

# Baptist and Reflector

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News journal of Tennessee Baptist Convention

## SBC approves record budget, building

By Al Shackleford

PITTSBURGH — Meeting in the 126th annual session, messengers to the Southern Baptist Convention adopted a record \$125-million Cooperative Program budget-goal; re-elected without opposition James T. Draper Jr. to a second one-year term as president; and approved

funding for a new Southern Baptist Convention Building to be constructed in Nashville.

Unofficial registration figures indicated that 13,669 messengers attended the convention, which was held in Pittsburgh's Civic Arena.

In other actions, the messengers voted to hold its 1989 convention in Las Vegas,

Nev.; accepted the nominations of the Committee on Boards without change; and approved a 15-year promotional plan for increased mission giving through the Cooperative Program.

Adoption of the record Cooperative Program budget-goal came without debate. In approving the recommendation from the SBC Executive Committee, the messengers approved an 18 percent increase in Cooperative Program support from the present \$106-million to next year's \$125-million.

Elected as officers for the coming year were president, James T. Draper Jr., pastor of First Baptist Church, Euless, Tex.; first vice-president, John Sullivan, pastor of Broadmoor Baptist Church, Shreveport, La.; and second vice-president, C. Edward Price, layman from Pittsburgh.

The funding for construction of the new SBC building in Nashville had been rec-

ommended by the Executive Committee as a part of the 1984-88 capital needs budget of the Cooperative Program. After discussion, the messengers voted to separate this item from the rest of the capital needs allocation. Then, on a ballot vote the funding was approved 5,991 to 3,449 (63.5 percent).

The new building will house the offices of the Executive Committee, Southern Baptist Foundation, Christian Life Commission, Education Commission, Historical Commission, Stewardship Commission, and Seminary External Education Department.

The messengers voted to hold the 1989 SBC in Las Vegas, Nev., after unsuccessful attempts to substitute Los Angeles and Louisville, Ky., as the 1989 site. New Orleans was approved as host for the 1990 SBC.

For the first time in three years, the

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**SBC OFFICERS** — Messengers to the Southern Baptist Convention in Pittsburgh last week re-elected President James T. Draper J. (left), and First Vice-president John Sullivan (center), and elected Pittsburgh layman C. Edward Price as second vice-president.

## Messengers re-elect Draper to second term as president

PITTSBURGH — SBC President James T. Draper Jr. and First Vice-president John Sullivan were re-elected to their offices last week, both without opposition.

Joining them this year will be C. Edward Price, a retired Pittsburgh business executive, who was elected to serve as second vice-president.

Southern Baptists traditionally have re-elected their presidents for a second term. Sullivan's re-election for a second term as first vice-president, however, while not unprecedented, was a break with tradition.

Draper, pastor of First Baptist Church, Euless, Tex., was nominated by O. S. Hawkins, pastor of First Baptist Church, Fort Lauderdale, Fla., who praised Draper as a leader who "has done what he said he would do with openness, honesty, and integrity."

Sullivan, pastor of Broadmoor Baptist Church, Shreveport, La., was nominated by Warren Hultgren, pastor of First Baptist Church, Tulsa, Okla.

Price was elected in a runoff against Fred Wolfe, pastor of Cottage Hill Baptist Church, Mobile, Ala., and immediate past president of the SBC Pastors' Conference. Price drew 4,515 votes (55.73 percent) to Wolfe's 3,586 (44.27).

Price was nominated by Ellis M. Bush,

executive secretary of the Baptist Convention of Pennsylvania-South Jersey.

A third candidate, Mrs. Dorothy Sample of Flint, Mich., president of Woman's Missionary Union, SBC, was eliminated on the first ballot.

Price, who retired last year as senior vice-president at Westinghouse Corporation, served as co-chairman of the local arrangements committee for last week's SBC meeting. Price is a member of Lakeside Baptist Church, Pittsburgh.

The convention followed recent tradition by re-electing Martin Bradley of Nashville as recording secretary, Lee Porter of Nashville as registration secretary, and Harold C. Bennett as treasurer.

The SBC Executive Committee had recommended the choice of Las Vegas "in view of the imperative to penetrate the nation with the claims of Christ." The recommendation urged the convention to "set the direction of Bold Mission Thrust for the last decade of the century with a strong evangelistic emphasis in connection with the 1989 SBC.

In presenting the Executive Committee's recommendation, W. LeRay Fowler of Pasadena, Tex., said, "There is gambling, but we felt the impact Baptists can make in Nevada far outweighs the disadvantages."

It was explained that there were invitations from five cities wishing to host the 1989 session. Only two of these — Las Vegas and Los Angeles — meet the guidelines adopted by earlier conventions.

An amendment was made to the committee's recommendation to replace "Las Vegas" with the words "Los

Angeles." This was followed by an amendment to the amendment that the convention suspend the rules of the guidelines and meet in Louisville, Ky., instead.

Supporters of the Louisville invitation noted its location in the southeastern part of the nation, where the convention has met only six times in the past 20 years — and two of these six were on the "fringe," according to Wayne Dehoney, Louisville pastor.

Louisville advocates did not challenge the report that the city would offer less than the needed hotels, most of which are 20 minutes drive from Freedom Hall.

The messengers did not pass the Louisville amendment and then defeated the original amendment to consider Los Angeles.

Before approving the Las Vegas site for 1989, the messengers also voted down a motion that the matter be referred back to the Executive Committee for study and report to next year's convention.

Following the long discussion, the messengers then approved without question an Executive Committee recommendation that the 1990 convention meet in New Orleans.

At a later business session, the messengers asked the Order of Business Committee to officially invite Billy Graham to speak at an evangelistic rally during the 1989 Las Vegas SBC.

In other action related to future conventions, the messengers named Russell H. Dilday, president of Southwestern Baptist Theological Seminary in Fort Worth, Tex., to preach the convention sermon at the 1984 SBC in Kansas City. The alternate is Conrad Johnson, pastor in Salem, Va., and the music director will be William J. Reynolds of Fort Worth.

## Baptists approve Las Vegas as convention site for '89

PITTSBURGH — After defeating two attempts to change the recommended site for the 1989 Southern Baptist Convention, messengers to last week's convention here voted to meet in Las Vegas, Nev.

The SBC Executive Committee had recommended the choice of Las Vegas "in view of the imperative to penetrate the nation with the claims of Christ." The recommendation urged the convention to "set the direction of Bold Mission Thrust for the last decade of the century with a strong evangelistic emphasis in connection with the 1989 SBC.

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# Committee on Boards names 16 Tennesseans

By Steve Higdon

PITTSBURGH — Sixteen Tennesseans were among the trustees elected to Southern Baptist Convention agencies and institutions during the SBC meeting June 14-16.

Despite two attempts at amending the Committee on Boards report, messengers to the convention soundly approved the full slate of nominees as presented by the committee.

One of the two proposed amendments was made by Jack Prince, pastor of West Hills Baptist Church in Knoxville, suggesting Dillard Mynatt replace Wayne Allen as a trustee of Southern Baptist Theological Seminary.

Prince's proposal was made on the grounds that "all three trustees of Southern seminary from Tennessee would be from one area of the state," when historically, he said, board and committee representation from Tennessee "has come from the three grand divisions of the state — east, middle, and west."

Prince further stated that because the trustee being replaced, James McCluskey, pastor of Wallace Memorial Baptist Church in Knoxville, was from the eastern part of the state, he should be replaced by someone from that part of the state. He offered Mynatt, pastor of First Baptist Church in Oak Ridge, as a substitution for Allen, pastor of Briarcrest Baptist Church in Memphis.

Leonard Markham, pastor of First Baptist Church in Sweetwater, spoke in support of Prince's amendment involving the Louisville, Ky., school. "We have far more churches in the east side of our state than in the rest of the state," Markham informed the SBC messengers, adding that approval of the amendment would provide better representation for Tennessee.

Committee on Boards Chairman Charles Stanley, pastor of First Baptist Church in Atlanta, rebutted the proposal, claiming the committee had searched "for godly men to represent what we believe as Baptists and to make a contribution to the seminary. We never thought about Tennessee being divided."

Another proposed amendment was raised on the convention floor by Francis Wilson, pastor of First Baptist Church, Alamogordo, N.M. Wilson asked that Billie Holder of Alamogordo replace Albert Lee Smith of Birmingham, Ala., as a member of the SBC Committee on Public Affairs.

Wilson cited the replacement should be approved because of the lack of representation of Baptists west of the Mississippi River on the committee, which is affiliated with the Baptist Joint Committee on Public Affairs in Washington, D.C.

J. B. Fowler, editor of the Baptist New Mexican, agreed with Wilson, adding that there are more than five-million Southern Baptists and 39.1 percent of SBC congregations west of the Mississippi.

Stanley again defended his committee's report, saying that he felt there was indeed representation of Baptists from the west in the report.

Both amendments were readily defeated.

The question of representation from Baptists west of the Mississippi River also came up during the pre-convention meeting of the Committee on Boards, during which the Committee heard several

challenges to its nominations.

Another challenge came from Robert S. Crowder, a layman from Southside Baptist Church in Birmingham, Ala. Crowder noted that over the past four years, 11 positions filled by the Committee on Boards were from two Alabama churches, Whitesburg Baptist Church in Huntsville, and Cottage Hill Baptist Church in Mobile. He claimed that this has caused an imbalance of representation from Alabama.

The committee altered only one of its nominations on the basis of the challenges received. Stanley reported that the committee learned of a business relationship between the Baptist Sunday School Board and Tennessean Sam Moore, preventing Moore's nomination as a BSSB trustee. Moore, a member of First Baptist Church in Mount Juliet, is president of Thomas Nelson Publishers of Nashville, which supplies materials for sale in Baptist Book Stores. He was replaced by Roland Maddox, a layman from Bellevue Baptist Church, Memphis.

In other pre-convention action, two Tennesseans were named as local members of the SBC Historical Commission board. Joseph Hamilton, a member of Glendale Baptist Church in Nashville, and William Rudolph, a member of Nashville's Crieveewood Baptist Church, were nominated to serve in positions unfilled when the Committee on Boards report was released May 4.

Tennesseans elected to serve were:  
SBC Executive Committee: Earl Wilson, pastor of City View Baptist Church, Knoxville (re-elected).

Foreign Mission Board: R. Trevis Otey, pastor of First Baptist Church, Jackson (re-elected).

Home Mission Board: H. Eugene Cotey, pastor of First Baptist Church, Murfreesboro (re-elected).

Sunday School Board: Roy J. Gilleland, a member of Belmont Heights Baptist Church, Nashville (re-elected); Roland Maddox, a member of Bellevue Baptist Church, Memphis; J. B. Miller, pastor of First Baptist Church, Joelton; and Ralph W. Stone, pastor of Two Rivers Baptist Church, Nashville.

Southern seminary: W. Wayne Allen, pastor of Briarcrest Baptist Church, Memphis.

Southern Baptist Foundation: William H. (Bill) Coles, a member of Belmont Heights Baptist Church, Nashville; and Stan Smith, a member of Park Avenue Baptist Church, Nashville.

American Seminary Commission: Hoffman C. Harless, a member of Crieveewood Baptist Church, Nashville.

Christian Life Commission: David C. George, pastor of Immanuel Baptist Church, Nashville (re-elected).

Historical Commission: Joseph Hamilton, a member of Glendale Baptist Church, Nashville; Fred Rolater, a member of Southeast Baptist Church, Murfreesboro (re-elected); and William Rudolph, a member of Crieveewood Baptist Church, Nashville.

Stewardship Commission: Larry Taylor, pastor of First Baptist Church, Jefferson City (re-elected).

Also, two Tennesseans were elected to the 1984 Committee on Boards, as nominated by the Committee on Committees: George B. Jones, a member of Ridgeway Baptist Church in Memphis, and Ron Phillips, pastor of Central Baptist Church in Hixson.



PRESIDENT'S PRESS CONFERENCE — Jimmy Draper, pastor of First Baptist Church, Euless, Tex., and newly re-elected SBC president, responds to reporters' questions as First Vice-president John Sullivan listens.

## President's press conference

# Draper renews pledge of openness, honesty

PITTSBURGH — "I don't plan to do anything differently," announced James T. Draper Jr. when asked at a news conference about his second one-year term as president of the Southern Baptist Convention.

"I still don't have all the answers," Draper said, "but I will continue to be open and honest with you. My desire is to build a spirit of unity."

Draper brought John Sullivan, re-elected first vice-president, with him to the news conference. Neither Draper nor Sullivan was opposed for re-election.

When asked why he felt there were no other nominees, Draper responded that he thought Southern Baptists "liked what they saw" and wanted "to see the same things again." Draper also views his unopposed election to a second term as an indication of an "easing of tensions" within the convention.

Sullivan was asked why he permitted his name to be nominated for a second term as first vice-president. "I felt I had made a contribution" to the openness and unity of the convention and would be "pleased to work with Jimmy Draper for another year."

Draper acknowledged that there were distinct groups within the SBC, although there has been a lessening of organizational activity. As president he said he had concentrated on "magnifying our likenesses, rather than our differences. I do see a willingness to help from both

factions," he added.

Draper noted that he deliberately avoided adjectives such as "inerrant" and "infallible" in reference to Scripture in his president's address. But, he added, "We are still going to have to work through what we mean by the authority of the Bible. It still needs some definition."

The SBC president observed that Southern Baptists do have a statement of beliefs in the Baptist Faith and Message, but this is not binding dogma. Theological parameters are necessary but difficult to define rigidly, he stated.

Draper admitted that he has "met some people who are still within the framework — particularly in the academic community — who would not give you a straight answer if you asked them if Jesus was born of a virgin."

But, he emphasized, "I have no accusations to make, and I have not asked that anybody be fired."

Draper said he favors voluntary prayer in public schools and would like to see a "clarification" of the U.S. Supreme Court's rulings, because "the opposite of the court's intent is being carried out" in many local school districts. He added that he does not favor "state-composed or state-ordered prayer" and that "we must be very careful about amending the Constitution."

The SBC president said that response to the resolutions process he had initiated had been very positive. He feels it allows more time for discussion.

Concerning the early announcements of his appointments, Draper said that this would be done again next year as part of his commitment to openness and to expand communication among Southern Baptists. Sullivan commented that response to the prayer support for this year's SBC had been "overwhelming," in spite of the fact that there was not as many controversial issues as in recent conventions.

Draper is pastor of First Baptist Church, Euless, Tex., and Sullivan is pastor of Broadmoor Baptist Church, Shreveport, La.

## Missionaries' auto stolen at gunpoint

BARRANQUILLA, Colombia (BP) — Vic and Kathy Norman, Southern Baptist missionaries to Colombia, had a car stolen at gunpoint at their home in Barranquilla June 13.

The Normans, both Alabama natives, and their two children, Holly Jo, 7, and Luke, 5, were stopped by two gunmen and forced to give over the car as they returned home from a farewell party for another missionary family.

No one was injured in the incident.

# Resolutions address liberty, women, peace

By Charlie Warren

PITTSBURGH — Resolutions ranging from religious liberty to the Reader's Digest Bible, and from rights of women to peace with justice were approved by messengers to the 1983 Southern Baptist Convention here last week.

Messengers approved all of the 16 resolutions presented by the Resolutions Committee after amending three of them. While several resolutions drew debate and 15 attempts were made to amend, messengers generally supported the original wording of the committee.

## Religious liberty

Concerning religious liberty, the convention avoided direct reference to the prayer amendment but expressed confidence in the U.S. Constitution "and particularly in the First Amendment, as adequate and sufficient guarantees to protect these freedoms."

The resolution affirmed the free exercise rights of every citizen and expressed concern about the suppression of religious liberty either by the establishment of religion or by the denial of free exercise. It also opposed the use of public money for religious institutions and all unwarranted attempts by government to define "church."

## Women, peace, freedom

A resolution on women expressed gratitude for the contributions of Southern Baptist women and encouraged continued efforts to ensure their "maximum utilization." It also urged employers, including Baptist churches, institutions, and agencies, to seek fairness for women in compensation, benefits, and opportunities for advancement.

A resolution on peace with justice urged Southern Baptists to work actively in the pursuit of peace. It supported an eventual nuclear disarmament provided it would in no way compromise the security of our nation by being less than fully mutually verifiable.

A resolution on freedom and responsibility in Southern Baptist seminaries encouraged seminary faculties to continue teaching within the framework of their statements of faith with both freedom and responsibility.

## Condensed Bible

The convention also approved a resolution commending Reader's Digest for promoting the Word of God, while reaffirming the Southern Baptist position that all of the Bible is the inspired Word of God and disapproving of the deletion of any of it in a condensation.

During debate on religious liberty,

Wayne Allen, pastor of Briarcrest Baptist Church, Memphis, offered an amendment adding a phrase that Southern Baptists opposed attempts by government to "define tax exempt status as federal aid," and deleting the phrase that the Constitution and First Amendment are "adequate and sufficient guarantees to protect these freedoms."

Allen pointed out that some courts are declaring tax exempt status to be the same as federal aid. He said while Baptists, under separation of church and state, have always refused federal aid, "it should never be considered that tax exempt status is federal aid."

Allen's amendment failed.

Russell Kammerling of Dallas, editor of *The Baptist Advocate*, an independent Southern Baptist news magazine, moved to postpone the entire resolution indefinitely because it is "a divisive and misunderstood issue." The postpone-

ment failed.

The resolution on religious liberty passed as presented by the committee.

## Ordination of women

Drawing the most heat was the resolution on women. During debate, Joyce Rogers of Memphis, an active speaker on the role of Christian women, offered an amendment adding, "this resolution should not be interpreted as endorsing the ordination of women." Mrs. Rogers is the wife of Adrian Rogers, pastor of Memphis' Bellevue Baptist Church.

Dianne Wisemiller, one of four pastors at National Baptist Memorial Church, Washington, D.C., was ruled out of order after offering an amendment to strike Mrs. Rogers' amendment and replace it with an insertion of her own.

"One of the cornerstones of our faith is that we believe in the autonomy of the local church," said Miss Wisemiller, adding that ordination is not a convention issue but a local church issue.

## Debate continues

Ralph Steward, messenger from Indiana, spoke in favor of Mrs. Rogers' amendment, calling the original resolution "a veiled attempt to get our convention to endorse ordination."

Speaking against the amendment, Sharon Thomas of Chapel Hill, N.C., said the original wording of the resolution "can be broadly enough interpreted to give the local church the freedom to follow its conscience."

President Jimmy Draper ruled that the amendment failed on a standing vote, but Adrian Rogers called for a division of the house, forcing a ballot vote.

The amendment failed with 1,841 (50.79 percent) voting no to 1,784 yes votes. The resolution on women as presented by the committee then carried on a hand vote.

## Nuclear disarmament

Concerning peace with justice, messengers rejected amendments urging first step verifiable disarmament and a call for a total nuclear freeze in favor of an amendment by Roberts Sims of North Carolina. The Sims amendment urged an eventual nuclear disarmament provided it would not compromise the security of our nation.

The Sims amendment drew 55.32 percent of the balloted vote, after which the resolution as amended carried on a hand vote.

Several attempts to amend the resolution on freedom and responsibility in seminaries, all dealing with concern over the term "statements of faith," failed after heavy discussion. The resolution passed as presented.



AWARD — Fred Witty (left), campus minister in Johnson City, receives the Distinguished Alumni Award from Southern seminary's alumni president, James Cammack, during Southern's alumni luncheon last week.

## SBTS names Witty alumnus of year

PITTSBURGH — Fred S. Witty Jr., director of Baptist student work at East Tennessee State University, Johnson City, has been named a 1983 Alumnus of the Year by Southern Baptist Theological Seminary.

Witty, a 1953 graduate of Southern, was honored June 15 at the seminary's annual luncheon for alumni and friends during the Southern Baptist Convention.

Witty has been involved in Baptist student work for more than 32 years, including 27 years at East Tennessee State.

## SBC welcomes new resolutions process

PITTSBURGH — Messengers to the 1983 Southern Baptist Convention here appeared to appreciate the new resolutions procedures introduced by SBC President Jimmy Draper.

Draper asked for resolutions to be sent to the Resolutions Committee prior to the convention itself. He also asked the committee to meet early to discuss possible resolutions and to make research assignments. SBC agency heads and "other interested individuals" were allowed to meet with the committee to share their concerns.

A special resolutions desk on the convention platform received suggested resolutions submitted by messengers.

Perhaps the biggest change was that messengers did not announce their own resolutions as in the past. Instead, the subjects of the submitted resolutions were read by a convention officer. Those submitting resolutions were allowed to speak to their resolutions during the business session in which the resolutions were acted upon.

Tal Bonham, executive director of Ohio Baptists and

chairman of the Resolutions Committee, expressed gratitude to Draper for the new procedures.

Bonham reported that of the 34 resolutions submitted, dealing with 24 subjects, 27 had been sent to the committee by mail prior to the convention. Eight others were received in the mail but never surfaced during the convention. Also, he said, the committee generated three resolutions of their own, bringing the total considered to 45.

The committee operated under five guidelines they devised, according to Bonham.

He said they refrained from restating resolutions passed in recent conventions unless circumstances demanded an additional resolution. They also refrained from dealing with individual personalities; invading the autonomy of local churches, associations, or state conventions; or dealing with political matters that would jeopardize the work of SBC missionaries.

The committee also referred some resolutions to appropriate boards, agencies, or institutions, he said.

The condensed Reader's Digest Bible also drew attempts to amend, with William Bond of Maryland urging the deletion of the phrase that commended Reader's Digest. "Too many people are going to read the Reader's Digest version of the Bible and think they have encountered the revealed Word of God," he said.

Supporting the original resolution, A. D. Simmons of Kansas argued, "You may not encounter all the Word of God, but you will encounter the Word of God and the claims of Jesus Christ on your life."

Bond's amendment failed and the resolution passed as presented.

## The environment

Albert Lee Smith, a messenger and former congressman from Alabama, succeeded in amending a resolution on the environment. The amendment deleted the last two paragraphs of the committee's resolution.

One deleted paragraph urged officials to enforce all legislation enacted "or to be enacted" for the protection of the environment. Smith expressed fear of the phrase "to be enacted," explaining that Congress could conceivably pass legislation "contrary to Baptist practices and beliefs."

The other deleted paragraph dealt with the Law of the Sea Treaty, a complex political issue that Smith said is divisive among both Baptists and lawmakers.

The resolution as amended called for a deeper reverence for the earth and a more sparing use of its limited resources. It urged leaders of industry and commerce to impose upon themselves rigorous and verifiable standards of protection and preservation of land, air, and water.

## Blacks and ethnics

The only other resolution amended during the convention was one urging greater use of black and ethnic Baptist leadership on key SBC committees and boards.

As originally worded, the resolution referred to the placing of "competent ethnics and blacks on denominational programs on every denominational level." It also used the adjective "competent" in one other place.

The word "competent" was deleted after John Goodwin of Virginia moved the deletion because of the "patronizing" tone.

## Other resolutions

Other resolutions urged support for Bold Mission Thrust, commitment to personal witnessing, opposition to the use of alcoholic beverages and support for tough drunk driving laws, and the utilization of political processes to fight gambling.

Others called for redemptive efforts related to the crisis of ministers who experience a forced termination; encouraged ministries during the 1984 Summer Olympics in Los Angeles; expressed moral outrage over pornography, especially through cable television; urged an emphasis on God's Word during the year of the Bible; and expressed appreciation for the hospitality of Pittsburgh, press coverage, and the leadership of SBC officers and committee members.

Although debating resolutions is one of Southern Baptists' favorite pastimes at conventions, the statements as adopted have no binding effect on individuals, congregations, state conventions, or agencies of the 14-million-member denomination.

## EDITORIAL

## 1983 SBC: a move toward normalcy

Southern Baptists met in Pittsburgh last week and — in spite of scattered hotels and scarce parking — experienced their best convention in recent years.

The 1983 SBC might best be described as a move toward normalcy. It seemed to us that this year's gathering was in control of the middle-of-the-road, grass-roots Baptists — and that helped make it a delightful occasion.

This is not to say that the convention messengers did not deal with some controversial issues — these were abundant — nor that the business sessions were routine and brief. Hardly, for the first time in modern memory, the agenda included an added extra business session which ran for over an hour and one-half past the scheduled Wednesday night adjournment.

What made these lengthy business sessions tolerable was the attitude of the messengers as they dealt with the convention's business. It was good to hear us laugh again — and even enjoy ourselves — during our business sessions.

The convention was characterized by open discussion. There were many new faces and names which

flocked to the microphones to offer discussion. Often these remained at the microphones, when the messengers exercised the parliamentary procedure to cut off debate and vote on the issue at hand. By our count, there were 33 times when the messengers voted by a two-thirds majority to end debate and vote.

It would be difficult to overestimate the contribution made by Jimmy Draper to the successful convention we experienced last week. The openness and honesty which had characterized his year as president carried over into the convention session — and obviously the messengers appreciated it.

On those few times when a messenger appealed a ruling by Draper, the chair was overwhelmingly sustained.

Draper was also influential in using his popularity and personality to keep several divisive issues from coming to the floor of the convention.

Another indication of our move toward normalcy was the way the messengers supported the recommendations of its committees.

The Resolutions Committee's 16 recommendations faced numerous amendment attempts, but most of these were defeated by the messengers.

The Committee on Boards' nominations were approved as presented — for the first time in three years. Two attempts were made to amend the committee's report — both based on geographical distinctions — but both failed.

One of these challenges would seem to indicate that the SBC messengers are not overly impressed by Tennessee's traditional preoccupation with our three grand divisions.

Our return toward normalcy is also noted by the election of the co-chairman of local arrangements as second vice-president. This was kind of an SBC tradition — to elect someone from the area of the convention site as a vice-president — until our theological conflict began.

The new SBC second vice-president is a layman. Hopefully, this means that our emphasis on theological labels is passing. Incidentally, Ed Price defeated Fred Wolfe, president of the Pastors' Conference (reported to be the Conservative Party candidate) and Dorothy Sample, WMU president (reported to be the Moderate Party candidate).

The Resolutions Committee process, initiated by President Draper, worked extremely well. Of the 34 resolutions presented at the convention, 27 of these had been sent to the committee before the convention started.

The messengers' appreciation for the new procedure was confirmed by enthusiastic approval of motions presented at the final business session. The two motions commended the Resolutions Committee for "especially meritorious service" and President Draper and others on the platform "for handling the resolutions process with great patience, grace, and humor."

Adding to the enjoyment of the convention was the gracious attitude of the people of Pittsburgh. They went out of their way to make us feel welcome.

And, not to be overlooked nor minimized, a true factor in the SBC experience was the faithful prayers of Southern Baptists — not only in the two prayer rooms in Pittsburgh, but also all those throughout the nation who prayed for us during the week.

Southern Baptists left Pittsburgh last week with a good, positive feeling that maybe the bitterness and strife of recent sessions has subsided and has been replaced by a trust of our convention, our leaders, our fellow Baptists, and even ourselves. Just perhaps we all might desire the same kind of feelings from our 1984 SBC in Kansas City.

Cicero's  
comment

By the editor

Cicero was at the Pittsburgh airport last Friday morning for a flight home when he walked Minnie Tyme, attending her 39th Southern Baptist Convention, and Newt Joyner, who was at his first SBC.

"What were your impressions of the convention?" I asked my two friends.

"I thought it was great!" Newt announced. "I haven't had this much fun since I attended the State Evangelism Conference and a videotaping of 'Hee Haw' the same week."

Minnie mused that the convention turned out far better than she expected. "I thought it was a bad omen when I realized that the baggage tags for the Pittsburgh airport are PIT. I figured this convention was going to be 'the pits.'"

My two friends agreed that the business sessions were lengthy, but far from boring. "I liked it that so many messengers got to speak at the microphones — although I never realized there were that many Southern Baptists in South Bend, Ind.," Newt noted.

"You might call it the 'Hot Dog' Convention," Minnie observed. "Not only were hot dogs the staple menu at the concessions, but there were a lot of 'hot dogs' dogging the microphones!"

Newt Joyner felt that Pittsburgh was an ideal place to host the Southern Baptist Convention. "This city has not one but THREE rivers — Ohio, Allegheny, and Monongahela — in which to hold baptismal services. And speaking of rivers, I was surprised the Committee on Boards did not know that Chicago was east of the Mississippi River."

Minnie Tyme opined that the convention was very fair. "Not only did we not discriminate against the hymns by singing all the verses — but we also sought equality for the 'hers' with our resolution on women," she added.

Newt said the resolution process was educational for him. "I now know what a motion 'calling for the previous question' means. Someone wanted to change our name to the 'United Baptist Churches' — perhaps the Previous Question Baptist Convention would be more appropriate."

Although she understood the Resolutions Committee's desire to not repeat resolutions dealt with by recent conventions, Minnie wondered if this could be considered a legitimate SBC without a resolution praising the American Bible Society.

Newt said he was confused when the Kentuckians did not want us to go to Las Vegas, because of the gambling and revelry image, but to come to Louisville — home of the Kentucky Derby and mint juleps.

"And," Minnie added, "they didn't offer Louisville as an alternative for the 1990 SBC in New Orleans, home of Bourbon Street."

Both were impressed by the openness of the 1983 SBC.

"Last week Pittsburgh was not only the site of the U.S. Open — but it was also the site of the 'SBC Open,'" Newt noted.

## Brought Together



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**RELIGIOUS EDUCATORS OFFICERS** — The SBC Religious Education Association elected (seated, left to right) Gary Ellis of Germantown, president; Bruce Powers of North Carolina, president-elect; Phillip Stanberry of Louisiana, vice-president; Judy Stamey of Texas, assistant secretary-treasurer; (standing, left to right) Garry Bone of Georgia, eastern region vice-president; Joe Haynes of Nashville, secretary-treasurer; and Wendell Foss of California, western region vice-president.

## Executive Committee elects Dewey Presley as president

PITTSBURGH — W. Dewey Presley of Dallas was elected chairman of the Southern Baptist Convention's Executive Committee at a meeting last week in Pittsburgh. He is a member of Park Cities Baptist Church of Dallas.

Also elected were vice-chairman, Nelson Duke, pastor of First Baptist Church, Jefferson City, Mo., and secretary, Don Gent, a layman from Evansville, Ind. Duke was nominated by William F. Collins, Memphis layman.

In other action at the June 15 meeting, the Executive Committee authorized a five-member committee to oversee construction of a new \$8-million SBC building in Nashville. The seven-story

building will be erected on land adjoining the Baptist Sunday School Board, who donated the property.

Construction is expected to begin this fall, with completion in late 1984.

The Executive Committee also authorized borrowing construction funds from First American Bank of Nashville. The loan will be repaid from allocations in the 1984-86 capital needs budget.

In addition to providing office space for the Executive Committee, the new building will house the Southern Baptist Foundation, Christian Life Commission, Education Commission, Historical Commission, Stewardship Commission, and Seminary External Education Division.

## SBC votes record budget...

(Continued from page 1)

messengers approved without amendment the report of the Committee on Boards. Two attempts were made to amend this report by replacing nominees, but both of these were defeated.

Adopted without debate was a Cooperative Program study report from the Executive Committee, calling for a 15-year growth in giving emphasis and a goal of increasing the Cooperative Program to \$2.5-million by the year 2000. The messengers approved two amendments to the SBC bylaws.

Following debate, the Executive Committee recommendation was adopted requiring persons recommended as trustees by the Committee on Boards to have lived in the state from which they are elected at least one year prior to election. In addition, the action requires the committee to release its report to Baptist Press at least 45 days before the annual SBC meeting.

This bylaw as amended "encourages" Baptists who wish to challenge the Committee on Boards' report to publicize this challenge before the convention meets. An attempt to change "encourages" to "requires" was defeated by the messengers.

Another approved bylaw change clarifies the methods by which messengers can be certified by their churches to the convention.

The convention adopted 16 resolutions, including two which involved emotional issues within the denomination — theological education and the place of women in the churches.

Messengers narrowly refused to put

the convention on record as opposing the ordination of women when they defeated an amendment to the resolution on women offered by Joyce Rogers of Memphis.

The resolution on theological education praised SBC seminary professors and urged them to keep academic freedom and doctrinal responsibility in balance.

A resolution on religious liberty expressed confidence in the U.S. Constitution and particularly in the First Amendment "as adequate and sufficient guarantees to protect these freedoms." The resolution did not endorse a prayer amendment to the Constitution, as did the 1982 resolutions.

A number of items presented by the messengers were referred to the SBC Executive Committee. Among these were:

- A study of how Southern Baptists can make a more visible, positive stance against abortion;

- Better accommodations for handicapped persons who attend the annual conventions;

- A bylaw change which would require a three-fourths vote in approving resolutions at conventions;

- A study on reducing the number of trustees on various agencies and institutions;

- A bylaw change which would require trustees to have been members of Southern Baptist churches for at least five years before election as trustees;

- Providing child care facilities for children of messengers attending convention; and

- A proposed change of the convention's name to "United Baptist Churches."

In addition, the messengers referred to the Annuity Board a request that the board seek ways to help relieve the Social Security tax burden on ministers, who are now considered "self-employed" by the Internal Revenue Service.

Another referral asks the Denominational Calendar Committee to consider designating World Hunger Sunday on the official SBC calendar.

The question of seating messengers from Southern Baptist churches in Canada was referred for study to a special 21-member committee to be appointed by the SBC president. The committee is to be composed of four representatives each from the Foreign Mission Board, Home Mission Board, Executive Committee, and the Northwest Baptist Convention, along with five at large members.

## Religious educators explore need for personal discipline

PITTSBURGH — Discipline in ministry dominated discussion during the 28th annual session of the Southern Baptist Religious Education Association last week.

Richard J. Foster, professor at Friends University, Wichita, Kans., spoke four times, emphasizing ministerial discipline forged through six varieties of fasting, simplified living and ministry, prayer, and working to accomplish God's work.

"The disciplined person is the person who can do what needs to be done when it needs to be done," Foster said. "This is crucial in all of life, but it is never more crucial than in the life of the Spirit."

Ministers do not live disciplined lives because that "would involve a total reorientation of our ministries," he added. "American religion is full of people who

seek great things for themselves. We tend to be captivated by the religion of the big deal."

Instead, ministers should follow Jesus' example of focused, self-sacrificing service centered on God and steeped in personal prayer, he said.

Keith Parks of the Foreign Mission Board told participants that because of their role in church education they can "create a climate for a global perspective" of Christian ministry. "Stir within us a global awareness or we will wither and die," he urged.

The Home Mission Board's William Tanner asked the religious educators to begin such awareness by committing themselves to witness and ministry and "lead by example" as they seek to involve their people in missions action.

Lloyd Elder, president-elect of the Sunday School Board, called for ministers to "live lives of genuine character and integrity," and to pattern their ministries upon "a vision of high purpose." He also asked for commitment to hard work and teamwork in ministry.

The new president of the association is Gary Ellis, minister of education at Germantown Baptist Church, Germantown. Joe Haynes, general administration consultant at the Baptist Sunday School Board in Nashville, was elected secretary-treasurer.

## Student department names Art Herron

Arthur Jackson "Art" Herron was named director of the Baptist Student Union at Columbia State Community College in Columbia, according to Glenn Yarbrough, director of the Tennessee Baptist Convention department of student work.

Herron, who will begin the position July 1, is presently minister of youth and recreation at Columbia Baptist Church, Falls Church, Va. He was previously minister of youth at First Baptist Church, Chamblee, Ga., and First Baptist Church, Raleigh, N.C.; and pastor of Bethel Baptist Church, Bethel, N.C.



Herron

Herron has been involved in associational and denominational youth work, and has served as a conference leader for the Baptist Sunday School Board and a resource person for the Southern Baptist Home Mission Board.

The new campus minister is a graduate of Maryville College, Maryville, and Southern Baptist Theological Seminary, Louisville, Ky.

## Summer preachers' school set July 11-15 on Union campus

JACKSON — The annual West Tennessee Summer Preachers' School, July 11-15 at Union University, will focus on stress and conflict management in today's ministry.

The school will feature a week of doctrinal, Biblical, and practical studies for pastors, church staff members, and their wives. Participants from throughout west Tennessee and from several adjoining states are expected to attend the summer event.

Charles Sullivan, pastor of First Baptist Church, Lenoir City, will lead a Bible study on 1 Corinthians during six of the sessions of the five-day school.

Joe Stacker, secretary of church ad-

ministration for the Southern Baptist Sunday School Board, will discuss conflict management during eight of the sessions. Stacker's wife, Anna Lee, will lead a study for pastors' wives on dealing with stress and conflict.

Brooks Faulkner, supervisor in career guidance for the Sunday School Board's church administration department, will lead a study or managing stress in ministry during eight of the sessions.

For additional information, contact John Adams, vice-president for religious affairs, Union University, Jackson, TN 38301.

The school is subsidized by the Golden State Missions Offering.

# Speakers challenge WMU to bridge the world

By Steve Higdon

PITTSBURGH — Meeting June 12-13 in a city famous for the bridges crossing its three rivers, members of Woman's Missionary Union learned of the need to construct bridges spanning the world.

A program comprised of a Baptist World Alliance leader, home and foreign missionaries, SBC denominational workers, WMU personnel, lay persons, a musical and film premiere, and even Lottie Moon challenged over 1,700 women to bridge the gaps between Christ and the world.

"We have to be taught that every Baptist is a missionary," proclaimed Gerhard Claas, BWA general secretary, in an opening day worship service that set the tone for the two-day meeting.

"We all have to reach out," Claas said. "The gospel is our concern. We have to take it to the world."

Calling for all Baptists to work together, Claas told the women that they must be bound together by the blood of Jesus Christ.

"If there is any great work to be done together in the Kingdom of God, it is Bold Mission Thrust," he declared, referring to the Southern Baptist plan to reach the world with the gospel by the year 2000.

Claas, who also addressed the final session of the meeting, explained that Southern Baptists must build a bridge to join other Baptists in the world to reach the world.

"We will have to live with each other together in eternity, so why can't we make it here for years?" he queried. "The Baptist people are all different people, but they are one in Christ."

Dorothy Sample, who was elected to her third term as WMU president during the meeting, continued the call for building a bridge to unity.

"We need unity," Mrs. Sample said, "because of our mission needs. It is our responsibility before God to take His love into the world."

"But we cannot do it alone," she continued. "We need to reach out to our brothers and sisters around the world in order to build our bridges."

"Unity comes only through God," stressed Christine Gregory, a former WMU president and previously vice-president of the Southern Baptist Convention.

"If we are one with God, we can build bridges to span the lives of those people in order that all men might know who our Father is."

The bridge should extend to all people, including the poor of the world, the illiterate, and those of different races, other speakers pointed out.

Acknowledging the rise of two new categories of poor, Paul Adkins, director



CLAAS — "Every Baptist a missionary."

of the Christian social ministries department of the SBC Home Mission Board, warned his audience that they need to be prepared to minister to a new class of poor in the face of rising unemployment.

"Unemployment is now affecting every area where Southern Baptists are," Adkins said. "The new poor is made up of middle-class Americans who have seen the American dream slipping from their grasp through no fault of their own."

"There are displaced workers, workers whose jobs have permanently disappeared," he explained, "but the potentially poor are harder to find. They still have their homes, their cars, but their last unemployment check is soon to come."

WMU groups can aid these people by being sensitive to their symptoms, in that many are reluctant to ask for help, Adkins claimed.

Recognizing the 25th year of the Home Mission Board's involvement in teaching reading skills to adults who never learned these, Wendell Belew, director of the HMB mission ministries department, called literacy missions "the ministry with the highest proportion of response" over all other ministries at the board.

Belew then brought to the platform two pioneers in Baptist literacy work, Mildred Blankenship, assistant director of the board's Christian social ministries department, and Lillian Isaacs, a literacy missions field worker living in Tallahassee, Fla.

Mrs. Isaacs told the women of her love of reading the Bible, developed during a two-year period when she was without

the use of her voice. She came to feel that there was nothing greater than being able to read God's Word.

Her desire to teach illiterates in the Pineville, Ky., area brought her to the point of approaching the HMB to help fund the project, which then led to the board's direct involvement in literacy work.

Samuel G. Simpson, a home missionary with the church extension division of the Baptist Convention of New York spoke of his work with the many races of New York's Bronx; while Betty Smith, a missionary to Israel, told of her work bridging Jewish and Arab Christians.

Those attending the meeting also had the opportunity to hear of the continuing witness of bridges built in the past.

James Smith, executive director of the Southern Baptist Brotherhood Commission, extended appreciation to the WMU for originating the Royal Ambassador program. The Brotherhood is celebrating the 75th anniversary of RAs, which it acquired from the WMU 25 years ago.

James H. Currin, executive director of the Baptist General Association of New England, told of the growing work in his area and of its missions history. The association is headquartered in Northborough, Mass., birthplace of Luther Rice, father of Baptist missions in America. The association hosted the dedication of Rice's homesite as a place of national interest on June 18, the 200th anniversary of his birth.

"A Call to My People," by Bob and Esther Burroughs, was written for presentation at the Rice dedication. The musical/drama, performed by members of Eastside Baptist Church in Marietta, Ga., was nationally premiered during the WMU meeting.

Also premiered during the meeting was "Journey Home: Lottie Moon of China," a new film spotlighting the missionary for which the Foreign Mission Board's December offering was named. William O'Brien, executive vice-president in the FMB office of administration, said the film was produced "not to give Miss Moon's life story," but to "highlight her priorities and some of the issues to which she gave herself."

Those priorities and issues also came to life for the WMU during monologues at each of the four general sessions, presented by "Journey Home" star Sheila Bailey. Miss Bailey reprised her role as



MISS BAILEY — Lottie Moon portrayeur

the missionary in vignettes written by Minette Drumwright, assistant to the executive vice-president of the FMB.

Another highlight of the gathering was a Home Mission Board commissioning service for 20 church planter apprentices. Appointed for two-year terms, the apprentices will begin churches in pioneer mission areas, including the state of Michigan, where Tennessee Baptists are involved in a sister-state convention relationship. Two of the seven apprentices commissioned to serve in Michigan, Charles and Peggy Watson, are former residents of Hendersonville.

Other program guests at the meeting included Paul Baxter, defenseman for the Pittsburgh Penguins; Hollis Haff, chaplain of the Pittsburgh Steelers; Robert Banks, David Benham, Irvin Dawson, James Hamblen, Jack Redford, and Margarette Stevenson of the Home Mission Board; Missionaries Bob and Rosalie Hunt, Carter Morgan, David and Yvonne Parker, Charlotte Vaughan, and Harold Watson; James Powell of the SBC Stewardship Commission; and Helen Parks, wife of FMB Executive Director Keith Parks.

Guest musicians included the Shalom Choir of Yoide Baptist Church, Seoul, Korea; the Slavjane Folk Ensemble of Pittsburgh; Randall Atcheson, pianist and minister of music from Greenwich, Conn.; and Major McDaniel, missionary to Korea.

## WMU lowers 1983 Lottie Moon offering goal

PITTSBURGH — The national goal for the 1983 Lottie Moon Christmas Offering for Foreign Missions was lowered from \$66-million to \$60-million by the Woman's Missionary Union Executive Board in its June 11 meeting.

The reduced goal resulted from a \$4-million shortfall of the 1982 goal of \$58-million, reported two weeks ago upon closure of the offering's account books.

The Foreign Mission Board, which receives the receipts from the offering, had budgeted the entire \$58-million because of the past response of Southern Baptists in meeting or surpassing the goal. As a result, the board will have to make cutbacks in its capital needs budget for overseas mission needs.

Of the \$13.7-million budgeted for those needs, only \$9.7-million will reach the mission fields. This is still more than the total used for overseas

capital needs last year, but the needs are so much greater than the original budgeted \$13.7-million could fund, FMB officials said.

During a June 12 session of the WMU annual meeting, Carl Johnson, vice-president of the FMB office of finance, told WMU members that the organization did not fall down on its job of promoting the offering.

"We are not really sure what happened," Johnson said. "You would expect the unemployment situation to have had an effect, ... but Michigan and West Virginia, two of the states hardest hit by unemployment, were way ahead in their giving."

In other action, the WMU Executive Board voted to increase the number of its employees from 127 to 132, an expansion which comes in connection with a major reorganization effective June 27. The board also increased its standing committees

from one to five in a bylaw change.

Other bylaw changes came during the business session of the annual meeting, which involved a number of editorial revisions to sharpen the bylaws' wording. The women present in the sessions voted to re-elect its officers, President Dorothy Sample of Flint, Mich., and Recording Secretary Betty Gilreath of Charlotte, N.C.

In her executive director's report, Carolyn Weatherford reported a new enrollment of 1,149,266 in WMU organizations, reflecting a 3.1 percent increase. Miss Weatherford also reported increases in the number of churches with WMU organizations (24,942) and in the number of subscribers to WMU publications (855,418).

The WMU National Enlargement Plan, now in its final year, was credited by Miss Weatherford as the reason for the increases.



THIRD TERM — President Dorothy Sample (left) and Recording Secretary Betty Gilreath (right) were elected to a third term as national WMU officers. Between them is Carolyn Weatherford, WMU executive director.

# Pastors probe call, Spirit-led preaching

By Charlie Warren

PITTSBURGH — Messages to the Southern Baptist Pastors' Conference last week were sprinkled with calls for Southern Baptist pastors to return to the basics of the call of God, Spirit-anointed preaching, and belief in the authority of God's Word.

Adrian Rogers, the only Tennessean on the program, called for total commitment to the inerrancy of Scripture, but also expressed disappointment in harmful tactics currently being used in various theological factions of the SBC.

Lifting his Bible, Rogers said, "I make no apologies — though some say it is controversial and some say it doesn't need to be said anymore — for believing this book and standing by it.

"There are those who tell us we can sit around and negotiate with liberalism, but sirs, we cannot, we must not, we dare not," said Rogers, pastor of Bellevue Baptist Church, Memphis, and former SBC president.

"I'm sick of the name-calling, the slurs, the slander, the bickering," Rogers continued. "If someone opposes you, if he is your brother in Christ, if you harm him you're going to harm yourself because we're members of the same body."

Preaching from 2 Timothy 4:6, Rogers spoke of fighting the fight and finishing the course.

"The good fight is going to be fought on your knees," he said. "The good fight is going to be fought with integrity."

He said every Christian has his own course to run. "I am not in a race with you. I am in a pilgrimage with you," Rogers explained. "I am not in competition with you."

Ron Long, pastor of Glenwood Hills Baptist Church, Lithonia, Ga., said Spirit-anointed preaching occurs when the preacher is sure he has been called by the Holy Spirit and when the content of his preaching is the whole Word of God.

Long said he read in a denominational publication a list of 10 reasons why the term "inerrancy" should not be used.

He drew prolonged applause when he countered, "Well, son, I want to suggest to you one reason why you should — because it is inerrant and if it is inerrant, then preach like it is!

"People do not come to your church to hear the latest theological trends," he said. "They do not come to hear some pseudo-intellectual standing up expressing his doubts about the credibility of the Word of God. They're there for one reason, brother — do you have a word from God?"

"For you to have a word from God," he concluded, "it has to come from the Word of God."

Continuing the emphasis on inerrancy, Ron Herrod, pastor of First Baptist Church, Kenner, La., said, "I would no more take a Tylenol capsule out of a bottle where one had been messed up than I would believe a Bible where one verse was wrong. If one verse is wrong, who among us is the judge as to which one it is?"

The crowd responded with applause as Herrod proclaimed, "This is a book of God with no mixture of error. It is inerrant and infallible. It does not contain the Word of God; it is the Word of God, and we can stake our lives upon this book."

He said Southern Baptists' problem is not liberalism but neglect, and there is a need for more people who believe and apply the Word of God.



TENNESSEAN SPEAKS TO PASTORS — Adrian Rogers, pastor of Bellevue Baptist Church, Memphis, preaches to fellow preachers during the Southern Baptist Pastors' Conference in Pittsburgh last week.

"Every decision that every church, every denominational agency, every seminary makes ought to be based on the Word of God," Herrod challenged.

Len Turner, pastor of First Baptist Church, Merritt Island, Fla., also picked



GOD'S CALL — Edward V. Hill, pastor of Mt. Zion Missionary Baptist Church, Los Angeles, Calif., challenged SBC pastors to handle the power that comes through God's call with care and prayer.

up the mantle of "inerrancy."

"I have a conviction that the Bible is inerrant, infallible, authoritative Word of God," Turner said. "It is not an opinion of mine but it is a conviction from God and a mandate from heaven."

To any who do not hold to an inerrant view of Scripture, Turner asked that they not question his intelligence or loyalty to the denomination.

"I will not be a party to any group that pulls out, but praise God, I want to be a part of the group that stays in. I have a conviction from God to be a part of a movement that He's bringing about to renew."

Fred Lowery, pastor of First Baptist Church, Bossier City, La., while speaking on marriage and divorce, also departed from his subject to include a warning to Southern Baptists.

"As Southern Baptists it is so easy for us to drift away from those things that made us great," Lowery said. "We've become sophisticated and sizable but also soft. We've become successful."

"Do you remember when Southern Baptists were on fire and we were touching America and we were into soul winning and excitement?" he continued. "And then we drifted away thinking now maybe we're above all those things."



PASTORS' OFFICERS — The Southern Baptist Pastors' Conference elected (left to right) Fred Powell of Excelsior Springs, Mo., secretary-treasurer; Charles Stanley of Atlanta, Ga., president; and Fred Lowery of Bossier City, La., vice-president.

"God's message is to stop the drift." Lowery said Baptists, including Baptist preachers, need revival and it needs to start in their homes and marriages.

"How can we say God can save our souls if we don't believe He can save our marriages?" he asked. "Divorce is often the devil's alternative for two people who absolutely refuse to get right with God and each other."

He warned the pastors against becoming so absorbed in their church work that they neglect their families and against turning to divorce as an easy solution to a problem marriage.

For those already divorced, however, he reminded the pastors "our message is one of love and forgiveness."

Charles Campbell, former missionary to Argentina, called for more Spirit-anointed preachers on the mission field.

"Would you dare pray with me the prayer, 'Lord, burden me deeply over the low preacher response to the call to missionary service?'" Campbell challenged. "The local church is the seedbed of missions. If we do not have enough missionaries, it's because we don't have the right kind of ministry in the seedbed."

Edward V. Hill, pastor of Mt. Zion Missionary Baptist Church, Los Angeles, Calif., which is affiliated with the National Baptist Convention, drew enthusiastic audience response as he talked about the call of God.

God's call, he explained, gives you power that "must be handled with care and prayer."

He also challenged some modern preachers who preach success-oriented, trouble-free theology.

"Jesus refused to turn His ministry over to the promoters," Hill said. "He refused to use His calling to adjust to the priorities of man. He was not a health and wealth preacher."

"Our nation is being polluted in the name of Jesus by men who guarantee if you follow Jesus, you never get sick, you never have to do without money."

He said Christians are not immune to the problems of humanity.

"You will have trouble," Hill promised. "You will have tribulation. You will get sick."

But God will provide strength to get through, according to Hill.

Other speakers at the conference were Morris Chapman, pastor of First Baptist Church, Wichita Falls, Tex.; Mike Gilchrist, an evangelist in Shreveport, La.; Jim Hylton, pastor of Lake Country Baptist Church, Fort Worth, Tex.; and Stephen Olford, evangelist with Encounter Ministries, Wheaton, Ill.

In an unscheduled break during the Monday evening session, Fred Wolfe, president of this year's conference, recognized Dick Moore, a layman from First Baptist Church, West Plains, Mo., who pled for pastors to stand in opposition to abortion on demand.

"To the Supreme Court, the unborn baby is a non-person," said Moore, a retired attorney.

He drew applause when he called for pastors to raise their voices in unison against abortion. "If we do not stand strongly, God will judge us strongly for our failure to stand," he said.

Charles Stanley, pastor of First Baptist Church, Atlanta, was elected president for the 1983-84 conference. Fred Lowery of Bossier City, La., will serve as vice-president, and Fred Powell, pastor of Pisgah Baptist Church, Excelsior Springs, Mo., was named secretary-treasurer.



**CAMPUS LEADERS** — Southern Baptist Campus Ministers officers for 1983-84 will be (left to right) Rayenell Dyer of Arkansas, membership vice-president; Jerry Cain of Missouri, program vice-president; Fred S. Witty Jr. of Johnson City; president; John Tadlock of South Carolina, president-elect; Ircel Harrison of Jefferson City, publications vice-president; and Bobby Waddail of Maryland, administration vice-president.

## Campus ministers consider variety of social issues

PITTSBURGH — Southern Baptist campus ministers tackled issues of women in ministry, world hunger, and health care delivery in a two-day meeting, but the topic that drew the most vigorous debate was the nature of campus ministry in the future.

Of particular concern to the Association of Southern Baptist Campus Ministers was the relationship between campus workers and National Student Ministries, the Sunday School Board's office that often charts the direction of the denomination's ministries to students.

Charles H. Johnson, secretary of NSM, addressed the group for the first time since his appointment to that post last year. He outlined priorities that will define NSM's future work on campuses, calling for a broader definition of campus ministry and new role models for local churches ministering on campus.

He said the work of National Student

Ministries would come under the umbrella of Bold Mission Thrust, with a broad plan of reaching people, developing believers, and strengthening ministries.

Sarah Frances Anders, professor at Louisiana College, Pineville, La., told the group that Southern Baptist women looking for a role model for ministry will not likely find it in their churches. They may find it on the college campuses, however.

Miss Anders said society will continue to reassess the roles of women, but the inspiration for those changes is not coming from the business world, the family, or the churches.

The sociologist said the idea of equity and equality for women was conceived 2,000 years ago in the teaching of Jesus. It was only reborn in more contemporary philosophy of women's leaders.

Kenneth L. Sehested, director of education for SEEDS, a world hunger ministry of Oakhurst Baptist Church, Atlanta, said a Christian response to world hunger is an outgrowth of discipleship.

The worldwide problem of hunger is not a problem of producing too little food. It is not even a problem of overpopulation or poor distribution of the earth's bounty, but a matter of who decides where the food goes, he said.

"Hunger is a problem of economics and politics," Sehested concluded.

The campus ministers were given an overview of Southern Baptist health care services by Henry Love of Memphis, executive director of the Baptist Medical/Dental Fellowship, and A. Clark Scanlon of the Foreign Mission Board, Richmond, Va.

William M. Pinson Jr., executive secretary of the Baptist General Convention of Texas, discussed the importance of Christian character and servanthood in the life of campus ministers.

He said campus ministers have a unique opportunity to be role models as churchmen and as individuals. "You are catching these lives at the most moldable point other than childhood, when they are taking life apart and putting it back together again."

Two Tennesseans were re-elected as officers — Fred Witty of Johnson City as president and Ircel Harrison of Jefferson City as vice-president for publications.

## Parks fears threat to SBC, urges role of association

PITTSBURGH — Foreign Mission Board President Keith Parks told directors of missions last week that they can be a key force in fighting "missions illiteracy" that threatens the Southern Baptist Convention.

"I'm convinced that rank and file members and leaders do not have a solid education in missions," Parks said. "The danger is that the denomination will unintentionally drift to find something besides missions to be the unifying force."

The 22nd Southern Baptist Conference for Directors of Missions attracted 200 persons to the First Presbyterian Church for two days of activities.

"In the past, we have always unified around evangelism and missions when problems arose," Parks said. "As the knowledge and information about missions diminishes, it doesn't call the people back together."

"The associations, not the Foreign Mission Board, can create the environment conducive to missions education where members and churches assume the responsibility for foreign missions," Parks added.

Charles Nunn, associational director in Richmond, Va., said associations must actively become the first line of support if the denomination is to accomplish the goals of Bold Mission Thrust. He said the traditional view of directors of missions as resource persons, arbitrators, church starters, and pulpit suppliers must be expanded to include catalysts in planning missions education.

Carolyn Weatherford, executive director of Woman's Missionary Union, Birmingham, told the directors the "WMU is important to directors of missions not just as an organization, but as a group of women and young people who believe in missions and feel a responsibility to preach the gospel to the world."

J. C. Bradley, director of the associational administration department of the Home Mission Board, Atlanta, and Reginald McDonough, associate executive secretary of the SBC Executive

Committee, Nashville, spoke to the directors about their role in the denominational future, encouraging them to plan and anticipate future needs based on developing changes in society.

In the business session, the directors of missions approved a Constitutional change which allows the officers of the conference to serve two one-year terms instead of one term.

## Personal Perspective

By Tom Madden  
TBC Executive  
Secretary-Treasurer



I have been studying afresh the words of Paul, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course. I have kept the faith; henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day: and not to me only, but unto all of them also that love his appearing" (2 Timothy 4:6-8).

Some thoughts emerge from these verses that are helpful to me.

For one thing, Paul was aware of the full meaning of life. He viewed his whole life as a plan of God. "I have finished my course." He met every experience of his life with the conviction that it was a part of God's unfolding plan for him. He could thus accept the verdict of Caesar in the same manner.

He was committed to a great cause. "I have kept the faith." He was anchored by his convictions. He had kept the faith and that faith had kept him free.

He was fortified against unrelenting and powerful opposition. "I have fought a good fight." He fought with his own carnal nature. He struggled against corrupt religionists. He fought against political tyranny. He confronted false religions. He would go to his death fighting. He would die, but he would not surrender.

He was thrilled by the glorious destiny that awaited him. "Henceforth, there is laid up for me a crown of righteousness." He was unafraid of death. The sure hope of eternal glory dispelled any gloom and eased every burden.

I know you join with me in being glad that we are on the winning side. Let us pledge anew to keep the faith and battle the combined enemies so that Jesus may reign.

## Brotherhood director's step-father succumbs

Bill Richardson, step-father of Tennessee Baptist Convention Brotherhood Director Archie King, died June 8 in Nashville's Saint Thomas Hospital. He was 81 years old.

The funeral service for Richardson was held June 10 in Lebanon, with burial at a Lewisburg cemetery. He is survived by his widow, Dora Johnson King Richardson.

## Pastor tries to save N.Y. jumper

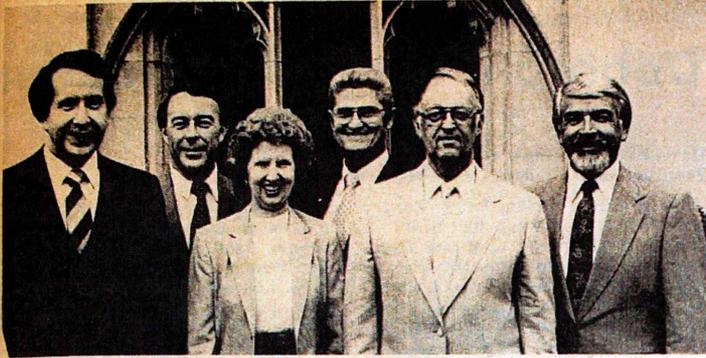
NEW YORK (BP) — An Oklahoma pastor and his family, visiting New York en route to the Southern Baptist Convention, made an unsuccessful attempt to save a young man who jumped from the Empire State Building.

Gary Richardson, pastor of First Baptist Church of Chelsea, Okla., his wife, Ruthie, and children, Mandy and Michael, were on the 86th floor observation deck when a young man brushed by them and climbed over the deck's barricades.

Richardson said he talked with the 20-year-old man for about three minutes, telling him he would help him solve his problems. The pastor also said two guards tried to prevent the man from jumping.

"I just can't get over it," Richardson exclaimed. "He clung to the railing and looked me in the eye. Then he turned loose and fell . . ."

News accounts said the man plunged into a cab and died instantly.



**MUSIC OFFICERS** — The SBC Church Music Conference elected (left to right) Harry Cowan of Louisiana, president-elect; Charles Storey of North Carolina, denominational division vice-president; Mary June Tabor of Oklahoma, secretary-treasurer; Harlan Hall of Texas, local church division vice-president; Jack Coldiron of Texas, music educators division vice-president; and Fes Robertson of Nashville, president.

## SBC musicians ponder role as church worship leaders

PITTSBURGH — The minister of music's role as worship leader, educator, and creative force shaping Southern Baptists' musical taste was minutely examined during the 27th annual meeting of the Southern Baptist Church Music Conference at Pittsburgh's First Baptist Church.

A generous sprinkling of handbell concerts, choirs, piano preludes, and musical drama spiced the two-day session, which also featured addresses on the minister of music as educator, the challenges facing the bivocational music director, choral techniques, and the use of musical drama in the church.

Conference President Al Washburn of New Orleans Baptist Theological Seminary said many participants in worship services are bored "because we plan so little time for their involvement in the service."

The answer to improving worship is better communication between music leaders and their pastors, congregation, church music council, instrumentalists and choir, and God, Washburn said.

Mabel Warkentin Sample, music professor at Westminster College, New Wilmington, Pa., noted that "Southern

Baptists are in a time of great musical flowering, reaping the benefit of 30 years of graded choir work in the churches."

Yet though "glorious anthems for Sunday morning worship are a major part" of the minister of music's job, she urged music leaders not to neglect the musical education of their church youth.

### Hatley undergoes surgery

James Hatley, pastor of Second Baptist Church, Memphis, and a member of the TBC Executive Board, was scheduled to undergo heart bypass surgery June 21 at Baptist Hospital in Memphis.

Hatley returned from the Southern Baptist Convention with angina pains. Tests on Friday indicated the need for immediate surgery.

## Tennesseans serve during convention

Eight Tennesseans were involved on key committees during the Southern Baptist Convention in Pittsburgh last week.

Serving on the Committee on Order of Business was A. Douglas Watterson, pastor of First Baptist Church, Knoxville.

Another Knoxville pastor, C. Glen Sullivan of First Baptist Church, Concord, was on the Credentials Committee, appointed by SBC President James T. Draper Jr.

Named by Draper to serve on the Committee on Committees at last week's convention were Wendell McClinton, a member of First Baptist Church, Donelson, and Fred Steelman, pastor of Red Bank Baptist Church, Chattanooga.

Committee on Boards members at last week's convention (elected by the 1982 SBC) were Robert Mowrey, pastor of Park Avenue Baptist Church, Nashville, and W. L. Franks, a member of Woodland Baptist Church, Jackson.

## SBC evangelists cut rally; consider joining pastors

PITTSBURGH — Members of the Conference of Southern Baptist Evangelists re-elected their president and voted to suspend their annual Wednesday afternoon rally, beginning in 1984 while checking the possibilities of merging with the Southern Baptist Pastors' Conference.

Business was quieter this year after a bitter battle in New Orleans last year when the conference ratified a new slate of bylaws transferring major responsibilities from the conference's executive director to its elected officers.

However, members this year voted to suspend the bylaw requiring a president to only serve one term, and re-elected Rick Scarborough of Houston, Tex., as president.

The action to merge with the Pastors' Conference came after Scarborough spoke of the "spirit of misunderstanding" in which the conference has been operating.

He went on to say that until the issue is resolved, both physically and spiritually, the evangelists conference "is a joke. My conviction is that our afternoon session has outlived its usefulness."

Scarborough told the handful of members at the business meeting that he had talked with a number of pastors, including Charles Stanley, newly-elected president of the Pastors' Conference, and that all are open to the evangelists

joining the conference.

He pointed out that 16 of the 48 slots on the Pastors' Conference agenda this year were filled by Southern Baptist evangelists.

In other business, the conference voted to appoint a committee of due-paying members to review the financial records annually beginning this year.

## Reflections OF FAITH



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Harold C. Bennett is executive secretary-treasurer, Executive Committee, Southern Baptist Convention, Nashville, Tennessee.



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**BIBLE BOOK SERIES**  
Lesson for June 26

# God's judgment on Ahab

By Jack Parker, pastor  
Forest Hill Baptist Church, Parrottsville

Basic Passage: 1 Kings 20:1 to 22:53 (2 Chronicles 17:1 to 21:1)  
Focal Passages: 1 Kings 20:28, 42-43; 21:16-18, 20; 22:15-17, 37

The emphasis in 1 Kings 20-22 has shifted from Elijah and his ministry to accounts of King Ahab's reign. Though God was less harsh with Ahab in these chapters than in previous accounts, the picture was still of a man morally weak and spiritually sinful.

Ahab had attacks of depression whenever events went against his desire (20:43; 21:4-5), and he bowed to the influence of a sinfully crafty woman (21:5-16).

This lesson records three battles between Israel and the Syrians. Ahab's forces miraculously won two victories over Ben-hadad of Syria. Possibly as a result of overconfidence mixed with Ahab's inability to accept the will of another, he started a third battle because the Syrians did not return the city of Ramoth-gilead (22:3). This conflict resulted in Israel's defeat and Ahab's death (22:35).

Ahab was an able administrator. Had he not been so self-centered and greedy for personal possessions, he might have realized the threat of emerging foreign powers who would exact taxes and land from his kingdom and eventually cause his death.

**The prophecy (20:28)**

We do not know the name of this unknown prophet. Yet because of his faithfulness to speak the word of the Lord, we read of his action six to seven years after the fact.

Syria did not accept the unlimited power of Jehovah God. They explained a past defeat at the hands of Israel by saying God was Lord of the hills. They expected victory in the coming battle because they believed God was not Lord of the valleys.

God promised Israel victory in the battle to prove that He is indeed God.

**The disobedience (20:42-43)**

This passage reported that Ahab spared the life of Ben-hadad when God willed his destruction. God demanded Ahab's life because of this willful disobedience.



Parker

Instead of repenting when God's messenger told him, "Thy life shall go for his life," Ahab again demonstrated a resentful and sullen spirit. He returned to the palace while still in this mood.

**The greed (21:16)**

A classic example of greed, uncontrolled desire, and unethical action to achieve one's avaricious goals is 2 Kings 21:5-16.

Ahab coveted the vineyard of Naboth, but Naboth refused to sell or trade. When the king could not strike a deal, he went to bed, turned his face, and refused to eat — he pouted.

His wife, Jezebel, promised him the vineyard. She mounted a smear campaign against Naboth that resulted in him being stoned dead, as she planned.

When Ahab heard Naboth was dead, he regained his composure and took over the vineyard.

**The confrontation (21:17-18, 20)**

Man's sin is never hidden from God. Ahab was no exception. God knew his desires and his actions.

In verse 18, He called Elijah to confront Ahab with his sin.

Verse 20 compares to verse 16 in tragedy. In the earlier verse uncontrolled desire was achieved through sinful action. In verse 20, Ahab called the man of God, "enemy." There is some indication in this verse that Ahab had some realization as to why the prophet was there, even before he spoke.

Elijah charged, "Thou hast sold thyself to work evil in the sight of God."

**The aftereffect (22:15-17, 37)**

In 1 Kings 22:12, the official prophets of the court prophesied victory in the third battle against Syria. But Micaiah, the prophet of God, prophesied the truth (22:14-17).

The background passage for this lesson gives some evidence that Ahab thought of returning to Jehovah God, but he failed to follow through on these convictions. Because he did not repent, he remained under the judgment of God.

He accepted the word of those false prophets who spoke the words he wanted to hear, and he died from wounds he received in battle.

Though his body was returned to the palace for burial, he did not have the official dignity of a kingly burial. Dogs licked his blood.

**Conclusion**

Two extreme personalities were studied in this lesson. Ahab was a sinful, selfish, disobedient person of whom few held any respect.

Little was written about Micaiah, the prophet, except that he spoke the truth from God. Yet there is little doubt which person's life achieved the most eternal value.

**UNIFORM LESSON SERIES**  
Lesson for June 26

# Deborah: supporter, leader

By Donald W. Garner, assistant professor of religion  
Carson-Newman College, Jefferson City

Basic Passage: Judges 4-5  
Focal Passages: Judges 4:4-9, 14-16; 5:1-3

Leadership in ancient Israel changed dramatically following the death of Joshua, the successor to Moses. Moses (assisted by Aaron and advised by Jethro) and Joshua (with Caleb's help) had been lifetime leaders called out by God. But after the people of God entered the land of Canaan, no such strong, permanent leaders emerged. Instead, the tribes were led by persons known in the Hebrew Scriptures as shophetim.



Garner

Usually the translation for shophetim is "judges," but these persons might be called more accurately, "deliverers." These leaders were not normally like our black-robed officials of a law court, but instead were persons who delivered the Israelites in Canaan from threatening enemies. The shophetim were chosen by God and embraced by the people as leaders because they displayed unusual ability or fitness to do the job. The length of each judge's term of leadership was not long, at least usually not for life as were the tenures of Moses and Joshua or of Saul and David.

Deborah was one of those deliverers of Israel in Canaan. Because she is one among 13 different leaders described in the Book of Judges, Deborah is in danger of being overlooked. But her willingness to team up with Barak to defeat the forces of Jabin and Sisera qualifies her for inclusion in this unit of study.

Deborah is both a supporter and a leader in the partnership with Barak against the Canaanites. She supported the efforts of Barak and his 10,000 warriors. After giving instructions from the Lord about the battle, Deborah heard the reply of Barak: "My one stipulation, Deborah, is that you accompany me and my men" (see Judges 4:8). Deborah agreed to comply and to lend the power of her presence to the combined effort of the army. She might have refused. As judge over Israel, she might have chosen to remain in a tent far behind the battle lines. But Deborah affirmed her support by being present with the troops.

Deborah was a strong leader in her own right in addition to being a supporter of others. She was both a prophetess and a judge in Israel (Judges 4:4-5). Her credentials as a divinely ordained leader were solid and impressive. As was true of all the judges, Deborah performed a very important task at a crucial time for the people of Israel. We are also told in these verses that she was the wife of Lappidoth. But the spotlight of the narrative immediately turns away from her home situation to illumine instead her performance as a public leader over God's people. It is clear from the flow of facts presented in the Scripture that Israel was in a crisis and sorely in need of a qualified leader. And Deborah was that person.

It is important that we not let our own

biased notions or preconceived ideas blind us to the Biblical truth about Deborah. Read the Scripture in Judges 4-5 as it stands. The thrust of the story is that God used both men (Barak and, of course, the army) and women (Deborah and, to a lesser degree, Jael) together to win His victory. This fact should not surprise us. In creation, God made mankind, His highest creatures, both male and female. He then gave that combined humanity a shared assignment and responsibility. Read Genesis 1:27-28.

Both Deborah and Barak carried out their divinely given responsibilities. Each served in her or his own way in response to God's calling. God alone brought the victory (Judges 4:7), but He did so as both of His servants faithfully followed through to do His bidding.

Do not miss the fact that Deborah was a prophetess when God added the special assignment of serving as a deliverer. What if someone had not allowed Deborah to answer God's call to become a judge? What if this exceptionally capable witness for God had been silenced and presented from answering fully God's call? In effect, Deborah was saying, "God told me to help judge Israel. Also, he told me to direct Barak and the army to a victory at Mount Tabor" (see Judges 4:5-7). Someone (or many) might have told her: "Now, Deborah, don't you think you're carrying this sitting-under-the-palm leadership thing a little too far? God doesn't tell women to do this. Our judges have always been men."

Jerry Clower, Southern Baptist layman from Mississippi and comedic member of the Grand Ole Opry, preached (and I do mean preached!) to a group of seminarians some years ago. One of his points about God-called ministers should be repeated here. He said: "When I was a young boy, missionaries used to come to our church and make an appeal to the young people to surrender their lives for full-time Christian service. They would go on to explain what God might be calling the girls to do and what He might be calling the boys to do. Such as 'You boys might be called to be preachers and you girls might be called to be Christian teachers.' That always troubled me a little bit. As a Baptist, I believed we were free moral agents under God. We read our Bible and then asked the Holy Spirit to direct our lives. Then we submitted our lives to that direction or calling. But if some lady had stepped forth and said, 'I feel the call to preach,' she would have been led off into a corner and told, 'God is not dealing with you in that manner.' Again, this has always troubled me some."

Jerry Clower is a wise observer of people and a deeply committed Christian. Any current "problem" of women seriously responding to God's call came about long ago when we taught our children to obey God rather than men (Acts 5:29) and when they discovered God-called Biblical leaders like Deborah.

Deborah faithfully supported God's working of His will through others. She also faithfully served God as He called her to lead others. For those of us among God's people who have committed ourselves to bold mission, we should follow Deborah's example of service and of leadership. She is a model for all of us.



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**LIFE AND WORK SERIES**  
Lesson for June 26

# Grappling with God's mercy

By Fred M. Wood  
full-time author, preacher, teacher, Memphis

Basic Passage: Jonah 4:1-11  
Focal Passage: Jonah 4:1-11

Most of us, if we were writing the Book of Jonah, would stop at the close of chapter three.

What kind of preacher is this that gets peeved because he has a large number of additions in the revival meeting? God's Word, however, paints the characters as they are, warts and all.

This life situation sermon that concludes the book with a sort of O. Henry surprise ending shows us that although it is bad to run from God, one can sin also by "running ahead" of Him.



Wood

**A defeated retort (4:1-3)**

People react to different things in different ways. One wonders why Jonah was so peeved at Assyria's deliverance. Of course, some of it was what has been called "a patriotic indignation that Israel's foes should be spared." The reason might be even deeper or at least another factor might be present.

One wonders whether Jonah had, as yet, resolved his guilt at running away from God in the first place. People do strange things when they have personal problems about the rightness or wrongness of their past conduct, applying some weird logic in an effort to establish their case.

Jonah reminded God he had been against this "mission of mercy" from the beginning. He did not share the Lord's compassion for Israel's enemies and lacked completely the broader view that the nations might share in the divine blessings. Vexed with the outcome of the preaching campaign which he saw as a proclamation of condemnation rather than as an invitation to repentance, he was ready to die rather than admit he had been wrong in his "pre-judgment" of the situation.

What foolish lengths people go to in order to defend their premature conclusions arrived at before they know all the facts! We need to keep quiet until all the evidence is in so we will not be called upon to "take back" some of our foolish statements.

Perhaps Jonah did not even realize that God did not want to hear him pray as long as anger controlled his emotions.

**A searching question (4:14)**

Sometimes the best answer to a question is another question. God chose this method although His interrogation was more rhetorical than seeking an answer. Jonah knew the answer and God knew he knew.

Actually, Jonah was enjoying his anger. Some people find delight in being miserable and Jonah, at this time, fit that category. No one is so stubborn as one with a strong conviction outwardly but who inwardly is at least half convinced he is wrong.

When Saul of Tarsus saw Stephen die, he increased his zeal to "make havoc of the church." Being under conviction often makes us act like that. Until we repent, the guilt grows greater and drives us onward to more outlandish deeds of hate.

**A strange teaching tool (4:5-9)**

Refusing to answer God's question, Jonah continued his sullen attitude. Perhaps he still thought God would rain down fierce judgment upon Nineveh.

Anger produces grief, and both of them together makes one "hot." The same God who prepared a big fish to save Jonah from the waves prepared a gourd to produce shade for the infuriated prophet, but he also prepared a worm to eliminate the shelter and then an east wind to renew the heat.

Now, Jonah has something a bit more personal to irritate him, his own discom-

fort. Once more he wishes to die but this time for a more intimate reason.

We forget our prejudices when our own conveniences are taken away. World problems are not nearly so important or attention consuming as our own!

**The important lesson (4:10-11)**

Quit worrying about the way God runs the world, Jonah! Concern yourself with things that matter.

All people are important in God's sight. How slow ancient Israel, including some of her greatest prophets, was to learn the lesson that people are more important than plants and other "things."

The "sixscore thousand" may refer to children who had not yet become old enough to be morally responsible. If so, the population of "greater Nineveh" was tremendous, and God cared for all of them.

In our "shrinking world" with its population increasing geometrically, we

must learn the message of this short story. If we do not care enough about people to win them to Christ because we love them, we need to realize our best national defense is to "kiss our enemies" with the message of Jesus and "make them our friends."

Whatever motive moves us, we need to "get on with the job" and tell everyone about our Saviour. Only with deeds of love and mercy, prompted by the love of Jesus in the heart, will God's kingdom come and hatred be removed from the world in which we live!

Let's get our mind off the "big fish" and center our attention upon lost people who need to be saved!

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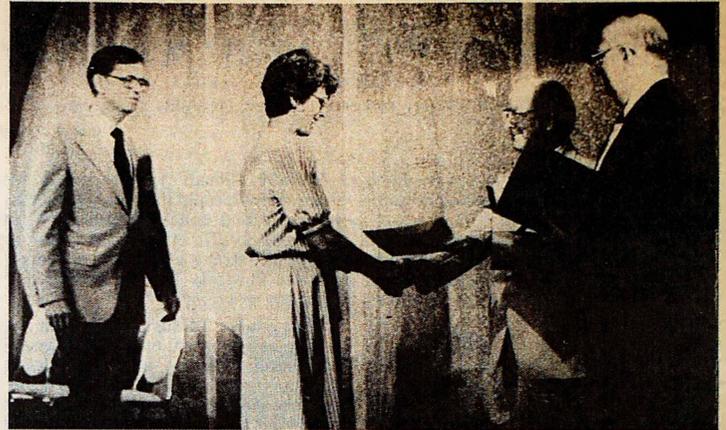
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# Tennesseans at SBC '83, Pittsburgh



**TENNESSEE CHURCH PLANTERS** — Charles and Peggy Watson, formerly of Hendersonville, received their commissioning as church planters June 12 during the Woman's Missionary Union annual meeting. The couple, who are serving in Detroit, Mich., were presented a certificate by Gerald Palmer and Irvin Dawson (far right) of the Home Mission Board.



**TAKING IT IN** — Occasionally children pay attention as well as their parents.



**ARRIVING** — This group from Memphis, Mr. and Mrs. James Roberts (left) and Mr. and Mrs. Irvin Hayes, arrive at the Civic Arena for an SBC session.



**ANNUITY** — Two from McMinnville, Ralph Hoover (left) and Donald McRae (center) seek information about the Annuity Board from former Tennessean Bill Dodson.



**DISCUSSION** — Cordell Maddox (left), president of Carson-Newman College, and Gerald Stow of Cookeville chat at the SBC last week.



**WHO?** — Don Peek of Lafayette takes notes of what happens to "heretics" at the Baptist Joint Committee on Public Affairs booth in the SBC exhibit area.



**REGISTRATION** — Mr. and Mrs. Mel Williams of Memphis decide to purchase a Book of Reports at the registration table for the convention.



**FELLOWSHIP** — Joe and Ann Stacker of Nashville (left) renew acquaintances with Steve and Millie Peek of Concord between sessions of last week's SBC.



**HELPER** — Keith Kirkland of Brentwood served as a Royal Ambassador page at the Pittsburgh SBC. Among his duties was distributing news materials in the press room.