

Baptist and Reflector

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Draper to seek second term

ABILENE, Tex. (BP) — A desire to "really maintain a level of trust" has convinced James T. Draper Jr. to permit his nomination for a second term as president of the Southern Baptist Convention.

"I think the only way to maintain a level of trust is for me to do the same thing two years in a row," Draper said in an interview at Hardin-Simmons University in Abilene, Tex. The pastor of First Baptist Church in Euless, Tex., was at HSU to preach at the annual Big Country Pastor and Laymen's Conference.

"I have no intention of changing (the way he has functioned as president of the 13.9-million-member convention since his election last June)," he said, "but I will have to be re-elected to maintain the trust that has been established."

Draper said he did not know whether there would be any opposition to him at the meeting in Pittsburgh this June. "But I'm going to make whoever is against me beat me," he jokingly said. "They can have it. It's a hard job."

Reagan speech draws reaction from Baptists

ORLANDO, Fla. (BP) — President Ronald Reagan's call for evangelical pastors to use their pulpits to oppose a nuclear freeze and to support his administration's arms buildup has drawn reaction from several Southern Baptist leaders.

Speaking to the National Association of Evangelicals March 8, Reagan issued one of his strongest denunciations of the Soviet Union in a speech clearly designed to rally conservative churchmen to counteract the growing movement for a mutually verifiable freeze in the development and deployment of new nuclear weapons by the world's two superpowers.

While reiterating his promise that he "will never stop searching for a genuine peace," Reagan went on to declare, "The truth is that a freeze now would be a very dangerous fraud, for that is merely the illusion of peace. The reality is that we must find peace through strength." He urged evangelical pastors "to

speaking out against those who would place the United States in a position of military and moral inferiority," and asked them "to resist the attempts of those who would have you withhold your support for this administration's efforts to keep America strong and free, while we negotiate real and verifiable reductions in the world's nuclear arsenals and one day, with God's help, their total elimination."

Responding to Reagan's comments, Ronald D. Sisk, a specialist in peace with justice with the Southern Baptist Christian Life Commission in Nashville, said the president "is absolutely right in his call for the preachers of this land to deal with peace from their pulpits. The content of these sermons, however, must be determined not by the polity of any political administration, but by the basic teachings of the Bible that all Christians must work for peace with justice."

He added that Southern Baptists "have a historic commitment to a Biblical understanding of peace with justice in human relationships. I hope that Southern Baptist pastors in their preaching will support the peace with justice concerns reflected in a statement adopted by the 1982 SBC in New Orleans which endorsed "a program of mutually verifiable disarmament, including nuclear disarmament."

Sisk disagreed with Reagan that a nuclear freeze would place the U.S. in a position of "military and moral inferiority," and commented he believes "a proper nuclear freeze could lead us to a position of military and moral strength, guaranteeing each side precisely the military strength it already has and enhancing moral strength by ending a sinful, self-destructive race to arms."

James M. Dunn, executive director of the Baptist Joint Committee on Public Affairs in Washington, criticized the Reagan proposal on church-state grounds, charging Reagan with using his presidency as a "bully pulpit" and suggesting Baptist pastors will resist the call to support the arms race.

"No one presumes to tell Baptist pastors what to preach," Dunn declared. "They depend upon the Word of God and the leadership of the Holy Spirit."

He said further, "Our insistence upon religious liberty requires a free pulpit. No matter what comes from the 'bully pulpit' of the presidency, authentically evangelical pastors will continue to regard the pulpit as a sacred trust."

In his address, Reagan said he would agree to a nuclear freeze "if only we could freeze the Soviets' global desires." But with weapons on both sides at their present levels, he went on, the Soviet Union would have no incentive to negotiate larger arms reductions in the future. That would amount to a reward for the Soviets' "enormous and unparalleled military buildup" and would "prevent the essential and long-overdue modern-

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California storms affect Baptist churches, families

FRESNO, Calif. (BP) — The recent rash of Pacific storms which passed through California causing millions of dollars in damage to homes and businesses also affected four Southern Baptist churches either directly or indirectly.

First Baptist Church, Van Nuys, reported damages of about \$100,000. But according to Church Business Administrator Don Ellis, "While we have had a pretty extensive amount of damage, you can't relate it all to this recent storm."

Ellis said the church's multi-purpose building had experienced damage from a tornado some months earlier. "But that repair work had never been completed because of insurance settlements," he explained.

When the recent seige of rainstorms occurred "the water was able to seep into the building and cause further damages," he said. "The excess water seeped into the basement through the walls, damaging the walls, carpet, and some printing supplies."

In the agricultural community of Lamont, located south of Bakersfield, a flash flood caused some damage to the Harmony Baptist Church and destroyed all or part of the belongings of 18 Baptist families.

Fifteen families, members of the Maranatha Baptist Church, experienced flood damage to their homes. Eight of the families lost everything, according to Ron Cunningham, moderator of the Kern Baptist Association.

Cunningham's own church, Harmony Baptist Church, suffered \$1,000 in water damage in the kitchen and fellowship hall due to flooding. In addition three families in the church reportedly lost everything due to flooding.

In response to the disaster, churches in the Kern association provided one and a half busloads of clothing for distribution to all the affected families in the Lamont community. Baptist Men were on the scene to assist families in removing mud and silt from homes.

In addition, the Home Mission Board provided \$6,000 in disaster relief funds. According to Cunningham, the money will be used to help the displaced Baptist families secure used refrigerators,

stoves, and bedding to replace what they lost in the flood.

In northern California, the Open Bible Baptist Mission, located in the Vallejo suburb of American Canyon, continued to experience damage to its building due to water seeping through its walls and floor.

Committee discusses qualities for new Foundation executive

The committee to nominate the new executive secretary-treasurer of the Tennessee Baptist Foundation held its organizational meeting March 11 in Brentwood.

Jonas Stewart, who has served in that post for over 14 years, will retire on April 30.

According to procedure, the search committee is composed of three members of the foundation's Board of Trustees named by the trustees and three members of the Executive Board of the Tennessee Baptist Convention named by the board's administrative committee. The search committee is to be convened by the executive secretary of the Executive Board, who serves as an

ex officio member of the search committee.

Named to the search committee from the foundation trustees were John Ellis, a member of First Baptist Church, Nashville; Glenn Stophel, a member of Brainerd Baptist Church, Chattanooga; and Gene Taylor, a member of First Baptist Church, Jackson.

Named to the committee from the Executive Board were John Churchman, pastor of Beaver Dam Baptist Church, Knoxville; Howard Kolb, pastor of Audubon Park Baptist Church, Memphis; and John Laida, pastor of First Baptist Church, Clarksville.

At its March 11 meeting, the search (Continued on page 3)

Tennessee 1982 church statistics

The following table was compiled from 1981-1982 church letters from churches affiliated with the Tennessee Baptist Convention. These statistics were prepared by Wallace Anderson, TBC statistical secretary.

	1981 Total	% Change	1982 Total	Numerical Change
Baptisms	28,206	-4.7	26,893	-1,313
Church membership	1,029,278	1.0	1,040,006	10,728
Ongoing Sunday School enrollment	535,195	1.2	541,374	6,179
Church training enrollment	151,896	0.1	153,037	1,141
Ongoing church music enrollment	117,771	5.4	124,127	6,356
Ongoing WMU enrollment	75,397	2.4	77,215	1,818
Ongoing Brotherhood enrollment	32,092	2.4	32,852	760
Total receipts	\$186,138,695	9.9	\$204,545,652	\$18,406,957

Focus on rural churches

Symposium explores reverse migration

ATHENS, Ga. (BP) — After four decades of ingesting every country boy with a dream, cities now are spitting dissatisfied urbanites back into rural America at a rate which threatens social upheaval every bit as great as the original central migration.

It is irresponsible to engage in ministry without considering such sociological findings, participants in a recent symposium on the rural church were told.

The Southern Baptist Home Mission Board sponsored the three-day symposium for directors of missions and pastors from 13 states at the University of Georgia's continuing education center.

Calvin Beale, the center's analyst and a statistician for the United States Department of Agriculture, said the new rural migration first was noticed in the 1970s in the Ozarks, the lower Michigan peninsula, and the Colorado ski areas.

He gave four basic reasons for the movement: people are not being displaced from rural industries and mining as they once were; job alternatives in rural areas are growing; more people are retiring to rural areas; and more people are living where they want to live rather than where they can maximize their income.

Beale gave statistics which could help sociologists prepare for the future: since 1977, the number of births slowly has been rising (3.7-million last year) and, since 1972, the white birthrate has been below replacement level (southern New England has the lowest birthrate with 12 per 1,000, Utah the highest with 28).

Illegitimate births also are rising. In 1980, 665,000, or 18.5 percent of all births in the U.S., were illegitimate including 11 percent of white births and 55 percent of black births. A continued decline in household size from the current 2.75 persons in each household is expected.

Doug Walrath, former pastor and denominational worker in the Dutch Reformed Church, said too many rural churches "look forward to the past" when they consider what to do about the influx of newcomers.

They can respond in any of four ways, he said. They can regress (fearing that change kills), escape (by looking away), protect themselves with a moat strategy ("build a moat and see if the newcomers can get across"), or they can relate the newcomers to those who remained in town when everyone else gave up and moved to the city.

Walrath, a church consultant and sociologist, said the church must wrestle with attitudes shaped by tradition and sociological trends of the past and consider who it is prepared to help believe.

Howard Sthredder, a community analyst and faculty member of the University of Georgia, said religious leaders are not seen as influential in the rural towns he has analyzed, primarily because they do not get involved in community affairs.

"To encourage the church to participate in community development is tantamount to the mission of the church," he said.

"Everything that happens in a community is a concern of God, therefore it ought to be a concern of God's church," agreed Willis Bennett, professor of church and community at Southern Baptist Theological Seminary.

Through town meetings or surveys,

Sthredder has found common worries of small town residents to be apathy, recreation means, family relations, declining population, alcohol and drugs, crime and vandalism, education, land use change, jobs, land costs, and taxes.

He recommended churches try to restore the art of conversation in the small town. "People don't talk to each other anymore," he said.

One-third of the Southern Baptist churches are in towns of 10,000 or less, including 3,942 in villages of up to 500 population; 4,067 in towns of up to 2,500 population; and 3,518 in towns of up to 10,000. They represent 32 percent of the churches and 28.5 percent of the membership in the Southern Baptist Convention.

Quentin Lockwood, director of the Home Mission Board's rural-urban ministry department, said the symposium participants needed to lead people to do three things: understand change, cope with change, and help them assist in the process of shaping change.

Methodist urges Baptists to wed church, community

NASHVILLE (BP) — "To fail to define your community and your church's responsibility in relationship to the community is to be exclusive and elitist," a Methodist denominational leader told Baptist ministers.

Speaking to Southern Baptist urban pastors and urban directors of missions in Nashville, Ezra Earl Jones, general secretary of the Board of Discipleship of The United Methodist Church, warned trends in church growth show an increasing number of churches withdrawing from their communities and becoming "special purpose churches."

He sees an increase in churches deciding, "We want to be a special purpose church. We want to have a special ministry and we'll draw only those people who want our special kind of ministry."

He challenged the theological basis for such a move, noting those churches have "lost contact with the community for which they have responsibility."

"The church does not exist apart from the community which it serves," Jones said. Otherwise, "you've got a theological definition of the church that's not really very helpful to people, and for whom does the church exist?"

Churches which fail to define their communities assume "their community is comprised of the people who come to your church. And then you don't have a

NASHVILLE (BP) — "There is a loss of confidence in the gospel in the pulpits of many cities," warns a Southwestern Baptist Theological Seminary instructor, adding urban pastors must recognize their authority rests "in the revealed Word of God and not in your own particular personality."

Joel Gregory, preaching instructor at Southwestern seminary, told Southern Baptist pastors and urban directors of missions that authoritative, Biblical preaching began in an urban environment. Now, he said, the cities' ethnic and religious diversity has caused pastors to rely on gimmicks and resources other than the Bible to attract people to church.

"We've said now that we're in the cities we've encountered something new and we're losing confidence in the apostolic call," claimed Gregory. Citing the Pentecost Sunday account in the Book of Acts, Gregory asserted, "We've come back to where the authority of apostolic proclamation began — in the

community, you have a client group," he added.

When churches fail to geographically define their community, evangelism suffers, Jones said, with receiving new people into the church taking a backseat to relating and developing believers.

Jones contrasted two types of people: "locals" and "cosmopolitans." Locals tend to have more clear-cut values of right or wrong, have strong community and family ties, are skeptical of change, and center thought and activity toward the local community, he explained.

Cosmopolitans tend to think globally, hold to a more open value system, may have more relationships, although often with less depth, and "thrive on change."

While both types of people are usually found in all churches, and both offer strengths to a congregation, Jones maintained effective urban ministry depends on churches attracting cosmopolitans.

But without churches' openness to progressive ideas, or pastors offering challenging opportunities for ministry and "convincing, hard-hitting preaching," cosmopolitans will spend their energies in other groups and organizations besides the church, Jones said.

"Ministry is moving fences which keep people from God and people from other people through whom God might find those people," Jones said. "It's moving fences to let the gospel be heard and acted upon."

O'Brien urges 'conduit mentality'

LOUISVILLE, Ky. (BP) — "As long as the agenda of the church is softball, ceramics, innerrancy, and keeping women out of the ministry, the world is going to hell in a fruitbasket," William R. O'Brien told more than 1,000 college and seminary students.

O'Brien, executive vice-president of the Southern Baptist Foreign Mission Board, challenged the students to be "a channel of blessing" and to have a "conduit mentality" which directs God's love and redemption to all people, as he spoke at Southern Baptist Theological Seminary's 27th annual Student Missions Conference.

"God is a God who delights in making Himself known," O'Brien said, as he urged students to remain in the "middle" of the world so they can be available to present the gospel message to all people.

Focus on urban churches

Pastors hear plea to reclaim cities

pluralism of the urban environment."

Gregory, former pastor of Gambrell Street Baptist Church in Fort Worth, Tex., said that approaches to preaching that attempt to address the pluralism of the city lack authority when cut off from the "roots of the Word of God." The Bible provides a framework in which to address urban problems, he said.

Without a Biblical framework, pastors preach contemporary themes which lack any "sense of direction or authority," Gregory said. The urban society can "devour preaching material," he continued, adding, "If you become merely a paid purveyor of contemporary themes, you'll find yourself preached out and burned out. However, the Bible, as a resource for preaching in urban ministry, is inexhaustible," he said.

Gregory explained that the average urban resident is bombarded with more than 5,000 sensory messages a day, all "laden with advocacy." In such an environment, said Gregory, the city "will drown out preachers that do not have an authority base for their ministry."

He criticized preaching that presents a verbal barrage of theological terms or in-depth explanations of Greek verb tenses.

"People in the city are not interested in 'ologies, -isms, and -tions,'" said Gregory. He suggested that pastors who overemphasize the Greek language in their preaching "are more familiar with that than they are with the sins of the businessmen in the congregation."

He also charged too many contemporary sermons contain "too much analysis of urban problems and too little answer."

"If our urban churches are empty it is because the pulpit has suffered the paralysis of analysis," Gregory said. "We must have Biblical preaching that forces itself to specificity of application. If you can't apply it, don't preach it."

"People are not interested in an ancient book if it's presented to them in a dull, unimaginative presentation," added Gregory. "Authentic Biblical preaching brings together the 'then' of the text and the 'now' of the need of the city."

"We must find the key, we must find the dynamic, we must find the personal force that will compel people who live at a distance from the inner city to provide resources and manpower to reclaim the city," said Gregory. "We must prepare a comprehensive strategy that will not allow anyone in our churches to be exempt from the task of reclaiming the city for the Lord."

RoEllen congregation calls Mike Melton

RoEllen Baptist Church, Dyersburg, has called Mike Melton as its pastor.

Melton, who began the position Jan. 23, came to the church from the membership of Mary's Chapel Baptist Church, Ripley.

Mount Union calls Presley as pastor

Mount Union Baptist Church, Clarkrange, has called Tommy Presley as its pastor.

Presley, from Lebanon, is a student at Clear Creek Baptist School, Pineville, Ky.

Baptists respond to Ecuador flood

RICHMOND, Va. (BP) — Baptists in Guayaquil, Ecuador, are getting a reputation for practicing what they preach as they provide assistance for persons and communities affected by extensive flooding.

The Southern Baptist Foreign Mission Board has released an additional \$68,500 in general and hunger funds to flood-stricken desert areas of both Ecuador and Peru, bringing the total to \$113,500 in the past few weeks.

Earlier funds helped Baptists repair streets near a hospital which could not be reached by garbage trucks for several days. The odor from accumulating garbage made patients want to leave, according to Missionary Ed Ables. After the repairs had been made and the garbage removed, the head doctor told Ables, "I have heard a lot about conversion and religion, but you Baptists practice what you preach."

Relief funds to the area helped rebuild 10 houses, provided medicine to 50 families, bought 200 packets of food, and provided 1,000 dump truck loads of fill dirt for repair of streets and walkways.

Of the latest releases, some \$40,000 in general relief will provide areas of Guayaquil with drainage pipes, home repair materials, landfill, and supplies for replacing a small bridge. Most of the materials will be used in a slum area of 300,000 people.

An additional \$10,000 will buy food to be distributed in two nearby counties. Another \$5,000 has been designated for seeds, plants, and small animals to help re-establish area farmers. Some \$6,000 will buy medicine to be used in the Portoviejo area, where missionaries Marvyn and Ann Ford hope to begin Baptist work soon.

A release of \$2,500 enabled missionaries to rent a bulldozer when mudslides threatened Santa Eulalia Baptist Camp about 25 miles east of Lima, Peru. The machinery diverted water drainage on a nearby mountain to reduce the threat of damage to the camp and injury to 50 refugee families staying in the dormitory there. Another \$5,000 in hunger funds will provide food for those families.

Library retreat set April 15-16

A church media library workers' retreat has been scheduled at Forest Hills Baptist Church, Nashville, April 15-16.

The retreat, designed as a time of fellowship, information, inspiration, and training, is for all church media library workers, according to Eleanor Yarborough, church media library consultant for the Tennessee Baptist Convention.

The retreat will emphasize TACMO, The Associational Church Media Library Organization, and the value of local associations in encouraging and assisting church media libraries, according to Mrs. Yarborough.

The program will feature recognitions and awards to associations for their participation in the retreat, TACMO, and church media library study courses.

A registration fee of \$5 per person, made payable to "Church Media Library Retreat," should be mailed to the church media library office, Tennessee Baptist Convention, P.O. Box 347, Brentwood, TN 37027.

Motel reservations should be made directly with the motel of your choice. For information concerning motels, contact Mrs. Yarborough.



AWARD WINNERS — Clifton Forbis and Ruth Anne Crabb, both students at Belmont College, won awards in the Metropolitan Opera Regional Auditions in Memphis recently.

Belmont students win opera awards

Two Belmont College students received awards in the Metropolitan Opera Regional Auditions, Feb. 26-27 in Memphis.

Clifton Forbis, baritone, finished in fourth place in the competition, receiving a \$500 cash award. Ruth Anne Crabb, soprano, was presented a \$100 encouragement award.

Forbis, a junior majoring in music, is the son of Mr. and Mrs. Wesley Lee Forbis. Wesley Forbis is secretary of the church music department at the Baptist Sunday School Board.

Miss Crabb, the daughter of Mr. and Mrs. Stanley Crabb, Baptist missionaries to Italy, will graduate in May with a degree in commercial music performance.

Foundation . . .

(Continued from page 1)

committee elected Stophel as chairman and Kolb as vice-chairman.

The committee will make its nomination to the Board of Trustees of the Tennessee Baptist Foundation, who has the responsibility of electing the new executive secretary-treasurer of the foundation.

Stophel said that most of the March 11 organizational meeting was spent discussing the position description and the qualities and abilities that might be given priority in their consideration of those recommended.

He said that the committee invites any Tennessee Baptist to make recommendations on possible nominees. Such recommendations, along with biographical information, should be sent to Glenn Stophel, 450 MacLellan Building, Chattanooga, TN 37402 or to him at the Tennessee Baptist Building, P. O. Box 347, Brentwood, TN 37027.

Martin Lunsford takes Sidonia church pulpit

Martin Lunsford accepted a call from Sidonia Baptist Church, Sidonia, to come as its pastor.

Lunsford, who began the position March 6, is a former pastor of Lakeview Baptist Church, Benton, Ky.

A native of Bradford, Lunsford is enrolled at the seminary extension center of Union University, Jackson.

House Social Security bill urges rise in clergy taxes

WASHINGTON (BP) — Social Security taxes for ministers would rise sharply under a comprehensive package passed by the House of Representatives to bolster the nation's financially-troubled retirement system.

By a vote of 282-142, the House approved a wide range of Social Security tax increases and benefit cuts designed to enhance the system by \$165.3-billion over the next seven years as well as increase its long-term stability. Included in the package are two provisions which would affect clergy beyond the speedup of already-planned tax hikes for all participants.

Under the House bill, Social Security taxes for ministers and all other self-employed Americans would jump by one-third, although that increase would be partially offset by new tax credits. Also, ministers and other participants in denominational pension plans would be required to pay Social Security taxes on contributions to annuity programs made by their employing church, agency, or institution.

However, the impact of the House-passed changes affecting ministers may be cushioned and part of it negated in

light of more favorable treatment of clergy in the Social Security reform package approved by the Senate Finance Committee.

The House bill followed the recommendation of the National Commission on Social Security Reform in raising Social Security rates for self-employed participants to equal the combined employer-employee level beginning in 1984. Currently, self-employed persons pay about 75 percent of the combined employer-employee rate.

Under the House bill, self-employment taxes would jump from 9.35 percent to 14 percent in 1984, but that increase would be partially offset by tax credits against Social Security taxes. In 1984, that credit would include both a one-time .3 percent credit the package allows to all Social Security participants, plus a larger permanent credit for self-employed participants. During 1984-87, the permanent credit would be 1.8 percent of a participant's self-employment income, changing to 1.9 percent in 1988 and years thereafter.

Although the tax credits would be applied against Social Security taxes owed, the general treasury, rather than the Social Security system, would sustain the loss of revenue.

Bill to support clergy tax break

WASHINGTON (BP) — Legislation to overturn a 1983 Internal Revenue Service ruling that ministers can no longer deduct mortgage interest and real estate taxes for which they have received a tax-exempt housing allowance has been introduced in the U.S. House of Representatives.

Rep. Stan Parris has introduced a bill to exempt ministers from Revenue Ruling 83-3, which bars double tax breaks for veterans and students as well as ministers.

An IRS spokesman described the ruling as an effort by the nation's tax collecting agency to consistently enforce a section of the tax law which bars double tax breaks. The ruling, set to take effect no later than June 30, 1983, revoked a 1962 ruling which specifically allowed ministers to deduct their mortgage interest and real estate tax expenses even though the law allows them a tax-exempt housing allowance.

In a letter to House colleagues inviting their support as co-sponsors of H.R. 1905, Parris called the inclusion of ministers in the ruling "unwarranted and an injustice."

"Ministers have come to depend on this tax deduction," Parris said in the letter. "To deny them this deduction now would force many members of the clergy to endure severe financial hardship. The small amount of revenue this ruling would produce is insignificant when compared to the burden it will place on congregations and their ministers."

Albuquerque church wins 'Silver Angel'

ALBUQUERQUE, N.M. (BP) — First Baptist Church has received a national "Silver Angel" award from Religion in Media (RIM) for an hour-long television special, "The Sights and Sounds of Christmas."

The program, aired on Christmas Eve, 1982, was named the best locally-produced television program by RIM, a non-profit, interreligious, and non-denominational organization founded 35 years ago.

The Senate Finance Committee bill would further offset the self-employment tax increases by providing larger tax credits. That plan calls for a tax credit of 2.9 percent of self-employment income in 1984, 2.5 percent in 1985, 2.2 percent in 1986, 2.1 percent in 1987-89, and 2.3 percent in 1990 and thereafter.

By law, ministers participate in Social Security as self-employed persons, but a bill designed to give ministers and churches the option of treating ministers as employees for Social Security purposes has been introduced by Rep. Berkeley Bedell. The proposal, H.R. 1754, was introduced too late to be considered by the House Ways and Means Committee as part of its Social Security package and its chances of passage remain uncertain.

The House bill also would make employer contributions to certain non-profit pension plans, including those administered by the Southern Baptist Convention's Annuity Board, subject to Social Security taxes. The Senate Finance Committee, however, agreed to include language in its bill which preserves the current law on these pension plans.

A Senate spokesman told Baptist Press he is confident the full Senate will approve the Finance Committee's action in preserving the current law under which many church pension plans operate. He thinks chances of getting the House to agree to the Senate version at this point are good if church pension groups and other non-profit groups make House members aware of the consequences of the change.

SBC Annuity Board General Counsel Gary Nash called the House decision to tax contributions to certain non-profit plans for Social Security purposes while excluding other plans "extremely severe and unfair."

Both the House-passed legislation and the Senate committee bill follow the national commission's recommendation of extending mandatory Social Security coverage to all employees of non-profit organizations beginning in 1984. According to a Ways and Means Committee spokesman, this change will not affect the exemptions granted under the Internal Revenue Code to ministers, members of religious orders, and members of certain religious faiths.

EDITORIAL

Significant 1982 statistics

The compilation of annual church letters from Tennessee Baptist churches has been completed by Wallace Anderson, TBC statistical secretary, and the results indicate that the church year of 1981-1982 was a significant year for Southern Baptists in the Volunteer State.

The statistics are based on the churches' reports for the October 1981 through September 1982 period as reported in the "annual church letters" which are shared with the associations each fall.

These annual reports provide an opportunity to review the progress of the churches affiliated with the Tennessee Baptist Convention for that one-year period — and also make it possible to compare these figures with other years.

As of Sept. 30, 1982, there were 2,782 churches affiliated with the TBC. This is exactly the same number reported on Sept. 30, 1981.

These churches reported a total membership of

1,040,006, which is a net increase of 10,728 over the 1,029,278 reported one year previously. This is a one percent increase.

However, resident membership declined slightly — from 769,152 in 1981 to 762,098 in 1982. This means that non-resident membership in the TBC churches increased from 260,126 in 1981 to 277,908 in 1982.

Sunday School enrollment increased from 535,195 in 1981 to 541,374 in 1982. This is a net increase of 6,179 or 1.2 percent. However, average attendance on any given Sunday in TBC churches decreased from 303,257 in 1981 to 301,076 in 1982.

Church training enrollment gained seven hundredths of one percent — growing from 151,896 in 1981 to 153,037 in 1982.

Music enrollment in Tennessee churches continues to show increases and had the largest percentage increase of any church educational program. The 1982 report indicates music enrollment reached 124,127 — which is a 5.4 percent increase over the 117,771 reported in 1981.

Woman's Missionary Union and its organizations experienced a 2.4 percent growth in 1982, gaining from the 75,397 in 1981 to 77,215 in 1982.

Brotherhood and its organizations grew in enrollment from 32,092 in 1981 to 32,852 in 1982 — a 2.4 percent gain.

The only church educational program which did not experience an enrollment gain over the previous year was Vacation Bible School. The 1981 VBS enrollment of 244,394 dropped to 225,382 in 1982 — a 7.8 percent decrease.

The number of reported baptisms by Tennessee Baptist churches experienced a decline for the second straight year. During the 1980-1981 church year, TBC congregations reported 28,206 baptisms, but that number dropped to 26,893 for the 1981-1982 church year — a 4.7 percent decrease.

The most dramatic gains by Tennessee Baptists continue to be in the area of stewardship.

Total receipts in all TBC churches passed the \$200-million mark for the first time during 1981-1982, when a reported \$204,545,652 was given by Tennessee Baptists through their local congregations. This is a net gain of \$18,406,957 over the \$186,138,695 given during the 1980-1981 church year — an increase of 9.89 percent!

Total missions expenditures as reported by Tennessee Baptist churches reached \$30,815,620 — which is 8.18 percent higher than the \$28,486,530 reported the previous year. However, the percent of church receipts going to missions expenditures dropped from 15.3 percent to 15.1 percent.

Cooperative Program gifts in 1982 totalled \$15,601,106.30 — which was a 7.85 percent increase over the \$14,465,151.64 given in 1981.

Using these figures, one can project what is the "average Tennessee Baptist church." That average church has 374 members of which 274 are resident members. It has 195 enrolled in Sunday School with an average attendance of 108. Church training enrollment would be 55; WMU enrollment, 28; Brotherhood enrollment, 12; and music enrollment, 45.

Our "average" church had receipts during the year of \$73,525 of which \$5,607.87 was shared with missions through the Cooperative Program. The church would have had 10 baptisms.

Certainly, statistics are not the only indication of a church's interests and ministries, but these figures do indicate specific areas of accomplishment and concerns.

Why not get the figures of your church and see how you are doing?

Cicero's
comment

By the editor

"Cicero, I want to change my subscription to the Baptist and Reflector," stated Ava Ridge, a member of Par Baptist Church.

"Certainly," I responded. "Just give me your address and the code number on your mailing label, and we will . . ."

Ava interrupted. "I haven't moved. What I want to change is the number of issues I receive."

Cicero appeared confused, since all subscribers receive 51 issues each year.

"I know that," Ava Ridge agreed.

"But I want four issues each year!"

"Why only four?" I puzzled.

Ava Ridge explained that she had heard all her life about the mythical "average church member" — so she had decided to BE the average member of the average Tennessee church.

"So," Ava continued, "I figure that with the Baptist and Reflector having a circulation of 76,720 and there being 1,040,006 Tennessee Baptist church members — that's 7.4 percent — the average church member receives 3.8 issues each year — but you can round it off to four."

"Well, I guess we could work it out," Cicero agreed. "After all, we do a lot of talking about the average church member. It's good to know that one actually exists."

Cicero wondered about other steps Ava Ridge was taking to become the "average church member."

She noted that 52 percent of Tennessee Baptists are enrolled in Sunday School, so she plans to be a member for 27 Sundays. "I plan to have my name removed from the roll the second Sunday in July," she said.

Ava observed that 29 percent of TBC Baptists are in Sunday School each Sunday, meaning that to be average she would go only 15 times each year.

"Any other changes?" I asked.

"Well," Ava Ridge responded, "since 15 percent of this state's Baptists are enrolled in church training, I figure that I will need to be enrolled only eight Sundays each year to be 'average.'"

Applying the same method to Woman's Missionary Union, Ava determined that being enrolled for eight weeks would equal the fact that 15 percent of Tennessee Baptist women are members of WMU.

Concerning Brotherhood, Ava Ridge said that her husband Leavell Ridge would attend a men's monthly meeting about once every 17 months, which she figures would equal the 6.5 percent of Tennessee Baptist men enrolled in that organization.

"I haven't decided what to do about church music," Ava agonized. "It seems that 12 percent of us are enrolled in a church music organization. I don't know whether to sing in the choir on six Sundays or to sit in the choir every Sunday, but just sing every 12th note."

Ava analyzed her stewardship and decided that to be average, she would match the \$196.68 the "average Tennessee Baptist" gives to church.

Cicero listened intently and exclaimed, "I sure hope that the average Baptist is way above average!"

A Certainty



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Personal perspective

By TOM MADDEN
TBC executive secretary

In Matthew 14:12-23, we have the story of Christ walking on the waves. He approaches the disciples who thought they were about to sink in the storm.

When I read the account, I am always impressed with the different kinds of troubles that are surfaced in this story.

There is natural trouble. The sudden storm was more than likely caused by the cool air of the mountains coming down and meeting the warm air above the surface of the Sea of Galilee. It was natural that a storm would follow.

The ensuing storm caused the disciples, who were men of faith and loved Christ, to experience genuine trouble. We live in a world of natural forces and are subject to those same forces. Floods, winds, fires, lightning, and other things are forces of nature. Our faith in Christ does not give us a passport through life, exempting us from this kind of trouble.

There is imaginary trouble. When the disciples saw Christ coming to them walking on the water, they thought He was a ghost. Presumably they were not looking for Christ. Had they been, they would not have thought He was a ghost. Many of us worry over imaginary troubles, things that never occur.

A third kind of trouble found in this experience might be termed, "satanic trouble." Their doubt was caused by Satan, the author of doubt. He has used the instruments of doubt from the beginning of time. He appeared to Adam and Eve in the garden and said, "Did God say . . . ?" He did not deny that God had forbidden them to eat of the tree in the garden. He simply raised the question. That was all that was necessary.

Another kind of trouble seen in this experience could be called, "divine trouble." Their trouble was caused by the absence of Christ. Another time, the disciples had crossed this same sea. A storm had come up and Christ had been on board the ship with them. This time He was not with them. His absence was the cause of their fears.

Regardless of the storms, the Lord is always close enough to reach out to us when we cry, "Lord, save me."

Pearson begins work in New Salem assn.

Mike Pearson recently began duties as director of missions for New Salem Association of Baptists.

Pearson, the first full-time director for the association, came to the position from the pastorate of Salem Baptist Church, Liberty. He was previously pastor of North Hills Baptist Church and Ramsey Heights Baptist Church, both of Knoxville; and Old Chilhowee Baptist Church, Maryville.

He has served as president and vice-president of the Salem Baptist Pastors' Conference, and as a teacher of Old Testament and New Testament history for seminary extension courses.

A native of Maryville, he is a graduate of Maryville College, Maryville.



Madden



ARMOUR RECEIVES AWARD — Robert Armour (center), director of missions for the Beulah Baptist Association for the past 20 years, receives the Outstanding Director of Missions Award from Union University President Robert Craig. Also present at the ceremony were (left to right) John Adams, vice-president for religious affairs; Mrs. Armour; and associational moderator Otis Hinton.

Baptist Joint Committee targets tuition tax credits

WASHINGTON (BP) — Statements opposing tuition tax credits and challenging proposals to limit the jurisdiction of federal courts were adopted at the annual meeting of the Baptist Joint Committee on Public Affairs March 7-8.

The 45-member group, representing eight U.S. Baptist bodies with a combined membership of some 27-million, also elected new officers, including a Southern Baptist, R. G. Puckett, as chairperson. Puckett is editor of the *Biblical Recorder*, weekly news publication of the Baptist State Convention of North Carolina.

Updating a long-held position, the BJC restated its opposition to tuition tax credits for parents who send their children to non-public elementary and secondary schools. Enactment of the credits, a plan pushed by President Ronald Reagan's administration, "would alter public policy in order to favor and aid private and parochial schools," the statement reads.

In addition, the statement declares tuition tax credits violate the principle of church-state separation by channeling public funds into church-related schools,

create "divisiveness among religious groups," and inequitably benefit families that least need help while penalizing those most needing assistance.

For the first time, the BJC adopted a formal statement of opposition to efforts in Congress over the past several years to limit the jurisdiction of federal courts, including the U.S. Supreme Court, in cases involving prayer in public schools. Such measures often are called "court-stripping" bills.

The statement declares the nation's founders demonstrated "profound wisdom and clear foresight" by setting up a system of checks and balances among the three branches of the federal government, by guaranteeing certain personal rights in the Constitution, and by providing a process for amending the Constitution.

Court-stripping bills, first proposed and still pushed by Sen. Jesse Helms of North Carolina amount to a "new attack" on the nation's Constitutional foundations, the statement says, by challenging the independence of the federal judicial system, a system that "must be preserved against all attacks."

Students provide scholarships at Hardin-Simmons University

ABILENE, Tex. (BP) — If they can wait "just a picking minute," students at Hardin-Simmons University can put the squeeze on some \$1,000 scholarships.

In February HSU students and several staff members made a 1,000-mile round trip safari to the Rio Grande Valley, and picked more than 500 boxes of oranges that will net the Baptist university's Student Foundation's Scholarship Program some \$12,000. These funds will be translated into at least a dozen \$1,000 scholarships for deserving students.

"The students take the project very seriously," said HSU President Jesse Fletcher, who worked alongside the student citrus pickers. "Not only do the students raise the funds, but they process the applications and award the scholarships themselves."

Fletcher said the project is far more than just the funds generated from the citrus sales. (Sales are actually donations of \$20 or more to the scholarship fund.) "It provides an opportunity for the students to be personally involved in helping their fellow students and it provides fellowship and builds school spirit," he said.

In 1968 the H. W. McIntyres of Sweetwater, Tex., gave to the school 30 acres of land including a 10-acre citrus grove

near Mission in the Rio Grande Valley. Four years later, the first student trek to the valley was organized by students who raised \$20,000 toward a new library. In recent years, the emphasis has shifted to scholarships.

Students, some of whom have never seen an orange tree, pay \$5 for the privilege of 10-hour bus rides and getting up at 7 a.m. to do manual labor in the citrus grove.

Several of the fruit pickers have been recipients of scholarships. Scott Fewell, a secondary education major, said it was this scholarship that enabled him to come to Hardin-Simmons.

"It was an answer to prayer," Fewell said. "I earned all I could and asked the Lord to provide the rest. The students selected me for one of 'our' scholarships."

"Orange scholarships" are not just randomly handed out. An applicant must have at least a 2.5 average and "have a genuine interest both in the university and in fellow students."

"We have had some very lucrative opportunities to sell the grove," Fletcher said. "But when we look at what awarding these scholarships means to the students, both givers and receivers, there's no way we could let it go."

Baptists react . . .

(Continued from page 1)

zation of United States and allied defenses," he concluded.

The evangelicals, who have provided Reagan with steadfast support on many public questions during his first two years in office, also heard the president declare, "Let us pray for the salvation of all those who live in totalitarian darkness, pray they will discover the joy of knowing God."

"But until they do, let us be aware that while they preach the supremacy of the state, declare its omnipotence over individual man, and predict its eventual domination of all peoples of the earth — they are the focus of evil in the modern world."

James T. Draper Jr., pastor of First Baptist Church of Euless, Tex., and president of the 13.9-million-member Southern Baptist Convention, said he believes "there is a place for the pulpit to speak out on national issues," but said "I don't feel the need to take to the pulpit" on the issue of a nuclear freeze.

"I think the real issue is not whether we approve the president's policy, but whether we are required by our consciences to speak to an issue. We cannot let the national press or even the president put us (preachers) in a position of saying we are endorsing the president," Draper said.

"We could easily be put in the position of being made to look differently than we are . . . like either warmongers or pacifists. Of course we want to be peace-makers, and none of us is for war, but there is a wide range of difference as to how peace can be secured and maintained," Draper added.

TBC offers events to train trainers

Bartlett, Brentwood, and Knoxville will host training opportunities for adults who will be training others to lead in Backyard Bible Clubs and mission Vacation Bible Schools.

These training sessions, sponsored by the Sunday School department of the Tennessee Baptist Convention, will be at the Tennessee Baptist building in Brentwood, April 12; at Cumberland Baptist Church, Knoxville, April 18; and at Bartlett Baptist Church, Bartlett, April 19.

The sessions are designed to assist adults who will be training youth or other adults to conduct various mission activities during the summer. The focus will be on how to train workers to use Backyard Bible Club and mission Vacation Bible School materials.

Each session will begin at 6:30 p.m. and conclude at 9 p.m.

Leading the training will be Liz Lee, director of children's work for Tennessee Baptists, and Ed Neely, minister of education and youth at Cumberland Baptist Church, Knoxville.

Reservations, mailed to the Sunday School department of the Tennessee Baptist Convention, P.O. Box 347, Brentwood, TN 37027, should be requested by March 21.

Parrottsville church calls Jack Parker

Forest Hill Baptist Church, Parrottsville, recently called Jack Parker to come as its pastor.

Parker is a former pastor of Concord Baptist Church, Mohawk, and Telford Baptist Church, Telford. He has also served as minister of education at Clark Street Baptist Church, Jefferson City.

A native of Alabama, Parker attended Tennessee Temple College, Chattanooga, and the University of Oklahoma, Norman, Okla.

Drunk driver victim urges Baptist action

By Duann Kier

If you think you will never be victimized by a drunk driver, you may be dead wrong, warns a Southern Baptist on the Mississippi Governor's Task Force Against Drunk Driving.

"It happened to us and I don't want anyone else to go through the same tragedy we did," said Linda Pace, whose 15-year-old daughter was killed in a drunk driving accident a little over two years ago. "We've been there. We know how it hurts."

According to a resource guide just published by the Southern Baptist Christian Life Commission, one out of every 10 cars on the road on a typical Friday or Saturday night will be a deadly weapon in the hands of a drunk driver. Every year at least 25,000 people are killed, and 750,000 are injured, in alcohol-related crashes.

"These statistics are shocking," said Mrs. Pace, who is a church secretary at Prentiss Baptist Church in south Mississippi. "But they'll become more shocking unless something is done. We need to take a stand."

The Pace family became victims of a drunk driver on Saturday night, Dec. 13, 1980. Linda and Jimmy Pace received a call informing them their daughter, Kathy, had been involved in an automobile accident. They were told to meet the ambulance at the hospital.

Kathy had gone Christmas shopping that afternoon with a girlfriend, Teresa Coulter, and Teresa's parents. Betty and Wiley Coulter had been traveling in a separate car ahead of the girls when the accident occurred. The Paces and Coulters arrived at the hospital before the ambulance.

"Betty embraced me and told me how very sorry she was, but I never thought about the possibility that our daughter could be dead," Mrs. Pace said. "When the ambulance finally arrived, only one stretcher was brought out. Teresa was on it. I could tell she was injured seriously."

When the Paces inquired about their daughter Kathy's injuries, no one answered them. Only after Jimmy insisted on knowing Kathy's condition, were they told she was dead.

"There was a kind of numbness that overshadowed me. Jimmy kept saying he couldn't believe it," Mrs. Pace remembered. "Wiley described what happened, but none of what he said seemed to register with me except that the driver who caused the accident appeared to be drunk. He could smell alcohol on his breath."

It was not until the trial, Mrs. Pace

said, that she received the full details of their daughter's death. Wiley Coulter testified that the car which caused the accident came toward his at a tremendous speed and was veering toward the wrong side of the highway. Coulter swerved to keep from being hit, looked in his rearview mirror, and saw the lights of his daughter's car disappear.

"The car had slammed into the passenger's side — head on," Mrs. Pace said.

The 44-year-old driver of the car which caused the accident sustained only minor injuries and was found to have a blood alcohol content reading of .177 (in Mississippi a driver with a .10 blood alcohol level is considered to be intoxicated). He was charged with manslaughter in Kathy's death, and with aggravated assault for Teresa's injuries.

His trial in August 1981 ended in a mistrial because one juror was separated from the other jurors. The trial was rescheduled for January 1982 and he was found guilty of manslaughter and sentenced to 15 years in prison.

"After this conviction, however, he spent only about four days in jail," Mrs. Pace emphasized. "He appealed the decision, posted bond, and was freed pending a review of his case by the state Supreme Court. As of February 1983, he was still free and hadn't even lost his driver's license.

"Had this person shot Kathy with a gun he would have been charged with murder; yet, his weapons were a bottle of alcohol and the steering wheel of an automobile," Mrs. Pace said. "He was still free to drive on our highways, a right he had abused. I felt I had to do something."

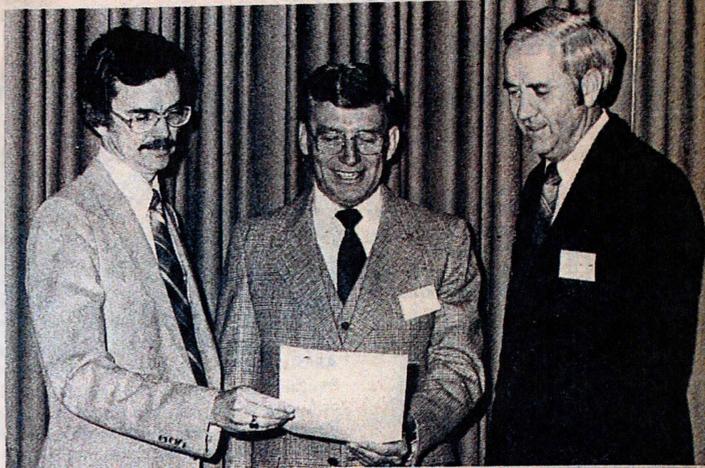
Mrs. Pace was told there was nothing anyone could do under current Mississippi law.

"Since then, however, I have been in contact with legislators who want to enact stiffer penalties against drunk drivers," she said. "More and more people are beginning to take a stand against this crime and when enough voices are heard something will be done."

"We sometimes become oblivious to the fact that we live in a democratic society. As Americans, we can voice our opinions," Mrs. Pace said. "We, as Southern Baptists, need to join forces and express our convictions against drunk driving. The root of the problem is that the combination of drinking and driving has been socially accepted for too long."

Ron Sisk, who is responsible for the Christian Life Commission's ongoing program of alcohol education and action, says Southern Baptists should contact their state legislators expressing support for stiffer penalties against drunk driving, and that they can also help educate the public about the high numbers of fatalities and injuries related to drunk driving. "Southern Baptists who want to combat drunk driving can also write the Christian Life Commission for more information," Sisk said.

"Local law enforcement officers and victims of drunk driving also need the support of the community," Mrs. Pace added. "They need the assurance that other citizens are behind them in cases involving drunk drivers. It was not until I sat through the trial as a victim of a drunk driver that I realized the importance of having this kind of support."



ALUMNI LEADERS — Jerry Songer (left) and Calvin Metcalf (right) talk with Randall Lolley, president of Southeastern seminary, during a recent meeting of seminary alumni officers. Songer, pastor of Central Baptist Church, Chattanooga, is president of the seminary's Tennessee alumni. Metcalf, pastor of Central Baptist Church, Knoxville, is national alumni president.

Baptist hunger relief aids 4,000 refugees in Thailand

RICHMOND, Va. (BP) — About 4,000 Thai people uprooted by fighting along the Thailand-Cambodia border will receive Southern Baptist help in starting over.

The people fled their home area as fighting forced them to resettle on undeveloped land. With \$78,675 from Southern Baptist hunger and relief funds, agriculture projects will be started in the 11 villages where the people now live.

The projects were among 27 reported at the March meeting of the Foreign Mission Board, which released \$829,467 in February to meet hunger and relief needs around the world.

Most of the allocations were for developmental projects. One will set up a \$121,900 vocational and community center in connection with a church in Argentina. Another earmarks \$208,462 to help provide safe drinking water for a town of about 10,000 people in north Brazil.

The February allocations bring to \$1,287,986, the funds released for human needs projects this year. Southern Baptists gave more than \$1-million for world hunger and relief purposes in January and February.

Last year, Southern Baptists gave a record \$5.8-million for world hunger and relief needs. More than \$8-million was allocated for 192 different projects as the board's program to meet human needs moved ahead at an unprecedented pace. Funds that had accumulated from strong giving in past years made possible the record allocations.

Thurmon Bryant, director for eastern South America, pointed out in a report that in his area alone 609 missionaries gave major portions of their time in 1982 to assist in 64 relief projects totalling more than \$2-million.

He said Missionary Edward Trott, working in a project to help people in the drought-stricken Gravata Valley in northeast Brazil, impressed Brazilians when he got down on his hands and knees to show them how to dig irrigation canals, thread pipe, and connect plastic tubes. After working a 10-hour day, he taught Bible at night.

In Paraguay Missionary Physician William Skinner and his wife, Fran, 32-year veterans of medical work in Asuncion, took a boat loaded with relief supplies to the flooded city of Alberdi. Bryant said the boat stuck on a sandbar as they tried to pull it into the dock. Fran

got out to lighten the load and to push the boat, wrenching her back in the process.

Such dedication, Bryant said, is typical of the attitude servanthood missionaries are demonstrating as they try to "feed the hungry, clothe the naked, provide shelter for the homeless, health for the sick, and new found hope for the lost."

Citizen's Corner

By Jerry M. Self
Public affairs and Christian life consultant

Last week SB 4 came before the Senate State and Local Government Committee for consideration. SB 4 is the bill which would raise the age for legal access to alcohol from 19 to 21.

After a presentation arguing the merits of the bill by sponsors Ernest Crouch, Leonard Dunavant, and James Elkins, the bill was moved to a special study committee. According to Milton Hamilton, who made the motion to refer the bill to the subcommittee, the bill needs to be compared to other legislation before the General Assembly. Also, the results of the new, stronger DUI law should be considered.

Senator Crouch argued that this was an effort to kill his bill. Senator Hamilton countered that a subcommittee of a Senate committee could not kill a bill. The bill will have to be reported out to the full committee.

The subcommittee is made up of the members of the Alcoholic Beverage Subcommittee, Jim Lewis, South Pittsburg, chairman; Roy Campbell, Newport; and Lowell Thomas, Jackson. Added to this subcommittee for the purposes of this particular study were: Carl Koella, Maryville, and Robert Rochelle, Lebanon.

Other members of the Senate State and Local Government Committee are: Victor Ashe, Knoxville; Stephen Cohen, Memphis; Milton Hamilton, Union City; and Avon Williams, Nashville.



Self

Baptist radio dramas begin in Philippines

MANILA, Philippines — The first radio dramas produced by the Baptist Radio and TV Studio in Manila are getting good initial response in the Philippines.

Twelve Philippine stations began broadcasting the program, "Because There is Life," in January and several stations have offered to air the dramas free as a public service.

J. Allen Hill, Southern Baptist missionary mass media director, hopes eventually most of the stations will air the program free. Mail response has been positive, Hill said.

Support of Israel fuels church-politics debate

By Mary Jane Welch

RICHMOND, Va. (BP) — Debate over support of Israel and the political activities of the National and World Council of Churches is focusing attention again on Southern Baptists' longtime stand against involvement in politics overseas.

For the denomination's Foreign Mission Board and its 3,200 missionaries in 96 countries, the issue is crucial. Board officials have long said an apolitical stance toward their host governments is essential for carrying out their primary task — evangelism and church building.

In 1974, the Foreign Mission Board adopted a statement affirming its commitment to political neutrality, but also affirming a concern for the spiritual and humanitarian welfare of all people regardless of their political convictions. The statement asks missionaries to "refrain from political actions or statements that might endanger other missionaries or national Christians or jeopardize the witness for Christ in any part of the world."

While few Southern Baptists would disagree with the statement on first reading, they make exceptions on individual issues. Some Southern Baptists interpret the Bible as saying they must support Israel regardless of how it affects witness in Arab countries. A Baptist pastor has announced he will reintroduce a pro-Israel resolution tabled at last year's Southern Baptist Convention.

Others say missionaries working where people face injustice must speak out against the parties inflicting it, even if they get booted from the country.

Most missionaries accept and appreciate the board's policy, but world political issues that concern U.S. Baptists are even closer to them. Those issues touch the people with whom they live.

"One of the most difficult things for new missionaries is to separate what is gospel — basic Biblical principles — from cultural markings," says one missionary. "I do believe there is a place for social ministries and involvement in government. But as we go from America, we must be very, very careful. We are dealing cross-culturally."

He has pinpointed the reason most often given by board officials for their apolitical stance: Missionaries are guests in the countries where they work. As guests, they have no right to tell their hosts how to run their homes.

Another missionary disagrees with that philosophy. The argument that missionaries should not be interested in their host governments comes "close to being a 'cop-out,'" he says. "We don't use that argument about any other vital issue — the lost, the sick. The board's policy is necessary, but it is inconsistent with the rest of our behavior."

The policy can be interpreted, he says, to mean: "Be politically neutral when the choice is to say something upsetting; don't be if you can ingratiate yourself. To the extent this is implemented, it is not a spiritual but a pragmatic policy," he adds.

His stand is similar to that of some other denominations. Roman Catholics have become identified, especially in Latin America, with a fight against poverty and injustice that often brings them into conflict with political parties. Some have paid for that stand with their lives.

The National Council of Churches, which represents a number of mainline Protestant churches, and the World Council of Churches have recently come under attack by Readers' Digest and CBS' "60 Minutes" for alleged support of revolutionary groups around the world.

Christian groups which take political stands charge that evangelical Christians have buried their heads in the sand and reduced their faith to another worldly fantasy that ignores people's urgent needs.

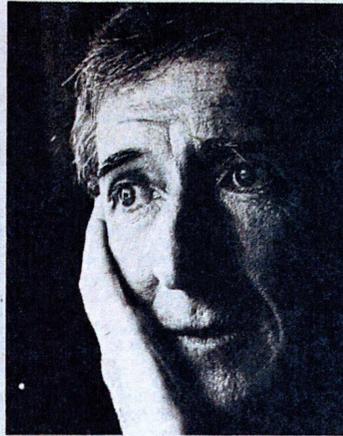
Foreign Mission Board President R. Keith Parks disagrees.

"I don't believe that the missionaries I know are lacking in the willingness to be prophetic or take a stand," he says.

Missionaries should teach basic Biblical principles on morality, ethics, human rights, the right of the individual, justice, and righteousness, he says. And they should encourage individual Baptists to apply those principles as they take part in their own national life.

Missionaries can cite numerous examples where overseas Baptists are doing just that. One missionary says the government in his country welcomes the church as long as it sticks to talking about the Bible, faith, healing, tithing, and witnessing. But some pastors have been reported to the police for remarks in the pulpit that strayed from that agenda. Those pastors were called in by the police to listen to tapes of their sermons and explain comments in them.

Parks also points out that the board's



REFLECTIONS — Jim Ragland's face reflects the tensions of a missionary in a war zone. During last summer's invasion of Lebanon, Ragland remained despite the bombing to set up a refugee center.

neutral political stance has facilitated, rather than hindered, ministry to people in need.

"I think it has enabled us to live above the political strife in a country and to continue to meet human needs on both sides of some very bitter divisions and has enabled us to continue to minister, even when transition has come and some groups have not been allowed to stay," he states.

Parks cites Uganda as an example. When the Tanzanian army chased former Ugandan dictator Idi Amin from the country, Southern Baptists were able to make arrangements for the first plane-load of medical aid to enter Uganda. They could do so because two missionary couples had stayed in the country after Amin banned most churches. Staying within the letter of the law, they quietly operated a Bible correspondence school and assured the Ugandan people that they cared.

Political neutrality has enabled Southern Baptists to stay in many countries despite changing political climates, but it has not always guaranteed safety. Missionary Archie Dunaway was murdered during guerrilla warfare for Zimbabwe's independence two years before the war's end. Southern Baptists curtailed some ministries during the war, but they

stayed there, carrying out spiritual, medical, and educational ministries that continue today.

The Foreign Mission Board has clearly drawn the line telling its missionaries not to campaign for or against particular political candidates or parties, but steering clear of all political implications is difficult, if not impossible.

No missionary can work in a foreign country unless the government there grants him visas and work permits. Southern Baptists' growing development ministries require close cooperation with governments. Southern Baptists provide medical and educational personnel to government institutions in many countries.

Although the Foreign Mission Board is increasing its ministries to meet physical needs, it maintains that its primary ministry is still spiritual. Political change will not solve the world's problems.

Clark Scanlon, a board staffer who spent 27 years as a missionary in Latin America, says, "The problem is that any utopian society trips on the inherent evil within persons. Only Jesus Christ can make a new person. The making of a new person in Christ Jesus is the central message the church has to offer to a revolutionary society — or any other society."

Parks acknowledges there are times when just preaching that message can have political implications, but says Southern Baptists must not back down when that is the issue.

A missionary agrees, "I would speak up if the church and basic forms of the church were restricted to where it was impairing the preaching of the gospel. At that point, I couldn't be quiet."

Few missionaries live and work in countries where they enjoy all the rights they would have in their native land. As guests in those countries, they may enjoy even fewer rights than the countries' citizens. At the very least, their ministry can be ended by provoking their host.

Says Parks, "I think in some situations the self-restraint of not speaking out has enabled us ultimately to be of greater service and meet more human needs than we might have been able to meet had we simply relieved ourselves of our own frustration by condemning a leader or a particular faction."

In its policy against political involvement, the Foreign Mission Board "is expressing its commitment to established Southern Baptist principles," Parks pointed out. "The validity of this approach appears confirmed in the expanding opportunities to enter new countries, as well as the results seen where service is now being given."

Singleton to head music at GGBTS

MILL VALLEY, Calif. — H. Craig Singleton has been named chairman of the church music department at Golden Gate Baptist Theological Seminary.

He replaces Al Washburn who resigned in December to become head of the music department at New Orleans (La.) Baptist Theological Seminary.

Singleton came to Golden Gate from Southern Baptist Theological Seminary, Louisville, Ky., where he served as an instructor in the school of church music from 1976 to 1979.

He is a graduate of Samford University, Birmingham, Ala. and Southern seminary.

Church discovers baby on doorstep

PICAYUNE, Miss. (BP) — A newborn infant, left on the doorsteps of First Baptist Church, Picayune, Feb. 27, would have been dead within an hour if he had not been found by a member of the church opening up for Sunday services.

Attending physician, Lakshmi Nandiumia, at Crosby Memorial Hospital in Picayune, said the infant's temperature was at 92.5 and he would have lived no more than an hour.

The baby was found at 8:30 a.m., at a side door of the church. Police took the baby to the hospital and later to Jackson for placement in a foster home. The baby was reported in good health and state welfare officials were said to be searching for the parents.

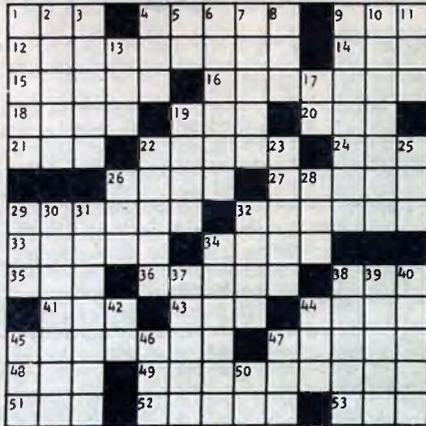
Pastor Raymond Leske said the child was affectionately known as "little John the Baptist," among church members. Leske said a large number of church members offered to adopt the baby.



BREAD LINE — Togolese Baptists pass out bread to Africans stranded in their country after being expelled from Nigeria. Missionaries used Baptist hunger funds to buy the bread. Although motivated by Jesus' instructions to feed the hungry, missionaries may still face accusations of political motives.

Bible Puzzle

Answers on page 10



ACROSS

- 1 Noah's son (Gen. 5:32)
- 4 Hair —
- 9 Adam's — (Gen. 2:21-22)
- 12 "learned He —" (Heb. 5:8)
- 14 "Honest —"
- 15 Last name in I Ch. 5:19
- 16 "Seek after —" (Psa. 4:2)
- 18 President's — office
- 19 Receptacle
- 20 Rice paste, Jap.
- 21 Electric reluctance unit
- 22 Weighed (Dan. 5:27)
- 24 Ice: German
- 26 "Bored a —" (2 Ki. 12:9)

- 27 Capital is Hue
- 29 Menace
- 32 Mary's sister (John 11)
- 33 Raises
- 34 Opera
- 35 Sweet potato
- 36 Ocean currents
- 38 Chrysanthemum
- 41 Neckline shape
- 43 "— of David" (Matt. 1)
- 44 Lake: source of Blue Nile
- 45 Smear on
- 47 Deserve
- 48 "lose — piece" (Luke 15:8)
- 49 Nominee
- 51 Animal (Matt. 21:5)
- 52 Oak seed
- 53 "— away" (2 Pe. 3:17)

CRYPTOVERSE

DXW WADMCAFW VU DXL SVMPK
BGIWDX OGBXD

Today's Cryptoverse clue: V equals O

DOWN

- 1 Esteem
- 2 "from —" (John 8:23)
- 3 — of Honor
- 4 Baby's neckcloth
- 5 Reference: abbr.
- 6 Different
- 7 View
- 8 A Babylonian chief god
- 9 "— was white" (Matt. John 7:2)
- 10 Jeroham's son (1 Ch. 9:8)
- 11 Ashamed to — (Luke 16:3)
- 13 Pigeon pea
- 17 Salvation Army: abbr.
- 19 Sash
- 22 Melba —
- 23 Lads: Scot. var.
- 25 Small: Scot.
- 26 Pronoun: fem.
- 28 "Blue Eagle"
- 29 Try
- 30 "When I consider thy —" (Psa. 8:3)
- 31 "land of —" (Gen. 47:11)
- 32 Appearance
- 34 Ornament: Span.
- 37 Sarah's son (Gen. 17:19)
- 38 Asian deer
- 39 Join
- 40 Wed
- 42 Electromagnetic: abbr.
- 44 — Kennedy
- 45 — constrictor
- 46 Agency, gov't.
- 47 God of procreation: Egypt.
- 50 Doctor: abbr.

Interpretation

'There is a lad here'

By Herschel H. Hobbs

"There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?" (John 6:9).

Following His Galilean ministry, Jesus led the apostles in four withdrawals from Galilee. They lasted about six months, from the passover (John 6:4) until just before the feast of tabernacles in A.D. 29 (John 7:2).

His purpose was to rest; to escape the hot summer heat around the sea of Galilee; to avoid the growing opposition of the Pharisees, the superstitious nature of Herod Antipas, and the fanaticism of the crowds; and to teach the apostles.

The first of these withdrawals took place one year before Jesus' death. It relates to the feeding of the 5,000 (v.10). This is the only event prior to the final week in Jesus' life where John parallels the other Gospels. He does so to show the reasons for the collapse of the Galilean ministry.

As the apostles sought food for the

Deavers accepts call to Holladay church

Paul David Deavers Jr. accepted a call from Holladay Baptist Church, Holladay, to come as its pastor.

Deavers, who came to the church from a North Carolina pastorate, is a former pastor of Oak Grove Baptist Church, McEwen. He has served as vice-moderator, executive board member, and committee member of the Truett Baptist Association.

A native of Detroit, Mich., Deavers is a graduate of Belmont College, Nashville, and has attended Southeastern Baptist Theological Seminary, Wake Forest, N.C.

multitude, Andrew found a lad. Three things stand out about him.

First, he was only a lad. What could he do in such an emergency? Like him, too often we underestimate what we can accomplish in the Lord's work.

Second, he had only a little. "Five barley loaves," or cakes, and "two small fishes" (dried fish). This was the food of the poor, probably a lunch his mother had fixed for him. You should not discount your talents and resources as instruments in serving Christ.

Third, what he had he gave to Jesus. And Jesus blessed it, multiplied it, and with it fed a multitude. We will never know what we can do with our lives until we give Him a chance.

Task force revises volunteer process

ATLANTA — At a recent meeting of the Volunteers in Missions (VIM) task force, representatives from the Home Mission Board, Foreign Mission Board, Brotherhood Commission, and Woman's Missionary Union took steps to streamline the process of matching volunteers to mission needs in the United States and worldwide.

The task force, formed in 1977 to serve as a clearinghouse for inquiries from interested volunteers, has been contacted by more than 10,000 persons and has helped assign 70 percent to mission positions, reported David Bunch, Home Mission Board Mission Service Corps director and VIM task force member.

Volunteers seeking to apply may now directly contact the mission board they wish to serve, Bunch said. Past inquiries have been funneled through one central channel, "but this new process will enable us to respond to volunteers more quickly," he explained. Volunteers who do not have a preference may still write Volunteers in Missions, 1350 Spring St. NW, Atlanta, GA 30367, and the Home and Foreign Mission boards will both be notified.

Volunteers in Missions will continue to promote voluntarism among Southern Baptists and provide information on available opportunities for service, Bunch notes.

VIM representatives also elected Ron Boswell, director of the Foreign Mission Board's volunteers enlistment department, as task force chairman.

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PEOPLE . . .

Earl Snyder and David Wilson were ordained recently as deacons of Cedar Hill Baptist Church, Chattanooga. Maurice Blanchard is the pastor of the church.

Fairview Baptist Church, McKenzie, licensed Roger Brittain to the ministry. The pastor of the church is Clarence Noles.

A March 6 reception at First Baptist Church, Lebanon, honored Mr and Mrs. Elmer Winfree on the occasion of their 50th wedding anniversary. The Winfrees are members of the church, where Ray F. Cleek is the pastor.

Doug Putnam was ordained to the ministry Feb. 27 by First Baptist Church, Dayton. The church's pastor is Patterson Ellis.

Mount Vernon Baptist Church, Halls, ordained Roger Meadows, Gary Moore, and Hank Eldridge as deacons Feb. 6. Bill Phipps is the pastor of the church.

Daniel Vance was ordained as a deacon Feb. 6 by Union Grove Baptist

Bates to retire from Union staff

JACKSON - William S. Bates, an officer in the development department at Union University for the past 13 years, has announced his retirement effective May 31.

Originally serving as the college's deferred giving officer, Bates was promoted in 1979 to director of special projects and corporate support. In that enlarged capacity he has been responsible for securing financial support from businesses and industry and working with area churches.

Following the early summer retirement, Bates will continue in a reduced capacity as a consultant for the college.

A native of Chattanooga, Bates is a graduate of Carson-Newman College, Jefferson City, and Southern Baptist Theological Seminary, Louisville, Ky.

From 1957 to 1967 he served as associate pastor of Jackson's First Baptist Church before accepting the pastorate of First Baptist Church in Martin. In 1970 he left the Martin church to begin his work at Union.

During his stay at Union, he has served as interim pastor for numerous west Tennessee Baptist churches. Active in the denomination, he has served on the Executive Board of the Tennessee Baptist Convention, moderator of the Madison-Chester Association of Baptists, and currently serves as a field supervisor for Southern seminary. He served as vice-president of the Tennessee Baptist Convention in 1968-69.

Bruce Coleman accepts New Providence pulpit

Bruce Coleman accepted a call to the astorate of New Providence Baptist Church, Clarksville.

Coleman comes to the church from the astorate of West Memorial Baptist Church, Saulsbury. He is also a former astor of Holladay Unity Baptist Church, Alladay.

Coleman is a graduate of Union University, Jackson.

Church, Niota. The pastor of the church is Bruce Yates.

New Freedom Baptist Church, Dyersburg, ordained its pastor, Joe Lescure, to the ministry Feb. 20.

Mr. and Mrs. A. C. Dukes celebrated their 50th wedding anniversary recently. The couple are members of First Baptist Church, Lebanon, where Charles D. Earl is pastor.

REVIVAL PRAYER REQUEST . . .

Edgefield Baptist Church, Nashville, will hold revival services March 20-23. Leading the 7:30 p.m. services will be Bill Sherman, pastor of Woodmont Baptist Church in Nashville, and Fran Powell, minister of music at Edgefield, will lead the revival music. James H. Powers is the pastor of the church.

LEADERSHIP . . .

Terry Frederick recently resigned as pastor of New Bethel Baptist Church, Shelbyville.

J. C. McKee was called as interim pastor of Morris Hill Baptist Church, Chattanooga.

Hickory Valley-Dayspring Baptist Church, Chattanooga, called Terry

Sisk 'creates' nuclear attack during convocation at Belmont

"It was a fine, clear morning in Nashville, Monday, Oct. 10, 1985 . . ."

So began a narrative of the effects of a direct nuclear attack on Nashville that held Belmont College students at rapt and horrified attention during a recent convocation at the Baptist college.

Ron Sisk, director of program development for the Southern Baptist Christian Life Commission, created an Orson Wells-type "War of the Worlds" atmosphere as he spun a tale of instant death and destruction, fission/fusion explosion, high energy gamma rays, electromagnetic pulse, and fireballs.

Sisk's first-person narration used facts from a U.S. government report on the effects of nuclear war and from Fate of the Earth by Jonathan Schell. Its chilling details included the fate of the Belmont campus with its proximity to downtown Nashville.

Sisk concluded the story by assuring the students his intent was not to frighten, but to aid in their understanding of what nuclear war would actually be like. He suggested two options available for assuring that fictional doomsday never comes.

The first, he said, is to sit back and allow the experts to determine defense policy, keeping in mind it was the experts who started us down this road in 1945.

"When the first atomic bomb was built," said Sisk, "the U.S. was vitally invulnerable to foreign attack." He suggested that it often behoves us to question the judgment of the experts.

Another, more feasible option, he explained, is to inform ourselves on the issues and work to elect public officials whose beliefs coincide with our own.

Parks as minister of music. The pastor of the church is Spencer Johnson.

Tony Oliver was called as interim pastor of Unaka Baptist Church, Elizabethton.

First Baptist Church, Celina, accepted the resignation of its pastor, Ben Chapman, which was effective Feb. 13.

Gates Baptist Church, Gates, called John Coleman, a student at Union University in Jackson, as minister of youth. Roy Stinson is the pastor of the church.

John Willis resigned the pastorate of Fairview Baptist Church, Cleveland.

Madison Heights Baptist Church, Madison, called Randy King as minister of music and Debbie Harned as minister of youth. King and Mrs. Harned were serving the church as interim minister of music and interim minister of youth. The church's pastor is John Humphrey.

Paul Merwin accepted a call from Mount Nebo Baptist Church, Buena Vista, to come as interim pastor.

First Baptist Church, Martin, called Elwood D. Doss Jr. as minister of music, a position he will begin April 3. Doss is presently minister of music and youth at

First Baptist Church, Cape Girardeau, Mo., and has previously served as minister of music at First Baptist Church, Portageville, Mo.; First Baptist Church, Parma, Mo.; First Baptist Church, Troy; and Cane Run Baptist Church, Lexington, Ky. A native of Union City, he is a graduate of the University of Tennessee at Martin, and Southeast Missouri State University in Cape Girardeau; and has attended Georgetown College, Georgetown, Ky., and Southern Baptist Theological Seminary, Louisville, Ky. The pastor of the Martin church is Thomas M. Atwood.

Fred Taylor recently resigned as minister of music and youth of First Baptist Church, Union City, to return to Alabama. Fred Kendall II is the church's pastor.

Holly Grove Baptist Church, Bells, called Tommy Cupples, a student at Union University in Jackson, as minister of music. Jerry Davis is the pastor of the church.

Ridgecrest to host prayer conference

ATLANTA - The third National Conference on Prayer for Spiritual Awakening, April 26-29, at Ridgecrest Baptist Conference Center, will feature Southern Baptist Convention President Jimmy Draper.

Other leaders in the four-day conference include Charles Stanley, pastor of First Baptist Church, Atlanta; Robert Hamblin, vice-president of evangelism for the Home Mission Board; Glenn Sheppard, special assistant in spiritual awakening for the Home Mission Board; and Evangelist Ron Dunn of Irving, Tex.

Revival historian J. Edwin Orr of Los Angeles, Calif., will address the gathering on the role of prayer in spiritual awakening.

Petty begins ministry at Bethlehem church

Harville Petty recently began duties as pastor of Bethlehem Baptist Church, Henry, in response to a call from the church.

Petty is a former pastor of Chalk Level Baptist Church, Camden; Cypress Creek Baptist Church, Martin; Alamo Baptist Church, Rives; Phillip Baptist Church, Tiptonville; Johnson's Grove Baptist Church, South Fulton, Ky.; Mount Carmel Baptist Church, Fulton, Ky.; and Oakton Baptist Church, Oakton, Ky.

Petty is a native of Kenton.

Tommy Harrison takes Ruthville pastorate

L. Tommy Harrison accepted a call to the pastorate of Ruthville Baptist Church, Martin, a ministry he began Jan. 9.

Harrison is a former pastor of West Union Baptist Church, Dresden, and Fellowship Baptist Church, Sharon.

A native of Martin, Harrison has attended extension courses from Jackson's Union University at the University of Tennessee at Martin.

Rod Miller accepts Valley Road pulpit

Rod Miller accepted a recent call from Valley Road Baptist Church, Athens, to come as its pastor.

Miller is a former pastor of Riverview Baptist Church, Rockford, and Citico Baptist Church, Vonore.

Oakland Baptists call Foster to pastorate

First Baptist Church, Oakland, called David H. Foster to its pastorate, a ministry he begins this month.

Foster came to the church from First Baptist Church, Glasgow, Ky., where he was assistant pastor. He has previously served as pastor of churches in Tennessee, Kentucky, and Alabama.

The new pastor is a native of Glasgow, Ky.



Foster

Saulsbury calls Spann to first pastorate

Robert Kent Spann accepted his first pastorate in response to a call from Saulsbury Baptist Church, Saulsbury.

Spann, a native of Memphis, has served as a church planter in New York with the Southern Baptist Home Mission Board. He is a graduate of the University of Tennessee at Knoxville and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

LIFE AND WORK SERIES
Lesson for March 20

Witnessing to the world

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

Basic Passages: Matthew 5:13-16; 7:15-27

Focal Passages: Matthew 5:13-16; 7:15-17, 20-21, 24-25

In the heart of every Christian there is a need to share the story of God's love.

Such sharing may not always find smooth verbal expression, but it will always reflect the spirit of Christ. It is extremely important that the "words of Christ" become flesh in deeds of mercy, love, forgiveness, and grace.

The best Christian witness is the spontaneous overflow of who we are in Christ Jesus. "God was in Christ reconciling the world unto Himself." Our need is to make that fact obvious to the ends of the earth.



Metcalf

Character and influence (5:13-16)

In an effort to stress the value of the kingdom person, Jesus says that such people are like salt. This figure of speech is appropriate because salt has qualities that illustrate the true Christian witness.

The purifying properties of salt as well as its white texture symbolize the purity of the Christian life. The Christian must be untarnished with worldly ways and uninvolved in contaminating influences.

Salt is also a preservative. It keeps things from going rotten. It retards decay and enhances freshness. Likewise Christian folk should inhibit corruption and provide an antiseptic influence on society. Even as God sought for a few righteous persons so that He might spare Sodom, He still searches for those who would preserve the cities of men.

Perhaps the greatest contribution of salt is that it adds taste to food. Jesus is saying that the kingdom person ought to add a dimension of meaning and delight to life. The flavor of human existence lies in the things to which a Christian is committed.

If and when salt loses its saltiness, it is nothing more than dirt to pave the paths upon which people walk. When Christians lose their salt effect on society, they are trampled under by the feet of evil.

Furthermore, Jesus compliments His disciples by calling them light. Notice that Jesus does not say you ought to be light. He says you are light and are as conspicuous as a city on top of a hill. A Christian that is not obvious is a contradiction.

The character of light is also a good illustration of the Christian witness. Light is a guide. It illuminates the pathway to one's desired destination. Light also reveals discrepancies and warns against impending dangers. As light, Christians are to give directions and encouragement toward Godly goals.

If light is covered up, it need not exist. Because Jesus is the light of the world, Christians are not part of a spiritual "cover-up" operation, but a "light-up"

mission to all the world. It is sheer hypocrisy to be light and appear as darkness. People are not blessed and God gets no glory when the light which we are is not allowed to shine.

Quality living (7:15-17, 20)

False prophets are those who have only a surface appearance of authenticity. Their teaching is not sincere. Their commitment is not sacrificial. Their involvement is for selfish reasons. They seek to divide the flock by sinister accusations and suspicion-creating innuendoes.

Jesus insists that these folk will be exposed by their fruit. A discerning Christian can see what they are producing. Just as thorns do not produce grapes and thistles do not produce figs, so the insincere do not ultimately contribute constructively to the kingdom. Their fruit gives them away. Pretentious preaching sooner or later will blow its cover.

Following the pattern (7:21, 24-25)

Jesus makes it clear that uttering the right words will not insure a place in the kingdom. Worn-out cliches, God-talk, and sanctimonious sayings must never be mistaken as a sign of authenticity.

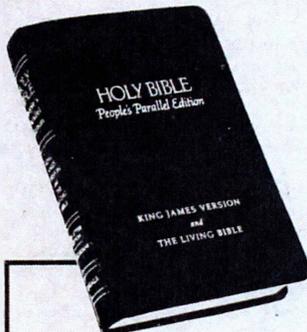
In Jesus' day the words "Lord, Lord" were used as a kind of magic formula to help one sound valid. Even today we see certain speakers who use the expected language of their audience in an effort to appear sincere and gain approval. Jesus insists that only the will of God in word and deed has meaning for the kingdom.

He likens those who hear and do the will of God to a wise man who builds upon a proper foundation. It is the truth of God not the syrupy, sentimental sayings of man that stands during the time of storm. The words of Jesus which culminate in obedience represent the authentic Christian witness. This witness will stand the test of time and offer stability amid the winds of despair.

Something to ponder

What is a nice church like ours doing in a place like this? With all of our spiritual credentials, why are we exposed to so much sin? Why should we fret ourselves with such things as drugs, sex, crime, abortion, poverty, nuclear war, and other undesirable topics? Is not this why we come to church, to get away from this world of woe?

No!! A nice church like ours is in a place like this to be the "salt of the earth" and the "light of the world." We are called of God to be on the cutting edge of every problem our society produces. We can no longer be just an "in-house" group gathered to sing about the "home over there." We must concern ourselves about the "home over here" and how we can minister to people in need.



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Bill G. Bruster is pastor of Central Baptist Church, Bearden, Tennessee.



Robert D. Dale is professor of pastoral leadership and church ministries, Southeastern Baptist Theological Seminary, Wake Forest, North Carolina.



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South African defies 'bigot' stereotype

LOUISVILLE, Ky. (BP) — From ministry among the Zulus to teaching American seminary students, John Jonsson defies the stereotype of a bigoted white South African.

That is because the professor of missions and world religions at Southern Baptist Theological Seminary, Louisville, Ky., has spent his life trying to show people the love of God, not the shackles of racism.

Born to Scandinavian Baptists who evangelized the Zulu-speaking people of South Africa, Jonsson grew up on the mission field. But in a culture where white outsiders controlled black native residents, he was not allowed the selfish luxury of paternalism.

"As children we were taught to differentiate but not to discriminate," he remembers, noting the worth of individuals is the same, regardless of backgrounds.

That idea of quality is supported by the teachings of the Bible, Jonsson claims. He calls it "incarnational ethics," the ability to see something of Jesus in everyone.

"I've never seen Jesus face-to-face,

but I have seen my children," he explains. "Since they are His creations, what I do to them affects Him. This is true beyond my family. How I treat Africans, Americans, everyone reflects how I treat Jesus."

Jonsson did not come by his convictions lightly. When he completed secondary school and asked his missionary father what theological education he should choose, the elder Jonsson told him, "Go into the world and make yourself useful."

"Working in electrical engineering in a secular environment, I learned to be authentic. A Christian must earn the right to bear witness through the demonstration of Christ's life in one's own behavior," he reflects.

With such a foundation, he sought to "personalize" the revelation of God by attempting to display the love of Christ.

A major portion of his quest was spent examining claims of the Bible, supplemented by researching psychology, mythology, and anthropology to understand how humans think as religious beings. All of this supported his faith in the Bible which "speaks to the modern world

and always comes forth as the Word of God."

"The Bible became a basis for my ministry and research because it provides us with all sorts of possibilities for doing missions in a pluralistic society," Jonsson says.

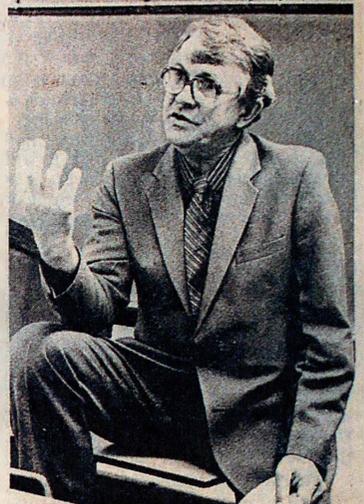
"With increased ease of travel, the whole world is becoming much like Palestine was in Bible days. In communicating the gospel, we must learn how to relate to an age of conflict, from a serious study of the context in which the Scriptures emerged."

His desire to do just that pushed Jonsson to earn five degrees in Biblical, theological, and religious studies. He went on to co-found Treverton College in South Africa, serve as president of the Baptist Theological College of Southern Africa, and teach history of religions at the University of Natal. He also was elected president of the Baptist Union of South Africa and the South African Baptist Missionary Society.

Yet when Southern seminary beckoned, Jonsson resigned the top teaching post in his field at the University of Natal. He and his wife, Gladys, left three grown children and moved halfway around the world a little more than a year ago.

His decision to move was made with the conviction of necessity. His goal was to equip persons to minister redemptively in a changing world.

"Today we are moving into a global village situation," Jonsson explains.



'MISSIONARY' PROFESSOR — John Jonsson reversed the traditional missions process when he left his South African home to become a Southern seminary professor.

"The world is shrinking as peoples of all kinds of faiths and religions are being brought together. It is to this we must address ourselves in the interest of ministry."



AFTER THE FLOOD — This woman and her family were among the 200 families in Burundi who were aided by Baptist flood relief. Baptists hope to start a church near her home.

Baptist flood relief in Burundi speeds church planting effort

BUJUMBURA, Burundi — Developmental ministries and new churches may grow out of Baptist response to a Christmas season flood in the east African nation of Burundi.

Missionary Fred Sorrells and representatives of the Baptist Union of Burundi used \$10,000 in Southern Baptist

hunger and relief funds to purchase corn and bean seeds, sleeping mats, and hoes for 200 families devastated by the floods.

Members of the Masha Baptist Church, from an adjoining area, participated in the distribution and also passed out a Bible to each family and a brochure explaining who Baptists are and what they believe about the Bible and personal salvation.

Sorrells said local government officials, impressed by Baptist response, have expressed an interest in assisting the Baptist Union in obtaining plots for Baptist churches in the area.

Masha church members, who had hoped to plant new churches in the area even before the flood, have followed up by visiting homes of flood victims.

Meanwhile, Sorrells, an agricultural evangelist, plans to follow up the seed distribution with technical assistance which could lead to long-term developmental ministries.

In the initial disaster relief effort, Baptists cooperated with missionaries of the Plymouth Brethren, who provided blankets and household utensils.

Heart-lung transplant patient prepares to resume ministry

By Don Kirkland

GREENVILLE, S.C. (BP) — When Gary Crismond quit as minister of education and youth at Central Baptist Church, Greenville, a year ago, he did not know whether he had a future. Now he is eager to resume his ministry.

Last September Crismond underwent a rare heart-lung transplant that took nine and one-half hours. Today he says, "I'm sure there will be some limitations, but the doctor said to try to live as normal a life as possible."

He and his wife, Tammy, both natives of Vinton, Va., have sold their home in Taylors, N.C., and moved in with his parents in Virginia. He hopes to return to work by spring or summer and his wife already has a job lined up in the Roanoke area as a dental assistant.

Crismond went to the Greenville church in 1979, his first full-time work after graduating from Southern Baptist Theological Seminary, Louisville, Ky. His bout with what was later diagnosed as primary pulmonary hypertension began in April of 1981.

"I was in great health until then," he recalled. "The first time I noticed something was wrong, I was walking up a hill with a bunch of guys. They made it up

Baptists help refugees grow their own food

BATAAN, Philippines — Southern Baptist missionaries are helping officials of the Bataan (Philippines) Refugee Processing Center initiate a supplemental food program.

Center officials have already made land available that will allow the Indo-Chinese refugees to produce some of their own food, says Southern Baptist Missionary Bill Roberson. Many of the refugees will leave the center before slow-growing crops are harvested, but some will remain a year or longer.

easily, but I was short of breath."

For the next 13 months, Crismond was in and out of hospitals. In early September he got a call to go to Presbyterian University Hospital in Pittsburgh.

He knew there was a possibility of a transplant but still thought he was waiting for test results when doctors told him Sept. 20 — his 29th birthday — a donor had been located.

Told he would die within a year without a transplant, Crismond decided that a 50-50 chance of success was better than nothing. (At the time of his surgery, five of the 10 patients who had undergone this type of surgery had lived to leave the hospital.)

"I never doubted I would make it through the surgery all right," he said. "I had felt confident of my calling to the ministry and hadn't even scratched the surface of what I wanted to accomplish."

Convinced God had more for him to do, Crismond prayed as the time for surgery approached, "Here I am, Lord, if you want me now. If you have something more in store for me, bring me through this."

Crismond said there always is the chance his body will reject the new organs — even after many years, and sometimes it worries him. For now, though, he wants to get back to work and think about his family. "I've got to take it by faith, day by day," he said.

—Don Kirkland is assistant editor of the South Carolina Baptist Courier.

Bethel church calls interim as pastor

Bethel Baptist Church, McKenzie, called Steve Davis as its pastor, following his brief service as interim pastor of the church.

Davis was previously pastor of Shady Grove Baptist Church, Paris, and East Side Baptist Church, Camden.

BSSB names Pratt to consultant post

NASHVILLE — Ronald M. Pratt has been named an adult consultant in the Sunday School department of the Southern Baptist Sunday School Board.

Pratt came to the board from Bothell, Wash., where he had been minister of education since 1978. Earlier, he was minister of youth, education, and music at Foxworthy Baptist Church, San Jose, Calif.

He is a graduate of California Baptist College, Riverside, and Golden Gate Baptist Theological Seminary, Mill Valley, Calif.