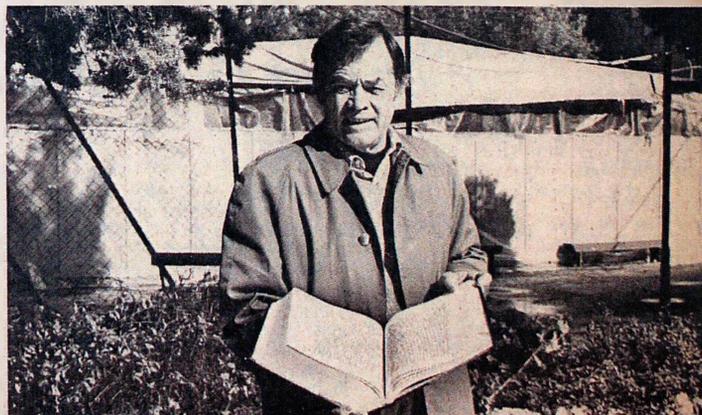
Rogers, who was SBC president in 1979-80, said he is not part of a move to have this June's convention in Pittsburgh reconsider a resolution of support for Israel. A recent announcement by last year's Resolutions Committee chairman Norris W. Sydnor Jr. that he intends to reintroduce the explosive statement has provoked strong negative reactions from denominational leaders, including a warning from Foreign Mission Board President R. Keith Parks.

The statement, tabled by messengers at last year's meeting in New Orleans, urged that the U.S. government "publicly and privately assure Israel and her enemies of such support." Parks has warned that such a resolution would jeopardize Southern Baptist missionary efforts in the Middle East and in other areas of the world where Moslem influence is strong.

Although Rogers said he has had nothing to do with the move to have the statement reconsidered, he told reporters at a news conference after the embassy meeting he "loves the nation Israel because I am a Christian" and because "I believe the Bible."

The two-hour embassy meeting is considered important in part because it marked the first time the council, representing the largest group of rabbis in the world, had been involved in a meeting with evangelical, fundamentalist Christians.

About 30 persons participated, divided roughly between Orthodox rabbis and evangelical leaders. They were selected by Rabbi Abner Weiss, chairman of the Israel commission of the rabbinical council, and Edward E. McAteer, a Southern Baptist layman and head of the New Right organization, The Roundtable.



HEBREW BIBLE SYMBOLIZES CARING — Robert L. Lindsey, pastor of West Jerusalem Baptist Church, displays a Hebrew Bible presented to the Baptist congregation during services at a nearby Jewish synagogue. Behind Lindsey, a Baptist representative to Israel for 40 years, is a temporary meeting place on the church parking lot.



**PROSPECTIVE TENANTS** — Harold Bennett (right), executive secretary of the SBC Executive Committee, shows a model of the proposed SBC building. Other agency heads who would share the building are (from left) A. R. Fagan, Stewardship Commission; Foy Valentine, Christian Life Commission; Hollis Johnson, Southern Baptist Foundation; Lynn May, Historical Commission; Raymond Rigdon, Seminary External Education Division; and Arthur Walker, Education Commission.

## Committee approves new SBC building

NASHVILLE (BP)— A \$7.5-million building to house seven entities of the Southern Baptist Convention was approved by the SBC Executive Committee in its February meeting and a plan for financing it will be recommended to messengers to the 1983 SBC in Pittsburgh.

The building, under study for more than two years, will house the Executive Committee, Christian Life Commission, Education Commission, Historical Commission, Stewardship Commission, Southern Baptist Foundation, and the Seminary External Education Division.

The building, if funded, will be constructed at Ninth and Commerce in downtown Nashville on property, valued at \$500,000, given to the entities by the Baptist Sunday School Board. The new building would be adjacent to the BSSB main building.

Messengers to the 1983 annual meeting will vote on funds to be provided through the 1984-88 capital needs budget for construction. Under the capital needs budget — also approved during the February meeting — \$8-million will be asked for construction and interest costs, primarily in 1984 and 1985, in order to save interest.

Both the five-point proposal for the building and the \$31,700,000 four-year capital needs budget were approved without opposition and virtually without discussion by the 68-member committee during the February session.

The budget for the new building calls for \$6-million for construction; \$300,000 in architectural and engineering fees; \$20,000 for consultant fees; \$15,000 for testing and quality control; \$600,000 for furnishings, equipment, and moving; \$382,000 for library and archives equipment; and \$250,000 for a building contingency fund.

Total estimated construction and occupation cost is \$7,567,000, but interest would push costs to the \$8-million range, according to Rodney Landes, a layman from El Dorado, Ark., who chaired the long-range study committee which proposed the building, budget, and method of financing.

Landes said if the 1983 SBC approves the proposal, construction is expected to begin in October 1983, and take 15 months for completion. A move-in date of Jan. 1, 1985, was projected.

The Executive Committee action authorizes construction of the seven-story building, approves the method of financing and recommends the financial plan to the annual meeting of the convention, okays a revised agreement of title and operation for the seven entities, requests the committee to continue its work until after the Pittsburgh meeting, and authorizes SBC Executive Committee Executive Secretary-Treasurer Harold C. Bennett to negotiate interim financing pending receipt of capital needs funds.

All of the action is contingent upon approval of the capital needs budget by the Pittsburgh convention.

Bennett told Baptist Press the method is the "usual process" all SBC agencies use in major capital needs construction and is "normal procedure" followed by the agencies. He added the request for capital needs funds will be the first time most of the seven entities have ever requested such funds.

"There is no question about the urgent need for meeting space for these agencies of the SBC if we are to get our job done," he added. The two-year study determined all of the entities which would occupy the building are in need of additional space "to expedite the work ... and thereby improve the impact of the Southern Baptist witness and ministry."

The seven-story facility, if approved, would provide 170,000 square feet of floor space and an additional 59,000 square feet of parking space.

Although the action did not mention the current building at 460 James Robertson Parkway, a "Document of Title" approved by the Executive Committee specified the facility would be "sold at a price and according to terms determined by the Executive Committee. Value is estimated at between \$1.5-million and \$3-million.

Proceeds from the sale would be used to pay the costs of moving, providing furnishings, making interest payments, and retirement of any indebtedness on the new building, its furnishings, and equipment. The Executive Committee also approved a "Document of Operation" which specifies that the Executive Committee will be the managing agent, but specifies each entity will be responsible for its own space.

## Committee formulates plans for TBC's 150th anniversary

Plans are underway for a one-day celebration of the 150th anniversary of the organization of the Tennessee Baptist Convention.

Set for June 25, the celebration will feature a tour which will visit the site of the original Mill Creek Baptist Church where the convention was organized in 1833.

The tour will also include visits to sites of convention offices: the Frost Building of the Baptist Sunday School Board; an office building at 149 6th Avenue North, Nashville, the administration building at Belmont College; and the present building in Brentwood.

Participants on the tour will be able to pay \$3 to ride a tour bus or provide their own transportation for a self-guided tour. Maps will be available and guides will be present at each tour site.

Dinner on the grounds of the Brentwood building will be provided for those who register in advance. The TNT Novelty Band, a senior adult group from First Baptist Church, Hendersonville, will entertain.

A two-hour program features a historical drama and addresses by three men who have served as executive secretary of the Tennessee Baptist Convention.

Ralph Norton and Fred Kendall, former executive secretaries, and Tom Madden, current executive secretary, will speak.

Plans for the day's events have been developed by members of a sesquicentennial steering committee, a committee of the Tennessee Baptist Historical Society. The committee has worked closely with Eleanor Yarborough, Historical Society consultant for the Tennessee Baptist Convention.

Packets of information on the history of Tennessee Baptists, Baptist Heritage Month (June), and the June 25 celebration will be mailed to every church in the Tennessee Baptist Convention.

In addition, the Tennessee Baptist Historical Society is offering an award for student papers written on any aspect of Tennessee Baptist history. There will be two winners of the W. Fred Kendall Award, one will be an undergraduate student and the other will be a graduate student. Each winner will receive a \$100 award. Other participants will receive a certificate of participation.

The winners will present their papers at the June 25 celebration and the winning papers will be published in the newsletter of the Tennessee Baptist Historical Society.

## Baptist women's conference scheduled in Gatlinburg

A missions conference for Baptist women, sponsored by the Tennessee Woman's Missionary Union, is set for March 18-20 at the Sheraton-Gatlinburg Hotel, Gatlinburg.

Called the "Baptist Women Get-Together," the meeting is for all Baptist women from age 30 upward. It is designed for women involved in organized Baptist Women's groups, as well as women not presently enrolled in a missions organization but interested in missions or lay mission opportunities.

Missionaries featured on the program are Mr. and Mrs. Don Brown, Philippines; Mr. and Mrs. David Dorris, Israel; Mr. and Mrs. William Gaventa, Nigeria; Frances Greenway, Ghana; Mr. and Mrs. Glendon Grober, Brazil; Rebekah Lambert, Korea; and Jim Mc-

Kinley, Bangladesh.

Other featured speakers include Charles Couey of Nashville, minister to the blind; Gladys Farmer, activities director of the Covington Heights Baptist Mission, Springfield; Jarvis Hearn, program associate in the missions department of the Tennessee Baptist Convention; Lowell Lawson, director of a mission center in Detroit, Mich.; Larry Martin, director of missions for the Greater Detroit Baptist Association; and Jane Rohrer of Chattanooga, mission volunteer to India.

In addition, Jerry Self, public affairs and Christian life consultant for the Tennessee Baptist Convention, will lead a special conference for ministers' wives.

Music features will be provided by Mr. and Mrs. David Ford of Nashville. Ford is a concert artist and Mrs. Ford is assistant professor of music at Belmont College.

The meeting begins with dinner at 6 p.m., March 18, followed by an evening session at 8:00 Saturday, March 19, will include morning and evening sessions. The meeting adjourns following a morning session on Sunday, March 20.

The theme of the meeting is "The World is Here." For more information, contact Woman's Missionary Union, Tennessee Baptist Convention.

## Week of prayer . . .

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istries, special projects, and advance in critical areas.

The largest allocation, \$16.2-million, goes to missionary and field ministries.

Eight areas of work fall under this category. They are evangelism projects, church extension, Christian social ministries, language missions, interfaith witness, black church relations, chaplaincy ministries, and associational ministries.

The second largest allocation, \$6-million, goes to the advance in critical areas category. This money will go to fund new home missions work.

A total of \$2.8-million has been allocated for special projects. Special projects are short-term projects that are usually not part of the board's ongoing work. In most cases, these involve people, but not career missionaries. There is usually a termination point in these projects.

If the 1983 offering goal is exceeded, the money will go to fund additional short-term projects in missions and evangelism.

## SBC budget . . .

(Continued from page 1)  
the Home Mission Board, \$2,400,000 for church loans for churches with limited resources and purchase of potential church sites; and the Radio and Television Commission, \$2,025,000 for a master control center, post production center. Studio A equipment, and mobile field units.

The seminaries also will receive additional capital needs funds: Golden Gate, \$2,900,000; Midwestern, \$2,812,000; New Orleans, \$3,208,000; Southeastern, \$2,570,000; Southern, \$2,525,000; and Southwestern, \$4,100,000.

**EDITORIAL**

# Recommendations set for 1983 SBC

Budgets, buildings, and bylaws occupied the major business agenda at last week's meeting of the Executive Committee of the Southern Baptist Convention in Nashville. Most of the committee's actions resulted in recommendations to the 1983 Southern Baptist Convention which meets in Pittsburgh June 14-16.

The most controversial issue faced last week — and perhaps at the June SBC — involves where to hold the 1989 annual SBC meeting.

After considerable debate, the members voted 32-20 to recommend that the 1989 SBC be held in Las Vegas. Those in favor noted that the cost of hotel accommodations are relatively inexpensive and our meeting in that city would provide evangelistic opportunities, as well as be an encouragement to the Southern Baptist minority in that area. Opponents countered that Las Vegas is geographically distant from Southern Baptist population centers and that the city has an image of gambling, drinking, prostitution, and organized crime.

A 62 percent favoring vote would seem to indicate that Southern Baptists are not eager — or even ready — to meet in Las Vegas. The only other invitation for 1989 was Los Angeles.

A Cooperative Program budget-goal of \$125-million for 1983-84 will be recommended by the Executive Committee to the 1983 SBC messengers. This is an 18 percent increase over the 1982-83 budget-goal of \$106-million.

Of the \$125-million goal, \$114.5-million would be for the operating portion for the various SBC agencies. Although this is also an 18 percent increase, it is far short of the funds requested by these agencies (see the chart at the bottom of this page).

After years of discussion and three years of intensive study, the Executive Committee voted to proceed with plans to construct a new SBC Building in Nashville. The seven-story building would be located at Eighth and Commerce streets, adjacent to the Baptist Sunday School Board which is donating the property.

The cost of the building would be financed by allocations from the SBC capital needs appropriations for the two years of 1984-85 and 1985-86. The committee authorized interim financing, so that construction can begin in October 1983 and the building occupied by January 1985.

The much-needed building will provide offices for the Executive Committee and six other SBC agencies — as well as ample conference rooms. The construction costs are estimated at approximately \$7.5-million.

Three SBC bylaws will be altered by the SBC messengers if approved by the Pittsburgh conven-

tion. These recommended changes are in response to amendments presented by messengers at the 1982 SBC and referred to the Executive Committee.

Bylaw 8 would be changed to permit three — and only three — ways for messengers to register: (1) a properly-signed registration card, (2) a letter from the church clerk or moderator noting the messenger's election by that church, or (3) a telegram from the church certifying the messenger's election.

Bylaws 16 and 21 would be amended in basically the same manner. Nominees or appointees to SBC boards or committees must have resided in the state from which they are nominated or appointed for at least one year. Also, the names of nominees or appointees must be announced through Baptist Press at least 45 days before the convention gathers.

In other action, the Executive Committee approved the report of the Cooperative Program Study Committee. The major feature will be a concerted effort by churches, associations, state conventions, and the SBC to educate and inspire increased giving by using a 15-year Planned Growth in Giving emphasis.

Churches would be encouraged to increase their percentage of gifts to missions through the Cooperative Program. State conventions would be encouraged to move toward sharing 50 percent of the states' Cooperative Program gifts with the SBC Cooperative Program.

By the year A.D. 2000 (or sooner) the SBC would seek to allocate 75 percent of the SBC Cooperative Program to home and foreign missions.

The only controversial part of the study committee's report was deleted by the committee immediately before the report was presented to the Executive Committee. That dealt with allowing churches to use "reverse designation" — deleting certain SBC agencies from its gifts — and for these funds to still be counted as Cooperative Program receipts, rather than designated offerings.

The questionable sentence read: "That Cooperative Program gifts from churches which by church action elect to exclude certain budgeted causes from their undesignated gifts be considered by the Southern Baptist Convention as Cooperative Program funds."

By deleting that sentence, the Executive Committee avoided establishing a new definition of Cooperative Program. Obviously, if a church omits any SBC agency from its gifts, these gifts would not be Cooperative Program, but rather designated contributions.

The committee was wise not to recommend this new interpretation of the Cooperative Program — and thus weaken a financial support system which has served Southern Baptists well since 1925.

## Cicero's comment



By the editor

"Cicero, I have a news article for the Baptist and Reflector about my retirement," stated Phil Paul Pitts, well-known filler of vacant pulpits. "After 37 years as a supply preacher, I will be retiring on March 31."

Cicero noted that this was a little unusual to retire from pulpit supplying, but we agreed that it was worthy of a news item.

"How did you get into this unique ministry?" Cicero asked.

"It all started back in about 1946 when I realized that a lot of churches didn't have pastors or that the pastor was away for revivals or vacations, and therefore their pulpits needed filling," Pitts dug from his memory.

"Also, I noticed that a pastor was extremely reluctant to invite anyone to supply for him who was a great orator or Biblical expositor — lest the pastor be compared unfavorably to his visiting preacher," Pitts pointed out.

"And, so you sought to fill that need," Cicero observed. "How has it worked out?"

Modestly, Phil philosophized that he had been quite successful. "Over these years I have preached in about 1,900 different churches."

"Wow, that's a lot of miles and travel time," I exclaimed.

"Yes, it is," Pitts pondered. "But the time I spend traveling to different churches means that I have to spend less time in sermon preparation. My two sermons have been preached more times than R. G. Lee's 'Payday Someday.' You might say I get a lot of mileage out of my sermons!"

Phil continued, "Another advantage is clothes. Since I'm in a different church each Sunday, I can wear the same suit — Sunday after Sunday — and nobody notices."

Cicero interrupted, "You mean that you never went back to any of those 1,900 churches to supply again and never needed more than two sermons?"

"Only once," Paul confessed. "They had changed the name of the church and built a new building, so I didn't realize it was a repeat. Fortunately, my two sermons are so boring that none of the members remembered hearing them before. Usually I don't have that problem — very few churches invite me back."

Cicero wondered how Phil copes with the bane of all supply preachers — what to do all Sunday afternoon.

"Those long Sunday afternoons are the pits," pronounced Pitts, "but I soon discovered that every week the host family and the supply preacher would sit around the living room and ask each other the same questions about families, jobs, and churches. So, I just put all my questions and answers on my pocket tape recorder, turned it on, and dozed off."

As Phil was leaving my office, he asked a favor. "When you write up the article about my retirement as a pulpit supply preacher, would you add that in retirement I will be available for full-time pastorates?"

Agency	1982-83 Allocation	1983-84 Requested	% increase Requested	1983-84 Recommended	% increase Recommended	% of Total 1982-83	% of Total 1983-84
SBC Operating	1,422,000	1,650,600	16.08	1,635,300	15.00	1.47	1.43
Foreign Mission Board	47,839,300	63,140,000	29.89	57,250,000	19.64	49.51	50.00
Home Mission Board	19,000,000	23,000,000	21.10	22,634,400	19.13	19.66	19.77
Annuity Board	478,000	918,000	92.00	918,000	92.00	.50	.80
Golden Gate Seminary	1,917,049	2,498,621	30.33	2,312,316	20.62	1.98	2.02
Midwestern Seminary	1,775,896	2,159,255	21.60	2,002,209	12.74	1.84	1.75
New Orleans Seminary	3,437,840	4,313,005	25.46	3,967,340	15.40	3.56	3.47
Southeastern Seminary	3,201,053	4,081,104	27.50	3,707,795	16.77	3.31	3.24
Southern Seminary	4,497,014	5,473,904	21.70	5,040,915	12.09	4.65	4.40
Southwestern Seminary	5,691,748	7,144,777	25.50	6,574,425	15.51	5.89	5.74
Southern Baptist Foundation	213,450	243,946	14.30	243,400	14.03	.22	.21
American Baptist Seminary	203,450	227,864	12.00	227,850	11.99	.21	.20
Brotherhood Commission	758,160	850,000	12.00	848,900	11.97	.78	.74
Christian Life Commission	562,800	764,000	32.00	710,000	26.15	.58	.62
Education Commission	378,400	423,808	12.00	423,800	12.00	.39	.37
Historical Commission	328,000	410,000	25.00	393,600	20.00	.34	.34
Radio-TV Commission	4,229,000	4,945,816	16.95	4,813,350	13.82	4.38	4.20
Stewardship Commission	344,500	458,000	32.95	396,150	14.99	.36	.35
Public Affairs Committee	357,400	403,420	12.90	400,250	11.99	.37	.35
<b>TOTALS</b>	<b>96,635,000</b>	<b>122,106,120</b>	<b>26.36</b>	<b>114,500,000</b>	<b>18.49</b>	<b>100.00</b>	<b>100.00</b>

## Letters to the Editor...

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

### Huntsville help

Dear editor:

First Baptist Church of Huntsville, Ala., the oldest Baptist church in the Alabama Baptist State Convention, is writing a church history. Information that readers of the Baptist and Reflector may have about our church would be greatly appreciated, especially any information about our pastors.

Pastors were: John Canterbury (1809-1815), Richard Shackelford (1815-1825), Nancy Meeks (1825-1827), John Smith (1827-1830), David Jacks (1833-1835), William Manning (1835-1837), William H. Holcombe (1837-1840), Jesse Seale (1840-1841), Bradley Kimbrough (1841-1846), R. H. Talliaferro (1846-1853), James Humphrey (1853-1854), P. T. Henderson (1854-1859), Eugene Strode (1859-1861), J. E. Carter (1861-1871), B. W. Bussey (1871-1881), W. F. Kone (1881-1884), W. O. Bailey (1884-1885), A. W. McGaha (1885-1887), W. H. Smith (1888-1889), L. D. Bass (1890-1891), J. L. Thompson (1891-1892), W. J. Johnson (1892-1893), Oscar Haywood (1893-1896), J. L. Sproles (1896-1898), Rutherford Brett (1899-1901), W. M. Murray (1902-1906), R. S. Gavin (1906-1909, 1910-1913), W. D. Hubbard (1909-1910), J. J. Johnson (1913-1915), S. J. Baker (1915-1916), W. M. Blackwelder (1918-1924), R. M. Jennings (1924-1925), John J. Milford (1926-1949), J. T. Ford (1949-1952), Alvin H. Hopson (1953-1979), and Ralph H. Langley (1979-present).

Information is especially needful for the years 1905-1930, since the church minutes for these years are missing. Please send information to Church History Committee, First Baptist Church, 600 Governors Drive, Huntsville, Ala. 35801.

R. E. Quick Sr.  
600 Governors Dr.  
Huntsville, AL 35801

### Support for RICO

Dear editor:

I want to urge the people in the churches across our state to strike a hard blow against organized criminal activity in Tennessee. Such a task can be accomplished by our support of a strict anti-racketeering legislation to be introduced in the 1983 state General Assembly, entitled the Racketeers Influenced and Corrupt Organizations Act.

This legislation, commonly called RICO, would target organized crime involving such things as gambling, drugs, extortion, bribery, jury tampering, embezzlement, forgery, kidnapping, murder, and pornography. RICO's stiff criminal sanctions and civil remedies would virtually make crime unprofitable.

Since 1970, 14 states have adopted RICO legislation and throughout its existence, RICO has consistently been upheld as Constitutional. As more states adopt RICO legislation, Tennessee's failure to follow suit will make our state a "safe haven" for criminals.

Effective support of the RICO bill will call for some specific actions.

First, we need to become well-versed with the basic intent and provisions of the RICO bill. Only through our being well-informed can we effectively speak to the RICO legislation. Further information about RICO can be obtained from the public affairs office of the Tennessee Baptist Convention. Also, associational

directors of missions may be excellent resource persons.

Second, we need to immediately contact our legislators to express concern that they will support RICO. This can be done by letter, phone call, or brief visit to one's respective legislators. However, time is of essence.

We can strike a crippling blow against the organized criminal activity that continues to infiltrate our communities. I hope that we will take advantage of this opportunity before us.

Tom Crocker  
1421 Cherry Rd.  
Memphis, TN 38117

### Believing the Bible

Dear editor:

I am tired of reading lengthy articles concerning the "takeover" of the SBC by inerrantists. With all the publicity, someone who didn't know may think inerrantists are a communist group plotting a "takeover" of the SBC.

Who are these dangerous people we should fear? They believe in the inspiration, inerrance, and authority of the Bible. They accept the Bible as literally true without contradiction or error!

These feared individuals believe the virgin birth, salvation by grace, and other basic doctrines affirmed in the "Baptist Faith and Message." Behold, a study of the "Baptist Faith and Message" reveals inerrantists are conservatives who believe in basic Bible truths that we hold dear as Baptists!

Now we discover it is not the inerrantists trying to take over, but the liberals who refuse to believe the Book is literally true without contradiction or error!

The group responsible for upheavels in the convention are the liberals who question the virgin birth and authority of the Scriptures. If they would accept His Word as final authority, many controversies would not occur (John 5:39-47).

An example appeared Jan. 26 regarding an Oklahoma Baptist church allowing women deacons. The article stated after a two-year study, a committee found nothing preventing women deacons. What a revealing revelation, considering one of the main Scriptural qualifications is the candidate "must be the husband of one wife" (1 Timothy 3:12).

Of course, if you don't believe the Bible is true without contradiction or error, you can change things to fit your desires. But, beware if you do so (Revelation 22:18-19).

The issue in a nutshell is either you believe the Book or you don't! If the Bible is not correct enough to live by, it is not correct enough to die by! God's Word is true (2 Timothy 3:16).

Jimmy H. Davis  
P. O. Box 237  
Savannah, TN 38372

### Compromise of truth

Dear editor:

Regarding the women serving as deacons, some say it is not a point of "disfellowshipping." But I wonder if it is not a point of "compromise."

Let's get back to "Thus saith the Lord." Then we as a body will agree on the truth!

Mrs. Charlene Childers  
1225 Briarwood Dr.  
Memphis, TN 38111

## Four handbell festivals enroll 85 choirs from across Tennessee

An enrollment of 85 choirs in four Tennessee Baptist handbell festivals is the largest ever for the state, according to Julian Suggs, director of the church music department of the Tennessee Baptist Convention.

The enrollment at the festivals, held over the past two weekends, is reported to be the largest number of handbell choirs registered for any similar state event in the Southern Baptist Convention, Suggs also said.

The festivals were hosted Feb. 18-19 by West Jackson Baptist Church, Jackson (west Tennessee), and Two Rivers Baptist Church, Nashville (middle Tennessee); and Feb. 25-26 at Knoxville's Central Baptist Church, Bearden, and First Baptist Church (east Tennessee). Only one festival was originally scheduled for east Tennessee, but the high number of registering choirs caused a second festival to be added.

Choirs meeting at Two Rivers were led by Gerald Armstrong, instrumental consultant for the church music department at the Baptist Sunday School Board in Nashville, while choirs meeting at Cen-

tral were led by Truitt Roberts, minister of music at First Baptist Church, Starkville, Miss. Bert Coble, chairman of the music department at Cumberland College in Lebanon, directed the choirs participating at the West Jackson and Knoxville First churches.

The festivals are held to give handbell choirs in Tennessee Baptist churches the opportunity to meet, perform, and be rated on their performances.

## Personal perspective

By TOM MADDEN  
TBC executive secretary

A sheep that has turned over on its back and cannot get up by itself is referred to as a "cast" sheep or a "cast down" sheep.

A "cast" sheep is a pathetic sight, lying on its back, feet in the air, frantically flaying away in a vain struggle to regain its feet. The sheep is absolutely helpless and is vulnerable to attack.

There are different ways a sheep can become "cast." It may lie down in a slight depression and in trying to get comfortable, roll too far and find it impossible to regain its feet.

A sheep may have too much wool. When the fleece becomes matted and heavy with debris, and thus weighed down, it is much easier for the sheep to become "cast."

A sheep can become too fat. It is the fattest that are most often cast.

With this information in mind, I read again the statement from God's Word, "Why art thou cast down, O my soul?" (Psalm 42:11).

I found myself asking, "Can a soul become cast for the same reasons as a sheep? That is, can we become too comfortable and have our lives become entangled with too many worldly things?" It surely gives me food for thought.

It does make me love more than ever the statement, "He restoreth my soul," even if my soul is "cast down."



Madden

## Barefoot to write lesson comments

Hyran E. Barefoot, vice-president for academic affairs at Union University, Jackson, will write the Uniform Lesson Series commentary for the Baptist and Reflector during the next quarter.

His first lesson appears in this issue of the Baptist and Reflector.

Barefoot has been on the faculty at Union since 1957, with the exception of a two-year period, 1960-62, when he was assistant professor of New Testament interpretation at Southern Baptist Theological Seminary, Louisville, Ky. He was chairman of Union's department of religion and philosophy from 1966-75. He became academic dean in 1975, a position he continues to hold, and was named to the vice-president post in 1977.

A Mississippi native, Barefoot is a graduate of Mississippi College, Bolivar, and New Orleans (La.) Baptist Theological Seminary.



Barefoot

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# Chattanooga chaplain faces hospital stress

By David R. Wilkinson

CHATTANOOGA — Ferd White has been face-to-face with stress for more than 20 years.

And he's not about to turn away now. White is chaplain and director of pastoral care at Erlanger Medical Center in Chattanooga.

The 780-bed hospital, largest in the region, generates plenty of business for a chaplain. White ministers daily to patients, physicians, administrators, staff members, and their families.

Though needs vary, the common denominator, he says, is stress.

"It's unavoidable," he explains. "You deal constantly with people in abnormal situations. You continually see the roughest side of life."

Emotional strain is especially acute for critically and terminally ill patients and their families. In those situations, White's job is to "do whatever I can to help them cope."

In the irony of medical care, death is something to live with. The hospital's

critical care unit records at least five or six deaths every day.

As a minister, White also must cope with his own feelings and priorities. "If things aren't straight in your own life, then the stress in a place like this will eventually get to you."

Despite the difficult challenges, White has never regretted the decision to enter the chaplaincy — a choice he made as a student at Southern Baptist Theological Seminary in the 1950s.

A native Tennessean with a read smile and a relaxed manner, he enjoys the freedom that comes with the job.

"I have to be my own motivator, my own starter and stopper, for the most part," he says. "But I'm free to be who am, and I like it that way."

In addition to interaction with patients, White ministers to hospital staff families — particularly physicians and their spouses.

"Doctors have a poor track record for marital success," he explains. "An many of them encounter a lot of stress



**ALWAYS ON CALL** — Chaplain's ministry includes medical and administrative staff as well as patients and their families. White (right) tries to be alert to every need, even in casual conversation.

with their children."

He also has earned a reputation as unofficial "pastor's pastor" of Chattanooga.

Though a member at First Baptist Church, Chattanooga, White finds rapport with ministers of all denominations. "They don't seem as threatened by me

as they might by another pastor or a layperson in their church," he says.

"I generally just try to listen."

And after 20 years of dealing with stress, White has found that his willingness to listen provides an outlet which relieves much of the stress of those to whom he ministers.



**HOSPITAL PARISH** — Ferd White offers encouragement to the mother of a hospitalized child. As a chaplain, White sees more crisis situations in a week than many pastors confront in a year.

## Baptist Sunday School Board begins short-term jobs program

NASHVILLE (BP)— A short-term jobs program has begun under the sponsorship of the Baptist Sunday School Board to provide aid for unemployed persons.

Grady C. Cothen, president, said the program was initiated out of concern for people with families faced by bleak prospects for sufficient food and shelter because of long-term unemployment.

The program will be available to unemployed persons in the Nashville area and in cities where the board's 65 bookstores and two conference centers are located.

"This jobs program is by no means charity," Cothen said. "It is a pay-for-work program. All of the assignments are tasks which will benefit the work of the Sunday School Board identified as areas of need. Since the Sunday School Board is a Christian organization, it seemed reasonable and right for us to do something."

Cothen said applications for work at the Sunday School Board in a three-month period last fall were three times the usual number, giving the personnel department almost 3,000 additional applications on file.

"We decided there was a great need," he said, "so we instituted a short-term employment project to match employment needs with some work needs of the board."

The emergency jobs program was approved by the executive committee of the Board of Trustees at their regular January meeting. The program stipulates that only persons with applications currently on file will be considered for the special needs employment program.

Also, preference will be given to those persons who have been without work the longest and are the sole or primary wage earner in the family.

All persons are being hired for a maximum of four weeks at a salary slightly above the minimum wage. Cothen said he expects about 150 persons to be hired into the jobs program, with the cost of the program not to exceed \$100,000.

An additional benefit to persons employed under the program should be the gaining of valuable experience in a work area. Cothen said this also could provide the board with a backlog of experienced persons in areas where we might need employees in the future.

## Supreme Court to review private college challenge

WASHINGTON (BP)— The U.S. Supreme Court has announced it will review a lower court ruling that the Department of Education legally terminated federal financial assistance to students at a private Pennsylvania college which refused to sign forms showing compliance with federal laws against sex discrimination.

Grove City College, a private liberal arts school affiliated with the United Presbyterian Church, asked the high court to decide whether the Department of Education may classify the school as a recipient of federal financial assistance solely because its students receive federally-backed loans and grants and whether its students' financial assistance may be terminated because of refusal by the college to sign forms demonstrating compliance with a federal anti-sex discrimination statute.

The college refused a 1976 request by what was then the Department of Health, Education, and Welfare to sign forms demonstrating its compliance with non-discrimination provisions of Title IX of the 1972 Education Amendments, stating it had consistently refused to accept government assistance nor did it operate programs which received government assistance.

In response, HEW charged because Grove City students received Basic Educational Opportunity Grants and Guaranteed Student Loans backed by the federal government, the college itself was a "recipient" of federal financial assistance and therefore must fill out the government's "Assurance of Compliance" form.

Despite finding no evidence of actual sex discrimination by the college, an HEW Administrative Law Judge found Grove City not in compliance with Title IX solely because of its refusal to sign compliance forms and declared its students ineligible for federal financial assistance.

On appeal, a federal district court held that the students' assistance could not be

terminated because the college refused to sign Title IX compliance forms but agreed with the Department of Education that the grants and loans to the students constituted federal financial assistance to the college.

Both sides appealed to the Third Circuit Court of Appeals which held the college subject to Title IX requirements as a recipient of federal financial assistance and upheld the legality of the Department of Education's termination of assistance to the students.

In asking the high court to review the Third Circuit's decision, attorneys for Grove City argued that the lower ruling conflicts with other Supreme Court and circuit court decisions on application of Title IX.

They also charged that the Third Circuit's ruling "raises significant questions about the limitation on First Amendment rights of association and academic freedom to which the College and its students are entitled."

## William Lyles dies

Tennessee pastor William E. Lyles died last week at the age of 80 as a result of a Feb. 12 stroke.

Lyles, of Bethel Springs, had served for 15 years as interim pastor of Mount Zion Baptist Church, McNairy, since his retirement. He is a former pastor of Samburg Baptist Church, Samburg; Big Rock Baptist Church, Big Rock; First Baptist Church, McEwen; Grace Baptist Church, Ripley; National Avenue Baptist Church, Memphis; First Baptist Church, Armored, Ark.; and First Baptist Church, Turrell, Ark.

The funeral service was held Feb. 23 at the McNairy church under the direction of retired pastor William A. Farmer, assisted by B. C. Willcutt, pastor of Mount Gilead Baptist Church in Bethel Springs, and Shirley W. DeBell, director of missions for the Shiloh Baptist Association.

Lyles is survived by his widow, four children, and 11 grandchildren.

## CP study committee drops negative designation option

NASHVILLE (BP) — A plan to allow churches to "exclude certain causes" and still have their gifts considered Cooperative Program contributions has been scuttled less than a month after being suggested.

In late January the Cooperative Program Study Committee issued a lengthy recommendation which included: "That Cooperative Program gifts from churches which by church action elect to exclude certain budgeted causes from their undesignated gifts be considered by the Southern Baptist Convention as Cooperative Program funds . . ."

But when the report was presented to the Executive Committee of the Southern Baptist Convention at its February meeting, that paragraph was withdrawn.

The vast majority of the study remained unchanged including a proposal to increase giving to Southern Baptist churches to \$20-billion and the SBC Cooperative Program receipts to \$1.25-billion per year by A.D. 2000; to seek to allocate 75 percent of the Cooperative Program funds to the Foreign Mission Board and the Home Mission Board; and to lead each Southern Baptist, each church, and each state convention to increase giving to missions.

"I don't want people to think at any time that we (the study committee) planned in any way to weaken the report," Chairman James Plietz, pastor of Park Cities Baptist Church in Dallas, said, "rather we were concerned to strengthen it."

Joe Ingram, executive secretary of the Baptist General Convention of Oklahoma and a member of the study group, explained the rationale behind the group's decision to delete the paragraph. "A part of the plan was to present our findings to the state executive directors for their input," he said.

That input was overwhelmingly negative, Ingram explained.

"State executives who have the responsibility for raising the funds which eventually come to the Southern Baptist Convention did not feel this was in the interest of the unity of the Cooperative Program and that in the long run it would be a destructive force in that designations are already the inherent right of every Baptist congregation," Ingram said.

"The Cooperative Program is a budget," Ingram explained. "Designated gifts are designated. Cooperative Program is Cooperative Program — and never the twain shall meet."

There was no effort by any member of

the Executive Committee to restore the paragraph. A vote on the entire report was approved on a standing vote. No one remained seated.

The size of the task for increasing giving to support Bold Mission Thrust was underlined by Randall Lolley, president of Southeastern Baptist Theological Seminary in Wake Forest, N.C. He noted that since the creation of the Cooperative Program in 1925 through 1982, the national SBC program to underwrite mission and educational activities has received \$1,046,458,689.

"What we are proposing is that, by the year 2000, the Cooperative Program be receiving more money each year than it has in the first 57 years," he pointed out.

R. Keith Parks, president of the Foreign Mission Board, stressed that the proposals are intended, "to be supportive of everything else we are already doing, to fit into everything else we are doing — to provide the fuel for the vehicle (Bold Mission Thrust) we have already constructed."

The study report and recommendations will be presented to the annual meeting of the Southern Baptist Convention in Pittsburgh next June where it will be voted on by messengers from many of the 36,000 churches in the SBC.

## Dunn urges panel to reject tuition tax credit legislation

WASHINGTON (BP) — Warning that "any enactment of tuition tax credit legislation would be a giant step toward guaranteeing a dual system of private schools and pauper schools," a Baptist church-state specialist urged a House budget panel to reject President Ronald Reagan's plan to give federal tax credits to parents who send their children to private elementary and secondary schools.

James M. Dunn, executive director of the Baptist Joint Committee on Public Affairs, told the Budget Committee Task Force on Education and Employment that tuition tax credits would be destructive of public schools by placing a "bounty on the head of school children to withdraw from the public schools."

The task force is looking into Reagan's 1984 education budget requests which, in addition to his plan for tuition tax credits, asks Congress to make further slashes in spending for public education.

Dunn, who because of denominational

## Executive Committee picks Las Vegas as 1989 SBC site

NASHVILLE (BP) — In a divided action, the Southern Baptist Convention Executive Committee has voted to recommend Las Vegas as the site for the 1989 annual meeting.

The committee, in a 32-20 vote, will recommend to the 1983 SBC in Pittsburgh that the convention go to Las Vegas for the 1989 annual meeting. The decision came after 45 minutes of discussion, which featured the pleas of four state convention executive secretaries that the convention go to the Nevada city.

The discussion also centered on the function and purpose of the annual meeting of the nation's largest Protestant denomination, and ended in a request that the convention arrangements workgroup study site guidelines, including considering whether the convention's main purpose is business or Christian witness.

W. LeRay Fowler, of Houston, chairman of the convention arrangements workgroup, presented the proposal that the convention meet in Las Vegas, noting the decision to recommend the site to the Executive Committee came only after a long discussion and was not a unanimous action.

"Only two cities available for 1989

meet the criteria for a meeting site," he said. The cities, he added, are Las Vegas and Los Angeles. Convention-adopted guidelines specify that a convention center have space to seat at least 16,000 persons, adequate exhibit space, and 6,500 hotel rooms within walking distance of the meeting hall.

Fowler commented the recommendation was presented in the context of Bold Mission Thrust (the denomination's plan to evangelize every person in the world by A.D. 2000) and "for the reason that we could go out there (Las Vegas) to advance the cause of Christ."

Ernest Myers, executive secretary of the Nevada Baptist Convention, told committee members he "would like to have the convention in Las Vegas because we believe the SBC can help the cause of Christ in Nevada."

"There is gaming in Las Vegas and we don't like that," Myers admitted. "Yet there is a need to witness the love of Jesus Christ in Las Vegas. We hope you will decide to bring the convention to Las Vegas and not be ashamed to do it."

In addition to Myers, executive secretaries Ernest Moseley of Illinois, Jack Johnson of Arizona, and Dan Stringer of Florida all urged the selection of Las Vegas.

Moseley said perhaps Southern Baptists "can add Bold Action" to Bold Mission Thrust by taking more than 20,000 Baptists "into a pagan city to show that Southern Baptists will not withdraw from any part of the world."

John McCall, from Louisville, Ky., raised the issue of whether the purpose of the convention is business or witness. "I believe witness is incidental, although a very important incidental. We have the convention to conduct the business of the convention," he said.

"I have a very serious problem of going to Las Vegas. We ought to have a Southern Baptist witness in Las Vegas, but we should find some other way to do it. I do not think it appropriate for the convention to meet there," he said.

John Sullivan of Shreveport, La., first vice-president of the SBC, commented, "Surely the SBC can stand the test of going to Las Vegas" and not be contaminated by it.

After the debate, Executive Committee Chairman John Dunaway of Corbin, Ky., took a hand vote and announced the recommendation of Las Vegas carried 32-20.

Moments later, committee members voted without a dissenting vote to recommend that the 1990 convention site be New Orleans.

Because of the guidelines and the large size of the convention, only about a dozen cities in the United States are capable of hosting the convention. Because of these factors, Tim Hedquist, convention manager for the Executive Committee, said it is necessary to select sites further in advance. However, the Executive Committee staff made no recommendation for the 1989 convention, but presented the materials to committee members for decision.

## Antioch church calls interim to pastorate

Dennis Knott was called as pastor of Antioch Baptist Church, Brownsville, after serving as interim pastor of the church for several months.

Knott was previously pastor of Zion Hill Baptist Church, Friendship, and Shaws Chapel Baptist Church, Brownsville.

## Two church building conferences slated for Knoxville, Trenton

Two Tennessee church building conferences, one in Trenton and one in Knoxville, are scheduled this spring.

The conference in Trenton, March 17, will be held at the Gibson County Baptist Association building, Bell Avenue Baptist Church, Knoxville, will host a conference May 19.

The conferences, sponsored by the Tennessee Baptist Convention's missions department and the church architecture department of the Baptist Sunday School Board, are designed to assist churches in planning building programs.

Program personalities for both meetings include Fred Chapman, director of endowment in capital giving for the Southern Baptist Stewardship Commission; Joe Denney, director of Baptist TelNet for the Sunday School Board;

W. C. Dudley, associate director of the Home Mission Board's church loans division; Paul Hall, associate director of the Tennessee Baptist missions department; and Roland Smith, consultant in the church architecture department of the Sunday School Board.

The Trenton conference will also feature Kenneth Sparkman, director of missions for the Gibson County Baptist Association, and Tom Madden, executive secretary of the Tennessee Baptist Convention.

The Knoxville meeting will include Lloyd BarCowell, pastor of Bell Avenue Baptist Church, Knoxville, and Fred Steelman, pastor of Red Bank Baptist Church, Chattanooga, and current TBC president.

Each conference will begin at 8:30 a.m. and conclude at 3:15 p.m.

polity disclaimed speaking for all Baptists, nonetheless cited recent resolutions passed by two member bodies of the Baptist Joint Committee, the Southern Baptist Convention, and American Baptist Churches, U.S.A.

The 1982 SBC resolution passed in New Orleans warned that tuition tax credit legislation "carries the potential of financing private education at the expense of public education." It further stated opposition to tuition tax credits because of their threat to church-state separation and called on Reagan to "reconsider his support" for the measure.

Labeling tuition tax credits "unconstitutional" because most of the nation's private schools are church-affiliated, Dunn charged, "No one can escape the conclusion that public funds benefit the sponsoring church. The net result is that the taxpayer is forced to subsidize religion."

The chief executive of the Washington, D.C.-based agency further warned that government regulation of private and parochial schools would inevitably follow enactment of tuition tax credits.

According to White House statements, the tuition tax credit proposal pending in Congress is essentially the same version approved by the Senate Finance Committee in the 97th Congress but was never considered by the full Senate.

It would allow parents of private school children a tax credit of 50 percent of tuition paid per student in 1983, up to a maximum of \$100. That ceiling would increase to \$200 in 1984 and \$300 in 1985. The full credit would be available only to families with adjusted gross incomes of up to \$40,000, with partial credits available for parents with incomes up to \$60,000. It contains no refundability provision for parents whose tax bills are less than the tax credit due.

No hearings are yet scheduled in either the House Ways and Means Committee or the Senate Finance Committee, the two congressional panels with jurisdiction over tax law changes.

# Executive Committee rejects special session

NASHVILLE (BP)— The Southern Baptist Convention Executive Committee "respectfully declined" to convene a special session to discuss tensions in the SBC.

During a two-day session, the committee also heard a report concerning the Baptist Joint Committee on Public Affairs and considered various revisions or modifications to the SBC Constitution and Bylaws.

The special session to discuss SBC tensions had been requested by five persons and resolutions from three state conventions: Virginia, Alabama, and Georgia.

The committee's response to the suggestion commended SBC President James T. Draper Jr. of Euless, Tex., "other convention officers, interested and concerned pastors and laypersons for their leadership in striving to bring peace to the convention."

An effort to delete Draper's name was defeated. John McCall of Louisville, Ky., urged that "personalities be removed," saying, "The central issue of concern is peace in the SBC and there are huge chasms of difference as to how that peace needs to be achieved. There are significant differences in what he (Draper) believes to be right and what others believe to be right for the SBC. It is wrong to endorse what he has done . . . when some believe what he has done is not conducive to peace."

Jimmy Jackson of Huntsville, Ala., who said Draper "has done more than anyone else to spearhead this effort (for peace)," urged retention of the president's name because "we would be saying more by deleting than retaining."

The committee received a report from the convention's Public Affairs Committee, which relates to the Baptist Joint Committee on Public Affairs in Washington, D.C.

The report, prepared by Russell H. Dilday Jr., chairman, said the Public Affairs Committee expresses "its enthusiastic affirmation of the importance and value of the work" of the BJCPA.

"The (Public Affairs) Committee is

also aware of the lively debate and the criticisms of the agency and its director (James M. Dunn) . . . focused at times on the vigorous style and vocabulary of the director and at other times on the fact that the position taken by the BJCPA in regard to prayer in public schools is inconsistent with a resolution passed in New Orleans (at the 1982 SBC)," it said.

The report added the committee is aware "that while the position taken on prayer in the public schools is not consistent with the recent resolution in New Orleans, it is in keeping with the previous resolutions passed by the convention . . . and with the vast majority of the statements made by the Baptist state conventions this fall."

The report urged the SBC to "continue to support strongly" the BJCPA.

In actions on the SBC Constitution and bylaws, the committee:

— Postponed consideration of revision or modification of Article III, on membership.

— Agreed to suspend consideration of modifications on Bylaw 22 (Committee on Resolutions) until procedures proposed by SBC President Draper to improve the resolutions procedure are tried at the 1983 annual meeting.

— Adopted further modifications to Bylaw 16 (Election of Board Members, Trustees, Commissioners or Members of Standing Committees) and Bylaw 21 (Committee on Committees).

In Bylaw 16, the committee in September approved modifications calling for persons nominated to serve on committees, boards, commissions, and standing committees to "have resided in the state from which they are elected at least one year prior to election" and that the report of the committee on boards be released to Baptist Press "no later than 45 days prior to the annual meeting . . ."

The February modification adds a provision that "persons desiring to challenge the report of the committee on boards . . . are encouraged to publicize the

nature of their challenge sufficiently in advance of the annual meeting of the convention to allow information concerning the challenge to be made available to convention messengers."

In Bylaw 21, the committee in September also adopted the requirements on residency and release of information. The February modification specifies those named would be notified "by the president" who also would release the data to BP.

— Declined to revise Bylaw 31 (Representation from New States and Territories).

Roy W. Owen, executive director of the Northern Plains Baptist Convention, suggested every state convention have representation on the various boards of the convention.

The bylaw specifies that a state convention must have 25,000 members before it qualifies for representation. Currently, 26 of the 34 state conventions qualify for representation.

— Adopted a rewritten Bylaw 8 on Messenger Credentials and Registration.

The bylaw provides messengers shall register in person, using a completed registration card, a letter, or a telegram. The procedure is essentially that used in the New Orleans convention. It also provides for a Credentials Committee to "review and rule on any questions which may arise" from registration and that any challenge shall be studied by the committee and reported back to the convention.

In other actions, the committee approved a committee to study the utilization of trained ministers, adjusted Executive Committee salaries to conform to cost of living increases, elected Tom J. Logue, state student director of the Arkansas Baptist Convention as SBC representative on the Baptist World Alliance Youth Committee, 1986-85, and adopted an SBC Operating Budget of \$2,362,800 for 1983-84.

## Gregory to speak at WMU meeting

Mrs. A. Harrison Gregory, current president of the Baptist General Association of Virginia and former first vice-president of the Southern Baptist Convention, will be the featured speaker March 11 during a day of prayer for home missions, sponsored by the Nashville Baptist Association's Woman's Missionary Union.

Nashville's Belmont Heights Baptist Church will host the meeting which includes a 10 a.m. to 12 noon session and a 6:30-8:30 p.m. session.

Mrs. Gregory, who also served as president of the SBC Woman's Missionary Union from 1975-81, was the first woman in history to serve as first vice-president of the SBC and is the first woman president of Virginia Baptists.

The morning session will feature a program from 10-11:00, followed by a missions fair from 11-12:00. The evening session will begin with a missions fair from 6:30-7:30, followed by a program from 7:30-8:30.

In addition to all WMU age group organizations, Baptist Men and Royal Ambassador groups are invited, along with other interested Baptists. Various mission action opportunities will be explored during the meeting.



Mrs. Gregory

## Oklahoma City association rejects women's ordination

OKLAHOMA CITY (BP)— The Capital Baptist Association, in its February Executive Board meeting, passed a resolution opposing the ordination of women as deacons, a reaction to a January vote in First Baptist Church of Oklahoma City to permit such action.

The vote was 36-8 in favor of a resolution presented by the executive committee. The resolution contains three points:

"A. The doctrinal position of Southern Baptist churches of Capital Baptist Association does not agree with the position of ordaining women, and that,

"B. We do not know of any other churches affiliated with Capital Baptist Association practicing or contemplating the practice of ordaining women, and that,

"C. We ask the present Constitutional committee of the association to make the above a matter of study and that we have a report from the committee by June 15."

Gerald Lunsford, pastor of First Baptist Church of Choctaw and the association's moderator, said the action is aimed at getting "the matter before the association. We are not looking to kick anyone out, but we do feel the association must speak to this matter."

Lunsford added the study is not to determine the doctrinal rightness or wrongness of ordination of women, but is undertaken because the associational Constitution does not speak to the matter.

The moderator said he personally disagrees with the ordination of women. "I don't think it is the Scriptural position. I am conservative from one end to the other and believe ordination is for men. I even have a little problem with ordination of ministers of music or education; we have gotten much too free with the whole ordination process."

The resolution grew out of a three-hour meeting Lunsford called of 15 former moderators of the 127-church association for "advisory purposes."

Following the former moderators' meeting, Lunsford and two others visited Gene Garrison, pastor of First Baptist and second vice-president of the Southern Baptist Convention, to discuss the matter with him.

"We wanted to try to understand the action and why it was taken," Lunsford

said. "Gene was very congenial in sharing the information. We didn't go to try to change his mind. When a man makes up his mind, you can argue all day and won't change him."

During the associational Executive Board meeting, six pastors spoke against the resolution, most expressing opposition because of local church autonomy. One cited the Baptist Faith and Message statement that "such organizations (associations and conventions) have no authority over one another or over the churches."

Others spoke in favor of the resolution, one proponent noting the matter does not deal with local autonomy, but "with what the association is doing and whether we'll have fellowship with churches that ordain women."

The study was referred to a recently appointed Constitutional study committee, chaired by Jim White, pastor of Capitol Hill Baptist Church in Oklahoma City. The committee is to report any time before June 15.

Garrison told Baptist Press: "I regret this action. I appreciate the association and I am happy to be a part of the association. I regard this action as a departure from the historic understanding of the role of the association, but I refuse to allow this departure to influence my commitment to the autonomy of the local church."

"We will continue to pursue the course of action the church has already determined."

Previous stories indicated the Oklahoma City church is the first Southern Baptist church in Oklahoma to approve ordination of women. However, Oklahoma officials report Parkview Baptist Church of Tulsa ordained a woman as deacon in 1980 and she has completed a term of service as an active deacon.

Also, in Shawnee, Okla., University Baptist Church voted in 1979 to change its bylaws to allow ordination of women. Glenn Pence, pastor, said women have been on the ballots and have received votes, but that none have been ordained.

While ordination of women as deacons is a big issue in Oklahoma, it is a matter of course in other areas. Southern Baptist churches in North Carolina, South Carolina, and Virginia, regularly ordain women as deacons.

## SBTS professor dies

LOUISVILLE, Ky. (BP)— Donald L. Williams, a member of the Southern Baptist Theological Seminary faculty since 1961, died Feb. 21 after a three-year battle with cancer.

Williams, 49, was associate professor of Old Testament interpretation at his alma mater, where he graduated in 1958.

A native of Fort Smith, Ark., Williams also was a graduate of Baylor University, Waco, Tex.; Southern Methodist University, Dallas; and Duke University, Durham, N.C.

He is survived by his parents, Mr. and Mrs. Hill Williams of Fort Smith.

## Sewell joins GGBTS staff

MILL VALLEY, Calif. (BP)— Donald E. Sewell has been named to the faculty of Golden Gate Baptist Theological Seminary as assistant professor of religious education.

He has been a consultant in the church capital stewardship programs in Fort Worth, Tex.

Previously he was a Southern Baptist missionary to Mexico for four years, serving as professor of education at Mexican Baptist Theological Seminary in Mexico City.

Sewell graduated from Baylor University in Waco, Tex.; Southwestern Baptist Theological Seminary in Fort Worth, Tex.; and the Spanish Language Institute in Guadalajara, Mexico.

# Tennessee

## CHURCHES . . .

Ridgecrest Baptist Church, Chattanooga, held a note-burning ceremony Jan. 9 to commemorate the completion of payments on its building. Jack Lee is the pastor of the church.

Lascassas Baptist Church, Lascassas, celebrated its 100th anniversary Feb. 5-27. Guests during the event included Tom Madden, executive secretary-treasurer of the Tennessee Baptist Convention; Don Owens, pastor of Immanuel Baptist Church, Lebanon; Jim McPherson, pastor of Second Baptist Church, Clinton; and Bill Cox of the Baptist Sunday School Board. The church's pastor is Willard Crawley.

## LEADERSHIP . . .

Grace Baptist Church, McKenzie, called James Kaler as associate pastor and minister of youth. Kaler was previously associate pastor of Leclair Baptist Church, Memphis; minister of youth at Second Baptist Church, Union City; and children's pastor and bus director at Northside Baptist Church, Milan. Fred Morris is the pastor of the McKeznie church.

Walter E. "Bucky" Phillips Jr. accepted a call from Trenton Street Baptist Church, Harriman, to come as minister of music and youth. Phillips, a graduate of Belmont College in Nashville, previously served Maplewood Park Baptist Church, Cahokia, Ill. The pastor at Trenton Street is Jerry C. King.

Truman Graves retired Feb. 27 from the pastorate of First Baptist Church, Unionville, after 31 years in the ministry. Graves is a former pastor of Center Point Baptist Church, Springfield; Eagleville Baptist Church, Eagleville; Paynes Baptist Church, Decherd; Rutledge Falls Baptist Church, Tullahoma; Bay's Mountain Baptist Church, Knoxville; First Baptist Church Baxter, Double Springs Baptist Church, also of Baxter; Hickory Hill Baptist Church, Lynchburg; and Flat Creek Baptist Church, also of Lynchburg. Graves will continue to reside in Athens and plans to be available for interim and supply pastorates.

Tyner Baptist Church, Chattanooga, called Jeff Alford as minister of music. Alford, a student at the University of Tennessee at Chattanooga, came to the church from the membership of Central Baptist Church, Hixson. The pastor of the Tyner congregation is A. Marvin Sanders.

## W. B. Oakley retires to enter evangelism

W. B. Oakley retired from the pastorate of New Bethlehem Baptist Church, Dyer, last month, to enter the field of evangelism.

Oakley, who will remain at New Bethlehem as staff evangelist, has led the church since 1979, and during a previous ministry in the mid-1950s. He has served as director of evangelism and stewardship for the Baptist State Convention of Michigan, and as pastor of First Baptist Church, Trenton, Mich., and Immanuel Baptist Church, Lansing, Mich.

A native of Dyer County, he is a graduate of Union University, Jackson, and New Orleans (La.) Baptist Theological Seminary.

Byerley's Chapel Baptist Church, Mascot, called Mike Viles as interim pastor.

Tommy Strickland was called as minister of music by First Baptist Church, Lafayette, a position he began Jan. 1. Strickland is a church music major at Middle Tennessee State University, Murfreesboro. Don Peek is the church's pastor.

## PEOPLE . . .

George Haun was recently ordained to the ministry by Fishers Creek Baptist Church, Rogersville. John Parrott is the pastor of the church.

Valley View Baptist Church, Church Hill, ordained its pastor, Ronnie Gordon, to the ministry. Gordon is a graduate of East Tennessee State University, Johnson City.

Mr. and Mrs. Elbert Russell Dill were honored during a Feb. 5 reception on the occasion of their 50th wedding anniversary. The Dills are members of Broadmoor Baptist Church, Memphis, where Jack May is the pastor.

Round Mountain Baptist Church, Jamestown, recently ordained Merle South as a deacon. Participating in the ordination sermon were Riverside Baptist Association Director of Missions Winburn Davis and Eustus Humphrey, deacon ministry coordinator for the association. Charles M. Goble is the church's pastor.

Robert H. Cashen and Michael Stokely were ordained as deacons of Del Rio Baptist Church, Del Rio, on Jan. 9. The pastor of the church is John T. Pinkston.

First Baptist Church, Lafayette, ordained Eddie Wayne McKiddy into its deacon ministry Feb. 13. Participating in the ordination service were J. C. Lewis, Bledsoe Baptist Association director of missions; Benjamin Franklin Meney, pastor of Little Cane Creek Baptist Church in Williamsburg, Ky., and father-in-law of the candidate; and the deacons of the Lafayette church. Don Peek is the pastor of the church.

Xay Teng Yang, pastor of the H'Mong congregation of Boulevard Baptist Church, Memphis, was licensed to the ministry Jan. 30 by the church. Participating in the licensing were Mike Boyd, the church's pastor, and James Kellum, minister to Indo-Chinese in Shelby County.

First Baptist Church, Mount Pleasant, ordained Jim Graves as a minister of music Jan. 30. Julian Suggs, director of the church music department of the Tennessee Baptist Convention, delivered the message for the ordination sermon. The church's pastor is Toby Everett.

Mr. and Mrs. John Guthrie Croom celebrated their 50th wedding anniversary Feb. 27. The Crooms are members of First Baptist Church, Humboldt, where W. Darrell Clarke is pastor.

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A Feb. 27 reception at South Knoxville Baptist Church, Knoxville, honored Mr. and Mrs. Herbert F. Reed on the occasion of their 50th wedding anniversary. The couple are members of the church, where Stephen Earle is the pastor.

John Cook was ordained to the ministry Jan. 30 by Oakwood Baptist Church, Milan. Cook, a native of Bedford, is pastor of Courtland Baptist Church, Courtland, Ala. A gospel singer, he has toured with the Happy Goodman Family and has earned a Dove Award for "best male vocalist." He has attended the University of Tennessee at Martin and Bethel College, McKenzie. Participating in the ordination service were Levi Parish, pastor of Northside Baptist Church, Milan; Kenneth Sparkman, Gibson County Baptist Association director of missions; David Phillips, pastor of the Oakwood church; and retired pastor Kester Cotton.

Ridgecrest Baptist Church, Chattanooga, ordained Wade Holmes and Don Sutton as deacons Jan. 9. Jack Lee is the church's pastor.

Gordon Davidson was ordained Jan. 23 as a deacon of Hillcrest Baptist Church, Morristown. Participants in the ordination service included the candidate's father, Henry Davidson, pastor of Nances Grove Baptist Church, New Market. Joel Wood is the pastor at Hillcrest.

Mr. and Mrs. Charles Reich celebrated their 50th wedding anniversary Feb. 13. The Reichs are members of First Baptist Church, Old Hickory, where Norris G. Hite is the pastor.

Germantown Baptist Church, Germantown, ordained its minister of music, Bill Spencer, on Jan. 23. Arlis F. Grice, pastor of Balmoral Baptist Church in Memphis, participated in the ordination service. The pastor of the Germantown church is Ken Story.

Franklin Tennyson II was ordained to the ministry Feb. 20 by Bethlehem Baptist Church, Whiteville. The church's pastor is the candidate's father, Frank Tennyson.

Millard Kesterson and F. Q. Robbins were ordained Jan. 9 as deacons of West Paris Baptist Church, Paris. The church's pastor is Bill Robbins.

Piney Grove Baptist Church, Toone, held a Jan. 16 ordination service for four new members of its deacon ministry. Ordained were Wayne Cox, Glen Graves, Timmy Smith, and Oliver Lee Young. Mike Holloway is the pastor of the church.

Charles Bailey, Jimmy Barnes, and Donnie MacDonald were ordained recently as deacons of West Side Baptist Church, Trenton. John H. Farmer is the pastor of the church.

A Feb. 5 reception at Kirby Woods Baptist Church, Memphis, honored T. B. and Ruby Rankin on the occasion of their 50th wedding anniversary. The couple are members of the church, where Bill Darnell is pastor.

First Baptist Church, Bemis, ordained Bruce Dorris and Gary Dorris into its deacon ministry Feb. 6. The pastor of the church is Pat Kough.



REPRESENTING TENNESSEE — J. L. Ford (left), pastor of Eastland Baptist Church, Nashville, visits with Landrum Leavell, president of New Orleans Baptist Theological Seminary. Ford, president of the Tennessee alumni, attended a recent workshop for alumni officers.

## Corinth church calls interim as pastor

Corinth Baptist Church, Sharon, has called Mayo Mansfield as pastor, following his service as the church's interim pastor.

Mansfield is a former pastor of Gearin's Chapel Baptist Church, Greenfield; Beech Springs Baptist Church, Gleason; Fellowship Baptist Church, Sharon; Enon Baptist Church, McKenzie; Gibson Baptist Church, Gibson; Pleasant Hill Baptist Church, Martin; and New Harmony Baptist Church, Benton, Ky.

Mansfield is a native of Martin.

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**BIBLE BOOK SERIES**  
Lesson for March 6

# Right relationships

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

Basic Passage: Romans 12:1-21  
Focal Passages: Romans 12:1-13, 16-18

"I want to be myself!" You have said this, haven't you?

But which self do you want to be? You have more than one. Everybody does.

It may be shocking to realize this, but Jesus possessed two possible selves or He would not have been tempted. While Jesus was on the cross, the mob cried: "Save Thyself... If Thou be the Son of God, come down from the cross" (Matthew 27:40).



Kendall

But the question is — which self? Earlier Jesus could have saved a self that remained in Nazareth in a carpenter's shop, refusing to serve as the Messiah. He could have saved a self inside Him that rejected the way of the cross. That was what Gethsemane was all about. But, He would have lost the greatest and most essential "self" our world will ever experience.

In this Biblical study God, through His apostle Paul, is appealing to Christians to surrender themselves to the leadership of the Holy Spirit in order that their inner selves and personal relationships would be patterned after the life of Jesus Christ.

Have you ever seen a lady attempting to get a size 12 foot into a size 10 shoe? No amount of effort will make this work.

Paul emphasizes in Romans 12 how essential it is for Christians to live in a right relationship with each other. However, there is no way to live the Christian life in relation to other people unless you have been born again. For an example, to try to "turn the other cheek" is impossible unless your nature has been transformed — it "won't fit."

**Reasonable worship (12:1-2)**

Paul said a Christian must surrender his total self to Jesus Christ. Since Jesus made the complete sacrifice of Himself for sin, Christians are to make a "living sacrifice" (thanks offering, not a sin offering) to God of their total selves ("bodies") not just their "spirits." This is the only worship God will accept.

It is rational ("reasonable") for a Christian to live outwardly what he confesses to believe inwardly. Attending a worship service is vital, but "Sunday" Christianity will not be acceptable to

God unless a person lives a "Monday morning" Christianity.

Paul said the Christian is not to pattern ("conform") his or her life after the values and spirit of the world, which is outside the kingdom of God, but should pattern the inner self and outward actions after Jesus Christ. The Christian is to allow the Holy Spirit to progressively transform his life by a change of mind (the inner self). It is then that the Christian can know what is pleasing to God.

**The Christian body (12:3-8)**

Paul stated that Christians should be as interrelated and dependent upon one another as parts of the human body are upon each other. This results in a healthy body — and a healthy church. Each Christian, within the church, possesses special gifts for service.

**Church fellowship (12:9-13)**

Paul urged Christians to be persons who would love one another; not be lazy workers; be patient under stress and instant in prayer (it takes a long time to get water when you have not primed the pump). He also urged Christians to practice hospitality toward one another.

**Living in peace (12:16-18)**

Paul asked the Christians to try to understand each other and accept one another. He also said Christians are not to return evil for evil. This is a natural response, but not a Christian response.

Paul stated something very significant and realistic. He said it may not always be possible to live in peace with other people, but the Christian should not be the cause of strife that might occur.

Paul, in Romans 12, urged Christians to surrender their highest selves to the leadership of the Holy Spirit. When this occurs we can act like Christians. It is true that it would have been easier to offer an animal on an altar for sacrifice than to become a "living sacrifice," but the Holy Spirit will empower the Christian to live the Christian life.

A Christian layman was invited to a church to speak at a men's rally. The pastor sent his son to the airport to greet the speaker. The son asked his father, "How will I know him?" The pastor replied, "You will see a tall gentleman helping somebody."

Someone might ask, "How can I identify a Christian?" Paul gave an excellent answer to this question in Romans 12.

Which self in you is saved? "Whoever loves his lower life will lose the higher..." (John 12:25).

**UNIFORM LESSON SERIES**  
Lesson for March 6

# An expectant fellowship

By Hyran E. Barefoot, vice-president for academic affairs  
Union University, Jackson

Basic Passage: Acts 1  
Focal Passage: Acts 1:4-14

It is quite evident that the author of the Gospel of Luke is also the author of the Book of Acts. Both books are addressed to the same individual, "O Theophilus," and Acts refers to the "first book" in which the teaching and activities of Jesus had been presented.

In beginning to study Acts, we are merely moving to the second book of a connected two-volume work. Luke's emphasis on the universality of Jesus, so prominently portrayed in his Gospel, will continue to be the prominent feature and focal point in this second book.

The Gospel of Luke has shown why the good news was universal. The Book of Acts will show how it became universal as it struggled to achieve victory over racial, ritual, cultural, national, and geographical barriers and to assert itself as a universal religion which embraced all groups and placed them on an equal standing.

**An unfinished task**

There is a sense in which the ministry of Jesus was completely finished in the gospel narrative. That was the testimony of Jesus in John 19:20, "It is finished."

But there is another sense in which it is very much unfinished and is a continuing ministry. This is the implication of Luke in the statement "Jesus began to do and to teach." The same Christ who wrought in the gospel is the same one who continues His work in the Book of Acts. The difference is that He is now the resurrected Christ manifested in the Spirit of God and He works through the agency of men like Peter and Paul and countless others who to this very day allow themselves to be the instruments of His purpose in this ongoing task.

**A charge, a rebuke, and a promise**

The charge which Jesus gave to His disciples was to remain in Jerusalem. His concern was not merely for Jerusalem Jews nor was He unconcerned about others outside Jerusalem. His primary concern was for the disciples that they be ready for their task before they went out.

They needed to attain a deeper understanding of the nature of His kingdom. They also needed to realize the power of His Spirit which would more fully come to them only when He Himself was no longer present.

The rebuke was for disciples who were concerned with the time of the kingdom and who assumed that whenever it did come it would still be uniquely Israel's kingdom. Jesus clearly stated that it was futile for them, or for us, to try to establish the times and seasons of the kingdom which are known only to the Father. He also rebuked their understanding that it was for Israel only as He spoke of witness being born "to the ends of the earth."

The promise was twofold: (1) they would be empowered for their task when the Spirit of God came upon them and (2) in the power of that Spirit they would give their witness to Him to Jews, Samaritans, and others far beyond their borders.

**The resurrected Christ becomes the ascended Christ**

Luke noted that Jesus, after His resurrection, was present with the disciples for a period of 40 days (Acts 1:3). The account of the ascension is significant in that it forms the fitting conclusion to His resurrection appearances to them. It is also indicative of the conferring of supreme Lordship upon Him — lordship over the whole universe. The exaltation and glorification of the Christ to the right hand of the Father associated Him with God in the government of the universe.

It is further significant in that it is preparatory to the coming of the Spirit upon the disciples to empower them for their task. His presence no more among them will make possible the gift of the Spirit. Finally the ascension is significant in that it represents the hope of the church in the great eschatological vindication of the Christ and His coming in ultimate victory which will know no shame or lowliness.

**The fellowship of believers**

The group which made up the fellowship of believers in Jerusalem was small. Luke notes only about 120 (1:15). It was a thoroughly Jewish fellowship in which they remained in Jerusalem and described their travel in Jewish terms as "a sabbath day's journey." It was a group in which the 11 apostles occupied a prominent place as indicated by their being named individually.

The group also included women who were His followers and particularly to be noted among the women was His mother, Mary. His brothers are pointed out as part of the fellowship and here it must mean His blood brothers and not merely His spiritual brothers — James, Joseph, Judas, and Simon (Mark 6:3) — the children of both Joseph and Mary.

The diversity of the constitution of the group was bridged in the unanimity and singleness with which they devoted themselves to prayer as they waited expectantly in Jerusalem.



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**LIFE AND WORK SERIES**  
Lesson for March 6

# Relating to others

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

Basic Passage: Matthew 5:21-48  
Focal Passages: Matthew 5:21-22a, 27-29, 38-44

Hate is a malignancy of the mind that eats away at the vital parts of our personality.

It destroys those capacities within us which encourage friendliness and neighborliness. It conquers the power to forgive and creates a climate of suspicion and fear.

The poisonous tentacles of hate reach out to affect everyone with whom we share life. There is no way we can properly relate to one another as long as hate is a dominant power and attitude within us.



Metcalf

Only love can make us liveable in relation to others.

**The problem of murder (5:21-22)**

Jesus is giving His followers a new standard by which to live. The old law had said "thou shall not kill," but Jesus condemns the hostility that lies behind murder. Jesus considers the inner attitude of anger as much a target for judgment as the act of killing.

Jesus identifies three phases of contempt for another that leads to punishment. The first is "anger with a brother." The word here describes anger that is allowed to linger. It is hostility which seeks revenge and can easily cause one to be brought before the local court or village elders.

The second phase of contempt is scorn. It is the attitude which looks down on another as inferior. The word "raca" implies that a person is an idiot and an empty head. Such acts of contempt for another person could cause one to appear before the council or the Sanhedrin. This was a higher court and accents the greater harm in calling a person "raca."

The third phase of contempt is personal insult. The word for fool refers to one's moral conduct. It was an attack on one's character. It was used to take away a person's good name. Jesus says that to destroy one's reputation carries the severest judgment. It was fire like unto Gehenna which was the public incinerator of Jerusalem.

**The problem of adultery — lust (5:27-29)**

Again Jesus reminds His followers of the law which forbade adultery and required punishment by death for the guilty parties. Jesus goes a step further to condemn the lustful look and the internal desire of which adultery is the fruit. In essence, Jesus is saying that it is not enough to refrain from the act. One must control the passion which creates an adulterous imagination.

In an effort to accent the radical reorientation of our thoughts and actions, Jesus talks about surgery. Anything that hinders the purity of our lives must be strenuously surrendered. No literal plucking of eyes would be required, but a discipline of vision just as severe. No price is too great to pay if one can gain freedom from lust.

**The problem of retribution (5:38-42)**

The ancient law had permitted a kind of retaliation that allowed punishment in relation to the offense.

Jesus says, however, that this is not "an eye for an eye and a tooth for a tooth" world. If we return evil for evil, we will surely be consumed by it. He suggests a spirit of submission and non-violence in

turning the other cheek.

No insult is worth losing one's self-control. If one is sued for his coat, which action was permissible by Jewish law, Jesus suggests that he give the cloak also. The cloak, a strategic outer garment, could not be taken by court action. To voluntarily surrender the cloak removes any hint of using one's right to express retribution.

A Roman soldier could require a civilian to carry his supplies for one mile. Jesus pleads for an extra mile as a gesture of good will to those despised for their haughty spirit.

Jesus commends a generous attitude toward the beggars and the borrowers. One must not cling tenaciously to his possessions when someone in need makes an appeal for assistance.

The idea here is that the Christian does not seek retaliation, nor insist on his own rights in order to put others down. He seeks to be helpful and kind in a world that tends to be selfish and hostile.

**The problem of enemies (5:43-44)**

Because the consensus of human opinion is "love neighbor and hate enemy," Jesus makes a radical declaration when He says, "Love your enemies." The desired love here is God's kind of love that sends rain on the just and unjust and reaches out to forgive those who ignorantly persecute Him.

Jesus illustrates how "loving your enemies" works. First, we use different words. When the enemy curses us, we bless him. We return a kind word for a harsh word. Second, we act kindly toward those who hate us. Goodness is something we do as well as how we talk. Third, we intercede for those who mistreat us. Nothing improves our attitude toward others like prayer on their behalf.

Here then is a key to all human relationships. It is a matter of behaving in love toward everyone, even the enemy.

**A personal word**

The time has come when we must abandon hate as a tool to get what we want. The insults, innuendos, and unkind remarks used to intimidate others has no place in the Christian life. Hostility is the weapon of evil and offers nothing constructive for the Spirit-filled life.

It is from the perspective of love that worthy goals are realized and Godly dreams come true. Jesus never intended that His kingdom should come crashing upon mankind with the fury of an angry God. Only through brokenness and self-denial are we equipped to be His people and to be properly related to others.

# Supreme Court refuses to review FCC dispute with Faith Center

WASHINGTON (BP) — Ending a six-year controversy between a California church which operated a religious television station and the Federal Communications Commission, the U.S. Supreme Court declined to review the FCC's refusal to renew the church's TV license.

The dispute began in 1977, when the FCC demanded access to financial records and videotapes from Faith Center Inc., of San Bernardino, Calif., and its station, KHOF-TV. The demands were made because the federal agency had received complaints the church's pastor, W. Eugene Scott, had raised funds over the air which were not used for their stated purposes.

Responding to the complaints, the FCC began an "informal investigation" to determine if the federal law prohibiting fraudulent solicitation over the airwaves had been violated. It requested videotapes and financial records, including accounts receivable ledgers, lists of solicitations and monies received, records of money spent on each project for which funds were solicited, lists of those making contributions and pledges, and a list of Scott's own pledges and contributions to the same causes.

After Scott refused over a three-year period to turn over the requested documents, the FCC dismissed the station's license renewal application. That action was subsequently affirmed by the U.S. Court of Appeals for the District of Columbia.

In other church-related actions announced Feb. 22 after a mid-term recess, the high court:

—Let stand an Oregon court ruling that a "deprogrammed" former mem-

ber of the Church of Scientology was not entitled to damages from the sect for recruiting and indoctrinating her;

—Declined to review New York courts which upheld a finding of the state division of human rights that the Carnation Co. did not meet the burden of reasonably accommodating the religious needs of a Seventh-day Adventist employee who refused to work on Saturdays; and

—Dismissed an appeal from a group of Ohio nursing homes which unsuccessfully challenged a state law distinguishing profit-making from non-profit homes and setting lower workers' compensation rates for the non-profit, mostly church-related, facilities.

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# Doctor claims payment in 'different currency'

By Erich Bridges

RICHMOND, Va. (BP)— Missionary surgeon John Tarpley, a Tennessean, shows two sets of slides when he speaks of his work in Nigeria — one for church groups and one for folks with strong stomachs.

Even third-year medical students groaned when Tarpley showed the second slide set at a Christian Medical Society fellowship last year in Virginia. Nobody expected full-color, life-size shots of goiters, tumors, and gaping wounds at an after-dinner session. Tarpley chuckled and went on with the show.

"You don't have to be smart to be a good doctor," the 38-year-old surgeon told the group. "You have to be com-

pulsive. You have to pay attention." Then he dared the future physicians to try missionary medicine before giving their careers to fighting smokers' cancer and overeaters' heart attacks in the United States.

The teacher, preacher, and doctor laces medical lectures with sermons and vice versa. At speaking engagements he sports polka-dot bow ties and loud pants that complement his unruly red hair and mustache but his jaunty style does not mask the intensity in his eyes.

Tarpley came home on furlough from Nigeria determined to challenge Southern Baptists in particular and the American Christian medical community in general to get serious about medical ministry in the Third World. He is one of 54 missionary physicians Southern Baptists support overseas while requests for 32 more go unfilled. Some hospitals are crippled by vacancies.

"I used to go to a church where seven orthopedic surgeons were members," said Tarpley. "In Nigeria, when my missionary surgeon partner was on furlough, I was the only general surgeon in an area of a million people." That, he added, is an "ego trip" he could do without.

Baptist Medical Centre in Ogbomosh, where he practices, has pleaded for a missionary pediatrician for two years.

## Foundation

### Services offered

By Jonas L. Stewart

Many churches and associations have used the services of the Tennessee Baptist Foundation through the years to help their people with charitable giving and Christian estate planning.

Various ways have been tried. Most efforts have been successful.

Some churches have appointed a "wills and trust committee" to keep the people reminded of the possibilities in using these vehicles for their gifts. Such committees also inform the people of tax savings that are possible by proper planning.

Many pastors promote the writing of Christian wills as a part of their stewardship emphasis. Materials for this promotion are available from the Foundation office.

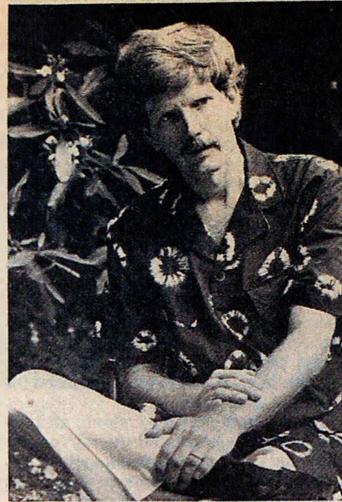
Excellent, dramatic, color films, 20 minutes in length, are available from this office. The only obligation is to return the film after use. They are entertaining and can be used for any age group. These have been used in evening worship, at prayer meeting hour, and in special group meetings.

The Foundation personnel conduct services for churches and/or associations as time permits. These occasions give an opportunity to discuss Christian estate planning in an informal setting, with question and answer periods.

The Baptist and Reflector has provided an excellent medium to inform our people. Hundreds of people have responded to the invitation to ask for information and assistance because of what they read in this column.

Each of the above has contributed influence that has resulted in hundreds of Christian wills being prepared and nearly \$12-million being accumulated through the Foundation to benefit our Tennessee Baptist schools, Children's Homes, college and seminary students, and other mission endeavors supported by our churches.

For further information about any of the above services or information about preparing a Christian will, write the Tennessee Baptist Foundation, P. O. Box 347, Brentwood, TN 37027.



**DIFFERENT CURRENCY** — John Tarpley, who willingly gave up prestige and big money in the United States, says he is paid in "different currency" — healed patients, grateful parents, and the fulfillment of training Nigerian doctors.

"We're playing at missionary medicine," Tarpley challenged Christian physicians. "We ought to get in or get out."

He carried that message all over the country last year, sandwiching speaking trips between occasional sleep and 12-hour days teaching and performing surgery at Johns Hopkins Hospital and the Veterans Administration Medical Center in Baltimore. He returned to Nigeria in September.

Tarpley puts his life where his mouth is. The Nashville native finished second in his medical school class at Nashville's Vanderbilt University and went on to internship and surgical residency at prestigious Johns Hopkins, followed by several years of cancer research.

Possible fame and certain fortune awaited Tarpley in a U.S. medical career. But while teaching a teen-age Sunday School class and quizzing his students on what they really wanted out of life, he began asking himself the same question. Then he spotted a short article in the back of a medical journal.

"The article was by an American doctor serving at a hospital in Nigeria," said Tarpley. "It went something like, 'My wife and child are sick. It looks like we're going to have to return to the U.S. These people are going to be left without medical care. How about some of you bleeding-heart liberals who go marching in the streets on Saturday and go to your country clubs on Sunday coming to Nigeria?'"

Tarpley still carries the clipping in his wallet. It was no "lightning bolt from the sky," he said, but it changed his life. In 1977 the surgeon and his wife, Maggie, were appointed missionaries to Nigeria by the Southern Baptist Foreign Mission Board.

At the 150-bed hospital in Ogbomosh, Tarpley and his Nigerian and missionary colleagues battle chronic water shortages, frustrating understaffing, inadequate equipment, and sheer exhaustion. He offers no complaints.

"I don't have to worry about a lot of committees," he said. "I don't have to worry about malpractice suits. I don't have to commute to three different hospitals; I live right on the hospital grounds. I walk to work every day and don't have to get in a car at all. I have good weather, good sunshine, good fruits and vegetables, and lots of clean air." He also spends a lot of time with his wife and three children.

Tarpley's most fulfilling work comes in teaching the young Nigerian "housemen" (interns and residents) who come to the hospital to perfect their healing art. He trained 27 during his first three years at Ogbomosh.

And what of the financial rewards he will never realize? "I get paid in different currency," he replied. "I'm probably paid better than most of my compatriots in the U.S. My currency is the patients and the parents of my pediatric patients who are so grateful. My currency is seeing a houseman, who at the beginning of the year doesn't know how to take care of patients, learn how by the end of the year and turn around and teach the younger guys coming after him."

Tarpley remembers a spontaneous prayer service he once had with colleagues and family members after a critically ill Nigerian child recovered. "That's a year's pay right there."

## Pastor finds second ministry

By Tim Nicholas

**MERIDIAN, Miss. (BP)** — Leon Adams believes every church pastor should have his own ministry, even apart from his church ministry.

Adams, pastor of Oak Grove Baptist Church in Meridian, Miss., has found such a ministry as part-time chaplain for the Meridian Police Department. When on duty, Adams wears a police uniform, but does not carry a gun — though one officer encouraged him to carry a night stick while riding in patrol cars.

Last year, Adams met the new police chief, Jerry Marlow, at a barber shop and suggested a chaplain's program. Marlow was interested.

"Even when I was a patrolman," said Marlow, who worked his way up through the ranks. "I thought we ought to have one (a chaplain) ... someone we could go to other than our fellow officers." Marlow said an officer might go to a chaplain before going to a pastor.

Adams estimates the job takes about 32 hours a month. He works without pay and rides with the officers as often as possible. "That's the way to get to know

them," said Adams. "It often provides a setting for ministry — some wouldn't come to my office."

He gets called when there is a serious accident or when there is a death. After a death notification, an officer asked Adams how he felt about death, offering the pastor a chance to explain his concept of God and God's provisions.

Marlow believes Adams' chaplaincy helps show the community. "We're a God-fearing bunch — we're not so cold-hearted after all." When a police officer or family member is in the hospital and Adams makes a visit, he more or less represents the police department and people begin to feel, "they do care."

Adams worked with the Gideons to place a New Testament in every officer's hands (there are 93 officers and about 50 other employees) and a Bible in each office. None refused the Scriptures, said Marlow, and if any officer threw it away, it was at least done privately.

Marlow sums up the kind of ministry Adams provides — one of opportunity. "I want the officers to have someone they can talk to instead of some bottle," he explained.

## Citizen's Corner

By Jerry M. Self  
Public affairs and Christian life  
consultant

Racetrack gambling enthusiasts are convinced they can successfully run their betting bill past Tennessee's General Assembly this year.

Last year, you will remember, parimutuel gambling passed by a bare majority in the House and was rejected by one vote in the Senate. The governor has suggested he would allow the bill to become law if it passes the legislature.

Three bills have been introduced that would allow county referendum elections on horse or dog racing. All three bills would allow a vote on horse race gambling in Shelby County and in Williamson County. Betting on dog races would be the election question in Davidson County. Citizens of Knox County would have a choice between horse or dog race gambling.

John Ford, state senator from Memphis, is sponsor of SB 232 which would make legal the elections described, would allow 250 racing days in a county, would allow the racetrack to keep 11 percent of the money bet as a commission, and would levy a six percent tax on the gambling. Half of the tax would go to the county or city where the track runs and half of the tax would go to the state. Alvin King, Harper Brewer Jr., and Rufus Jones, all Shelby County representatives, are sponsors of the companion bill HB 554.

Steve Cohen of Memphis and Carl Moore of Bristol have sponsored two other Senate bills nearly identical to Ford's bill. Their SB 487 is different only in that it would allow municipalities within counties to hold a referendum. In other words, if supporters of racetrack gambling felt they had more chance of winning an election in Memphis that did not include some part of Shelby County, this bill would help them hold such an election.

Cohen and Moore are also sponsors of SB 491. The slight differences in this bill call for 300 racing days in a year's time, a seven percent tax to be divided equally between the county and state, and refers to "greyhound" rather than "dog" racing. The companion to SB 491 in the House, HB 394, is sponsored by Charles Pruitt and others.

Remember these are not racing bills — racing is not the issue — they are gambling bills.



Self