

Baptist and Reflector

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News journal of Tennessee Baptist Convention



H OFFERS ACTS — Stephen Reynolds, vice-president of Baptist Memorial Hospital, Memphis, shows Jimmy Allen, president of the Radio-TV Commission, the hospital's equipment used to provide ACTS programming to patients.

BmH, Memphis, offers ACTS to more than 1,400 patients

MEMPHIS — Baptist Memorial Hospital has become the first major hospital in the nation to offer its patients Christian programs by satellite from the American Christian Television System (ACTS). Jimmy Allen, president of the Southern Baptist Radio and Television Commission which operates ACTS, participated

in activities Feb. 5 launching the affiliation.

Stephen Reynolds, vice-president of Baptist Hospital, said 1,403 patients in the institution's Medical Center unit are receiving the Christian programs on their television sets. Hospital officials are exploring the possibility of adding the ACTS service at the 417-bed Baptist Hospital East.

Though only seven months old, ACTS is broadcasting programs to 26 states and 400 communities, Allen said. Programs are carried on cable networks, low-power and full-power television stations, and taken from the satellite by institutions such as Baptist Hospital.

Allen said about 3-million families are watching ACTS programs, with viewers increasing at the rate of 130,000 families per week.

ACTS offers family programming 24 hours daily with about 25 percent of the programs devoted to teaching and preaching themes.

Higdon leaves TBC for post at BSSB

Steve Higdon, assistant editor of the Baptist and Reflector since June 15, 1981, has been named promotion and copy specialist for the Baptist Sunday School board's office of church programs and services, effective Feb. 18.

In his new position, Higdon will promote products produced by the church programs and services departments on the board. He will coordinate the church literature order form packet and edit Mailbag, a quarterly promotional publication included in the packet. Mailbag is printed in several languages. He will write advertising copy and news releases, in addition to assisting with advertising campaigns for literature and curriculum sales. He also will coordinate individual descriptions and help with a catalogue produced by the office.

A native of Chattanooga, Higdon is a graduate of the University of Tennessee Chattanooga and Southern Baptist Theological Seminary, Louisville, Ky. During his more than three years with Baptist and Reflector, Higdon has been a news and feature writer and a photographer, with particular emphasis on church and associational activities. He also has assisted with the layout of the paper.

Missionaries gear up for relief in Ethiopia

By Robert O'Brien

ADDIS ABABA, Ethiopia (BP) — Southern Baptist volunteers have begun arriving in Ethiopia and others are on the way as missionaries in the drought-choked country gear up a relief and development ministry in the Menz-Gishe area.

The project includes short-term feeding, health care, and dry ration distribution and such long-term development as agriculture, water catchment, irrigation, sheep breeding, veterinary medicine, and community health.

Southern Baptist missionaries in Ethiopia have been working through the frustrating, time-consuming tasks of securing storage and feeding facilities, permits, visas, transportation, equipment, supplies, and Ethiopian workers to get the program underway and volunteers into the country.

Missionary Jerry Bedsole said the first two loads of food went into Menz-Gishe in early February and that another 200 metric tons, secured through cooperation with the Lutheran World Federation, would be ready about two weeks later.

While food distribution gets underway, missionaries are exploring plans to double the 15,000 people who will be fed initially and then expand even further. They have also investigated possible use of helicopters, which would improve access to remote areas, speed up emergency food transportation from eight hours of travel on a body-pounding bad road to minutes by air, and allow transportation to continue if rains shut down the road.

Missionaries have already spent \$200,000 in Southern Baptist hunger and relief funds to gear up the effort. They are expected to ask for another \$220,000 for additional needs in the next phase of their extended commitment to short-term hunger relief and long-range development.

John Cheyne, the Southern Baptist Foreign Mission Board's human needs consultant, predicts the effort may require more than \$1-million in hunger and relief funds in 1985.

Meanwhile, the Foreign Mission Board has been processing applications to fill an urgent need for two volunteer nurses willing to work one or two years, beginning in August, to conduct feeding and health care in Menz-Gishe.

Two other volunteer nurses, Mary Saunders of Richmond, Va., and Sally Jones of Atlanta, Ga., will work there for several months until the long-term nurses arrive. Mrs. Saunders, a former missionary to Africa, is the wife of Davis Saunders, Foreign Mission Board director for eastern and southern Africa. Miss Jones grew up in Kenya, where her parents, Tom and Nancy Jones, are missionaries.

Ed and Vi Mason, Floridians who spent two previous one-year volunteer terms in Ethiopia, have arrived to work as volunteer field directors of the relief effort from Addis Ababa, Ethiopia's capital city.

A volunteer couple from Texas, Bob and Yvonne Wells, will fill a similar role in Menz-Gishe. They will take over logistics there from John Lawrence, a volunteer veterinarian from Louisiana who has worked in the country since September 1983.

Lawrence extended his departure date from January 1984 to April of this year and moved from Addis Ababa to begin field coordination efforts in Menz-Gishe. Those efforts have included building storage facilities and a feeding station and renting property to aid the relief work of missionaries Jerry and Rosie Bedsole, Lynn and Suzanne Groce, and Troy and Jewell Waldron.

Volunteers Everett and Kay Martin from Texas also have arrived in Ethiopia to assume Lawrence's veterinary teaching duties at a government agricultural and veterinary school near Addis Ababa. They will also assist in relief and development efforts.

The Foreign Mission Board is processing the application of another volunteer couple to fill the Bedsoles' veterinary responsibilities when they come home on furlough in June.

Two African nations get rain

RICHMOND, Va. (BP) — Reports of rain in two African countries offer evidence God is beginning to answer the prayers of Southern Baptists and other Christians, R. Keith Parks told the Southern Baptist Foreign Mission Board Feb. 13.

Missionaries in Zimbabwe, one of about 30 African countries hard hit by drought, say they have had the best rain in 13 years, the board's president reported. Rain also has increased in South Africa.

"We take that as the beginning of an answer to the prayers being offered," Parks said. He urged board members and all Southern Baptists to continue to pray "that God will pour out His rain on that drought-stricken continent."

State convention executive directors and editors of state Baptist newspapers are leading in the response to Parks' appeal for nationwide prayer both for sufficient rain and harvest in Africa. The theme "Water Is Life-Pray for Rain in Africa" has been shared with denominational leaders and church members in recent weeks.

Last year the board sent more than \$4-million in hunger relief aid to African countries and is gearing up this year for a \$1-million relief program in Ethiopia, in addition to aid to other nations. But board officials say even the combined efforts of all relief programs cannot do as much to wipe out starvation as normal rains would in countries hit by three to five years of drought.

Orthodox Jews harass Christians in Rehovot

By David Smith

REHOVOT, Israel (BP) — A congregation of Jewish believers in Christ in Rehovot, Israel, has been barred from worshipping in its rented building by a city government injunction.

The group, Grace and Truth Assembly, says it also has been harassed by extremist Orthodox Jews.

The city of Rehovot contends the congregation, which operates a small publishing house, is in an area zoned strictly as residential. Pastor Baruch Moaz says the building formerly housed a kindergarten and reports International Business Machines competed with the assembly to rent the facility. Synagogues and rabbinical schools also operate in the vicinity, he adds.

A city spokesman claims the congregation's presence in the neighborhood has caused a disturbance. Extremist Orthodox Jews have protested against the congregation since it moved to the new location last November, he adds.

"This is not a unique incident," said Ray Hicks, administrator for Southern Baptist representatives in Israel. Harassment of Jewish believers also has been reported in Ashkelon, Jerusalem, Tiberias, Nahariya, Netanya, and Tel Aviv.

Rehovot is a city of about 50,000 people, 12 miles south of Tel Aviv. Southern Baptist representatives David and Marsha Smith periodically have worshiped with the congregation, one of two believing communities in Rehovot.

Grace and Truth Assembly began meeting in Rehovot in late 1977 and registered with the Israeli government in 1978. It is comprised of about 25 adults, most of whom are Israeli citizens.

Moaz said members of the group, including himself, have suffered physical abuse, vandalism, and threats "to life and limb."

The latest of a series of incidents occurred Feb. 3 when a wheel fell off Moaz's car while he was driving slowly. The pastor said an inspection revealed

some of the bolts had been removed and others loosened.

On Jan. 12, Moaz said he answered his apartment intercom at 5 a.m. to hear he "would be dealt with" unless he left town. Windows at the bottom of his building were then smashed. Earlier he had hired a bodyguard after being shoved and receiving other threats on his life.

The city's mayor, Ezekiel Harmelech, and its leading rabbi, Simcha Kook, both condemned the November move of the congregation to its new location.

The congregation received the injunction to move in December. Members are now meeting in individuals' homes while seeking a license to return to their former location.

The congregation held its first Saturday Sabbath services at that location on Nov. 24, but the following Saturday, Kook staged an unauthorized protest during which "he and his supporters sought to physically obstruct entrance to the building," Moaz said.

"Failing to hinder entrance, the rabbi led his people into the building, took it over, and remained in possession of it for well over an hour, singing, praying, and removing Bibles and hymnbooks which were later found trampled upon in the street."

Moaz continued, "The police were called as soon as the demonstration began. In spite of the fact the station is only 200 yards away, it took them well over half an hour to arrive.

"Upon arrival, the chief of police talked privately with the rabbi and then, without consulting us, allowed him to address his supporters for another 10 minutes before leaving."

Moaz said pickets appeared outside

the gate to the new location the following week. Persons seeking to enter the building were harassed and occasionally restrained. Moaz complained that the police rarely came when called.

On Dec. 8, a well-publicized and licensed demonstration was held and a number of believers again were not allowed to enter the building, even though police were present, Moaz said.

Jonathan Tsvi, a lawyer for the Civil Liberties Association in Israel, observed the demonstration and expressed dismay at the lack of response by police.

That evening protesters threw stones at the building but the police said they were "too busy to come," Moaz said.

Although a city official reported complaints against the congregation by neighbors, a local newspaper quoted one neighbor as saying, "The members of the congregation are very much liked by us. They are quiet and don't trouble us. True, they knocked on our doors to invite us to their Bible studies, but when we refused, they stopped coming." Another neighbor said, "These are friendly people who harm no one."

"No public official has acted meaningfully to insure freedom of religion," Moaz said. "Obviously freedom of religion is not a privilege recognized in Rehovot."

"I am ashamed of the behavior of my fellow Jews," the pastor continued. "I am ashamed of the lack of concern for democracy on the part of all or any. We have been treated the way people are treated in some communist countries — countries with which Israel would not associate."

—Smith is Southern Baptist press representative in Israel.

Reagan requests Congress to support 'social agenda'

By Stan Haste

WASHINGTON (BP) — President Ronald Reagan has renewed his call on Congress to pass a Constitutional amendment restoring official prayer to the nation's public school classrooms and to enact tuition tax credit and anti-abortion legislation.

Delivering his fifth State of the Union address to a joint session of Congress on his 74th birthday, Reagan told the lawmakers his "Second American Revolution" has included a renewal of traditional values. "Of all the changes that have swept America the past four years," he declared, "none brings greater promise than our rediscovery of the values of faith, freedom, family, work, and neighborhood."

He cited increased church attendance, optimism about the future, and patriotism as examples and made a point of commending lawmakers for passing equal access legislation last year. The measure gives secondary school students who want to conduct religious meetings on public school property the same rights enjoyed by other extracurricular, non-academic groups.

At the same time, Reagan asked again for a Constitutional amendment to overturn the Supreme Court's historic 1962 and 1963 decisions outlawing state-sponsored prayers in public schools. He said "no citizen need tremble, nor the world shudder, if a child stands in a classroom and breathes a prayer."

Although he mentioned tuition tax credits for parents who send their children to private schools only in passing, a White House "fact sheet" distributed to reporters showed the president once more will ask Congress to pass legislation providing a \$300 credit per child by 1987. The law would be phased in over a three-year period, with a \$100 per child credit in tax year 1985, a \$200 credit in 1986, and the full \$300 benefit in 1987. No tuition tax credits would be available to families with incomes above \$60,000.

In addition, Reagan renewed a request first made of Congress two years ago to provide education vouchers to poor families who could then cash them at either public or private schools. The aid would

be available only at the discretion of states and localities, however.

On the increasingly volatile abortion issue, the president reiterated his appeal for legislation "to protect the unborn," but stopped short of endorsing one approach over another. Declaring that the issue "grips our nation," Reagan went on to say: "Abortion is either the taking of human life, or it isn't; and if it is — and medical technology is increasingly showing it is — it must be stopped."

He also described as "a terrible irony" the shortage of newborn babies available for adoption and added, "We have room for these children; we can fill the cradles of those who want a child to love."

On another moral issue under current scrutiny, Reagan said "in keeping with the will of the overwhelming majority of Americans," the death penalty should be used. "We do not seek to violate rights of defendants," he said. "But shouldn't we feel more compassion for victims of crime than for those who commit crime?"

Reagan also restated the broad outline of defense policies he believes are necessary to convince the Soviet Union to negotiate in good faith for the reduction of nuclear armaments. Declaring the U.S. is "poised as never before to create a safer, freer, more peaceful world," he added: "All of us have no greater dream than to see the day when nuclear weapons are banned from this earth forever."

House members hear pleas for hunger aid to Africa

WASHINGTON (BP) — Private voluntary organizations in America have channeled about \$60-million in food aid to Africa within the last three months. But the magnitude of the African famine is so great that without additional food aid, an estimated 150-million people will face hunger and starvation, according to testimony given before the House Foreign Affairs Committee.

Legislation co-sponsored by 113 U.S. representatives from both parties seeks quick delivery of about 1.4-million metric tons of food to the 27 nations most adversely affected by Africa's drought. The prolonged drought, resulting in severe food shortages compounded by problems with food distribution, already

has claimed about 300,000 lives.

In hearings marked by unusual bipartisan support of the pending legislation (H.R. 100), speaker after speaker pleaded for immediate action to help meet a crisis which has captured worldwide attention.

Rep. Gerald Soloman opened the hearings by reminding his colleagues "a hungry child knows no politics."

Rep. Howard Wolpe added hundreds of thousands of persons already have starved to death "because we did not act on the facts two years ago and compromised on what we said was really needed."

While committee members repeatedly commended the Reagan administration for quick action in allocating aid already authorized, several congressmen challenged administration representatives for underestimating the amount of food aid needed to meet the emergency.

"By the end of February, the U.S. food pipeline to Africa will dry up," said Robert Parham, director of hunger concerns for the Southern Baptist Christian Life Commission. "H.R. 100 will keep the pipeline flowing with desperately needed food and recovery aid. This proposed legislation is a responsible, reasonable approach to the African crisis, based on real need."

"The response of Southern Baptists and other voluntary organizations has been substantial," Parham added. "But we must go the extra mile if we hope to deal with a crisis that confronts a third of all Africans."

First deaf men's group formed

A Deaf Baptist Men's Fellowship has been started at First Baptist Church, Memphis. According to the Brotherhood Commission, this is believed to be the first such organization in the Southern Baptist Convention.

The group has been meeting for several months to learn about Brotherhood and Baptist Men. The fellowship was formally organized on Jan. 23.

The organization has decided to follow the study/fellowship approach as outlined in the Purpose and Plan of Baptist Brotherhood. This approach includes mission action, prayer groups, witnessing groups, and other emphases as determined by the group.

The first president of the new Deaf Baptist Men's Fellowship is James Her-ring. Other officers are Donald Burks, vice-president; Dow Thompson, secretary; Ben Cox, mission study leader; and Roy Blaylock, mission activity leader.

Claude Burgess is minister to the deaf at Memphis' First Baptist Church, and Earl Davis is pastor.

1984 SBC statistics show lackluster year

By Jim Lowry

NASHVILLE (BP) — Although gains outnumbered losses for Southern Baptists in the final statistical report for 1984, it appears the denomination generally marched in place following four years of significant increases.

Gains were recorded by Southern Baptists in the number of churches, total membership, Sunday School enrollment, church music enrollment, Brotherhood enrollment, mission expenditures, and total receipts. Losses were in baptisms, church training enrollment, and Woman's Missionary Union enrollment.

These figures are based on uniform church letters received by the research services department of the Southern Baptist Sunday School Board. Projections related to Southern Baptist programs were released in December based on the first 26,000 letters received from churches. (See Baptist and Reflector, Dec. 12, 1984, page 1.)

In the five program areas and in the number of churches, losses and gains varied less than one percentage point from the previous year. Baptisms, however, suffering the second consecutive loss, were down by more than 22,000, or 5.7 percent, from last year.

Church membership for the denomination reached a new total of 14,349,657 with a gain of 164,203, which is the smallest increase since 1978. Mission expenditures and total receipts increased respectively by 7.3 and 8.8 percent.

The number of churches in the Southern Baptist Convention increased in 1984 to a new total of 36,740. This increase of 0.6 percent, or 209, is the smallest numerical gain since 1979. The church membership increase of 164,203, or 1.2 percent, is the same percentage gain as was predicted.

In Sunday School, the denomination's largest program, the ongoing enrollment was up by 0.5 percent, or 41,894, to reach another record total enrollment at 7,857,337. The actual total was 0.1 percent higher than the projected gain.

This year's baptism total of 372,028, has fallen from 411,554 baptisms in 1982. The most baptisms ever recorded in the nation's largest evangelical denomina-

tion was 445,725 in 1972. The drop in baptisms also is reflected in the number of churches reporting a baptism in 1984, when the total dropped by 0.7 percent to 29,850. This means about one-sixth of all churches in the denomination did not have at least one baptism.

Church training enrollment was down by 0.7 percent, or 14,483, in 1984, making the new total 1,972,907. This loss, which comes on the heels of four consecutive gains, is 0.1 percent more than the projected decrease.

The enrollment in WMU activities in 1984 lost 0.5 percent, or 5,724, making the new total 1,169,630. This was 0.2 percent

less than the projected loss.

The church music program increase, the 19th consecutive gain, was the smallest numerical gain since 1977. The 0.6 percent, or 10,621, increase brings the church music enrollment to 1,667,385. The gain is 0.4 percent less than the projected gain.

Brotherhood enrollment in 1984 increased by 0.5 percent, or 3,034, to a new total of 568,383. This is 0.4 percent less than the projected total.

Mission expenditures in 1984 increased by 7.3 percent over the previous year to \$568,059,173. This total is one-half of a percentage point more than was projected.

Total receipts for the denomination last year rose by 8.8 percent to a total of \$3,665,735,085. The actual gain was about 1 percent higher than predicted.

Silliman retires from association

Abe F. Silliman recently retired as director of missions for the Salem Baptist Association after serving in that position since July 1977.

Silliman came to the association from Riverside Baptist Association where he had served as director of missions for 10 years. He was previously pastor of Eastview Baptist Church, Shelbyville, and Brogan Avenue Baptist Church, Fayetteville; associate pastor and music director of Knox Street Baptist Church, Fort Worth, Tex.; and music director of Oaklawn Baptist Church, also in Fort Worth, Tex.

Active in denominational work, Silliman served in a number of positions and offices, including associational clerk.

A native of Dallas, Tex., Silliman has attended Southern Baptist Theological Seminary, Louisville, Ky., and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

The retired director of missions has accepted the interim pastorate of Hickory Grove Baptist Church, Huntland.



Silliman

Korean Baptist Church constitutes in Memphis

The Korean Baptist Church of Memphis was constituted Feb. 10 during special services at Union Avenue Baptist Church, which had sponsored the Korean mission for nine years.

According to James Redding, language missions director for the Tennessee Baptist Convention, the new church is believed to be the first Korean church in the state.

The new Korean Baptist Church has 137 charter members, but attendance often exceeds that number. Sueng Bin Park was called as pastor of the new congregation.

The church has voted to seek affiliation with the Shelby County Baptist Association and to cooperate with the Tennessee Baptist Convention and the Southern Baptist Convention.

David Drumel, pastor of Union Avenue Baptist Church, preached the sermon at the constitution service. Others participating were James Kellum, catalytic language missionary for Shelby County Baptist Association; Gordon Crocker, director of missions for Shelby County Baptist Association; and Redding.

An ensemble and the choir of the new church presented special music in the Korean language.

The Korean Baptist Church will continue to meet at the Union Avenue Baptist Church site until it is able to acquire its own property.



KOREAN MUSICIANS — The ensemble of the newly constituted Korean Baptist Church of Memphis sang during the organizational service on Feb. 10.

Overseas baptisms exceed 150,000 mark during 1984

RICHMOND, Va. (BP) — Overseas Baptists related to Southern Baptist mission work baptized 156,326 people in 1984, a 7 percent gain over 1983 figures.

The total represents about one baptism for every 11 members, compared with a U.S. ratio of one for every 39 Southern Baptists.

Nearly a third of the baptisms, about 49,200, were reported in Brazil, along with about 18,500 in Nigeria, 12,600 in the Philippines, 8,700 in Tanzania (one for every five members), 8,700 in South Korea (one per six members), and 6,700 in Mexico (one per seven members).

Overseas church membership rose to 1,910,483, almost a 12 percent gain. Almost half of the 200,000-member gain came from Nigeria, where Baptists updated their membership figures to correct previous membership totals. Nigerian Baptists now number almost half a million, second only to Brazil among the 105 countries where Southern Baptists have missionaries.

The number of churches increased to 14,791, up almost 9 percent over 1983, and self-supporting congregations increased dramatically to 12,076, up more than 23 percent. Mission preaching points increased by 784 to 17,779.

For the second year, one of the brightest spots in the overseas report was in seminary enrollment. More than 8,900 were studying in overseas seminaries, a gain of 22.4 percent over 1983. An 18 percent gain had been reported in 1983. Another 7,800 were enrolled in extension theological training.

The number of pastors leading overseas churches increased to nearly 12,900,

up 18.6 percent.

In the midst of global economic instability, overseas Baptists gave the equivalent of \$76.7-million in church offerings, \$4.2-million more than 1983.

The increases reflect growing cooperation among national churches and conventions and Southern Baptists, according to Charles W. Bryan, Foreign Mission Board senior vice-president for overseas operations.

"We have missionaries and national leaders now, more than ever before, who are planning together, praying together, agonizing together, suffering together, and consequently they also are reaping together," Bryan said.

Other key factors in the growth are a sharpened focus on planning and prayer. Bryan added, "Growth and vitality are maintained by taking deliberate actions," he said. "They don't just happen. There's more planning going on... on the part of national leaders and missionaries."

"Missionaries are asking for prayer in the same way (the Apostle) Paul did," Bryan continued. "He asked the churches to pray for him. Missionaries are supplying prayer requests and asking people to pray more than ever before."

The number of missionaries, including 343 new appointees, increased to 3,432 at the end of 1984, and the two-year period since 1983 reflected the lowest resignation rate since 1965-1966.

But, Bryan stressed, "We need more preachers, more evangelists." There are 505 unfilled overseas requests for new missionaries to do evangelistic and church planting and development work.

Tennesseans depart for Burkina Faso

Five Tennesseans are scheduled to leave Feb. 23 for Burkina Faso (Upper Volta) to participate in the hunger and relief project of the Tennessee Baptist Convention and the Foreign Mission Board of the Southern Baptist Convention.

Scheduled to depart on Saturday will be:

— James A. Brown Jr., a member of Forest Hill Baptist Church, Maryville, serving as tractor operator;

— Keith McBrayer, a member of Monte Vista Baptist Church, Maryville, serving as assistant cook;

— William Pierce, a member of South Side Baptist Church, Dyersburg, serving as maintenance director;

— Wilson Toney, a member of First Baptist Church, Old Hickory, serving as maintenance worker; and

— Reid Walls, a member of First Baptist Church, Oliver Springs, serving as bulldozer operator.

During the five-year project, which was approved by the 1980 Tennessee Baptist Convention, volunteers are assisting in agricultural, medical, literacy, evangelistic, and water conservation projects in Burkina Faso.



COLORADO EXECUTIVE — Charles E. Sharp, director of church training and church music for the Colorado Baptist General Convention, was elected Jan. 29 as executive director-treasurer. (See earlier story in Jan. 23 issue of the Baptist and Reflector.)

EDITORIAL

Who are the 'real' Southern Baptists?

It would seem that among Southern Baptists today there are various groups, factions, and "political parties" which claim that they alone represent the principles, beliefs, and traditions of mainline grass-roots Southern Baptists.

Based on our strong belief on soul competency and the priesthood of the believer, there is great difficulty in distinguishing principles from procedures, the message from the method, the Scriptural from the superficial, the eternal from the traditional.

Perhaps the reason we cannot answer the question, "Who are the 'real' Southern Baptists?" is that we not only have not agreed on the answer, but also we have not agreed on the questions!

Are you a Southern Baptist...

- if you don't believe the Bible is infallible?
- if you don't believe that the King James Version of the Bible is infallible?
- if you don't believe that the Scofield footnotes in the King James Version of the Bible are infallible?
- if you don't believe that the pastor's sermons are infallible?
- if your church uses wine in the Lord's Supper?
- if you don't live up to the Church Covenant?
- if you believe that "Adam" refers to "mankind," rather than a specific individual?
- if your church has a woman staff member? ... with the title of "minister"? ... who is ordained?
- if you were not immersed by a Baptist pastor?
- if you don't believe the world was created in six 24-hour days in 4004 BC?
- if your church doesn't use Sunday School Board quarterlies?
- if you deny the existence of a "universal" church of "all the redeemed of all the ages"?
- if your church has a deacon or a pastor who has been married more than once?
- if you believe that the Book of Isaiah was written by more than one person?
- if you don't believe that Jesus rose from the tomb in a physical body?
- if your church doesn't sing the Doxology at every Sunday morning service?

-if you don't believe in the second coming of Christ? ... the premillennial second coming? ... the mid-tribulation second coming of Christ?

-if your church doesn't have a WMU? ... Brotherhood? ... a church budget? ... a Sunday night service?

-if you have never signed - or been asked to sign - the Baptist Faith and Message statement?

-if your church allows women to teach a Sunday School class with men members?

-if you don't tithe? ... or your church doesn't give at least 10 percent of its offerings to missions through the Cooperative Program?

-if you believe any - or all - or none of these questions are relevant to the question, "Who are the 'real' Southern Baptists?"

Mission opportunity

The week of June 25 through July 1 will be an important occasion in the life of mission-minded Tennessee Baptists. The annual Foreign Mission Conference at Ridgecrest Baptist Conference Center, Ridgecrest, N.C., will have a definite "Tennessee flavor" as the result of a cooperative venture between the Tennessee Baptist Convention and the Southern Baptist Foreign Mission Board.

Many of the program participants will have specific Tennessee connections. Some of these are related to Burkina Faso (Upper Volta), where Tennesseans are concluding a five-year hunger and relief project, and to Venezuela, with whom we will begin a three-year mission partnership in November.

A highlight of the week will be the June 29 reunion of all volunteers who have served in Burkina Faso during the past five years.

All of this will be in addition to the outstanding program which is provided at every Foreign Mission Conference at Ridgecrest or Glorietta.

A special bonus for attendees this year will come in that many national Baptist leaders from around the world will be at Ridgecrest that week for a Global Consultation. These leaders will be on their way to the Baptist World Congress which is in Los Angeles the following week.

Surely, many Tennesseans will want to be a part of this special "Tennessee Week" at the Ridgecrest Foreign Mission Conference.

Registration information is available from the Tennessee Baptist Convention or Ridgecrest Baptist Conference Center, Box 128, Ridgecrest, NC 28770.

Cicero's comment



By the editor

"Cicero, our church has voted to change its name to something more in line with our new - I mean, our old - concept," announced D. Lay, interim pastor for 17 years. He was 45 minutes late for our appointment.

"But your church has always been known as the First Baptist Church," responded Cicero.

"That is true," D. Lay declared. "Because our congregation is composed mostly of dropouts and leftouts from other churches in the area, we have decided to exploit it. Our new name is Third Verse Baptist Church."

Noting that many churches do not sing the third verses of hymns, Lay said that his church will sing only the third verses.

My silence must have encouraged him to continue.

"Historically, Baptists have always been said to be behind the times," D. Lay observed. "Many churches are late in getting involved in various activities. Our church has recognized and accepted this, so we are doing everything one year late."

The pastor pointed out some definite advantages.

The members can get one-year-old Sunday School literature for practically nothing from other churches. "Aren't Biblical teachings timeless?"

"Since we will always be promoting last year's mission offering goals, we won't feel the pressure to increase our gifts so much," D. Lay continued.

The church has changed the time of its services to 30 minutes later. "This means we are getting visitors from other churches who have overslept," Lay stated.

Among other changes, the pastor reported that the Sunday School had adopted a Five-Point Records System - naturally they are dropping the "on time" box.

"And we have noticed that if we don't put the hymn numbers, sermon topics, or announcements in the bulletins, we can use the same ones we used last year," D. Lay allowed.

"We have adjusted marvelously," the pastor added. "For example, our Bold Mission Thrust goal is to confront every person in the world with the gospel by the year 2001."

He noted that adapting convention emphases had been done in the past, during "A Million More in '55" and "Shaping the '71s."

"Has this produced any problems?" Cicero asked.

"A few," D. Lay admitted, "such as our messengers to conventions being prepared to vote on issues which were settled the previous year."

Lay had one request for Cicero. "Since we are doing everything one year late, would it be possible for us to receive the Baptist and Reflector on a one-year delayed basis - so our members won't be confused by what they are hearing in church?"

Cicero thought for a moment. "I believe the Postal Service will help us take care of that. We will just put the wrong Zip Codes on your subscriptions."

CIRCULATION THIS ISSUE — 74,866

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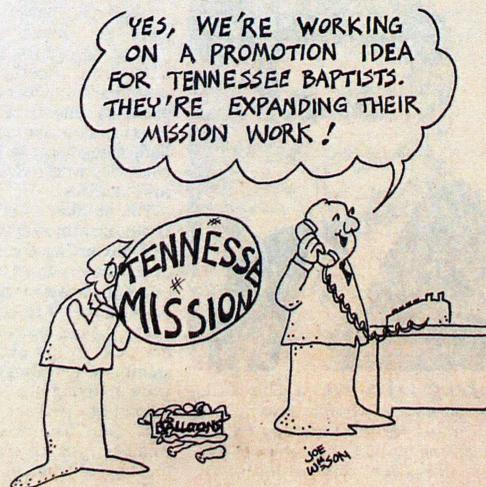
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News Journal of Tennessee Baptist Convention
Tom Madden, Executive Secretary-Treasurer

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Personal Perspective

By Tom Madden
TBC Executive
Secretary-Treasurer



When I was growing up, I used to hear someone say he would like to "pleasure" his friends. Although we do not ordinarily think of the word "pleasure" as a verb, I believe the dictionary will indicate that it has been used this way for several centuries.

How do you "pleasure" people? I have thought of this especially during these winter days of ice, snow, glazed highways, and the ensuing hardships brought about because of the severe cold weather.

I asked a mail carrier who is a member of the church where I am a member how he was faring through these snowy days. He did not complain, but stated that one of the difficulties was getting up to the mailboxes. The snow plows, as welcome as they are, often create a bank of snow and sometimes it is between the road and the mailbox. I thought how we could "pleasure" our mail carriers by thanking them for their efforts, especially in these cold days.

When I was a boy, I carried newspapers. I still remember the rain, cold, snow, and the discomfort that it brought about. I still pick up the newspaper with a bit of reverence and gratitude for those who have risen early in the morning to deliver the papers. I'm sure it has been most challenging for them these days. We could "pleasure" them with an expression of gratitude.

Just "noticing" people could be another way we could "pleasure" them. We could tell them how nice they look, how thoughtful they are, or how pleasant they are to be around.

Perhaps still a better way to "pleasure" someone is to give them strength where they are weak. Let them know you are praying for them as they undergo a certain struggle. In so doing, we could prop each other up.

I am confident that there are many people who need to be "pleasured" — the sick, the unhappy, and the sad. I am sure that Jesus "pleasured" many people. He is still in the pleasing-people business. "Jesus went about doing good."



BSSB OFFICERS — Re-elected as officers of the Baptist Sunday School Board were (left to right) John Bryan, layman from Bluefield, W.Va., chairman; Pat Landrum, pastor of Brighton Baptist Church, Brighton, recording secretary; and John Laida, pastor of First Baptist Church, Clarksville, vice-chairman.

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.

Pray for rain in Africa

Dear editor:

I want every believer to join me in prayer about the conditions in Africa. If we will pray and have faith to believe, God will hear our prayers and relieve the conditions there.

Let us pray that God will send so much rain on that dry land that it will be soaked so the ground will be tillable, then that the natives will till the ground and will plant seeds of grain and other food crops so that they can raise enough to feed the starving people there.

The first thing we think about when a need arises is to raise money to supply the need. I don't think we will ever raise enough money to feed all of them. So why don't we ask God to show His marvelous power and supply the moisture needed? He tells us in His Word to "ask and ye shall receive. If ye ask not, ye receive not."

God can change the whole surface of the earth. We see what happened at Mt. St. Helen. Some day this continent could become a barren wasteland.

Let us pray without ceasing that God will bring about this miracle and the starving people will be fed through their own effort.

Thomas M. Ross
8624 Woodridge
Sherwood, AR 72116

SEBTS reports increase in gifts

WAKE FOREST, N.C. (BP) — Southeastern Baptist Theological Seminary, Wake Forest, N.C., reported an increase of nearly \$1-million in gifts during 1984, according to W. Robert Spinks, assistant to the president for financial development.

According to figures just released, gifts to the Southern Baptist Convention seminary rose to \$1,809,050 for 1984 from \$883,649 in 1983, a whopping 117 percent. The number of donors increased by 68 percent.

Spinks attributes the major jump to "hard work by the staff, development council, and alumni, as well as an unparalleled generosity of many people. One of the major contributors was the Charles A. Cannon Charitable Trusts of Concord, N.C.," he said. "We had a \$500,000 challenge grant from Cannon, and we've been working diligently to meet that goal."

While the gifts were to a variety of causes, much of the money will be used in the renovation of the seminary gymnasium, now being converted into a student center. Also, a large amount will go for student aid, according to Spinks.

All reported gifts are in addition to the seminary's allotment from the Southern Baptist Convention Cooperative Program which is expected to total \$3.8-million for the 1984-85 year, 70 percent of the school's budget.

Care in what you sow

Dear editor:

I must ask, "Is it politics or Christian principles that guide our pens when we write letters or make comments that are published that are meant to degrade our fellow Christian friends and brothers in Christ?"

Our Bible teaches, "Touch not mine anointed, do my prophets no harm." You who do these things are fooling with the apple of God's eye. Be careful of what you sow, so shall you reap.

Tom Madden taught me a great lesson once. I had complimented him on a message, after skinning us but good. He said and I quote, "Holton, you don't skin the sheep. Hide isn't worth much. You shear them."

I pray that you "liberals" and us "conservatives" and the middle-of-the-road bunch, who don't know what they believe — all of us who claim to be joint heirs with Jesus Christ in the Kingdom of God — will be more considerate toward each other.

Go to your brother and talk with him, not about him, or suffer the consequences of your actions. I know some of you won't heed this, but you have been warned. You, who are guilty, are doing Satan's work for him.

Shape up or ship out.
Holton E. Meyers Sr.
Rt. 1, Box 60-A
Readyville, TN 37149

Visited Soviet churches

Dear editor:

Your Jan. 30 issue included a letter from a reader who alleged that Americans who visit the Soviet Union see full churches only because they are filled with KGB agents.

Apparently the reader has not personally visited Soviet churches, nor has he read any number of recent articles and books by western journalists, scholars, and others who have lived among Soviet Christians for extended periods of time. If so, he would realize that despite government monitoring and rules which greatly restrict evangelistic activities, Soviet churches are alive and growing.

Even the most conservative estimates

Singles workshop set for March 22

A workshop on "How To Do a Singles' Ministry" will be held at the Tennessee Baptist Convention building in Brentwood March 22.

The "how to" mini-workshop is for singles' leaders and those who would like to work with singles.

Registration and a get-acquainted time will begin at 7 p.m., followed by a keynote message on "The Servant Model" by James Porch, pastor of First Baptist Church, Tullahoma.

A discussion of the ingredients of a singles' ministry will be led by Jerry Self, TBC public affairs and Christian life consultant.

Also on the program will be Mike Thomas, associate minister at Belle Aire Baptist Church, Murfreesboro. He will speak on "Discipleship Ministry."

The program will include about 2½ hours of inspiration and information about singles' ministries.

indicate that today there are at least 50-million Soviet believers — three times the number of Communist Party members — including the largest group of Baptists outside the U.S.

The Soviet Baptists themselves have invited thousands of their brothers and sisters from the West to visit their churches in recent years. I was part of such a group in May of 1983.

One only has to look into the faces of the worshipers themselves, full of joy and tears and the love of Christ, to know the depth of their faith. Even when some group members went off on their own to visit churches unannounced, still they were full.

What we saw was not a tribute to the Soviet government; rather, it was a moving example of the power of the risen Lord at all times and in all places.

Tom Walsh
67 Madison Ave.
Memphis, TN 38103

Hanna receives Brantley award

SAN DIEGO (BP) — Ross H. Hanna, pastor/director of Friendship, Pascua, and Manzo Baptist centers in Tucson, Ariz., received the 1984 Clovis A. Brantley Memorial Award for outstanding contribution to the field of Christian social ministries during the annual meeting of state directors of CSM in San Diego.

Hanna, a missionary of the Southern Baptist Home Mission Board since 1957, has a long history of CSM work, stemming from his call "to work with the little and forgotten people," said A. B. Colvin, associate to the executive for the Kentucky Baptist Convention, who presented the award. Colvin noted Hanna pioneered CSM work with blacks, among the poor in a small Kentucky community, and in a Kentucky mountain community, where he started eight churches.

Hanna began the first CSM program in Arizona when he went to inner-city Tucson. During the past 15 years, Hanna has expanded Baptist ministries to three centers which serve more than 1,000 people a week. During 1984, Colvin also noted, Hanna reported 200 professions of faith as a result of center ministries.

Last year Hanna also began outreach to Mexicans living near the Arizona-Mexico border. Now about 500 people a week frequent three centers he established on the Arizona side of the border. Hanna coordinates a staff of more than 50 local and Mission Service Corps volunteers to work with the six centers.

Bain accepts pulpit, receives ordination

Terrell Bain recently accepted his first pastorate in response to a call from First Baptist Church, Mulberry.

Bain was ordained into the ministry Jan. 27 by First Baptist Church, Flintville, of which he is a former member. Participants in the ordination included Flintville Pastor Glen Hester; William Carey Baptist Association Director of Missions Joe Mayberry; Edd Johnson, pastor of Prospect Baptist Church, Fayetteville; Joe Vann, chairman of deacons for the ordaining church; and Floyd Sorrells, a deacon of the Mulberry church.

Parks sets seven priorities for Foreign Mission Board

RICHMOND, Va. (BP) — During the February board meeting, R. Keith Parks, president of the Southern Baptist Foreign Mission Board, set forth seven strategic priorities for the board in the next three years and board members pledged their personal support for the denomination's Planned Growth in Giving stewardship emphasis.

The board president laid special stress on the number one objective to "implement cooperative approaches to world evangelization with interested Baptist bodies."

Parks and other members of an international Baptist steering committee have invited "sister Baptist bodies" in about 30 countries to send representatives to a June 26-28 meeting in connection with the Foreign Missions Conference at Ridgecrest (N.C.) Baptist Conference Center. International representation will predominate at this meeting, with simultaneous translation planned in four to six languages.

Representatives of Baptist conventions with which Southern Baptists work overseas will pay their own way to attend, Parks emphasized. Many of these come from conventions already sending missionaries to other lands or hoping to start such foreign outreach soon.

By committing itself to a true partnership with overseas Baptist leaders, the board has to be open to "some pretty drastic kinds of things," Parks noted.

"Some of their recommendations will startle, frighten, stimulate, and worry us to death," he said. "But I keep saying we must enter this with a measure of integrity that we will give serious consideration regardless of whether we've ever done it (missions) that way or not."

As other priorities, Parks listed:

—Look at the role of the mission organization and study deployment or re-deployment of missionaries for most effective use.

—Consider more effective ways to be involved in lands where normal mission activity is prohibited or restricted.

—Develop a data base from which better management decisions can be made.

—Establish percentage ranges for the board's four major budget divisions: missionary support, overseas operating, overseas capital, and home office.

—Integrate the increased involvement of state convention partnerships overseas and other Southern Baptist volunteers to enhance a unified and indigenous mission effort.

—Work with the Home Mission Board and other agencies in identifying matters of mutual concern, such as international student or seamen's ministries.

and develop a plan to work together more effectively in such areas.

As part of its plan to involve Baptists in areas where normal missions activity is impossible, the board appointed an eight-member subcommittee to work with staff members in exploring ways this might be accomplished.

In studying the best deployment of its missionary force, Parks emphasized the board must not be "bound by the past." "We will not drift casually into certain kinds of locations or configurations that maybe once were best, but maybe no longer are."

Parks said the way Southern Baptist members and their churches respond to the new Planned Growth in Giving emphasis will determine how far the denomination can go toward reaching its Bold Mission Thrust goal of sharing the gospel with all people by the year 2000.

Forty-seven board members, about 80 percent of those attending the meeting, turned in cards pledging to increase their giving by a certain percentage in each of the next 15 years. Board Chairman Harrell Cushing of Alabama and four other board members gave testimonies of spiritual blessings that had come from giving above the tithe, or 10 percent of their income.

During the meeting, the board named 41 new missionaries, re-appointed six, and heard reports on the commissioning of 43 journeymen Feb. 8.

Missionary claims unfair treatment by FMB regarding throat ailment

RICHMOND, Va. (BP) — A missionary on leave of absence from Zimbabwe claims the Southern Baptist Foreign Mission Board has not treated her fairly or compensated her adequately for what she describes as a disabling throat illness. She says she contracted the ailment on the mission field in Africa.

But a Foreign Mission Board committee decided Feb. 11 the diagnosis of an independent throat specialist did not substantiate claims made by the missionary, Anne Sliger.

Board President R. Keith Parks said the board does not release details of such missionary medical examinations. He added, however, the diagnosis showed no evidence of a serious or disabling throat illness.

The Eastern and Southern Africa Committee, which made the decision in consultation with board staff members, said Miss Sliger's leave of absence would end Feb. 13 and she would be given opportunity to resign from missionary service, effective that date.

Appointed a missionary in April 1977, Miss Sliger arrived on the field in January 1978. She worked as a radio-television programmer in Harare, the capital of Zimbabwe, before her return to the United States on regular furlough in November 1981. Soon after return she underwent the normal furlough physical examination by a private physician. The report on this examination did not mention a throat condition.

In an interview with a Richmond newspaper reporter, Miss Sliger said her throat problem began in Zimbabwe, where she said she "became very sick with a virus" which affected her throat. In April 1982, while on furlough, she said



Miss Allen

Burnett

Davis

Emmert



Jones

Mrs. Odell

Miss Pickler

Roberts

FMB approves Tennesseans as missionary journeymen

RICHMOND, Va. — Eight people with Tennessee ties were among the 43 new missionary journeymen commissioned Feb. 8 for work in 21 countries during the next two years.

The journeymen, college graduates age 26 and under, will work alongside career missionaries, handling assignments ranging from youth evangelism to social and medical ministries.

The group represents the 21st to be commissioned by the Southern Baptist Foreign Mission Board since the program

was begun in 1965. The new journeymen, who have completed a five-week training session at the Cauthen Missionary Learning Center in Rockville, Va., will travel overseas during the first part of this year.

Melody Allen of Memphis will be an elementary and secondary teacher in South Brazil. A graduate of Union University, Jackson, she is a member of Briarcrest Baptist Church, Memphis, where her father, Wayne Allen, is pastor.

Rick Burnett, a graduate of the University of Tennessee, Knoxville, will be an agriculturalist at the Rural Life Center in the Philippines. He is a native of North Carolina.

Chuck Davis, a native of Chattanooga, will be a youth and music worker in Taiwan. He is a graduate of Hardin-Simmons University, Abilene, Tex. His wife Elaine, who grew up in Texas, also will work in youth and music in Taiwan.

David Emmert, who was born in Chattanooga and grew up in Waverly, will teach religious education in Zambia. He is a graduate of Cumberland College, Williamsburg, Ky. His wife, Pam, a native of Ohio, will be a children's center coordinator in Zambia.

Mike Jones Jr., born in Tullahoma and raised in Chattanooga, will be an artist and illustrator in the Ivory Coast. A graduate of East Tennessee State University, Johnson City, Jones was assistant art director at Glider Rider Magazine in Chattanooga before entering the journeyman program. He considers Red Bank Baptist Church, Chattanooga, his home church.

Mrs. Renae Odell, the former Renae Sellers, has served as a summer missionary in Tennessee. A native of Alabama, she and her husband will be student workers in Japan. She is a graduate of Samford University, Birmingham, Ala., and Golden Gate Baptist Theological Seminary, Mill Valley, Calif. Her husband, Bob, is a native of Texas.

Linda Pickler of Cleveland will be an elementary MK teacher in north Brazil. A graduate of East Tennessee State University, she also attended Cleveland State Community College and the University of Tennessee at Chattanooga. Clingan Ridge Baptist Church, Cleveland, is her home church.

Ricky Roberts of Maryville will work in Mali as an assistant projects director. A graduate of the University of Tennessee, Knoxville, he has served as a summer missionary in Texas and Tennessee. He considers Unity Baptist Church, Maryville, his home church.

Keep up with the world
—and what God is doing
in the world...

Read

Baptist and Reflector
every week.

News is our priority

Foreign Mission Board appoints Tennesseans

RICHMOND, Va. — Four couples and one single person with Tennessee ties were among the 41 people appointed as foreign missionaries by the Southern Baptist Foreign Mission Board Feb. 12 at Hatcher Memorial Baptist Church, Richmond.

Mr. and Mrs. Mark R. Caldwell will work in Thailand, where he will be a general evangelist and she will be a church and home worker. Currently, he is a pastor and church planter with Sacramento (Calif.) Southern Baptist Association.

Born and raised in Chattanooga, Caldwell has worked as a salesman and sales manager in Franklin, an FMB volunteer in Thailand, and as associate pastor of Faith Tabernacle Baptist Church, Chicago, Ill.

A graduate of Furman University, Greenville, S.C., and Golden Gate Baptist Theological Seminary, Mill Valley, Calif., Caldwell also attended Trinity Evangelical Divinity School, Deerfield, Ill. He considers Signal Mountain Baptist Church, Signal Mountain, his home church.

Born in Texas, Mrs. Caldwell, the former Helen Thomas, considers Chattanooga her hometown and Signal Mountain Baptist Church her home church. She has worked as an airlines flight attendant in New Orleans, La., and as a salesperson and home economist for a company in Sacramento.

A graduate of California State University, Sacramento, Mrs. Caldwell also attended Middle Tennessee State University, Murfreesboro, and California State University, San Francisco. The Caldwells have one child, Benjamin Thomas, born in 1982.

Mr. and Mrs. Jerry D. Jones will work in Austria, where he will be a music and student worker and she will be a church and home worker. Currently, he is manager and consultant for the student ministries section of the office of human resources at the Foreign Mission Board.

A native of New Mexico, Jones has been a Montessori teacher in Smyrna, Ga., and Richmond, Va. He also served as a staff assistant for the Foreign Mission Board, promoting the missionary journeyman program on college campuses. He was a journeyman in Austria and a summer missionary in Germany.

He also has served in various church staff positions in churches in Kentucky, New Mexico, and Virginia. He is a graduate of Eastern New Mexico University, Portales, and Southern Baptist Theological Seminary, Louisville, Ky.

Born in Florida, Mrs. Jones, the former Jenny Henderson, lived in Murfreesboro and Knoxville while growing up. She has also lived in Georgia. Her parents, Mr. and Mrs. Griffin Henderson, are former Southern Baptist missionary associates to Hong Kong.

A graduate of Wake Forest University, Winston-Salem, N.C., and the University of Maine at Orono, Mrs. Jones has taught school in Winston-Salem; Jacksonville, Fla.; Richmond; and Paris, France. She also has been a college instructor in Louisville, a graduate assistant at the University of Maine, and a head resident dorm supervisor and instructor of French at Gallaudet College, Washington, D.C. The Joneses have one child, Logan Henderson, born in 1981.

Mr. and Mrs. Howard H. Kitchens Jr. will work in Korea as missionary associates, where he will be a physician and she will be a part-time physician.

Born in Arkansas, Kitchens also lived in Memphis while growing up. Currently a urologist with Anniston (Ala.) Urological Associates, he is a graduate of Mem-



Mr. and Mrs. Caldwell

Mr. and Mrs. Jones

Mr. and Mrs. Kitchens

Miss Knox

Mr. and Mrs. Reynolds

phis State University and the University of Tennessee Center for the Health Sciences, Memphis.

Mrs. Kitchens, the former Marilyn McRae, was born in Washington and also lived in Alabama and Louisiana while growing up. Currently a part-time pediatrician with Anniston Family Practice Residency Program, she is a graduate of Wesleyan College, Macon, Ga., and the

University of Alabama School of Medicine, Birmingham. The Kitchenses have three children: David McRae, born in 1972; Susan Tina, 1974; and Kathy Chappell, 1977.

Katrina A. Knox will work in Burundi, where she will be a nurse. Born and raised in Columbia, she considers First Baptist Church there her home church. She has been a public health nurse in

Memphis; a staff nurse at Jewish Hospital, Louisville, Ky.; and a volunteer in the Bahamas, sponsored by Southern seminary.

Miss Knox is a graduate of Columbia State Community College; the University of Tennessee Center for the Health Sciences, Memphis; and Southern seminary. She also has been a summer missionary in New York, Ghana, and Iowa.

Mr. and Mrs. W. Keith Reynolds Jr. will work in Honduras, where he will be a music consultant and she will be a church and home worker. Currently, he is minister of music and youth at Brushy Creek Baptist Church, Taylors, S.C.

A native of Kentucky, Reynolds is a graduate of Carson-Newman College, Jefferson City, and Southern seminary. He has served in various church staff positions in Kentucky and South Carolina.

Born in Atlanta, Ga., Mrs. Reynolds, the former Kathie Hawkins, also lived in North Carolina while growing up. She attended Carson-Newman College and has been a secretary in several Kentucky and South Carolina cities. The Reynoldses have two children: Jared Shade, born in 1975; and Seth Tyler, 1977.

Each of the new missionaries will go to Rockville, Va., in April for an eight-week orientation before leaving for the field.

Baptists mobilize to assist Brazilians hit by flooding

RIO DE JANEIRO, Brazil (BP) — Southern Baptist missionaries and Brazilian Baptists have started relief efforts in five heavily populated Brazilian states where month-long tropical storms have left at least 229 people dead or missing and an estimated 80,000 others homeless.

The Southern Baptist Foreign Mission Board has released \$4,000 to help storm victims. Missionaries said more money may be requested, but noted Brazilian Baptists in the area are providing most of the aid.

Flooding of the Paraiba and Doce Rivers has affected all five states in south central Brazil, where 40 percent of the nation's 130-million people live. The tropical rainstorms have triggered floods and landslides that have destroyed houses, roads, and bridges, causing millions of dollars in damage. Mile-long stretches of two important north-south highways are caved in and landslides cover railroads at several points. Many of the region's bridges are washed out.

Missionary Harold Renfrow reported 90 percent of some cities in Rio de Janeiro state are under water. "Flooding in the region has never been so general," he said. In the past it "has always been a localized situation. But this devastation runs from north to south and no area is escaping damage."

Many Baptist churches have reported some water damage. In addition to Foreign Mission Board funds being used to aid flood victims, Renfrow said Baptist churches all over the region have sent clothes, blankets, medicine, food, and money.

Robert Erwin, disaster relief coordinator for Southern Baptist missionaries in south Brazil, said missionaries have not yet asked for more relief funds because flooding is "hitting our stronghold of Baptist work" and the churches there "get with it without asking for funds."

Three Brazilian Baptist pastors are coordinating relief in the hardest-hit state of Espirito Santo. One thing Baptists cannot do is "go in and lavish money," warned missionary Kent Faris, who is based in Espirito Santo. He said Baptists have been trying to face the crisis with local resources. But Faris said he had received \$2,000 in Southern Baptist

relief funds to help where local efforts fall short.

Federal officials have estimated crop losses now amount to \$50-million. Food supplies are also threatened because vital transportation lines are cut from hard-hit regions to other areas of Brazil.

Much of Brazil depends on this region for its primary source of food. Missionaries fear other parts of the country not directly affected by the flooding will soon feel its effects because needed supplies cannot be transported out of flooded areas.

FMB names health consultants

RICHMOND, Va. (BP) — A missionary physician and a university professor have been named to help guide and staff the Southern Baptist Foreign Mission Board's worldwide health care program.

Van W. Williams III, pediatrician and hospital administrator in India, will become health care consultant in the human needs ministries office May 1. Joyce A. De Ridder, former professor at Houston (Texas) Baptist University, will join the staff in March as consultant for health care recruitment in the medical services department.

Williams has been a pediatrician at Bangalore Baptist Hospital since 1974 and hospital administrator since 1980. He will advise staff members and missionaries on health care programs and strategy around the world.

Responsibilities for missionary health and other concerns handled by Williams' retired predecessor, Franklin Fowler, have been shifted to the medical services department, created in 1983 and directed by former missionary physician William C. Gaventa.

Williams, a Mississippi native, is a graduate of Mississippi College, Clinton; the University of Mississippi Medical Center, Jackson; and Johns Hopkins University, Baltimore.

Miss De Ridder will recruit health care personnel such as physicians, hospital administrators, and nurses for both missionary and volunteer positions. As a

sociology professor at Houston Baptist University, she designed a university-wide cross-cultural study program, designed and directed a missionary internship program, and co-designed the Center for Exploring Ministry Careers.

Besides recruiting medical personnel, Miss De Ridder will administer the medical volunteer program and the medical receptor and residency program, which places medical students and residents overseas for eight to 12 weeks.

Williams, a Mississippi native, is a graduate of Mississippi College, Clinton, and the University of Mississippi Medical Center, Jackson, and holds the master of public health degree from Johns Hopkins University, Baltimore. He is married to the former Sarah McGlamery of Houston. They have three children.

Miss De Ridder, a native of Michigan, is a graduate of Texas Woman's University and North Texas State University, both in Denton. She was chairman of the behavioral sciences department at Houston Baptist University for five years.

SBTS faculty member to speak at Belmont

NASHVILLE — Daniel O. Aleshire, associate professor at Southern Baptist Theological Seminary, Louisville, Ky., will speak at Belmont College's chapel service Feb. 22 at 10 a.m.

Kennedy, Falwell trade compliments at debate

By Stan Haste

WASHINGTON (BP)— U.S. Senator Edward M. Kennedy and Moral Majority founder Jerry Falwell presented contrasting views on abortion and Reagan administration policy toward South Africa in a joint appearance at the National Religious Broadcasters convention.

But what had been billed as a debate instead turned into something of a testimonial and the ideological opposites traded warm compliments before a breakthrough of 4,000 fundamentalist and

evangelical broadcasters.

For the past 18 months, Kennedy and Falwell have engaged in a political dialogue that began when a Moral Majority computer by mistake sent the Massachusetts liberal a membership card in the five-year-old conservative organization. As he came to the podium to deliver his speech, Kennedy pulled out the card and told the laughing audience, "I never leave home without it."

Kennedy recalled his highly publicized 1983 visit to Falwell's Liberty Baptist College in Lynchburg, Va., as the start-

ing point of a "remarkable time" during which the pair has nourished a new friendship. "I have been in the home of the Reverend Jerry Falwell and his family — and he has been in mine," Kennedy said. "When my nephew died (Robert Kennedy's son, David, of a drug overdose), he was one of the first to call and offer his sympathy and prayers."

For his part, Falwell told of visiting Kennedy's suburban McLean, Va., home the evening before the debate and paid special tribute to Kennedy's teen-age son, Teddy. He commended the younger Kennedy, who several years ago lost a leg to cancer, for the prayer he offered at dinner. "We love Teddy Kennedy," he declared.

In his speech, Kennedy said that while religious values have an important place in public life, "the division is about where and how they should apply." He insisted that while "virtually no one doubts that civil rights is a public issue — or that murder is wrong," Americans "are plainly and persistently divided about whether abortion is the taking of human life." He then quoted colonial Baptist leader Roger Williams' warning, "It is impossible for any man or for all men to maintain their Christianity by the sword, and maintain thereby a true Christianity."

Such a standard for interaction between religion and politics, Kennedy continued, "does not seek conformity for the sake of uniformity, but unity based on respect for our diversity; it does not enjoin religion to be silent, but holds only that at times, the proper role of religion is to persuade the individual conscience."

Tom Brown to lead state lay renewal

Murfreesboro Deacon Tom Brown will be leading and coordinating lay renewal programs throughout the state as a volunteer for the Southern Baptist Home Mission Board's Mission Service Corps program.



Brown

Brown, a member of First Baptist Church in Murfreesboro, will work in conjunction with Archie King, director of the Tennessee Baptist Convention Brotherhood department. Brown's initial responsibilities will include heading an awareness program on lay renewal and the training of leadership, team members, and assistants.

King said the lay renewal program is "designed to help Christians make Jesus Lord of their life," and "adopt the methods of lifestyle evangelism." He said the program will be based on two pilot projects recently completed in the country by the Home Mission Board.

Brown hopes to have two or three pilot projects for Tennessee within the next 12 months, and is meeting with HMB officials this week to determine the scope and locations for the projects.

Goals established for the program are to make church staff members aware of what the HMB means by the term "renewal"; to interest more churches in investing in and discovering the value of the renewal journey; update a volunteer list; train leadership in all phases of the program; work with the Home Mission Board in conducting pilot projects; and develop a team spirit for lay renewal across the state.

not to harness the coercive power of the state."

Although Falwell did not address the religion-in-politics issue directly, he reiterated his longstanding conviction that abortion, which was legalized in 1973, has amounted to the "destruction" of 15,000,000 "innocent human beings" and its ongoing practice invites "the wrath of Almighty God" on America.

He also said pro-life activists "must put our money where our mouth is" by providing "loving alternatives" for unwed pregnant women such as his own "Save A Baby" campaign.

Saying he is "hopeful" President Ronald Reagan will be appointing more Supreme Court justices during his second term, Falwell added, "We can hope for a pro-life court by 1988." He said while his own preference would be for legislation to outlaw all abortions, he would settle for exceptions for rape, incest, and danger to the woman's life as a means to eliminate "convenience" abortions, which he said amount to more than 99 percent of the total number of abortions in the U.S.

Both men gave over extensive portions of their speeches to U.S. policy toward South Africa and its system of apartheid, or racial separation, with Kennedy assailing and Falwell defending Reagan administration policies.

Recalling his recent visit to South Africa, Kennedy noted that "Jesus Himself, who conceivably could be classified by the rules of apartheid as 'coloured' or as Asian, could not sit in the separate pews of many of the churches where He is worshiped each and every Sunday."

But Falwell, while acknowledging "apartheid is abominable," said South Africa has done "far better" over a much shorter period than did the United States in overcoming its system of Negro slavery. Falwell defended Reagan's policy of "constructive engagement" with the South African government and insisted that while "absolute equality" of the races is the "ultimate goal," Americans "don't need to be hypocrites" in light of U.S. treatment of blacks and American Indians.



TENNESSEE WRITER — Doug Buchanan (seated) of Cordova has been named to write study units for Pioneer Royal Ambassador materials. With him at a recent writers' conference are James Smith, Brotherhood Commission president, and Tim Seanor, editor of Pioneer materials.

Gore, Hollis discuss bioethics on network television program

WASHINGTON (BP)— Two Southern Baptists, speaking on national television, have called for increasing dialogue between scientists and religious leaders about biomedical breakthroughs which expand the ability to create and prolong life by artificial means.

Tennessee Senator Albert Gore Jr. and Harry N. Hollis Jr., director of special moral concerns for the Southern Baptist Christian Life Commission in Nashville, were among symposium members moderated by ABC News Commentator George Will on "Dimensions."

Panel members discussed the moral, economic, and legal implications surrounding such biomedical breakthroughs as artificial heart transplants, use of baboon hearts in humans, new experiments in genetic engineering, and reproductive technologies.

"One of the ironies of our century is that the hard sciences have been developing much more rapidly than human ability to accelerate the development of new bioethical structures to guide us in making these difficult decisions," Gore

stated. "The issues we are confronted with today may well be pickers compared to the ones soon to confront us as a result of genetic engineering and other related developments."

Gore warned that new scientific breakthroughs may even affect one's occupational choices as well as those of their children and grandchildren.

"Scientists are learning how to predict which people are going to have an enhanced risk for which illness," Gore said. "Large employers are now looking for genetic screening tests to find out whether or not people applying for jobs have a slightly increased chance of getting some occupational illness."

"Is it fair to deny a job to that person and that person's children and grandchildren because their genetic heritage gives them a slightly increased risk?" he asked.

"Discussions like this are extremely important if for no other reason than as practice for the new era we are soon going to be confronting as a result of genetic technology," Gore said.

Hollis, editor of the book, *A Matter Of Life And Death*, said biomedical issues of this nature are too important to leave to any one group such as Congress or scientists. "Biomedical decisions of this magnitude must be interdisciplinary decisions based on facts and on moral values," he said. "We must call members of religious communities to become more involved."

Hollis added that in the past some religious people have spoken rather dogmatically and without adequate knowledge and have thus made it more difficult for more informed members of religious communities to offer their insights.

"It is very important for there to be increasing dialogue between the scientific community and the religious communities to look at what is already a revolution and which is going to be a much greater problem in the future," he said. "We also need to inform seminarians about the Judeo-Christian emphasis that human beings work with God in the continuation of creation and, therefore, we should find responsible ways to make life fully human."

Hollis said education about biomedical decision making offers us great hope for the future, but for now we have to deal with tough decisions as they occur. "Christians simply cannot let these decisions be determined by marketplace forces," he said.

The ABC "Directions" program, entitled "Hard Choices — The Biomedical Challenge," was presented in cooperation with the Southern Baptist Radio and Television Commission and other religious organizations.

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Tennessee Scene

PEOPLE . . .

Mike Ingle and Frank Maynard were ordained Jan. 6 as deacons of Taylors Chapel Baptist Church, Murfreesboro. Mike Williams is the pastor of the church.

Powell's Chapel Baptist Church, Murfreesboro, ordained Mack Barrett and John Phillips as deacons during a Jan. 13 service. The pastor of the church is Steve Sweatt.

Lon and Pat Shoopman were honored Jan. 27 by First Baptist Church, Madisonville, on the occasion of Shoopman's 10th anniversary as the pastor of the church. The couple were given a dinner in their honor and presented with a video cassette recorder, a curio cabinet, and a cash gift to be applied to the purchase of a personal computer.

Two Rivers Baptist Church, Nashville, recently ordained six new members of its deacon ministry: Gary Benz, Dan Gant, Van Grizzard, Ed Smith, Darryl Thiebaud, and Henry Wainwright. Roy Edgemon is the church's interim pastor.

Citizen's Corner

By Jerry Self
Public Affairs and
Christian Life
Consultant



The pari-mutuel bill now has a House version in the Tennessee General Assembly. Two Memphis representatives, Alvin King and Harper Brewer Jr., have introduced House Bill 624.

Senate sponsors of SB-604 include three who have sponsored pari-mutuel legislation in the past, Steve Cohen, Carl Moore, and John Ford. Two other sponsors of the bill are Jim Lewis and Anna Belle O'Brien.

This bill would allow any county or municipal legislative body to call for a referendum election on permitting pari-mutuel wagering on horse racing. Dog racing is not mentioned in the bill.

The bill would impose a sliding scale of taxes on the money gambled from 3 to 6 percent depending on the total amount gambled per day. It would then divide that tax, leaving half of the money in the city or county where the tax is located and distributing the other half across the state. One-third would go to counties on the basis of population, one-third would go to counties on the basis of total acreage, and the remaining amount would go to cities on the basis of population.

Every year the pari-mutuel bills are refined and extra bells and whistles are added. But the basic issue is an establishment of an industry in Tennessee based solely on gambling.

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Carl Pickens Daw died Jan. 1 in Havana, Fla., at the age of 76. Daw was pastor of Third Baptist Church, Murfreesboro, for 15 years beginning in 1955, and was also pastor of other Tennessee churches, including First Baptist Church, Newport, and Antioch Baptist Church, Antioch. He was instrumental in the acquisition and building of Camp Carson in Newport and helped secure the first Baptist Student Union building for Middle Tennessee State University. His survivors include his widow, Sara Ruth Daw.

LEADERSHIP . . .

Frank Fawcett was called as minister of music by Rialto Baptist Church, Covington. Fawcett comes to the church from a similar post at Calvary Baptist Church, Brownsville. The pastor of the Covington church is Mike Johnson.

Parkway Baptist Church, Goodlettsville, called Ken Bush as minister of education, a position he will begin March 1. Bush, a native of Nashville, will come to the church from First Baptist Church, Covington, where he was also minister of education. James R. Moore is the pastor of the Goodlettsville church.

Don Waldrop was recently called as interim pastor of River Bend Baptist Church, Bristol.

Calvary Baptist Church, Erwin, accepted the recent resignation of its minister of music and youth, Don Shotts.

J. D. Neeley resigned as pastor of Mount Holston Baptist Church, Bluff City, to accept the pastorate of Grace Baptist Church, Bristol, Va.

Maney Avenue Baptist Church, Murfreesboro, called Holton Meyers as interim pastor.

Kenneth McCafferty accepted a call from Summertown Baptist Church, Summertown, to come as interim pastor.

Oak Grove Baptist Church, Martin, accepted the resignation of Pastor Charles Wainscott.

Tim Scott submitted his resignation as pastor of Richland Baptist Church, Lynnville, which is effective this month.

Fellowship Baptist Church, Allons, accepted the recent resignation of its pastor, DeWitt Sampley.

Luther Sentell was called as minister of music by Island Home Baptist Church, Knoxville. Sentell had been serving the church as its interim minister of music. Ray Kitts is the church's pastor.

CHURCHES . . .

Second Baptist Church, Jonesborough, recently completed a new fellowship hall. James Deakins Jr. is the church's pastor.

A Dec. 16 dedication service was held at Iron City Baptist Church, Iron City, for the church's new facilities. The pastor of the church is Robert Madgett.

Fayetteville church calls Darryl Turner

West End Baptist Church, Fayetteville, recently called Darryl Turner as its pastor.

Turner came to the church from the pastorate of Rover Baptist Church, Eagleville, and served in a summer ministry position at First Baptist Church, Fayetteville, in 1979. He has served the New Duck River Baptist Association as a member of its nominating and Baptist Student Union committees.

A native of Miami, Fla., Turner is a graduate of Asbury College, Wilmore, Ky., and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

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Lexington church calls Matt Tomlin as pastor

Ward's Grove Baptist Church, Lexington, recently called W. Matt Tomlin to come as its pastor.

Tomlin has served as consultant in business and industrial chaplaincy in Jackson, and as an instructor in the religion department of Union University, also of Jackson. He is a former associate executive director of the Tennessee Baptist Children's Homes Inc., and a former pastor of First Baptist Church, Selmer; Henry Baptist Church, Henry; New Hope Baptist Church, Paris; Morris Chapel Baptist Church, Morris Chapel; and Smiths Grove (Ky.) Baptist Church.

Active in denominational work, Tomlin has been vice-chairman of the board of trustees for the Tennessee Baptist Foundation; a member of the Tennessee Baptist Convention Executive Board and chairman of its public affairs and Christian life committee and a member of its Administrative and Christian services committees; president of the West Tennessee Baptist Pastors' Conference; a teacher of seminary extension courses at Union University; and moderator of the Shiloh Baptist Association.

A native of Hardeman County, Tomlin is a graduate of Union University and Southern Baptist Theological Seminary, Louisville, Ky.

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BIBLE BOOK SERIES

Lesson for Feb. 24

Jesus' power

By Rice Pierce
 deacon and Sunday School teacher, Mt. Juliet

Basic Passage: Luke 8:22-26
 Focal Passages: Luke 8:26-35, 38-39

In chapter 8, Luke showed that Jesus had authority and power over nature, demons, sickness, death, and spiritual crisis.

Jesus performed His miracles in large part to meet human need. Now Luke would show Jesus going outside Jewish territory for the first time in His miracle working.

Luke reported this incident as if heralding one of his chief themes, that Jesus came to the whole world and not just to the Jewish nation. Luke wanted the Gentile, Theophilus, and other Gentile readers to see in a striking way that he wrote of a universal gospel.

One day, perhaps for a rest, Jesus and His disciples took a boat ride to the other side of the Sea of Galilee. Although it was a little sea, it could have powerful storms as the cold air rushed down from lofty Mt. Hermon and collided with the sub-tropical air over the lake.

Jesus was asleep (8:23) as they sailed along. Suddenly a whirlwind swept down upon the lake, the boat was filling with water, and the disciples were terrified. They rushed over to Jesus, awakened Him, and cried of their danger. Jesus censured the wind and the waves, which subsided, then censured the disciples.

In essence, Jesus told the disciples, "I am in this boat too. Don't you have enough faith to feel safe with Me?" They still had so much to learn about Jesus! They commented to each other, "What kind of man is this that even the wind and the sea obeys" (v.25).

The healing of the demoniac (8:26-33)
 The boat came to the other side of the lake, in the land of the Gerasenes (Gadarenes). When Jesus stepped out of the boat, the welcoming party was one naked wild man who was possessed by demons (v.27). For many years this man had neither worn clothes nor lived in a house. He lived in the burial caves outside the town, also thought to house evil spirits.

Jesus immediately began commanding the demons to come out of the man (v.29). With that, the demons' spokesman, using the man's voice, raised a terrible cry, threw the man down before Jesus, and yelled with a loud voice, "What have I to do with Thee, Jesus, Thou Son of God most high?"

Even though the disciples had not figured out just who Jesus was (v.25), the demons (Satan's evil spirits) knew exactly who Jesus was and always acknowledged His power over them.

The demon begged Jesus, "Torment me not." The demon was saying, "Don't meddle in our affairs, Jesus (v.28). Leave us alone and we will leave You alone (but not this man; they had a good thing going)." Jesus ignored the demon's request and spoke directly to the man, "What is thy name?" He wanted the man to think about himself as objectively as he could. The man replied, "Call me 'Legion,' for I am possessed of many devils."

We today are also tormented by many evil impulses, suggestions by Satan, and weaknesses which thrust us this way and that. We temporarily forget who we are, as this man did, and we do great damage

to our personal relationships, as with this ostracized man.

The demons knew that Jesus meant to cast them out of the man. They began to negotiate: "Please don't cast us into the bottomless pit (where demons were imprisoned if they had no life on earth to possess). Let us enter the herd of hogs feeding over on that hillside" (v.32). Though not omniscient, they were desperate to possess something so they could still operate on earth.

Jesus allowed them to enter the hogs, which immediately went berserk, ran down the steep cliff, and were drowned (v.33). The demons had run true to form, destroying everything they had touched, just as Satan tries to do today. The man was healed, found some clothes, and sat down at Jesus' feet in the manner of a disciple (v.35).

Mixed reactions to the events (8:34-35, 38-39)

When the herdsmen saw what had happened to their swine, they ran away and told both in the town and in the countryside what had happened (v.34).

Bible students have wondered endlessly about why Jesus allowed the hated demons to destroy the herd of dumb animals - and someone's valuable property, no less. Perhaps the best view, with our finite minds, is that this was a sure way Jesus could demonstrate to the man that the evil spirits truly had left him. He was convinced in this manner and from the way he felt and could respond now to Jesus' love. With Jesus, people came before things, even before material possessions!

The people from the town came out to see just what had happened. When they saw the former terror of the town, who for years had acted on and off like a wild animal, seated calmly by Jesus and dressed like a normal person, they were seized with alarm and fear (v.35). They recognized divine power at work here.

The herdsmen who had seen it all exclaimed to everyone what a miracle had occurred with the man formerly driven by demons (v.36). Witnessing came from an unexpected quarter! In the presence of such awesome power over man and beast, all the people from everywhere around kept begging Jesus to leave those parts (v.37). The working of divine power was too much for them! They were in dread and terror, yet they were in such need of knowing a loving God.

Many people today may turn from Jesus because they fear what God will do in or to their lives.

The man who had experienced Jesus' compassion and power exercised his faith after the fact (v.38). He kept begging Jesus to let him come along as a disciple. But Jesus told him to return to his family and tell the story of what a loving God had done for him. This would be a far better way to be a disciple. He could help his family find Jesus as Saviour, often a difficult thing to do.

This man not only told his family and friends joyfully about what Jesus had done for him, he proclaimed it throughout the whole city (v.39). What missionary seed Jesus had planted in untouched Gentile territory! And He had just gone across the lake possibly to rest.

Many Christians witness today while on trips or while engaging in sports and other forms of recreation. God's power to heal is always at hand.



Pierce



Brewer

UNIFORM LESSON SERIES

Lesson for Feb. 24

Through death to life

By Paul Brewer, professor
 department of philosophy and religion
 Carson-Newman College, Jefferson City

Basic Passage: John 12
 Focal Passage: John 12:20-33

This study completes a unit concerning Christ as "The Giver of Life." The opposition to Jesus has intensified and reaches its climax in this chapter.

The conflict between darkness and light, between life and death, has led the opposition to a final and irrevocable decision to reject Jesus as God's revelation. The public ministry has come to its conclusion as Jesus has brought God's light "in the world, and though the world was made through Him, the world did not recognize Him" (John 1:10 NIV).

After this chapter, John devotes the rest of the gospel to the final scenes in Jesus' life as He prepares His disciples and goes to the cross.

The narrative of Jesus' triumphal entry is found in all four gospels. It sets the stage for Jesus' last public discourse which is our focal passage for this week's lesson.

The entry is a messianic act, but not in the sense implied by the popular acclaim. The crowd meets Jesus without full knowledge of what they are doing. They are present because of the signs and especially because of Lazarus (v.17). They are correct in that they welcome Jesus as King, but He is not the kind of king they desire. Even the disciples misunderstand His royal entry until after the resurrection (v.16).

Death leads to life (12:20-36)

The ironic claim of the opposition, "The whole world is coming to Him" (v.19), is enacted in reality when the Greeks come to Jesus. The word "Greeks" does not mean Greek-speaking Jews, who are designated Hellenists. It can be applied to proselytes and to "devout" Gentiles like Cornelius who are attracted to Judaism. It can be used to refer to all those who come within the orbit of Greek culture and is probably used here to represent all the Gentiles.

The Greeks are introduced for symbolic reasons. They do not figure in the rest of the narrative nor the discourse which follows. Their function is to preview the coming of the Gentile world to the Christ. The revelation of God which has come in Christ is for all people and is not to be subject to race, culture, or nation.

"The hour is come" (v.23) is the verse on which the whole of the following discourse depends. In the context of the Gentile search for Jesus, the time when Jesus manifests His glory is announced. The time when God gives Jesus the glory that is His and that makes possible the "drawing" of all persons to Himself has now started.

How Jesus is to be glorified is now declared clearly in verses 24-26. In these verses, Jesus proclaims the same truth in three different ways. First, He presents a short analogy of how the grain seed is planted and dies to produce the great harvest. Second, He elaborates by pointing out that a mad war to protect one's life leads to destruction but in self-giving one learns what real life is. Third, He turns aside and speaks to His disciples and teaches them that the ones who follow His way will also share His glory.

In His discussion of the path of glory, Jesus is plainly teaching the way of discipleship. Since He is totally devoted to the will of the Father, anyone who is His disciple must share that same devotion. Such total commitment is expressed in His insistence that compared to one's love for God, one must hate his own life. Such is the path of glory.

Jesus faces death (12:27-30)

"Now" (v.27) resumes His discussion of "the hour has come" (v.23). The path which leads to the Father's glory is one which calls forth deep emotion from Jesus.

In verses 27-28, Jesus agonizes over the course His life must take. The cross looms clearly ahead. Here John is recalling the Gethsemane experience which is not recorded in His gospel. In this time of inner tension, Jesus uses the words of Psalms (42:5a and 6:3) to express His questions.

In this excruciating experience, the hope that Jesus expresses is that this hour can result in the glory of God. His hope is confirmed as the heavenly voice promises that the glory will come. John immediately balances the human agony of Jesus with His divine sovereignty as Jesus says, "This voice was for your benefit, not mine" (v.30). Jesus does not require any external confirmation because of His close relationship to the Father.

The victory (12:30-33)

"Now" (v.30) begins the final consideration of "the hour has come" (v.23) and starts from the fact that victory has already been won. The turning point has already been reached and evil has been cast out. When Jesus is finally "lifted up" (v.32), He confirms His mastery and lordship.

The victory of winning disciples is not one of overriding the freedom of people but of drawing people to God's open arms of love. The point of the whole discourse is that the death of Jesus is the means by which the victory is gained. John chooses his word carefully. "Lifted up" not only refers to the cross but is the word for "exalted." The cross is not a defeat but simply Jesus' way of ascending to His kingly throne.

The first half of John's story is completed and in the next section he leads us to the cross. The words of Jesus that unbelief yields judgment and belief yields eternal life set the stage for the tragedy which results when Jesus is not accepted as God's revelation.

The cross will bring glory to Jesus when His opponents intended for it to do the opposite. It is the darkness of evil that is transformed to point the world to God's light.

W. Tenn. pastors to meet March 5

JACKSON - Carroll C. Owen, director of the convention ministries division of the Tennessee Baptist Convention, will address the March 5 meeting of the West Tennessee Baptist Pastors' Conference at Union University here.

The Tuesday session will be in Room D-3 from 10:50 a.m. to 12:05 p.m.

Owen will speak to the ministerial group on "Tennesseans at work in Michigan and Burkina Faso."

LIFE AND WORK SERIES
Lesson for Feb. 24

Power over death

By Philip Dougan, pastor
Gath Baptist Church, McMinnville

Basic Passage: John 11:1-46
Focal Passages: John 11:25-27, 38-44

Man's greatest fear is death — that dread journey from which he never returns. It faces us all, rich and poor, young and old.

We are shocked by recent mass tragedies such as the plane crash at Reno, Nev., which killed 68 people, and the chemical leak that claimed 2,000 lives in Bhopal, India.

We can never know how, when, or where death may strike, we only know its certainty.

Dying men have offered their fortunes to lengthen their lives, but to no avail. That final hour inevitably comes when we must say farewell to our loved ones and everything we have held dear in our lives.

Man has made many conquests, but he has not conquered death.

But there is hope! Jesus said, "I am the resurrection, and the life." That is the message of John 11.

Three kinds of life

The Bible speaks of three kinds of life and, consequently, three kinds of death.

The first and most obvious is physical life.

The second is spiritual life, fellowship with God. Jesus expressed this when He said, "I am come that they might have life and that they might have it more abundantly" (John 10:10). The epistles make many references to the spiritual life, such as: "through the spirit we mortify the deeds of the flesh" (Romans 8:13), "walk in the spirit" (Galatians 5:16), "live according to God in the spirit" (1 Peter 4:6).

Eternal life is the continuation of spiritual life without end — forever. This is what Jesus makes reference to when He tells Martha, "I am the resurrection

and the life: he that believeth in Me, though he were dead (physical death), yet shall he live (eternal life); and whosoever liveth (spiritual life) and believeth in Me shall never die (eternal death)" (John 11:25, 26). The words "never die" read literally "shall not die forever," a reference to eternal death.

Three kinds of death

In the light of the foregoing, it can be said that death is separation. Physical death is the separation of the soul from the body; spiritual death is separation of the soul or spirit from God; and eternal death is the eternal separation of the soul from God in hell.

We live in a world of living dead, people who are physically alive but spiritually dead. Paul spoke of one living for pleasure only as "dead while she liveth."

The raising of Lazarus

Lazarus, the brother of Mary and Martha, became ill. When Jesus heard that he was sick, "He abode two days still in the same place where He was" (v.6).

Jesus was never in a hurry but always on time. He may not always rush to our aid when we call on Him, because He may have some greater plan in mind. It must be done in His way and in His time.

Mary and Martha were upset when Jesus arrived four days after Lazarus had died. They both inferred that Jesus was negligent and could have prevented



Dougan

his death, "If thou hadst been here, my brother had not died" (vv.21, 32). Why the delay?

It was a common Jewish belief that, after death, the human spirit stayed near the body for three days and then departed. Therefore, the fourth day insured the person was positively dead because of the absence of the spirit and decomposition of the body. This may be the reason for Jesus' delaying until the fourth day, so that the miracle could not be explained away, "that the Son of God be glorified thereby" (v.4), and that the people would believe that Jesus was "sent from God" (v.42), that He was indeed the Saviour.

The raising of Lazarus was not actually a resurrection but rather a resuscitation. He was restored to physical life and, according to tradition, died about 30 years later. Thus he is now awaiting resurrection like all the other saints in Christ.

Jesus was the "first fruits," the "first-

born from the dead" (Revelation 1:5). Resurrection is the transformation of the physical body into the glorified, immortal body.

Lazarus' restoration to physical life was, nonetheless, a great miracle which caused many to believe in Jesus (v.45) and was a foreshadow of the future resurrection to come.

The day is coming when Jesus again will shout "Come forth," and "the dead in Christ will rise first; then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord" (1 Thessalonians 4:16, 17, New KJV).

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Exodus of Christians opens new opportunity

By Irma Duke

BEIRUT, Lebanon (BP) — The war in Beirut has provided a witnessing opportunity for Beirut Baptist School that Jim Ragland never dreamed possible.

Ragland, Southern Baptist missionary principal of the school since 1954, always has made Bible courses and chapel a requirement, but just in recent years has the majority of the students in those classes been Muslim. Now it is not unusual to hear 100 Muslim third and fourth graders sing "Jesus Loves the Little Children of the World" — with their parents' permission.

Until recent years, the majority of the students and all of the teachers at the school were Christians. But since most of the Christians have moved to East Beirut, the Christian enrollment has declined.

In the meantime, the school has gained a reputation for its academic standards and Muslims have been sending their children to it in larger numbers, even though it is unashamedly a Baptist school. Now, about 75 percent of the 800 students are Muslim.

"There are neighborhoods within two blocks of us that would never tolerate a church, but their kids come to school here," says Ragland. "And they're our neighbors, our friends."

Ragland's quiet, unassuming but caring manner helped make them his friends. When the father of one of the Muslim faction leaders died, Ragland was there to comfort him. He was the only foreigner there.

"He's my neighbor back here," explains Ragland, pointing up the hill from the school. And if a neighbor from another faction were in the same situation, Ragland would pay his respects to him, also.

Muslim groups join together to fight against those known as "Christians," who, for the most part, live on the east side. The "Christians," primarily from Maronite and Catholic backgrounds, are fighting for a Christian-controlled government, fearing Muslim control above everything. Even though these groups have religious names, Ragland says it is basically a social and economic war, not religious.

The war has brought added pressures for the Raglands, burdens under which other people might have folded. Many days their phone starts ringing at 5 a.m.



NEWS BREAK — It is not uncommon for Jim Ragland to interrupt his work to listen to the news. In fact, the Beirut Baptist School principal says at times he does it on the half hour. His students come from throughout the city where bombings have been an almost daily occurrence for 10 years. Photos by Don Rutledge.

because parents want to know if overnight fighting will close school that day. Teachers report they got stuck in East Beirut and cannot get back across the Green Line. Then early in the afternoon, the phone rings again because a bus has been delayed and parents are worried about their children's safety.

Ragland carries the extra burden of safety for the children while they are in class. When shelling starts near the school, it is Ragland who has to decide if the children would be safer at home. At times, he has calmly asked the pupils to move away from their classroom windows because of the danger of flying glass and other debris.

In at least one instance, Ragland has had to face armed men from one of the

factions who tried to force him to accept students without proper credentials.

His own personal safety and the safety of his wife have also been a pressure during the 10 years of fighting. Last year they slept in their hallway from February to May because the shelling was close by. The Raglands do not know American Catholic Missionary Lawrence Mertin Jenco, who was kidnapped recently, but are close friends of Presbyterian Missionary Ben Weir, who was kidnapped in May.

When Mrs. Ragland was home for a time last year, her daughter told her she looked like she had aged 10 years in the last 12 months. "I suspect I have," Mrs. Ragland confirmed.

The war has caused the Raglands to

look to Lebanese Baptists for more moral support because most of the other missionaries are across the Green Line in East Beirut and inaccessible at times.

"Our fellow missionaries are supporting us, we've never doubted that, but they're not here," said Mrs. Ragland.

Because of the bond Ragland has built with the Lebanese, that has not been a problem. In fact, one of his former students who is a fellow church member now says Ragland is more Lebanese than he is American.

For years, Ragland has tried to find a Lebanese he could train to take over as principal of the school when he retires and to help him with day-to-day decisions. But no one has worked out. The qualified Christians have left the country or moved to East Beirut. Three missionaries in language study in Jordan are assigned to the school, however, and one of them is expected to take Ragland's place when he retires.

The added pressure also has brought about a greater dependence upon God. Up to 1976, Ragland said he was suffering from burnout, that he was so busy doing for the Lord that he was not spending the time with Him he needed. Then he went through a difficult, lonely period when Mrs. Ragland was back in the States.

"It was a turning point in my life." Now he gets up at 4:30 to make sure he gets his time with God. And he's acquired a new motto: "Nothing is too hard for God and me."



A MISSIONARY TEAM — Jim and Leola Ragland have worked as missionaries to Lebanon since 1953. He is principal of Beirut Baptist School where she directs the preschool department.

Thailand plans to set limit on number of missionaries

BANGKOK, Thailand (BP) — The government interior ministry has indicated plans to limit the number and activities of foreign missionaries in Thailand.

The plans do not seem to be leveled directly at the 79 Southern Baptist missionaries there, and it remains unclear how their work will be affected, according to Southern Baptist Foreign Mission Board officials.

The government singled out missionaries of the Mormon Church, who number 200 of the some 3,000 foreign missionaries in Thailand. The Mormons often have asked to stay in the country for extended periods, but the Ministry of Interior is considering limiting their stay to no more than three months at a time, a government official said.

Some missionaries have been accused of bringing hilltribe people into Thailand from neighboring Burma and giving them money if they become Christians. Other reports indicate bothersome door-to-door witnessing tactics.

"Some of the missionaries have created problems and, in some cases, have even become a public nuisance due to their zealotness in spreading their religion's belief," said the official.

The Mormons have publicly denied charges against their missionaries.

Maxine Stewart, missionary press representative for Southern Baptist missionaries in Thailand, lauded the officially

Buddhist nation for its stance on religious freedom.

"Some Thai people have the mistaken idea that Thai Christians cannot be good Thai citizens," she said. "But Baptist missionaries encourage national Christians to be good, law-abiding, productive citizens."

Interpretations

The empty tomb

By Herschel H. Hobbs

"They have taken away the Lord out of the sepulchre, and we know not where they have laid Him" (John 20:2b).

All four gospels record that Jesus' body was placed in the tomb on Friday and that the tomb was empty on Sunday morning. Each relates the event for his own purpose. John does so from the standpoint of Mary Magdalene.

Finding the tomb empty, she rushed to tell Peter and John (v.2). They also found the tomb empty. After they left, Mary lingered. She apparently thought the gardener had moved the body (vv.11-15).

Jesus appeared to her (v.15) but she did not recognize Him, due either to the morning mist or she was blinded by her

tears. Thinking He was the gardener, she asked for Jesus' body. Evidently she had turned her back to Him. Then she heard Him call her name, "Mary." Literally, she whirled about and called Him "Rabboni," "Teacher."

Mary rushed to Him, probably falling before Him and holding His feet. "Touch Me not" means "Stop clinging to Me." She was holding on to His body, but must learn to know Him in spiritual presence (v.17).

One grand truth stands out. Mary thought Jesus was permanently dead and buried. She was drawn by and held to the tomb, not by faith, but by love. According to John's account, following His resurrection Jesus first revealed Himself not to one with great faith but to one with consuming love.



SHRAPNEL — Jim Ragland holds war debris he has found on the grounds at Beirut Baptist School where he is principal. Photos by Don Rutledge.