

Baptist and Reflector

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News journal of Tennessee Baptist Convention

BSSB accepts guidelines on women's ordination

By Linda Lawson

NASHVILLE (BP)— Trustees of the Southern Baptist Sunday School Board adopted editorial guidelines concerning ordination of women, affirmed the actions of President Lloyd Elder in dealing with critical concerns about board products and employees, and elected two veteran employees to department management posts.

The agenda of the two-day semi-annual meeting Feb. 5-6 was crowded with business items as the trustees also adopted a 3 percent increase in church literature prices effective April 1986, authorized an increase in the formula for state convention support, and heard a report on 1983-84 from Elder.

Don Early was elected manager of the newly created financial and technical services department, effective March 1. A 26-year employee of the board, Early has been manager of the investment office since 1979.

Joe Denney was named to manage the

telecommunications department formed Oct. 1, 1984. Denney, a 23-year employee, has led telecommunications work since its inception at the board in 1982.

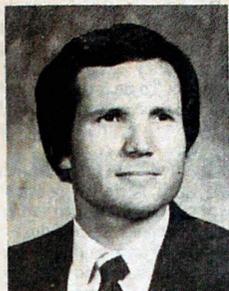
After one hour of debate, the proposed editorial guidelines on ordination of women were adopted by a vote of 43-20.

Overall, the guidelines specify giving "clear support to basic Christian and Baptist beliefs" while dealing "factually and fairly with differing points of view among Southern Baptists."

The guidelines emphasize "ordination of deacons and ministers is a matter completely under the authority of the local congregation" and the board will "continue to affirm and encourage the Biblical and historic contribution of women to the cause of Christ."

Acknowledging that differences of opinion exist among Southern Baptists concerning ordination of women, the guidelines state that in church literature and Convention Press products, "the

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Kelly Green



The Ware triplets



Teresa Kyker

Kelly Green, Ware triplets to lead youth conference

Kelly Green, a Texas evangelist, and the Ware triplets, ministers of music, are scheduled to lead the 1985 Tennessee Baptist Youth Evangelism Conference March 8-9.

The conference, which annually brings over 30,000 young people to Vanderbilt Memorial Gymnasium in Nashville, will also feature testimonies by state college students and additional music by vocalist Teresa Kyker, Something Special, and a 100-voice youth choir.

Green, who will deliver messages at each session at the gym, has been an evangelist since 1980. He is a former minister of evangelism at Dauphin Way Baptist Church, Mobile, Ala.; First Baptist Church, Duncanville, Tex.; and First Baptist Church, Lake Jackson, Tex. He is a graduate of Mobile (Ala.) College and has attended Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Darrel, Gerald, and Harold Ware, identical triplets, will lead congregational singing and provide special music at each session. Darrel is minister of music at First Baptist Church, Muskogee, Okla.; Gerald is minister of music at First Baptist Church in Richardson, Tex.; and Harold is minister of music at Baptist Temple in Oklahoma City, Okla.

They are graduates of Oklahoma Baptist University, Shawnee, Okla., and Southwestern seminary.

Accompanying the Wares will be pianist Richard Huggins of Edmond, Okla.

During the Friday session, Steve Frye and Martha Startup will share their testimonies, while Michael Mangrum will present his testimony at the Saturday session. Frye, who served as a summer missionary to Uganda, and Miss Startup, who served as a summer missionary to Taiwan, are students at Carson-Newman College, Jefferson City. Mangrum is a student and athlete at Rhodes College, Memphis.

Miss Kyker, of Hixson, will perform during the Friday session. She is a music education student at the University of Tennessee at Chattanooga where she is a member of the Chattanooga Singers and university orchestra. She has recently released her first album.

Also appearing Friday will be Something Special, an ensemble from Carson-Newman College. The current group is the 10th "edition" of the ensemble, under the direction of Eric Thorson, director of choral activities at the Baptist school.

Music at the Saturday session in the gym will be provided by an all-state youth choir, comprised of at least 100 Tennessee teen-agers selected by the Tennessee Baptist Convention music department.

Other participants on the conference program will be Forrest H. "Woody" Watkins, director of the TBC evangelism department; Tom Madden, TBC executive secretary-treasurer; Mary Carnahan, an Acteen from Hendersonville's Bluegrass Baptist Church; and Joe R. Vinson, Tennessee Royal Ambassador president from First Baptist Church, Woodbury.

Due to the large attendance, sessions held at the gym are repeated. Watkins requests that those coming from west and middle Tennessee, including Nashville, attend the 4-6 p.m. Friday and 9:30-11:00 a.m. Saturday sessions, and those from east Tennessee attend identical sessions from 8-10 p.m. Friday and 1:30-3 p.m. Saturday. The Saturday sessions will alternate with personal witnessing workshops, held at Belmont College and Nashville-area churches.

Baptists respond to victims of Tracy City power outage

When electrical power was cut off last week due to heavy ice storms in and around Tracy City, First Baptist Church there moved into action to offer food and shelter to many victims of the power outage.

The church building, heated with gas, became a shelter for families whose homes were without heat, who were without cooking facilities, and who had no water. Water was not available because the water plant's pumps are dependent on electricity.

As utility company employees and members of the National Guard worked around the clock to restore power, victims and workers alike came to the church for meals last week.

Ray Maynard, pastor of the church, worked with other churches in the area in an effort to meet as many needs as possible. Maynard contacted J. C. Carpenter, director of missions for Duck River Baptist Association who contacted Archie King, Brotherhood director for Tennessee Baptists and coordinator of the Tennessee Baptist disaster relief program.

King and several other TBC staff members began loading food supplies into one of the disaster relief vehicles to distribute to families in the Tracy City area.

Maynard said many families lost large amounts of frozen food when their freezers were without power.

"Most of these are low income families," Maynard said. "Grundy County is

one of the lowest income areas of Tennessee."

He explained that the county has a food bank already set up that provides assistance to needy families on a regular basis. The food from Tennessee Baptists was to be distributed through the food bank, beginning at 9 a.m., Feb. 11.

Maynard estimated the disaster unit was loaded with about \$3,000 worth of food supplies, including frozen meat, bread, and canned goods.

Electrical power is expected to be restored this week.

BSSB: 'How far is local?'

The question, "How far is local?" was faced by the Sunday School Board trustees last week in Nashville.

In response to a requested study by SBC agencies to interpret the term "local member" as it applies to agency trustees, the BSSB trustees heard a recommendation from their plans and policies committee that a local member would be from within a radius of "approximately 150 miles or approximately three hours driving time."

When it was explained that this would exclude "local" trustees from Memphis and Knoxville, Roland Maddox of Memphis offered a substitute motion to define "local" as "located with the State of Tennessee." Another "local" trustee from Memphis declared that "a person in Memphis is as much local as anyone."

Maddox's substitute was defeated, and the committee's recommendation passed. Any local trustee presently serving would not be replaced, but would complete the normal period of service.

Whether this new guideline would exclude any Tennessean as a "local" trustee is questionable. The old guideline had defined "local" as within a radius of 50-75 miles of Nashville — but in recent years the SBC Committee on Boards had interpreted this as the State of Tennessee.

Cecil Ray evaluates role of SBC elections

NASHVILLE (BP)— When Southern Baptists elect leaders of the 14.3-million-member body, the future of their denomination is at stake, according to Cecil Ray.

Ray, director of Southern Baptists' national Planned Growth In Giving Campaign, wrote in the most recent issue of Baptist History and Heritage, "Periods of growth and harmony in the denomination have come when the purposes of leaders and people have been united toward a common goal."

Yet, Ray warns, "A fickle electorate ... can destroy its adopted goals. More than once, a Baptist convention has climaxed a long study by prayerfully adopting a worthy program or goal, only then to destroy the effort by electing a convention president uncommitted to it."

"For example," Ray continues, "to adopt a great goal for mission support through the Cooperative Program (the national unified budget of the Southern Baptist Convention) and then elect key leaders who have demonstrated little support for the Cooperative Program is to negate the goal."

Ray's comments appear in the January issue of the journal published by the Historical Commission of the Southern Baptist Convention. The issue, devoted to examination of "The Leadership Heritage of Southern Baptists," includes six other leadership essays.

Ray, former general secretary-treasurer of the Baptist State Convention of North Carolina, says great leaders have been behind every major Southern Baptist achievement. He notes the issue of leadership is critical because history reveals the denomination goes the way of its leaders and "what happens to a denomination eventually happens to its churches."

He identifies three "critical issues" facing Southern Baptists and their leadership: the qualification issue, the purpose issue, and the diversity issue.

Within the qualification issue, Ray lists five observations surrounding the qualifications of elected leaders.

First, persons are qualified by identification. "Persons aligned with a movement or crusade tend to judge a leader's qualifications by how he or she relates to that movement. One who is devoted to that particular cause, loyal to the others in the movement, and skillful in promoting it is considered qualified; other qualifications count for little."

Qualification by demonstrated ability is Ray's second observation. He says Baptists tend to elect leaders noted for

success in their professional lives, "even though successful experience in their given field may be extraneous to the position involved." Ray claims the success syndrome is dangerous when success is valued more than required leadership abilities.

Next, Ray lists qualification by knowledge. Leaders should understand the workings of Baptists well enough to make wise decisions. "To be a convention president, for example, without knowing Baptist polity is a situation fraught with trouble. To be a trustee and know nothing of the convention-assigned task of the agency or institution is dangerous," he says.

Qualification by loyalty is Ray's fourth concern. He says failure is likely when the elected leader lacks commitment to the organization's purpose. "To choose a leader whose main purpose and goal are different from those adopted by the group is bound to bring dissension," according to Ray.

Finally, a leader must be qualified as a peacemaker. "Blessed is a Christian leader whose skills bring people together.

Jaroy Weber dies

DALLAS (BP)— Jaroy Weber, former president of the Southern Baptist Convention and a pastor for more than 40 years, died Feb. 6. He was 64 years old.

Weber, who surrendered to the ministry at the age of 12, was pastor of Little Cypress Baptist Church, Orange, Tex.; North Orange Baptist Church in Orange, Tex.; First Baptist Church, West Monroe, La.; First Baptist Church, Beaumont, Tex.; Dauphin Way Baptist Church, Mobile, Ala.; and First Baptist Church, Lubbock, Tex.

Before he was elected president of the Southern Baptist Convention in 1974, Weber was president of the SBC Pastors' Conference.

He was a graduate of Louisiana College, Pineville, and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Memorial services were at Prestonwood Baptist Church, Dallas, where Weber's son, Bill, is pastor. Warren Hultgren, pastor of First Baptist Church, Tulsa, officiated.

Weber is survived by his widow, Nettie, and three children: Jaroy Weber Jr., a plastic surgeon in Palo Alto, Calif.; Bill, pastor of the Prestonwood Church; and Nettie Beth of Palo Alto.

C-N church endowment campaign nears halfway mark toward goal

JEFFERSON CITY — As the second year of Carson-Newman College's two-year church endowment campaign gets underway, the Baptist college has received \$2,022,210 to date from the Baptist churches of east Tennessee.

In his progress report to the Feb. 4 meeting of the church campaign executive council, President Cordell Maddox noted that the campaign is ruming on schedule toward reaching the \$5-million goal set by the Tennessee Baptist Convention.

By March 1, Carson-Newman hopes to have a commitment from every church in east Tennessee whose pastor is in a campaign leadership position. To date, about 150 churches have responded.

In the next nine months, Carson-Newman plans to launch a campaign to reach the 1,200 remaining churches. An audiovisual presentation will be scheduled in each of these churches on Wednesday or Sunday nights. The college will be assisted in this part of the campaign by 269 pastors from local churches.

The school also has received \$2,434,784 in endowment funds from individual gifts, pledges, and irrevocably funded trusts since the beginning of the campaign.

Earnings from the endowments will generate funds for scholarships. Students from churches which have pledged or contributed to the campaign will be given first priority when these scholarships are awarded.

er. Unity rarely prevails except when leaders come primarily from the center and when they work for and within a consensus of the majority," Ray feels.

In his second section, the purpose issue, Ray asks, "Do messengers from the churches come together to chart Baptists' course in Christian missions or to state positions on doctrinal, moral, social, and political issues? Is a Baptist convention's agenda primarily that of a people with a God-given good news story for a lost world or that of a people with a mandate for social and religious reform?"

Page accepts pulpit of Nashville church

Charles D. Page, pastor of First Baptist Church in Charlotte, N.C., for the past three years, accepted a Feb. 10 call to the pastorate of First Baptist Church, Nashville.

Page, who will assume the Nashville pulpit March 17, was previously pastor of First Baptist Church, in North Augusta, S.C.; Lawndale Baptist Church, Greensboro, N.C.; Pochontas Baptist Church, Bassett, Va.; Thompsonville Baptist Church, Reidsville, N.C.; and Mayo Baptist Church, Spencer, Va.

Active in denominational work, Page is a trustee for Southeastern Baptist Theological Seminary, Wake Forest, N.C., and Gardner-Webb College, Boiling Springs, N.C. He has also served as a member of the board of advisors for the Baptist College of Charleston (S.C.) and of Gardner-Webb College; as vice-chairman of the nominating committee of the Baptist State Convention of North Carolina; and as a member of the finance committee for North Carolina's Piedmont Baptist Association.

A native of Roanoke, Va., Page is a graduate of Wake Forest University, Winston-Salem, N.C., and Southeastern seminary, and received clinical-pastoral education from the Bowman Gray School of Medicine in Winston-Salem, N.C.

Salem association elects T. Seber

Salem Baptist Association has elected Thurman Seber as its director of missions, a ministry he will begin March 1.

Seber comes to the position from the pastorate of Prosperity Baptist Church in Auburntown, a member church of the association. He was previously pastor of Friends Chapel Baptist Church, in Deer Lodge; First Baptist Church, Allardt; and Indian Creek Baptist Church, Flip-pin, Ky.

Active in associational work, Seber has served as moderator of Salem association and Kentucky's Monroe Baptist Association. He has also served on a number of associational committees.

A native of Livingston, Seber has attended Tennessee Technological University, Cookeville, and Southern Baptist Theological Seminary, Louisville, Ky.

He suggests convention interest is shifting toward issues even though the SBC Constitution makes the missionary emphasis clear. "If the convention does shift its priority from its missionary operations to taking stands on issues, it will change Baptists' nature and denominational work," Ray warns.

Baptists, according to Ray, will have to choose which dominates: missions or issues.

Diversity is a third area of concern. Ray notes Southern Baptists were once a rural people in the South, mostly of Anglo-Saxon extraction.

Today, however, Southern Baptists are city and rural, located in the north, east, south, and west. They are "highly and poorly educated, rich and poor, professional and blue-collar, and a rainbow of white, red, black, brown and yellow," he points out.

"Almost all these Baptists agree on the central doctrines of the Christian faith while maintaining differences on such matters as the method of divine inspiration, how God created the world, and how God will bring time to an end," he writes. But, some Baptists like this new diversity while others find it "distasteful, even frightening."

The editorial concludes with a five-point guideline to match elected leaders with convention objectives.

(1) The purpose question — What does he/she want to accomplish most if elected?

(2) The unity question — Is he/she known for creating unity or divisions?

(3) The loyalty question — Is this person known for supporting the denomination and its financial lifeline, the Cooperative Program?

(4) The knowledge question — Does he/she understand how the convention functions and what work it does?

(5) The identification question — Who wants this person elected and why?

Interfaith workshop set for March 1-2

Cumberland Baptist Church, Knoxville, will host the Interfaith Witness Associate Training Workshop for Tennessee, March 1-2.

The workshop, sponsored by the missions department of the Tennessee Baptist Convention, will feature three conferences, each led by Southern Baptist Home Mission Board personnel. A study of Buddhism will be led by Peter Chen. Gary Leazer will teach a study of Mormonism. The third conference, on Jehovah's Witnesses, will be led by Norman Langston.

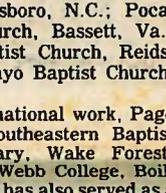
Workshop participants who attend every session and follow through with assignments will be certified by the Home Mission Board as Interfaith Witnesses associates. This will qualify them to lead local church conferences on the religion for which certification has been granted. Each participant will attend only one of the three conferences offered.

The workshop will begin at 1:30 p.m. on March 1 and will end at 4 p.m., March 2.

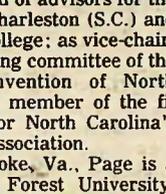
Pastors, other church staff members, directors of missions, student directors, professors, and interested lay persons should send name, address, name of church and association, telephone number, an indication of the religion they wish to study, and a \$5 registration fee to the missions department, Tennessee Baptist Convention, P.O. Box 347, Brentwood, TN 37027.



Page



Weber



Seber



READY FOR TRANSPLANT — Six-year-old Alicia Cotton (center) gets ready for a liver transplant as God continues to answer prayers. With Alicia are her parents, Marva and Roger Cotton. They are members of Calvary Baptist Church, Oak Ridge.

Church observes God's hand as child awaits transplant

The possibility of a much-needed liver transplant for six-year-old Alicia Cotton of Oak Ridge has taken some giant steps towards reality in recent weeks, according to her pastor, Gayle Lyon of Calvary Baptist Church, Oak Ridge.

"In God's own time, He is bringing all these things to pass," Lyon said, noting that many people have been praying for Alicia for about two years.

Shortly after Alicia was born on April 1, 1978, it was discovered that she had cirrhosis or scarring of the liver, caused by a genetic deficiency. This problem causes the protein Alpha One Antitrypsin produced by the liver to stay in the liver, causing that organ to die. At this point, Alicia has lost over one-half the use of her liver.

Physicians at Children's Hospital in Pittsburgh have been considering a possible transplant, but because of so many children with "more critical" needs for liver transplants, Alicia's name was placed down on their list.

A second problem had been the tremendous cost involved — estimated at between \$180,000 and \$250,000.

Members of the Oak Ridge church had spearheaded a drive to raise funds for the surgery, and response from the Knoxville area had raised over \$41,000.

"Then last month, our prayers began to be answered," Lyon exclaimed.

On Jan. 8, Mr. and Mrs. Roger Cotton, Alicia's parents, were notified by the Pittsburgh hospital that Alicia's file had been activated — meaning that she was in the top four or five awaiting liver transplants. When a liver became available, it would be transplanted in the child of this group which matched the age, size, and the blood and tissue types.

Three days later, the Cottons were notified by the Amanda Jean Thompson Trust of Nashville, that an \$80,000 grant would be provided for Alicia's surgery and accompanying expenses. This grant was formalized last Thursday when Alicia, her parents, and Lyon came to Nashville to meet with officials of the trust fund.

The Amanda Jean Thompson Trust was started in the summer of 1984 to raise funds on behalf of Amanda Jean, who needed a liver transplant. Unfortunately, she died before the operation was performed.

As a result, however, the funds contributed were pledged to help others who were in need of liver transplants.

On Jan. 15, the Cottons were informed by the Pittsburgh hospital that they would be provided with a "pager" so they could be notified immediately when a transplantable liver for Alicia was available. Time is critical, since the transplanting would need to be performed within four to six hours.

Last week, the pager arrived.

Lyon said that Alicia would need an additional \$60,000 for the surgical procedure. Gifts can be sent to Alicia Cotton Trust Fund, Calvary Baptist Church, 163 North Jefferson Circle, Oak Ridge, TN 38730.

Another assistance in raising the needed funds for Alicia's transplant will come from the commitment of the Kroger grocery store chain. The supermarket in the middle Tennessee area had been involved in raising funds for Amanda Jean Thompson. Dick Tillman of Kroger said last Thursday that the Kroger stores in the greater Knoxville area would assist in securing money for Alicia's transplant.

A note of optimism overwhelmed a news conference last Thursday in Nashville when the announcement was made of the grant by the Amanda Jean Thompson Trust. The center of attention was a precocious six-year-old, who charmed reporters and visitors at the event.

"God is opening doors for Alicia and answering our prayers in ways we never imagine," Lyon said. "We will keep praying — and trusting God — for His complete and successful answer."

'Feminario' attracts 80 Guatemalan women

GUATEMALA CITY — More than 80 women received short-term intensive theological training during the annual "Feminario" in Guatemala City, Guatemala.

"Feminario" was begun in 1980 to train pastors' wives and other interested Guatemala Baptist women who would otherwise have no opportunity for formal Bible teaching.

In 1984, the first K'ekchi Indian woman attended the meeting.

Guatemala Baptist Theological Seminary's education program is in charge of the training. Ten different classes were taught by missionary women and Guatemalan Baptist women.

BSSB accepts guidelines...

(Continued from page 1)

issue will be dealt with factually and fairly with neither point of view being ignored or disparaged."

The guidelines were adopted after a proposed amendment failed by a vote of 32-26 which would have prohibited any stand for or against ordination of women in any church literature or Convention Press product.

Roland Maddox, a layman from Bellevue Baptist Church, Memphis, said the guidelines give equal treatment to opposing views when "I believe most Baptists are opposed to the ordination of women."

Elder said the board "will not become an endorser, advocate, or disparager" of views concerning ordination of women.

In the final action of the meeting, trustees adopted without opposition a motion expressing confidence in Elder's handling of critical concerns and affirming support of the Baptist Faith and Message.

The action followed a presentation by Elder the previous day in which he outlined a plan of action for responding to critical concerns.

Elder reviewed three recent illustrations of critical letters he has received in which the writers had also sent copies to each trustee. He said the incidents raise three important questions: "What, if any, impact should critical correspondence have on the agenda of trustee meetings?; how should the president respond to critical concerns?; and what is the commitment and practice of the president and trustees regarding Holy Scripture?"

One incident Elder cited was correspondence from Paige Patterson, president of the Criswell Center for Biblical Studies, Dallas, in which he questioned whether a commentary on the book of Joshua by board employee Trent Butler adheres to the guidelines of the Baptist Faith and Message. The commentary was written by Butler while he was teaching at Baptist Seminary in Ruschlikon, Switzerland, as a Baptist foreign missionary and was published in 1982 by Word Inc., Waco, Tex.

Elder said he acknowledged Patterson's first letter which he received Jan. 10 and which Elder said was based on

second-hand information. Elder promised Patterson in his response of Jan. 14 to look into the matter since he was not familiar with the book in question. Elder received a second letter from Patterson dated Jan. 25, with copies to each trustee, in which Elder said Patterson criticized his alleged inaction concerning the matter.

"In 15 short days he thrust the issue upon the trustees as if all the facts were known and the time for decision had already come," said Elder. "The urgent concern of Brother Paige Patterson is receiving the careful consideration of the president of the board. But the president of this board must not act irresponsibly based on incomplete information."

On the one hand, said Elder, "we should not allow each meeting to be dominated by correspondence concerning critical concerns." However, on the other hand, "neither should we be silent because it would tend to isolate trustees from the president."

Elder said his files are open to all trustees. "I want you to know all you want to know or need to know," he said.

In a related matter, Larry Holly, a physician from Beaumont, Tex., introduced two motions at the close of the meeting. The first motion, referred to the plans and policies committee for further study, called for more stringent guidelines concerning Biblical content of materials published by Broadman Press and specified that all Broadman products on the market be reviewed and any found in violation be withdrawn.

A second motion which was defeated by a wide majority would have instructed the president of the board to apprise trustees of any questions concerning board products or employees and of his plan of action for responding to the questions.

In other business, trustees authorized the creation of a special ministries department to include black church relations, special education, and language publishing. Revisions of program statements for the board's 17 programs were adopted along with changes in the formulas for support for state conventions and the Southern Baptist Convention.

Support to the state conventions will be increased gradually over the five-year period 1985-90 as part of the board's commitment to Bold Mission Thrust, with earliest increases going to work in newer convention states.

In his report of progress during the first year of his administration, Elder emphasized, "As far as I'm concerned, the single most burning issue at the Sunday School Board is the authentic success of Bold Mission Thrust. Bold Mission Thrust is a relationship we have to Jesus Christ. Bold Mission Thrust has been bedrock to the Sunday School Board in the last year."

Trustees and the administrative staff of the board individually committed themselves to participation in Planned Growth In Giving, a 15-year plan for increasing Southern Baptist giving to support Bold Mission Thrust.

Trustee chairman John Bryan, a pathologist from Bluefield, W. Va., said, "Bold Mission Thrust will be little more than a catchy slogan unless it is immersed in bold praying and supported by bold giving."

Bryan was re-elected to a second one-year term as chairman. Also re-elected were John David Laida, pastor of First Baptist Church, Clarksville, vice-chairman; and Pat Landrum, pastor of Brighton Baptist Church, Brighton, recording secretary.



COMMITMENT — Harold Bennett (right), executive secretary-treasurer of the SBC Executive Committee, presents Planned Growth in Giving commitment cards from the Sunday School Board's trustees and administrative staff to Lloyd Elder, president of the board.

EDITORIAL

Our historic commitment to education

Tennessee Baptists are strongly committed to Christian higher education. Because of this, many churches of the Tennessee Baptist Convention will take special note of next Sunday, Feb. 17, as Baptist Seminary, College, and School Day when this event appears on the official calendars of the state convention and the Southern Baptist Convention.

Our deep commitment to Christian education is not new — it was a dominating interest at the April 1874 organizational meeting of the Tennessee Baptist Convention.

On the agenda of that 1874 initial TBC was the report of the Committee on Education which stated, "It is of vital importance to the denominational interests of the Baptists of the state, to establish within or near the borders of Tennessee, a well-endowed, thoroughly equipped university of the highest order with an interest-bearing endowment, at least, of \$300,000."

The messengers of that first state convention heard a proposal that Union University, then located in Murfreesboro, become that TBC university. Because of various considerations — mainly financial — the convention named a Committee on Location to study the matter.

Three months later, on July 2, 1874, this committee gathered in Nashville to hear proposals from Chattanooga, McMinnville, Murfreesboro, and Jackson for the location of the Baptist college.

The committee issued a request for a called convention to make the final decision. This called convention was held Aug. 12, 1874, in Trezevant. The messengers heard and approved the committee's recommendation that the university be located in Jackson because of "financial advantages, healthfulness, accessibility, refinement, intelligence, and moral character of the location, together with reasonable prospects which it furnished of securing to the university a large number of students and an adequate endowment." The university was to occupy the campus of West Tennessee College, and to have the name of Southwestern Baptist University.

Trustees were elected at the called convention, and the TBC college opened its doors Sept. 14, 1874 — only one month after its approval and the location determined. Today, this college continues as Union University.

Meanwhile, interest was growing in bringing Mossy Creek College under the Tennessee Baptist Convention. The school had been started in 1851 as Mossy Creek Missionary Baptist Seminary. It was changed to college status in 1855 and became known as Mossy Creek Baptist College.

Although Carson College (the name was changed) enjoyed a good relationship with the Tennessee Baptist Convention, it was not officially a part of the convention until 1880.

Tennessee Baptists' third college, Belmont College in Nashville, became a reality in 1951 when the state convention approved the purchase of Ward-Belmont College as the Baptist college in middle Tennessee.

Through these years since its organization, the state convention has sought to financially support its colleges. This year's Cooperative Program budget allocates \$4.7-million to these three colleges for operating funds and capital needs. This is 37.7 percent of the TBC's portion of the Cooperative Program mission gifts.

As commendable as this financial support is, it falls far short of the amounts needed to operate these colleges because of the high — and increasing — costs of higher education.

To assist our TBC colleges in performing their convention-assigned tasks, the state convention in 1980 approved a three-year \$15-million campaign for endowment funds for these colleges. This campaign was officially launched at the 1983 state convention.

The need for endowment funds for Tennessee Baptist colleges was recognized by our TBC forefathers at the organizational convention, as you will note from the Committee on Education's report to the 1874 state convention.

That need has intensified throughout the years.

Each of our three colleges is involved in a campaign to raise at least \$5-million each for endowment. Reports from our schools have been encouraging — but it appears that many Tennessee Baptist churches have been reluctant to permit the campaign to be presented to the congregations.

The importance of Christian higher education certainly has not diminished since this tremendous need was highlighted at the 1874 TBC organization. During the past 110 years, our churches and our state convention have benefitted continually from the dedicated service of our TBC colleges. Our churches must continue to provide strong support — financial and otherwise — for our TBC colleges.

We would urge our pastors and our church members to respond graciously to the challenge of the current endowment campaign for our three Tennessee Baptist colleges — to insure that these outstanding schools can continue to serve our churches, our denomination, and the Kingdom of God.

Cicero's comment



By the editor

"Cicero, it appears I will be resigning as pastor of Squabble Baptist Church," confided Ray Sygn.

"Oh," I responded, realizing he had been pastor there only six months.

Ray said that things just had not worked out as he had hoped.

Cicero tried to offer some consolation by saying, "Well, I have heard that that is a difficult church to pastor."

When the Pastor Selection Committee had contacted him, Ray said he was somewhat apprehensive — remembering that the last three pastors has endured about the same length of time as summer roses. The committee had assured him that all problems were solved, and that the congregation was eager for new, progressive leadership.

"So, I accepted their invitation to come before the church," Ray explained. "Everything went perfectly, and I was convinced that peace and harmony prevailed in the church."

The vote had been unanimous, so Ray moved into the parsonage and began his ministry.

"My first day in the pastor's study, I happened to open the desk drawer and found a letter addressed, 'To the new pastor.' It was from the former pastor, D. Partain," Ray reported. "With the letter were three sealed numbered envelopes."

Ray Sygn showed me the letter. It said, "This is a hard church to serve as pastor. I have learned a few things — by experience — and I would like to help you in your ministry here. When things get bad — as I am sure they will — open the first envelope and follow the instructions. When the second crisis erupts, open the second envelope and follow the instructions. Then, if things get bad again, open the third envelope and follow those instructions."

Ray said everything was wonderful, at first. Then, after three months, criticism and pressures became overwhelming. Ray hurried to his desk and opened the first envelope. The instructions said, "Blame me, your predecessor."

"So, I began to tell the congregation that our problems were the fault of D. Partain, because he had done a poor job and had left things in a mess," Ray beamed. "It worked. Things calmed down — for a couple of months."

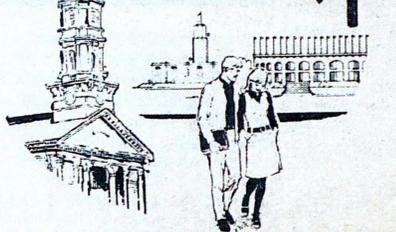
As the problems resurfaced, Ray opened the second envelope. The instructions stated, "Blame the denomination."

"I started telling the members that our problems were because of the denomination ... the director of missions was interfering ... the convention's programs were not geared for our church ... the leaders were concerned only about statistics ... the seminaries were liberal ... our money was not going to missions ... and no denominational official cared about us."

Cicero wondered how this worked.

"Perfectly," Ray recalled. "But after a couple of weeks the bickering returned. In desperation, I hurried to my study and anxiously opened the third envelope. The instructions were 'Prepare three envelopes...'"

In Partnership We Are



CIRCULATION THIS ISSUE — 75,022

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

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Letters to the Editor

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

A church or a nation?

Dear editor:

In response to your Jan. 30 issue which included an article by Mr. Stan Hastey entitled "Inaugural incident reveals problem area," I would like to ask what type of thinking would object to a U.S. president taking the oath of office while placing his hand upon 2 Chronicles 7:14? Is it a problem that a public official recognizes the need for humility and repentance toward a holy and righteous God?

It is true that the "my people" in this passage does not refer specifically to the government of the United States or even generally to the people of the U.S., but even more significantly it is true that these words and the basic principles of humility, dependence, and repentance toward God do apply directly to today's church in whatever country it is found.

The crux of the interpretation of this

passage is that if the church will lead its nation to a genuine repentance and dependence upon God, then the promise embodied in 2 Chronicles 7:14 will be a reality.

One may deny this interpretation on the grounds that maybe God has changed and no longer honors these qualities if one wishes, but one may not deny it by saying that those who hold to this interpretation think that it is a direct promise exclusively intended for the United States of America.

Does Hastey deny that America would benefit from a renewed attitude of repentance and dependence upon God? If not, then do not misrepresent those who are trying to bring it about. If he does deny it, then realize that this attitude is so foreign to grass-roots Southern Baptists that to clutter our state paper with it only uses up good space and alienates the Baptist Press from its readers in Southern Baptist pews.

Kemp Wynn
Rt. #1, Box 429
Talbott, TN 37877

Stan Hastey's news analysis makes the same point as your letter — that 2 Chronicles 7:14 applies "directly to today's church in whatever country it is found" rather than to a nation. (editor)

Judging Hastey's judgment

Dear editor:

I am writing in regards to Stan Hastey's article "Inaugural incident reveals problem area." The only problem I see is Hastey's judgment of what Ronald Reagan and most leaders of the religious right's interpretation on 2 Chronicles 7:14.

I know of no leader of organizations, such as Moral Majority, who believe America is uniquely God's people. I really love the way liberals reject dispensational theology when it comes to eschatology, but adopt it elsewhere to support their ideas.

Second Chronicles 7:14 has been the theme of revivals in Southern Baptist churches for years, possibly even by pastors and evangelists who graduated from SBC colleges and seminaries.

In his quote of Billy Graham, Hastey brought out just what fundamentalists have said for years that God does have the right to judge America for her wickedness. I believe that's why we quote the verse here discussed.

Hastey's information is only as good as the source of his information. He like many still insist on a letter written by Thomas Jeffersons as being a part of the Constitution. The so-called wall of separation between church and state being construed as freedom from religion.

Frances Schaffer said in his book A Christian Manifesto, the religious humanist will always side with the secular humanist.

The thing that really showed in this article was Hastey's dislike for President Reagan, conservative Christians, and anyone who wants to see America be anything but what he wants her to be.

Don Wilson
Route 4
Sweetwater, TN 37874

Who and when?

Dear editor:

I refer to the logo with the bridge regarding our Cooperative Program in our current Sunday School literature.

Personally, I have seen this bridge at

work in India and know the relief from pressure that our missionaries feel in working under this program (we were there on another assignment but lived and worked with the missionaries). We also saw the pressures on missionaries of other denominations who had no such program.

Since we have been back home, though, I see another thing that is disturbing at times. We tend to look across that bridge at the needs of people in other lands and fail to see the people at the other end of the bridge in our own back door who also are in need.

I do not recall the context of President Reagan's inaugural address in which he used the phrase "If not us, who? If not now, when?" but it speaks volumes to me about responsibility. We sometimes become so concerned about those far away that we do not see the needs in our local community.

Who will meet these needs? Will the Ethiopians, who have known Christianity longer than America, come here to help us? Obviously, they cannot. There is work to be done in both places and neither should be ignored. The words of Jesus, which we call the Great Commission, tells us to start at home and then reach out to others.

I see needs for work in apartment complexes, in jails, in city parks, in hospitals. I see needs for weekday Bible study and prayer groups for those who don't or can't attend on Sundays. I see a need for our church buildings to be open through the week for lonely people to find fellowship. The list could go on and on. There are many people in the shadow of our churches who do not know Christ.

If not us, who? If not now, when?

Dorothy W. Blake
923 Beverly Drive
Alcoa, TN 37701

Baptist Men's Fellowship scheduled for Feb. 22-23 in Nashville church

Judson Baptist Church, Nashville, will host the second annual statewide Tennessee Baptist Men's Fellowship, Feb. 22-23.

The meeting, sponsored by the Brotherhood department of the Tennessee Baptist Convention, will include a variety of speakers, testimonies, and information about mission opportunities. A mission fair also will be featured and refreshments will be served from the Tennessee Baptist disaster relief van.

Program personalities include Karl Bozeman, director of Crusader Royal Ambassadors, Southern Baptist Brotherhood Commission, Memphis; Tom Brown of Murfreesboro, Home Mission Board Mission Service Corps volunteer; Ed Bullock, associate director of the volunteer enlistment department of the Southern Baptist Foreign Mission Board, Richmond, Va.; Carl Duck, director of missions for the Nashville Baptist Association; G. Dewey Dunn, medical doctor, Veterans Administration Medical Center, Nashville; and Mac Johnson Jr., Brotherhood director, Alabama Baptist Convention, Montgomery.

Featured speakers from the Tennessee Baptist Convention staff include Orvind Dangeau, director of Cooperative Program and Stewardship; Tom Madden, executive secretary-treasurer; Carroll Owen, director, convention ministries division; and Earl Wilson, president of

Personal Perspective

By Tom Madden
TBC Executive
Secretary-Treasurer



From time to time, all of us come face to face with the reality of death. Some times it is because of the death of a loved one or close friend. In the last few days, I have rethought the meaning of death. I thought I might share three or four observations concerning it.

One is the inevitability of death. There are those who try to deny death by refusing to talk about it, by never going around the funeral home or cemetery and by trying to blot the very thought of death out of their minds.

There are others of us who accept the reality of death. We recognize that death is no respecter of persons. I am constantly amazed at how people can survive almost unimaginable distress, but die from the very smallest kind of incident.

Death is certainly not a respecter of time. The young die and the old die, the sick die and the well die.

There are two kinds of death. There is the physical death when the soul is separated from the body. This does not mean that one is annihilated or ceases to exist.

There is also a spiritual death which is the separation of the soul from God. When the Christian dies, the soul goes immediately to be with God. But at death, the wicked immediately depart to be separated from God in hell.

Death for the believer can be a welcomed deliverance. It is a new beginning. It is our Father calling His children home. Death for a child of God is precious to the Lord.

Someone has said that every one of us ought to plan to live, but also be prepared for death.

Citizen's Corner

By Jerry Self

Public Affairs and
Christian Life
Consultant



A recent liquor referendum in Jackson prompted an attorney general's ruling that churches which pay for advertising to influence the outcome of elections are political campaign committees.

That ruling set in motion a furious debate about churches and politics.

One result has been the introduction of SB 375 in the Tennessee General Assembly. This bill would distinguish between elections of candidates to office and referenda on issues. A new figure of \$2,500 would be used to determine whether an organization had to file. In other words, a church could spend \$2,499 in a liquor election and not be subject to the disclosure provisions of the law.

Objections have been raised that \$2,500 is too high a threshold for disclosure. This bill would allow churches considerable latitude to advertise in referenda but it would extend the same privilege to others as well.

SB 375 represents an attempt at a compromise on an issue with as many potholes as a Tennessee highway in February. The measure deserves careful consideration.

Korean Baptist hospital notes outstanding year

PUSAN, Korea — More than 2,200 decisions to accept Christ were recorded by the chaplain's department in Wallace Memorial Baptist Hospital in Pusan, Korea, during 1984.

The hospital is named for Bill Wallace, Southern Baptist medical missionary to China, who died in China as a martyr in 1951.

Belmont to feature Walsh on 'peace'

NASHVILLE — Tom Walsh, Memphis attorney and a vice-president of the Baptist Peace Fellowship, will speak at Belmont College on the subject of peacemaking, Feb. 18 at 10 a.m. in Massey Auditorium.

His visit to the campus is co-sponsored by Tennessee Baptist public affairs and Christian life consultant Jerry Self and Belmont College.

Walsh was instrumental in merging the American Baptist peace fellowship and Southern Baptist peacemakers to create the Baptist Peace Fellowship. He has toured Russia, visiting Baptist churches there.

Anyone interested in hearing Walsh's observations on peacemaking is invited to attend.

Dilday cites plan, goals of SBC takeover group

By Jim Newton

ATLANTA (BP) — Russell Dilday, president of Southwestern Baptist Theological Seminary, charged that a conservative political takeover group within the Southern Baptist Convention is trying to make every Baptist seminary "just like Criswell Bible Institute" in Dallas and "create clones of Dr. (W. A.) Criswell."

Dilday told about 1,000 "Concerned Southern Baptists" of Georgia that unless the takeover is stopped within the next three or four years, "Southern Baptists will lose Southwestern seminary" and every other agency.

Dilday quoted extensively from Paul Pressler, an appeals court judge from Houston, and Paige Patterson, president of Criswell Bible Institute. Dilday iden-

tified both as key leaders in the SBC conservative "control movement."

According to Dilday, Pressler said in a radio broadcast that he wanted to make every institution in the Southern Baptist Convention "just like Criswell Bible Institute."

Dilday quoted Patterson as saying in a radio-broadcast sermon at First Baptist Church of Dallas that his goal as president of Criswell Bible Institute was "to create clones of Dr. Criswell," the pastor of the nation's largest SBC church, First Baptist Church of Dallas.

Dilday said he had difficulty believing Criswell was involved in the "takeover" movement until he and several others met with the Dallas pastor recently. Although Dilday said he and others had never known what to call the Pressler-

Patterson conservative coalition, Criswell had referred to it as "a movement to control the Southern Baptist Convention."

"That's exactly what it is," Dilday said. The issue is not theological conservatism versus liberalism, or the infallibility of the Bible, but control of the Southern Baptist Convention, he added.

"The issue is what kind of a convention will we (Southern Baptists) be," Dilday said. "The very nature of the convention is at stake."

"Are we going to be a convention committed to pressing toward theological conformity and creedalism, or are we going to be a convention that comes together to cooperate in doing missions and evangelism and winning our world to Jesus Christ?" Dilday asked.

Dilday claimed the leaders of the "control movement" are unwilling to support anything financially they do not agree with totally and completely, and their approach to missions and evangelism is not to cooperate with others, but to operate like "Independent Baptists."

The other key issue, said Dilday, is leadership. "Who will be the leaders of the convention? Will they be cooperating Southern Baptists committed to missions and evangelism, or will they be independent and fundamental in mentality, committed to para-church activity? Will they be people more interested in a national political agenda than they are in what Southern Baptists do together in missions and evangelism?"

Dilday, in his speech, offered four suggestions on "how to get out of the mess we are in": (1) pray, not superficially but with real concern; (2) meet and become informed about the issues; (3) speak out and take a stand; and (4) go to the convention in Dallas and vote.

"Neutrality is not a positive position to take," Dilday said. He noted he reached the point in his own pilgrimage as a Christian that he could no longer be silent and be true to himself, his family, the faculty and students at the seminary, and "true to my Lord."

He said as part of his struggle in deciding to speak out, he had studied the

Scriptures on what Jesus did when He saw things He felt were wrong in the Temple.

Dilday compared the techniques being used by the "control movement" to techniques used by the chief priests who sent out spies to trap Jesus.

"Surely there is no Baptist, no Christian, who could agree that the tactics of spying and tape recording and trapping are appropriate in any Christian organization," Dilday said.

The meeting at Weiucca Road Baptist Church was the first of three such rallies sponsored by "Concerned Southern Baptists" in Georgia featuring addresses by SBC seminary presidents.

Caldwell to lead C-N development

JEFFERSON City — Jim Caldwell, a campaign director at Ketchum Inc., the largest fund-raising firm in the world, has been named vice-president for development at Carson-Newman College, Jefferson City.

Caldwell, who began his new duties Jan. 14, will work with individuals, companies, and foundations in fund-raising efforts for the college. He also will supervise and coordinate alumni relations, church relations, and public relations for the Tennessee Baptist college.

A graduate of Arkansas State University, Jonesboro, Caldwell has 20 years of experience in fund raising and institutional management. In the early 1960s, he was Baptist student director for three years at Southern State College, Magnolia, Ark.

After moving to Jefferson City, Caldwell and his wife, Norma, moved their letter of membership to First Baptist Church, Jefferson City.



Caldwell



LOADING FOOD SUPPLIES — Tom Madden (left), executive director of the Tennessee Baptist Convention, and Carroll Owen, director of the TBC convention ministries division, help load food supplies in the disaster unit for distribution to families in Tracy City. See story on page 1.

Baptist Hospital, Nashville gets area's first lithotripter

NASHVILLE — Baptist Hospital in Nashville, the city's largest health care facility, and the Tennessee Institute for Stone Disease, a group comprised of 61 midsouth urologists, have been jointly granted a certificate of need by the State Health Facilities Commission to obtain a new cost-effective device used to pulverize kidney stones without surgery.

In a joint statement, C. David Stringfield, president of Baptist Hospital, and William Dutton, spokesperson for the institute, commented, "We are proud that Baptist Hospital and the Tennessee Institute for Stone Disease will be able to provide patients with the cost-effective, state-of-the-art lithotripter to combat this often painful condition. Not only will it prevent surgery for many of our patients, it will allow the urologists of the midsouth area to utilize the latest technology in serving patients."

Developed in West Germany, the lithotripter recently received approval from the Food and Drug Administration for use here after being tested by six medical centers in the United States. Baptist Hospital's lithotripter will be the first such device in the middle Tennessee area, according to a hospital spokesperson.

The lithotripter is most effective with kidney stones in the upper urinary tract which have been present for a short period of time. The machine can save the patient substantial medical expenses as well as valuable work time that would be missed due to surgery.

The treatment, lasting about 45 to 60 minutes, sends 500-800 ultrasonic waves

through the body in order to pulverize the kidney stones. The pulverized stones are then passed out of the body through the patient's urinary tract.

Pressler, Patterson respond to Dilday

HOUSTON (BP) — Paige Patterson and Paul Pressler say the main issue in the Southern Baptist Convention controversy is the nature of Scripture, not control of the denomination.

Baptist Press contacted Patterson and Pressler after an address in Atlanta by Russell Dilday, president of Southwestern Baptist Theological Seminary, Fort Worth, Tex., in which Dilday warned of a "movement to control the Southern Baptist Convention."

Pressler, a Houston appeals court judge, said, "Russell Dilday continues in his usual tactic of trying to make non-issues, to accuse conservatives of things they have not done and to make wild charges that are not accurate."

"The issue is what Scripture is and that is the only issue that I know of. Conservatives are not seeking adherence to a particular interpretation of Scripture, merely agreement that Scripture is entirely God's Word and does not make mistakes," Pressler added.

Pressler charged that Dilday, rather than inerrantists, has tried "to make an interpretation a creed," and cited an "address to (Southwestern) students July 5, 1984, in which he (Dilday) said dispensational premillenniumism was a Southern Baptist heresy ... labeling many, many Southern Baptist leaders heretics."

"He (Dilday) has sought to make his interpretation a basis of orthodoxy, something conservatives have never done and will never do," Pressler added.

Pressler said Dilday "misconstrued" remarks about Criswell center. "What I was emphasizing was that if every

Southern Baptist school taught people to be soul winners and had the evangelistic zeal of Criswell (Bible Institute), our convention would be in good shape."

Patterson, reached in Fayetteville, Ga., where he was teaching a Bible study, said he made a remark during a sermon that his goal as president of CBI was to "create clones of Dr. (W. A.) Criswell," the pastor of First Baptist Church of Dallas and sponsor of the Bible school. He added, "The statement was made in fun, which Dr. Dilday very well knows. However, the expression of concern apparently reflects a fear on Dr. Dilday's part of the powerful pulpiteer with an authoritative message from God."

"It is interesting to me the paranoia that is involved. Dr. Dilday alleges we are going to lose Southwestern (seminary) and all of our other agencies. I would simply ask: To whom are we going to lose them? To Criswell? Rogers? Draper? Stanley?"

Patterson referred to the current president and four former presidents of the nation's largest protestant denomination. Adrian Rogers, pastor of Bellevue Baptist Church in Memphis; James T. Draper Jr., pastor of First Baptist Church of Euless, Tex.; and Charles F. Stanley, pastor of First Baptist Church of Atlanta, are all inerrantists.

Patterson also noted Dilday raised questions of leadership. "I wonder if inadvertently he did not put his finger on the real problem. Is it just possible that the real concern of some is the possibility of forfeiting their own leadership role?"

News analysis

Old social issues face new Congress

By Larry Chesser

WASHINGTON (BP) — Despite 50 newcomers to its ranks and some significant leadership changes, the 99th Congress looked remarkably similar to its predecessor in the range of bills introduced during its opening days.

Among the early proposals were the familiar but controversial measures designed to reverse current public policy on school prayer and abortion — sponsored primarily by the same lawmakers who pushed them in the 98th Congress and earlier ones.

What may prove different in the new Congress is how much center stage time is given these proposals and other long-term items on the New Right's wish list, such as tuition tax credits and anti-busing measures.

During the 98th Congress, then-Senate majority leader Howard H. Baker Jr. of Tennessee accommodated weeks of floor time for battles over abortion, tuition tax credit, and school prayer measures — none of which came close to passage.

Early signals from new Senate majority leader Robert J. Dole indicate he may stick with other priorities, at least until Congress finds some solution to the staggering federal budget deficits. Although Dole voted with Senate backers of school prayer and abortion legislation during the last Congress and steered President Ronald Reagan's tuition tax credit proposal through the Senate Finance Committee and to the floor where it was defeated, he has repeatedly voiced his intention to tackle the federal deficits early this year.

"Definitely at this point, the budget deficit is his number one priority," a

Dole aide told Baptist Press. However, the aide emphasized Dole's initial intention to focus on budget priorities did not rule out the possibility of issues such as abortion and school prayer becoming priorities later.

On the other side of Capitol Hill, the 1984 elections are expected to have little change on the cool treatment proposals on abortion and school prayer regularly receive from the Judiciary Committee.

In both houses, concern over the budget deficits appears to be paramount as indicated by the number of bills and Constitutional amendments proposed to get red-ink spending under control. On its first day in session, 15 Constitutional amendments on the budget process and/or budget deficits were proposed. In addition, five proposals to give presidents line-item veto authority were offered.

Although congressional and White House focus on budget deficits and several major tax reform packages does not preclude action on issues such as school prayer and abortion, it means they will occupy back-burner status for the first part of the 99th Congress. In addition, the new makeup of the House and Senate offers no realistic hope these issues will fare any better in the next two years than they did during the past four.

These long odds failed to deter long-time advocates of school prayer and anti-abortion measures from reintroducing their now-familiar proposals.

Among the most prominent were those sponsored by Senators Orrin G. Hatch, Strom Thurmond, and Jesse Helms.

As in the past, Hatch and Thurmond have proposed Constitutional amendments requiring two-thirds votes in both

houses of Congress and ratification by three-fourths of the state legislatures to reverse national policy on school prayer and abortion, while Helms has submitted bills which require passage by a simple majority.

Hatch's proposed Constitutional amendment on abortion (S.J. Res. 5) is virtually identical to his proposal which failed by 17 votes last year. It is designed to reverse the 1973 Supreme Court ruling which upheld a woman's right to privacy in abortion decisions by declaring that the right to an abortion is not secured by the Constitution.

Hatch's proposed Constitutional amendment to permit silent prayer and meditation in public schools (S.J. Res. 2) is identical to the one he offered last year, except it omits the "equal access" section because Congress passed equal access legislation last year. A spokesman said Hatch would wait for a Supreme Court Ruling on an Alabama silent prayer statute now pending before the high court before pushing the amendment in this Congress.

A Thurmond proposal (S.J. Res. 3) is identical to the school prayer amendment pushed by President Reagan in the last Congress which failed by 11 votes.

In S. 47, Helms reintroduced a bill sponsored in the past Congress which would strip the Supreme Court and lower

federal courts of jurisdiction in school prayer cases. A similar proposal passed the Senate in 1979 only to die in the House Judiciary Committee.

When introducing his abortion bill (S.46), Helms said it would provide a permanent ban on federal funding of abortion and put Congress "clearly on record as finding that Roe against Wade was erroneously decided and that the Constitution sanctions no right to abortion."

Among other measures introduced were:

- Proposals to provide clergy and military personnel permanent relief from Internal Revenue Service Ruling 83-3 and any similar ruling which would deny normal tax deductions for real estate taxes and mortgage interest to the extent the taxpayer received a tax-exempt housing allowance toward these expenses.

- A proposal to make permanent a 1981 tax change giving non-itemizers a tax deduction for charitable contributions.

- Propose Constitutional amendments guaranteeing equal rights for men and women.

- Proposals to provide African famine relief.

- Various proposals on arms control, including a nuclear freeze, space weapons ban, and limitations on chemical weapons. (On Jan. 9, the Senate passed a resolution, S. Res. 19, expressing its support for the current U.S.-Soviet Union arms control talks.)

- A proposal to provide tuition tax credits for parents of private school students.

BSSB plans to install editorial computer

NASHVILLE (BP) — The Southern Baptist Sunday School Board has announced plans for a computerized text management system for editorial and art design production of its 150 periodicals.

The system, to be installed in phases over an estimated three-year period, has been purchased from Atex Inc., a Kodak company.

Components participating in the first phase of implementation are the youth curriculum and program sections in the Sunday School department, the youth/adult curriculum and art manuscript sections in the art department, and the word processing section in the administrative services department. Installation of equipment for the first phase is to be completed by early summer, according to James W. Clark, executive vice-president of the board.

Clark said the Sunday School Board's periodicals have combined circulations of more than 13-million, including distribution in 117 countries.

Pre-Christmas robbery prompts demonstration of Christian love

LA MESA, Calif. (BP) — All of Mike and Bonnie Hull's Christmas presents — and many other possessions — were stolen Dec. 20.

It led to one of their greatest Christmas celebrations ever.

The Hulls, Southern Baptist foreign missionaries, live in Tijuana, Mexico, and work as church planters and coordinate missions work along the U.S.-Mexico border in the Baja area.

Robbers entered a front window of their home and took the unwrapped Christmas presents from under the tree and all the jewelry, money, tape players,

the television set, three clocks (one an antique over 100 years old), and numerous other valuable items in the house.

"But God used this experience to give us the greatest demonstration of His love and the love of our fellow Christians we have ever had," Mrs. Hull said.

On Dec. 21, Wayne Eurich, director of metropolitan missions for the San Diego Southern Baptist Association of California, learned what had happened and began to call churches in the association to suggest a love offering be taken for the Hulls.

Christmas Eve, he presented the Hulls a check for more than \$4,300.

"Mike and Bonnie could not take in the reality of the check at first," Eurich said. "When they realized what their fellow Southern Baptists had done for them, I've never seen anyone more excited on Christmas morning."

Mrs. Hull agreed.

"The Bible tells us, 'Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you,'" she said. "We had been obedient to God and He had taken care of our needs."

"It also tells us, 'The world will know we are Christians by our love for one another.' We thank God we were able to feel the abundance of His love by the response of the churches during our time of need. God really did take a very bad experience and turn it into a tremendous blessing."

Ronnie Wylie accepts Dyersburg pastorate

Ronnie E. Wylie accepted a call from Southside Baptist Church, Dyersburg, to come as its pastor, a ministry he began Jan. 20.

Wylie came to the church from the pastorate of Charleston Baptist Church, Stanton, and is a former pastor of First Baptist Church, Woodland Mills; Zion Baptist Church, Brownsville; Mount Olive Baptist Church, Union City; Eldad Baptist Church, Trenton; Hornsby Baptist Church, Hornsby; and Western Valley Baptist Church, Covington. He has served as moderator-coordinator for Laywood Baptist Association and has held numerous associational offices.

A native of Covington, Wylie has attended Union University in Jackson.



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Brotherhood Commission plans improvement of materials

TALLADEGA, Ala. (BP) — During a week of intense planning at Alabama's Shocco Springs Baptist Assembly, 32 state Brotherhood leaders from 18 Baptist state conventions and 19 Brotherhood Commission staff members developed a dozen new Brotherhood product proposals, outlined an enlargement campaign, made plans for a national Royal Ambassador congress, discussed ways to improve disaster relief projects, and reviewed Royal Ambassador campcraft.

The meeting dealt primarily with curriculum, leadership publications, advancement and growth materials, and promotional items designed to support the recommendations of a Brotherhood

long-range study committee approved last October.

Known as the Missions Impact 2000 Committee, the long-range study panel of eight state Brotherhood leaders and eight Brotherhood Commission staff members recommended improved methods for helping churches involve men and boys in missions throughout the year 2000.

Scheduled for implementation for 1987-88, new and updated materials will support a revised Brotherhood children's and youth program which will include Royal Ambassadors for boys in grades 1-9 and High School Baptist Young Men for those in grades 10-12.

Support materials also were developed for new programs for Baptist Young Men, Collegiate Baptist Young Men, and Senior Baptist Men scheduled for 1987-88 introduction. Improved approaches also will be presented at that time for Baptist Men.

All updated Brotherhood materials will focus on a study/action approach to missions learning with emphasis on practical missions involvement for both men and boys.

The Brotherhood enlargement campaign will be launched early in 1987, coordinated with the introduction of new materials supporting the program changes.

"Dare to Care" was approved as the theme for the national Royal Ambassador Congress for Pioneer Royal Ambassadors, scheduled for Aug. 4-7, 1986, in Memphis.

Chris Rhodes joins C-N administration

JEFFERSON CITY — Carson-Newman College has named Chris Rhodes as controller, effective Feb. 1.

He will be responsible for all functions within the treasurer's office, including accounts received and payroll.

A 1978 graduate of Carson-Newman, Rhodes previously served as chief accountant at Ridgeview Psychiatric Hospital in Oak Ridge and as Medicare accountant at Fort Sanders Regional Medical Center, Knoxville.

He is a native of Morristown.

'Open Windows' tops 1-million circulation

NASHVILLE — Circulation of Open Windows, a Southern Baptist daily devotional magazine, topped 1-million in January for the first time.

By mid-January more than 1,004,745 copies of the January-March issue of the quarterly guide had been mailed and the final total will probably be higher, according to Louie Wilkinson, editor of the publication produced by the Baptist Sunday School Board.

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WMU meeting celebrates past, present, future work

BIRMINGHAM, Ala. (BP) — "Nothing that splits us is as important as that which binds us together in our task of missions," national Woman's Missionary Union Executive Director Carolyn Weatherford told WMU executive board members and state and national WMU staff members recently.

Miss Weatherford's remarks reflected a tone of a reaffirmation and celebration of purpose which marked the week of WMU executive board-related activities held at the new national headquarters building in Birmingham, Ala.

"In our past and our present, our very existence is justified by our never changing purpose of missions," Miss Weatherford said.

WMU history was applauded, made, and directed through executive board actions, and through events surrounding the 1985 January meeting. About 600 special guests came to the new Woman's Missionary Union national headquarters building for official dedication ceremonies, held during the meeting.

Lloyd Elder, Baptist Sunday School Board president, presented WMU eight original letters and one Christmas card from Annie Armstrong to her historic BSSB counterpart, J. M. Frost.

"This correspondence reveals a woman who was sometimes plainspoken, but who also was guided by a singleminded commitment to the cause of Jesus Christ and Southern Baptists," Elder said. Elder said the gift was given to honor present WMU Executive Director Carolyn Weatherford.

The 1986-87 WMU plan of work for churches and associations was reviewed, evaluated, and approved by the executive board and state WMU staffs. The general theme for the year's activities and curriculum will be "Gifted to Serve — Called to Act."

The WMU executive board voted to expand publications and services to previously unreached consumer groups. These new publications and services could include such items as bookmarks, flags of states, international dolls, a WMU cookbook, and missions trivia questions kit.

Every new product and service will be closely tied to WMU's purpose of missions education. Production of some new items will begin immediately.

Belmont enrolment continues to climb

NASHVILLE — Belmont College's spring enrolment reflects a 3 percent increase over 1984's second semester figures, continuing the school's upward enrolment spiral.

The 1,989 spring semester students comprise the largest spring enrolment in Belmont's history, following the 4 percent increase and record fall enrolment of 2,158.

Belmont's total enrolment includes students from 44 states and 35 foreign countries. There are 1,124 students from Tennessee, and 107 from foreign countries.

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Associate Executive Director Catherine Allen explained a computer problem which had caused several months of WMU magazine subscriptions to be late or lost. Mrs. Allen urged WMU leaders to direct churches with subscription problems to write WMU.

The WMU Centennial Committee announced plans for the 1988 celebration of 100 years of Woman's Missionary Union organization.

Richmond, Va., was named as the site for the anniversary celebrations. WMU was founded at Richmond's Broad Street Methodist Church on May 14, 1888.

The executive board also voted to establish a Second Century Fund to help provide good, well trained WMU leadership where needed.

Other centennial related events will include the release of a children's biography on Carolyn Weatherford, a book written by Miss Weatherford, and a book written by former WMU Executive Director Alma Hunt; prayer retreats for churches and associations; and historical markers on previous national headquarters building sites.

HMB commissions 23 church planters

RIVERSIDE, Calif. (BP) — Twenty-three church planter apprentices were commissioned by the Home Mission Board Jan. 27 in a special service at Magnolia Avenue Baptist Church in Riverside, Calif. The missionaries will begin churches in California, Hawaii, and Nevada during the next two years.

The commissioning service, only the second such service specifically for church planters, was held in California to coincide with the state's emphasis on starting churches. Of the 23 missionaries commissioned, California will receive 17.

Two Tennesseans win Rice-Judson awards

LOUISVILLE, Ky. — Two Tennesseans, both seniors at Belmont College, Nashville, have been selected as winners of the 1985 Rice-Judson Scholar Award at Southern Baptist Theological Seminary.

Jana Kay Hall of Antioch and Amy Lee Sturdivant of Chattanooga, recipients of the award, will begin studies at Southern in the fall.

They were among 20 students chosen for the 1985 awards. Named for Baptist Missionaries Luther Rice and Adoniram Judson, the awards recognize outstanding scholarship, leadership, and commitment to ministry.

Caribbean Baptists pray for MasterLife revival

BARBADOS — Caribbean Baptists attending a MasterLife workshop knelt and prayed that God would use them to start MasterLife groups in their churches to trigger spiritual revival.

"The Caribbean is one of the few places in the world which has never had a sweeping revival," said John Hilburn, Southern Baptist missionary to Barbados.

He and more than 50 other missionaries, national Baptist leaders, and students attended the workshop in Barbados.

MasterLife is a Southern Baptist discipleship training program.

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Tennessean sees God's plan despite handicap, hardship

LOUISVILLE, Ky. (BP) — Life has been no bed of roses for Imogene May but the 35-year-old east Tennessean has learned it is enough to simply "live for the Lord."

Mrs. May, a full-time employee at Southern Baptist Theological Seminary, Louisville, Ky., where her husband, Richard, studies at Boyce Bible School, believes "the Lord uses my experiences. They open up witnessing opportunities and we all have our purpose."

Rearing in a mountain community outside Chattanooga, the 11th child of 12, Mrs. May grew up poor and married at age 16. She describes her early life as "wild."

Losing her arm became the initial step to changing her life, she adds. "My husband drank heavily. One night after he had been drinking, he was cleaning a shotgun. It went off and literally blew my arm away."

Mrs. May became aware of what dying might be like. "I had an experience of dying and I was very much aware that I was not going to heaven. People seldom talk of dying," she notes, "but when they do, they talk about going to heaven. I knew I wasn't."

After leaving the hospital, Mrs. May moved to a tenant farm with her husband and two small children. Through the landowner and a revival meeting, she was led to Christ, but soon after her husband left her.

Struggling to provide for her daughters and partying to escape from her problems, Mrs. May put God in her past. That is until the man she was dating — Richard — accepted an invitation to hear another friend preach. During that service, May came to God and Mrs. May rededicated her life.

They married and things were going

pretty well for the two until May lost his job. At the end of three months of searching, Mrs. May said the two decided to do "what the Lord wanted us to. We didn't know why, but we decided to come here. We had \$5, an old car, and some clothes and dishes."

They looked up friends in Louisville and May secured a job the day he arrived, she recalled. "In the two years we've been here, we've had doors opened and all our needs met."

At present, the two are working with youth at Garfield Avenue Baptist Church in Louisville's west end.

"I really don't know what we'll do in the future but I know whatever it is, it will be rough. There's a lot of my life I wouldn't want to live over again but the Lord uses it now. When I get cocky, my arm's still here to keep me humble. It's helped change my outlook. I can do all things through Christ."

Mrs. May realizes her past enables her to minister to others with special needs.

"I'm weak and struggling, but I'm still trying to live for the Lord," she affirms. "I've found there's peace and joy in being where you're supposed to be. All I ask anymore is that the Lord help me do things effectively."

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Tennessee Baptist Foundation "MAKE A WILL — NOT A WISH"



(from a Terry Chandler painting)

Uncle Lem, as he was affectionately known, was the last survivor of a handful of independent mountaineers allowed to stay in the Great Smoky Mountains National Park when it was formed 50 years ago.

His Birth

Uncle Lem was born near where the Wonderland Club Hotel now stands, less than two miles from the little mountain home where he lived for almost 95 years.

His Life

As a young man, he plowed with oxen, mules and horses on his 44 acres and raised corn and tobacco. He was proud of the quality of his tobacco. He sold his 44-acre farm for inclusion in the park. Because he accepted less than the true value for it, he was permitted to remain in his home and farm his land for the rest of his life. He once had 145 beehives, but the number dropped as he grew older and became less able to care for them. Uncle Lem once told a friend that he had three kinds of honey — the kind he sold tourists, the kind he sold friends, and the kind he ate.

His Death

He was very alert and carried in his own coal and wood until December 1983 when he fell on the ice on his back porch, breaking some ribs. He developed pneumonia from the exposure following his fall and was taken to Fort Sanders Medical Center in Knoxville, where he died Monday morning, January 16, 1984. His wife, Mimmie, died in 1967. They had no children.

His Visitors

Many people, great and small, including two Supreme Court justices, came to visit with Uncle Lem in his little home above Elkmont. One of the more recent visitors was Governor Lamar Alexander, who hearing of Uncle Lem's death, issued this statement: "... everyone who loves the Great Smoky Mountains should have had a chance to meet him. ... He was an independent mountain man. ... I'm glad I did have the chance to talk with him and to learn a little bit from him." Terry Chandler, the artist, said, "He was a kind and gentle man. I was honored to know him and I am proud to say he was my friend."

His Faith

The world will remember Uncle Lem as an independent mountain man — a hermit of the hills, the last survivor of those from whom the land was purchased to form the Great Smoky Mountains National Park. However, he should also be remembered as a Christian man whose simple mountain life kept him near nature and God.

His Will

His will declares his faith in our Lord and his love for children. After just debts, funeral expenses, and necessary taxes have been paid, Uncle Lem says, "I will, devise and bequeath all the rest and residue of my estate of whatever kind and character and wherever situated to the Tennessee Baptist Foundation to be held in trust forever. Because of my love for the Lord and my interest in children, I direct that the income from this trust is to be used for the care of children in the Tennessee Baptist Children's Home. This trust is to be entered on the record of the Tennessee Baptist Foundation as the LEMUEL OWNBY MEMORIAL TRUST and is to so remain for all time to come."

Uncle Lem's will, signed with an "X," not only extends his witness for the Lord beyond death; it provides thousands of dollars each year for the care of children in the Tennessee Baptist Children's Homes until Jesus comes.

Uncle Lem is gone and the forest is rapidly reclaiming the land. His little mountain home is empty and the doors are locked. The rushing waters of Jake's Creek, about 50 feet from his cabin, still sing their song, but for the first time in over 90 years, Uncle Lem is not listening.

His legacy for the Children's Homes will last as long as time. His example for Christians and Tennessee Baptists is worthy of imitating.

For information on how your Christian witness can be extended beyond death by establishing a trust that will strengthen the ministry of our Children's Homes or benefit our Christian educational institutions: Belmont College, Carson-Newman College, Union University, Harrison-Chilhowee Baptist Academy, or our world mission work through our Home and Foreign Mission boards, please return the form below.

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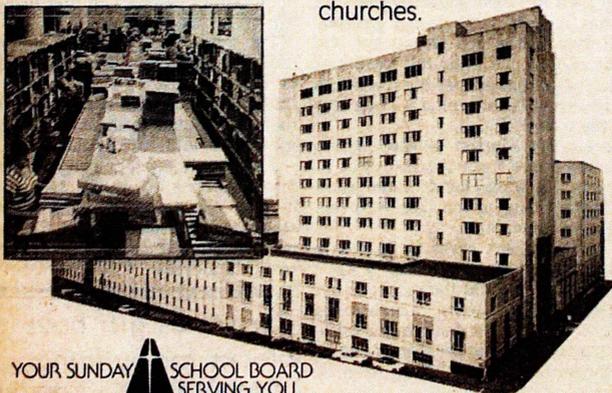
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BIBLE BOOK SERIES

Lesson for Feb. 17

Jesus' forgiveness

By Rice Pierce

deacon and Sunday School teacher, Mt. Juliet

Basic Passage: Luke 7:1 to 8:21
Focal Passage: Luke 7:37-50

Jesus was a much sought-after man. A centurion wanted Jesus to heal his servant. John the Baptist sent inquiries to Jesus from prison. Simon the Pharisee wanted Jesus to have dinner with him and his friends. A woman whom He had forgiven and cleansed came to Simon's feast looking for Jesus. Jesus' family came looking for their famous son and brother. And, of course, the scribes and Pharisees ever sought Jesus to entrap Him.



Pierce

Today, people of all kinds still seek Jesus. Every week thousands of people walk the aisles or find Jesus as their Saviour and Lord in private. Believers seek Him for guidance and blessing.

The centurion was one of the most remarkable persons ever to seek Jesus (see Luke 7:1-10). According to Luke's account (vv.6-10), Jesus healed this noble Roman's servant without his ever speaking to Jesus personally or without Jesus ever seeing the servant. Jesus told the crowd following Him that He had never seen such faith in all Israel as this Roman officer showed (v.9).

Many of Jesus' miracles were performed out of pity or love (see v.13; Matthew 14:14; 15:32). The widow at Nain (v.11) did not seek Jesus' help. She probably did not even know Jesus or know that He was near. But out of "compassion," Jesus delivered this widow from what was then considered the ultimate in grief, a widow losing her only son.

John the Baptist, still languishing in prison at Machaerus, sought Jesus with questions through two of his disciples. His disciples had told John of Jesus' miracles and fame "throughout all Judea" (v.17). But was Jesus really the Messiah Who was to come from God? If He was, why was His chosen forerunner still in prison? Where was the assured judgment of God on the hated Romans and the godless? Jesus sent word to John that He was healing and teaching exactly as God wanted Him to do. Blessed would be those whose faith in Him did not falter (v.23). When John's disciples had left, Jesus extolled John, but praised more the humblest person who had faith in Jesus (v.28).

Jesus' response to a sinful woman's kindness (7:36-50)

Gratitude is one of the most powerful and yet mysterious forces in our lives. The woman we see in verses 37-50 was

acting out of love and gratitude for what Jesus had done for her. She heard that Jesus was at dinner with Simon, a Pharisee. Though she was a notorious "sinner" (v.37), she hastened over to Simon's house with a very costly alabaster of perfume.

Jesus, Simon, and the other guests were reclining at the table eating. Allowed by custom to come in the open door and watch the proceedings, the woman walked up behind Jesus to pour the soothing, fragrant ointment on His feet. It was an act of honor, deep respect, and loving gratitude. Overcome by emotion at the thought of what she had been but now was, she began to weep so profusely that her tears fell on Jesus' outstretched feet. Hastily she undid her hair and wiped Jesus' feet dry with her hair.

Of course, this behavior was unacceptable to Simon the Pharisee and his friends. Everything this (former) prostitute had done violated acceptable behavior from the respectable Jew's standpoint, starting with even being there!

Jesus could see the scowl on Simon's face and knew what he was thinking. With some wrong presuppositions, Simon had concluded that Jesus was no true prophet after all (v.39). Insufficient facts, wrong premises, jealousy, prejudice, plain old meanness, littleness, spite, and fear result in erroneous judgments.

Jesus cleared up Simon's problem (vv.40-47). True, this woman had been a notorious sinner. But she had been forgiven for her sins by God through Jesus, Simon's guest, Whose authority Simon denied. She did what she did out of great love because she knew how much she had been forgiven. Simon apparently felt no need of divine forgiveness, certainly not through Jesus! He did not even show Jesus the usual courtesies for a guest.

Jesus then announced forgiveness and acceptance to the woman so all could hear (v.48). The others at the dinner were startled, thinking and saying among themselves, "Who is this that forgiveth sins also?" But Jesus ignored them and praised the woman's faith that had saved her. He sent her away with His blessing.

Jesus already had answered the scribes and Pharisees about His authority to forgive sins (5:20-26). We can try to answer kindly the sincere ones among our critics, but then we must go on trying to do Christ's will and follow His leading. There is too much witnessing, ministering, and teaching to do for the believer to get bogged down in petty controversy with jealous, egotistical persons such as these Pharisees.

Often, it is difficult for us to minister in Christ's name out of the kind of love and gratitude that this woman showed. No doubt all of us need to reflect more often and more deeply upon what we owe Jesus and a loving God for forgiving us.

UNIFORM LESSON SERIES

Lesson for Feb. 17

Resurrection and the Life

By Paul Brewer, professor

department of philosophy and religion
Carson-Newman College, Jefferson City

Basic Passage: John 11:1-53

Focal Passages: John 11:20-27, 38-44

This chapter in John's Gospel opens with Jesus in relative retirement from His public ministry. It is a brief interim between the controversy over the healing of the blind man and the triumphant entry into Jerusalem before the Passover.

It is a very important chapter because it is the climax of the manifestation of Jesus to the public and it records the seventh and last of the "signs."

The wondrous acts of Jesus in His public ministry have invariably resulted in division among the witnesses. Here, the most marvelous of all His signs leads some to believe, but it also provokes the decision of the opposition to plot His death. The raising of Lazarus reveals His glory as no other sign and, at the same time, reveals the depth of human wickedness.

John prepares his readers for this sign with an eye-opening narrative. First, he introduces the characters who are involved in his story - Mary, Martha, Lazarus, and Jesus (11:1-4). The story unfolds when Jesus is informed of the illness of Lazarus. Jesus indicates that the illness is a means by which God's presence can be affirmed (v.4).

The tension mounts as Jesus remains where He is for two days before going to the region of Bethany where His friends are. John heightens the suspense by having the disciples discuss the dangers that await. The dramatic conditions for Jesus' miraculous sign are now set.

Jesus and Martha (11:20-27)

This interview with Martha is very important because it is an interpretation of the act before it happens. Martha, desirous of conversing with Jesus apart from the crowds, goes out to meet Him. She is disappointed at His late arrival but affirms her faith that He might have prevented the death. The uppermost thought in her mind is that Jesus has come too late. The highest thought for Jesus concerns the glory of God.

Martha is pictured here as the disciple whose faith is strong but still incomplete. She affirms her belief in the resurrection but her tone of voice suggests that the belief has no relevance to her present sorrow. Her words are strong but she does not understand their full meaning. She has a hope that echoes the teachings of the Pharisees concerning a resurrection in the future.

Jesus startles Martha by moving the resurrection hope from the last days to the present. He wants her to understand what God is doing in the One Who has come as the Revealer.

The answer Jesus gives to Martha's hazy belief is the greatest of the "I AM" sayings in John. "I AM the resurrection and I AM life" (v.25 NEB). Where Jesus is, there is victory over death and a faith in Him transforms this present life until it is no longer bounded by death. Jesus is

not just the giver of life somewhere in the obscure future but has brought God's life to this present existence.

Her intellectual acceptance of the resurrection faith is then challenged by: "Do you believe this?" (v.27). Martha confesses clearly, "Lord I do" (v.27 NEB).

John is calling his reader's attention to the fact that what matters in the face of death is Who we believe Jesus to be. The question of the meaning of death does not involve a rational proof but is a question of Jesus' identity. If Jesus truly reveals God then death is not the final word. The ultimate word is the new life He has brought to us as the revelation of God. The reality of death is a certainty, but faith in Jesus the Christ enables us to move through death to eternal life.

After the discussion, John builds the drama by stressing that Jesus remains where He is and Martha goes to inform Mary. Jesus is so overcome by sorrow that He weeps (v.35). The shortest verse in the Bible expresses some insight into the tenderness and sensitivity of Jesus. It is interesting to note that at the very place where God's glory is to be revealed most clearly, there is a sense of tragedy - the cross is not a romantic happy ending but a victory over death.

Life overcomes death (11:38-44)

When Jesus commands, "Take away the stone" (v.39 NEB), the very practical Martha argues against it. "By now there will be a stench; he has been there four days" (v.39 NEB). Jesus reminds her of her confession to get her agreement. After a prayer, Jesus issues His command, "Lazarus, come forth" (v.43). Death yields to One Who is Lord of Life and Lazarus emerges from the tomb.

The sign has been completed and Jesus has demonstrated clearly that He is the resurrection and the life now! This whole chapter makes two points very clear.

First, God is revealing a radically new beginning in Jesus. This new age subordinates even the realm of death to the power of God's rule.

Second, this sign anticipates the resurrection of Jesus. The victory at the tomb of Lazarus is one step toward a greater conquest yet to come. Lazarus dies eventually as all people do. His return to life at Bethany is not the final miracle but points to a resurrection that brings new life to all who believe.

The fear arises among those who oppose Jesus that this sign will cause many to become disciples. Caiaphas insists that it is better that one person die than that the Romans misconstrue the Jesus movement and destroy the nation.

John explains the irony of the high priest's words (11:51-52). Jesus is to die to save the nation from death. So the stage is set! Jesus must die. The hour approaches when all this prophecy will result in a cross.

Christmas gift buys blocks for building

GRAND CAYMAN - A church in Grenada received a "blockbuster" of a gift last Christmas - concrete blocks.

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LIFE AND WORK SERIES
Lesson for Feb. 17

Power over life

By Philip Dougan, pastor
Gath Baptist Church, McMinnville

Basic Passage: John 10:1-18
Focal Passages: John 10:2-4, 7-11, 14-18

In the tenth chapter of John, Jesus again employs common illustrations to convey spiritual truths, namely the shepherd, the sheep, and the door.

The Shepherd

The shepherd tending his sheep was certainly a familiar sight in Palestine.

The fold was simply an open courtyard, usually in front of the house, with a fence or wall built around it. A shepherd, who had access to the courtyard, would naturally come in by the door (v.2). Anyone climbing the wall or entering by any other means, presumably, would have theft or violence on his mind.



Dougan

More than one flock was often kept in the fold. The porter, or gatekeeper, (v.3) would only admit the shepherds who had flocks in that particular fold.

The shepherd often would give names to the sheep that were descriptive of some trait or characteristic of the animal, such as "Long-ears" or "White-nose." He would call them by name.

The shepherd received the cooperation of the gatekeeper, received obedience from his sheep, led them out (v.3), and went before them (v.4). There was only one True Shepherd (vv.8, 11, 14). He knew His sheep (v.14). He sacrificed His life for the sheep (v.18), and He gave security to His sheep (v.28). The spiritual applications are obvious.

Jesus adds to the list of "I Ams" in John by proclaiming, "I am the Good Shepherd" (vv.11, 14). "All that ever came before Me" (v.8) was Jesus' reference to the many false prophets in Israel's history. He later foretold of false shepherds and false prophets to come especially at the close of the last days.

The sheep

The sheep in this allegory are, of course, the believers and followers of Christ.

They recognize the voice of the Shepherd (v.3), they follow Him (v.4), they refuse to follow strangers (vv.5, 8), their safety and sustenance, is in the Shepherd (v.9).

The unity of the sheep is not in organization, but in the Shepherd! As long as they follow Him, they are in harmony with each other.

The fold

Jesus tells His audience, primarily Jews (v.19), that He has other sheep "not of this fold" (v.16). This is an apparent reference to the Gentiles who would later be included in the church, a concept that early Christian leaders were slow to accept (see Acts 10).

This could equally apply to the church today. God has His people everywhere and they cannot be identified by denominational names. His true church really is

"invisible" in that sense. There are truly born again Christians among Lutherans, Presbyterians, Methodists, Baptists, Episcopalians, etc. There are, then, many folds, but only one flock.

The second use of the word fold in verse 16 is entirely different (poimne) from the first and should be translated "flock" (as in NIV and other versions). Thus, Jesus says literally, "there shall be one flock and one Shepherd."

The Door

Jesus also states, "I am the Door" (vv.7, 9). Notice, He does not say, "I will show you the door," nor "I will open the door." He says "I am the Door." He is, then, the means of entrance into eternal life and He is the only means.

In John 14:6, He says, "I am the Way."

It is not baptism, church membership, or reformation, but only Jesus Who can save.

I am reminded of the man who heard an evangelist preach on "Jesus is the Door" and accepted Christ and joined the church. A few months later, he met the spiritual leader of the church he had attended previously.

When questioned why he had not been to his former church in some time, the new convert told of his experience and that he was now attending a Baptist church.

The leader reprimanded him, saying, "But don't you know there's no salvation outside our church? We have the keys."

The man replied, "You can keep the keys, I've got the Door."

Yes, Jesus is the Door to abundant life and eternal life.

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Missionary's immobility spurs church growth

By Robert O'Brien

KYELA, Tanzania (BP) — Evelyn Knapp learned a long time ago that it does not take much mobility to make a difference in the lives of people.

Her experience makes a good case study for what can continue in economically depressed Tanzania, even if the current fuel crisis permanently reduces missionary mobility.

Mrs. Knapp's lesson came in 1976 after a potentially fatal amoebic abscess of the liver kept her close to home for six months.

She "began to hurt a lot" the few times she tried to disobey doctor's orders and go out on bumpy roads to assist her husband, Doug, in his far-flung ministries in agriculture, church development, and evangelism in Tanzania's 1,000-square-mile Kyela District.

"I feel like the Lord really gave me that illness for a reason," said Mrs. Knapp, a 21-year veteran of Southern Baptist missions in Tanzania. "Instead of going to more distant bush churches, I started attending a little church about a half mile from my house and discovered the youth there had no leadership, no Sunday School, and no one who cared about them or did anything for them."

That realization started a ministry which has spread over the entire district and into other parts of Tanzania in the past eight years. It has revolutionized the lives of thousands of young people and has become an important factor in laying groundwork for Knapp's work, which has resulted in a five-fold increase in churches since 1975, at least 17,850 baptisms since 1978, and large increases in church membership and Sunday School enrollment.

"I started a Sunday School in that little church," Mrs. Knapp said, "and then realized they had no Bibles. So I started a Bible memorization program and gave them a free Bible if they learned a certain number of verses.

"Then, when they got the Bibles, I realized they didn't know where the Book of Genesis was or the Book of Revelation. They didn't know anything about the Bible at all. So I started what we call at home a Bible sword drill."

The young people, challenged to learn by someone who cared, practiced for hours and thrived on the competition. They grew in their Bible knowledge and many began to accept Christ as Saviour.

African Baptist pastors came from all over the area to see what had happened to the young people. "They'd never seen young people do things like that and had no idea they were capable of it," Mrs. Knapp said.

Soon the pastors began to beg her to do the same thing in their churches, but she could not accept because of her illness.

So, she took one of the young men she had trained, put him on a bicycle with a bunch of bright, yellow bananas to eat, and sent him 20 miles away to help start a youth program.

Her decision turned out to be the best thing she could have done — train an African to reach other Africans.

The young man, Dicki Gidioni, bicycled from church to church. Today, most of the 215 churches in the Kyela District have strong youth programs. The district overflows with excited youth actively involved in Bible studies, Bible drill and choir competition, and a variety of ministries.



REASON TO SMILE — Young Tanzanians and Missionary Evelyn Knapp have reason to pause for a smile. Tanzania's Baptist youth movement has made great strides since Mrs. Knapp launched it in 1976.

"We now have a large reservoir of young people ready to serve wherever they're needed," Mrs. Knapp reported. "They know their Bible — a basic for a Christian — and they're confident in leadership roles."

Now whenever a pastor needs a new church leader, he looks first among the older young people who have come up through the youth program. At least 15 of the young men have become pastors in their own right.

The young people also have spilled over the borders of Kyela District and

have begun to have an impact in other areas of Tanzania where they now live. This gives missionaries great hope for the future as the youth move into positions of church and national leadership.

Meanwhile, Dicki Gidioni, the young man with the bicycle, has become chairman of a Tanzania-wide youth organization that grew out of the movement. Tanzanians call him "the father of youth work."

"If he's the father, maybe I'm the grandmother," Evelyn Knapp says with a laugh.

New church growth probe tries to 'close back door'

JOLIET, Ill. (BP) — Seeking to help "close the back door" through which new Southern Baptist churches leave the denomination by merger or death, the SBC Home Mission Board recently conducted the first of a series of new church growth probe consultations.

The six "probes" in the Joliet, Ill., area were followed by similar consultations with 12 new SBC churches in Iowa. Both consultations were held in cooperation with the state Baptist offices in Illinois and Iowa.

Tom Sykes, associate director of the HMB's new church growth department, said the effort was designed to strengthen existing congregations by helping them develop strategies for the future. "We've been so busy trying to start new churches we haven't had time to help the ones we start to survive, to grow and mature," said Sykes, who led the team of consultants in both the Illinois and Iowa projects.

Sykes pointed out data provided by the Home Mission Board's research division has shown that in the last 10 years, about half of the missions started in the SBC will grow strong enough to become churches, and half will be lost by either disbanding or merging.

Since 1974, Southern Baptists have started 8,721 new church-type missions, according to a research report prepared by Rudee Boan of the HMB research division. During the same period, 3,908 (44.8 percent of the total) missions became churches.

During the same ten years (except for 1982 when no data was available), a total of 3,514 SBC missions merged or disbanded, according to Boan's study.

Although Boan cautioned the data may not be accurate for a number of reasons, the statistics indicate generally that "Southern Baptists will see about one-half their missions constitute as churches; and the other half will eventually be lost."

Sykes said the new church growth probe is designed to help churches and pastors who are discouraged because membership and attendance may have reached a plateau or declined.

Despite temperatures of 10 degrees below zero (Fahrenheit), HMB church extension consultants met with the church and pastor during the probes in Illinois and Iowa. They helped the church study and understand the community in which it is located, the potential for growth, the needs that exist, and helped develop short-range strategies for meeting the needs.

Sykes said the Home Mission Board selected Illinois and Iowa for the pilot projects because of the need and special interest expressed by the state convention's church extension directors, Jim Norman of Illinois and Richard Lamborn of Iowa. The board will work with other state conventions in planning and conducting similar new church growth probes in the future.



PROBING FOR GROWTH — Tom Sykes (left), associate director of the Home Mission Board's new church growth department, consults with Pastor David Bethel of Illinois during the first of a series of new church growth probes in Illinois and Iowa.

Interpretations

The burial of Jesus

By Herschel H. Hobbs

"There laid they Jesus therefore because of the Jews preparation day; for the sepulchre was nigh at hand" (John 19:42).

According to custom, if no one had claimed the body of Jesus, it would have been thrown into Gehenna, the garbage dump of Jerusalem. Others likely would have claimed it, but two secret disciples did so — Joseph of Arimathea and Nicodemus (John 19:38-39).

No prior mention is made of Joseph. Apparently both were men of wealth. Joseph is called "an honorable counsellor" (Mark 15:43), along with Nicodemus, a member of the Sanhedrin. Since the vote against Jesus was unanimous, apparently they were not present (Luke 23:51).

Jesus' body was prepared for permanent burial, using a sweet-smelling gum (myrrh), mixed with powdered aromatic wood of aloes. This was placed next to

Jesus' body and in the folds of His burial clothes. The quantity used suggests that Nicodemus had it for his own burial.

The body was placed in Joseph's new unfinished tomb which had not been used previously (v.41). Then a circular stone was rolled across the entrance.

Where was this tomb? No one knows. It was in a garden near Calvary. Tradition places it in the Church of the Holy Sepulchre. Another possible site is Gordon's Tomb. This tomb has places for four bodies (Joseph's family?). One side is unfinished, suggesting its hurried use.

One cannot be dogmatic. Perhaps God does not intend that we know, else we might worship the sepulchre more than the Saviour.

One thing stands out. Three people — Mary of Bethany, Joseph, and Nicodemus — are mentioned in connection with Jesus' burial (John 12:3, 7). Each gave to Jesus something prepared for herself. All thought it was a permanent burial. But God had other plans!