

Baptist and Reflector

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News journal of Tennessee Baptist Convention

Executive Committee affirms Baptist Press

By Jim Newton

NASHVILLE (BP)— After almost three hours of testimony and discussion, the Southern Baptist Convention Executive Committee concluded that two Baptist Press news stories last September "when taken together" gave a balanced presentation of the news.

The final vote was taken with almost no discussion, although the stories had stirred heated debate in two preliminary meetings.

The stories were released Sept. 17 and 18, 1984. The first article reported that a seminary student, J. Stafford Durham, had filed a "formal complaint" with the Federal Communications Commission alleging Houston Judge Paul Pressler had secretly tape recorded a telephone conversation "in violation of his civil rights." The second story gave Pressler's response to the charges.

The Executive Committee said it was "untimely" and "unfortunate" the first story appeared separately without an appropriate rebuttal from Pressler.

The committee also expressed support for the Baptist Press staff for "their strong commitment to timely, accurate, and well-balanced news reporting," reaffirmed "its long-standing

policy of openness in its deliberations and actions," and "its support for a responsible and free press as an essential element for an informed Southern Baptist constituency."

The committee also was told a "Baptist Press operating policy" is being formulated by the Executive Committee staff.

While the recommendations were adopted by the 69-member committee virtually without comment, two preliminary meetings featured heated debate. Both meetings took place under "background rules" which prevent direct quotations from individuals during debate.

The chairman of the public relations workgroup, Jimmy Jackson of Huntsville, Ala., ruled during the workgroup's meeting on Feb. 18 that discussion on the matter would be limited only to the procedure in handling the two stories, not whether anyone was right or wrong; and that only members of the workgroup would be allowed to discuss the matter.

Pressler, who brought into the room a suitcase full of printed materials, objected strongly to the ruling which prevented him from presenting four hours of testimony he said he had prepared.

In interviews after the meeting, Pressler complained that the ruling was

grossly unfair. "I don't know why these people are suppressing the truth. I had 35 grievances against Baptist Press I wanted to present, but they wouldn't let me speak."

Instead of hearing testimony by Pressler and Baptist Press Director Wilmer C. Fields, the public relations workgroup discussed wording of the recommendation which finally was adopted by the full Executive Committee.

On the second day of the meeting, the

administrative and conventions arrangements subcommittee voted 15-6 to allow a full and complete discussion of the issue, including testimony by any who wanted to speak. Pressler, a leader in the movement some claim is trying to gain control of the SBC, is a member of the subcommittee.

Frank Ingraham, a Nashville attorney and chairman of the subcommittee, ruled that the committee would allow Pressler

(Continued on page 2)

Tennessee Baptists observe week of prayer for missions

Using the searching question, "Who Cares?" as the theme, Tennessee Baptists will join with their fellow Southern Baptists in observing the annual Week of Prayer for Home Missions March 3-10.

Connected with the annual offering, will be the Annie Armstrong Easter Offering for Home Missions with a national goal of \$30-million. Gifts to the 1984 offering were approximately \$25.2-million.

Tennessee's goal as set by the state Woman's Missionary Union will be \$1,650,000. Last year, Tennessee Baptists gave \$1,510,807.47 to the Annie Armstrong Offering.

The Scripture theme for the Week of Prayer is James 2:15-17: "Suppose a brother or sister is in rags with not enough food for the day, and one of you says, 'Good luck to you, keep yourself warm, and have plenty to eat,' but does nothing to supply their bodily need, what is the good of that? So with faith: if it does not lead to action, it is in itself a lifeless thing" (The New English Bible).

The \$30-million offering goal will be distributed in three major areas: missionaries and field ministries, special projects, and advance in critical areas.

The largest allocation, \$20.5-million, supports missionaries and field ministries. These are ongoing and continuing ministries, and contain eight areas: evangelism projects, church extension, Christian social ministries, language missions, interfaith witness, black church relations, chaplaincy ministries, and associational missions.

Evangelism projects total \$1,687,000 and will support the work of evangelism directors in 37 state conventions, Iowa, and Puerto Rico, and ministries aimed at evangelizing the lost people in the United States.

A total of \$4,360,000 will be received by church extension to support the work of nearly 1,500 church starters, church starter strategists, mission pastors, and church planter apprentices. The funding will also provide assistance to churches who cannot afford to support a pastor, and will work toward the goal of starting 1,400 new churches in 15 years.

Christian social ministries will receive \$3-million to support the work of more than 300 missionaries serving in Baptist

centers, weekday ministries, youth and family services, and literacy missions. This amount will supplement state conventions' requests for disaster and hunger relief.

More than 1,300 language missions personnel are supported through the Annie Armstrong Easter Offering. The 1985 offering allocation provides \$6.6-million for this area, as language missionaries witness to, minister to, and start new churches for 84 of the more than 200 different ethnic groups in America.

Black church relations projects will receive \$1-million to support 79 missions personnel who help churches develop ministries to blacks and start black Southern Baptist churches. The money will assist six Baptist student workers on predominantly black campuses and provide training conferences to equip workers.

The \$3-million designated for associational missions will assist in the support of nearly 375 missions personnel. The division relates to 1,200 associations and 900 directors of missions as the associational assists churches and serves as the hub of Baptist witness in a community.

The second major distribution of the offering is \$3.5-million for 33 special short-term projects that are not part of the HMB's ongoing work. These projects usually have a termination point and involve people, but not career missionaries.

The 33 projects include funding of summer student missionaries and US-2 missionaries. A sum of \$30,000 is allocated to promote the 1986 simultaneous revivals, "Good News, America, God Loves You." In the past, the number of baptisms in the SBC increased when nationwide revivals were held.

The third major area allocates \$6-million for advance in critical areas. It includes \$2-million to increase missionary personnel; \$1-million to implement strategies for new mission work; and \$1.5-million to meet needs in large metropolitan areas.

If the 1985 goal is exceeded, the money will fund additional short-term projects in missions and evangelism.

Church in Jackson to host State Deacon Conference

Jack May, president of the Tennessee Baptist Convention, and John Lee Taylor, president of the Tennessee Baptist Pastors' Conference, will be the featured speakers at the State Deacon Conference, March 1-2 at Calvary Baptist Church, Jackson.

May is pastor of Broadmoor Baptist Church, Memphis, and Taylor is pastor of West Jackson Baptist Church, Jackson.

The conference, sponsored by the church training department of the Tennessee Baptist Convention, is designed to help deacons, church staff members, and interested lay people to understand the role of the deacon and improve the effectiveness of the ministry of deacons.

Other featured speakers are Paul Clark, pastor of the host church; James Hightower, pastoral care consultant and editor of Proclaim, church administration department, Baptist Sunday School Board, Nashville; Mrs. Dorothy Holt, a deacon's wife and member of Calvary Baptist Church, Jackson; and Don Watt, a deacon at Calvary Baptist Church.

Small group conferences will focus on the ministry of the pastor's wife and the deacon's wife, the deacon family ministry plan, Biblical instructions for deacons, what to do when Baptists fight, caring for families in crises, and planning and conducting effective deacons' meetings.

Conference leaders are Roy Babb, di-



May

Taylor

rector of outreach at First Baptist Church, Hendersonville; Mrs. Babb; Bruce Coyle, planned giving officer at Carson-Newman College, Jefferson City; James Hightower of the Baptist Sunday School Board; Herman King, a deacon at Judson Baptist Church, Nashville; Sam Mallory, a deacon at Two Rivers Baptist Church, Nashville; and Jerry Songer, pastor of First Baptist Church, Roswell, Ga.

The meeting will begin with registration at 6:15 p.m., March 1, and will adjourn at about 12:30 p.m., March 2.

Johnnie Hall Jr., director of the TBC church training department, will coordinate the meeting. David Stephan, minister of music at Calvary Baptist Church, Jackson, will coordinate the music for the conference.

For more information, contact the church training department, Tennessee Baptist Convention, P.O. Box 347, Brentwood, TN 37027.

Committee delays loan, okays ACTS campaign

NASHVILLE (BP) — A three-year, \$6-million fund-raising campaign to finance the ACTS television network has been approved by the Southern Baptist Convention Executive Committee, but approval to borrow up to \$10-million for 10 years has been delayed.

The action was taken during the February meeting of the Executive Committee, which is required by the SBC Business and Financial Plan to approve fund-raising campaigns by national agencies, and to give consent for "incumbrances which cannot be repaid out of anticipated receipts for current operations within a period of three years."

The Radio and Television Commission, which operates the American Christian Television System network, had asked to be allowed to conduct a special solicitation drive to raise \$12.5-million to fund ACTS through fiscal 1986, and for authority to borrow up to \$10-million with a 10-year maturity.

The recommendation to delay approval of the total solicitation and the loan while approving the shorter term fund-raising effort was made by the Business and Finance subcommittee after an all-day session with Jimmy R. Allen, RTVC president, and other representatives of the agency.

Harmon Born of Atlanta, chairman of the subcommittee, said the Executive Committee "is not trying to substitute our judgment for that of the trustees of the Radio and Television Commission, but we are required by the (business and) financial plan to study this. We must have all of the data we can gather."

Born said representatives of the subcommittee will go to Fort Worth to study the matter as soon as the financial audit for fiscal 1984 is completed at the commission. The audit, reportedly, will be completed within 30 days.

John Roberts of Greenville, S.C., chairman of trustees and editor of the Baptist Courier, said the loan and the campaign are linked. "We are after the loan and the collateral. We are going to launch a fund campaign and then borrow against that. We need money faster than we can raise it. We need to go to the bank right away (to borrow the money) and then have a campaign to pay it back."

Roberts added, "Time is both our enemy and our friend right now. We think that in 24 to 30 months we will have sufficient revenues coming in to meet most of our obligations. But from now until then, we are going to be operating at a loss . . ."

Allen said the RTVC "has to raise something like \$7-million above the Cooperative Program" budget allocation to fund the operation of ACTS, a Christian television network operating 24 hours a day through cable television outlets and low and full power TV stations.

For 1984-85, the RTVC will receive \$4.9-million through the Cooperative Program (the denomination's unified plan of collecting and distributing funds). According to the commission's financial statement, the 1984-85 budget is \$13.1-million, of which nearly \$6-million will be used to fund ACTS.

Allen said the commission "has a cash flow problem now. We need \$1.1-million and that is part of the bridge the \$10-million loan would take care of."

RTVC trustees, during their January meeting, gave approval for a \$1.4-million short-term line of credit to pay current operating expenses of the network. Agency executives have authority to borrow that amount without Executive Committee approval.

Allen described the situation as being like "starting a new business. When you begin you need money right then. We need the money up front. The capital campaign is the solution, but we need a line of interim financing available. In 30 months, we will have sufficient revenue, but we need to get through the startup phase until the money flow starts."

He added that the \$10-million loan request also would retire about \$4-million previously borrowed to fund the ACTS operation, leaving \$5-million or \$6-million to fund the network through fiscal 1986, at which time it is hoped ACTS will be generating enough income to pay its way.

Tim A. Hedquist, director of financial planning for the Executive Committee, commented, "One of the reasons the loan was not approved was that the audit was not available. We have many of the projections on hand, but to have validity there must be an audit report."

He added the Executive Committee "has been working with the RTVC for several weeks to ascertain where they are (financially)."

A time for the study session between representatives of the Executive Committee and trustees of the RTVC has not been set. The RTVC trustees' executive committee will meet March 5, and a full meeting of the board is scheduled April 15-16.

Baptist Press . . .

(Continued from page 1)

and Fields 45 minutes each to present their arguments.

Pressler passed out a seven-point, 65-page stack of documents detailing his complaints against Baptist Press.

In his written presentation, Pressler admitted tape recording the telephone conversation with Durham on Sept. 1, but denied he had done anything unethical or illegal. "I took the precaution of taping the conversation for several reasons," he said. He claimed "certain individuals on the liberal side in the convention have completely and totally misrepresented conversations I had with them . . ."

He added he recorded the conversation "for self-protection . . . to have a record of the telephone conversation . . ."

Pressler listed 35 objections to the story, including a charge Durham, in his complaint, had given "a bogus citation to the FCC code which has no relevance to the matters involved." He suggested someone must have advised and manipulated Durham to contact the FCC.

Pressler also charged Baptist Press gives "liberals" in the convention "full and ample opportunity to respond" to accusations, but "conservatives are not always afforded that privilege." He further complained about use of writers "with fixed prejudices."

"The question is whether the present employees of the Baptist Press are so firmly directed in their mind-set that they are unwilling or unable to look at what is occurring in the SBC from an alternate viewpoint from their own, or whether they are incapable of separating their personal prejudices from their reporting of the events that are occurring within the convention," Pressler concluded.

He asked the committee to examine the two stories and determine if "libel" was committed, and argued he was defamed by the articles which show "an intent to harm or malice."

In response to Pressler's charges, Fields made a brief statement and passed out copies of the related Baptist Press articles. He said Baptist Press carried 1,118 stories last year and only 22 of those stories (1.9 percent) could be considered "negative stories" about controversial issues to which someone might object. Of the 1,118 stories carried, Baptist Press received complaints only about three articles, including the Pressler complaint, according to Fields.

Fields said he regretted very much that time and space limitations caused the mailing of the second story to be delayed one day. He said that if the incident could be done over again, the two stories

would have been mailed the same day.

Much of Baptist Press' response to Pressler's charges was devoted to a presentation by Southern Baptist Press Association President Bobby S. Terry, editor of Word and Way, news journal of the Missouri Baptist Convention, who summarized a six-page "Report of Special Inquiry" commissioned and paid for by the press association.

The six-page report was prepared by journalism professors John Merrill of Louisiana State University, Clifford Christians of the University of Illinois, and John DeMott of Memphis State University. All three are members of the ethics subcommittee of the Association for Education in Journalism's committee on professional freedom and responsibility.

The journalism professors said they found no "evidence of ill will toward Pressler," and no evidence the BP staff was "motivated by unprofessional intentions to damage the reputations of the principals involved."

"Release of the report of Sept. 17, without the response of Pressler, was not unfair under the peculiar circumstances existing, and therefore did not constitute poor journalism," the professors said. They described BP's dilemma this way: "Should a reporter report the news immediately, even though the response to some accusation contained in it cannot be included in the first report . . . or should he suppress the news temporarily while getting the response?"

" . . . It is difficult to fault BP for the decision it made, and few news editors would do so," the professors said. "The decision made by BP is one made every day by many news organizations practicing the highest standards in our profession."

The professors said the BP stories in question "show exemplary restraint and discretion in what is admittedly a potentially sensational event. They are both news accounts which refrain from editorializing. They do not speculate regarding motives, editorialize about the ethics involved, or entertain reflections from unattributed sources."

"The news releases," they continued, "appear to us to show the commendable vigor of effective journalism combined with the restraint that is demonstrated among the most responsible in the news profession today."

Pressler was not satisfied with their study, however, saying in an interview afterwards it was done by "hired guns" who were "paid" to say what they did.

After the hearing, Pressler said he was pleased the committee had heard his complaint and that his side of the story had been told.

Budgeting process for SBC adjusts to economic realities

NASHVILLE (BP) — Southern Baptist agency heads have stressed the "cooperative" in the Cooperative Program while adjusting the convention's national unified budget to current economic realities.

What one observer described as "possibly the best spirit of teamwork we have ever had in the budget planning process" was evident as the 1985-86 budget goal of \$130-million was approved by the Southern Baptist Convention Executive Committee at its February meeting.

Also approved was a plan to extend previously approved capital expenditures for 1984-88 through the 1989-90 fiscal year.

The proposals will be presented to messengers at the annual meeting of the Southern Baptist Convention in Dallas next June for final approval.

The 1985-86 figure is the same as the 1984-85 budget goal, an attempt to bring budget expectations and receipts into harmony.

National Cooperative Program income has continued to post healthy increases in terms of "real dollars" over the past several years but the rapid drop in inflation put the long term budget planning process used by the SBC in a bind.

Budgets are approved two years in advance by messengers to the annual meeting. The 1983-84 budget goal assumed inflation of 8 percent but the actual rate

was about 3 percent and contributions — though up about \$10-million compared to 1982-83 — totalled just over \$108.8-million.

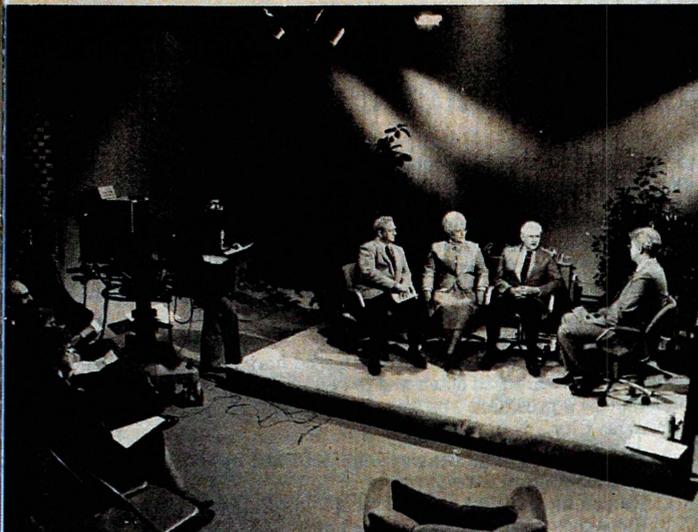
Projections for 1984-85 indicate income should be around \$118-million.

Capital needs are not funded until the basic operating budget (\$114.5-million in 1983-84 and \$118-million in 1984-85) is met. Therefore, \$3.4-million in capital needs from 1983-84 and \$6.87-million in 1984-85 were carried over into the 1985-86 planning process.

The 1985-86 budget provides \$120.6-million for the basic operating budget. Funding priority for income above that will go to the 1983-84 capital needs and after that 1984-85 capital needs will be funded. The remaining \$1.56-million of the \$130-million is last on the priority list and will be distributed on the same percentage basis as the basic operating budget.

"Each of the agencies are well aware of the changing economic climate and exhibited Christian spirit of cooperation and understanding in the whole process," Reginald McDonough, associate executive secretary-treasurer of the SBC Executive Committee, explained.

Normally the SBC budget parameters are set during the September meeting of the Executive Committee but the belt-tightening process was extended five months this time until February.



TELECONFERENCE — Jay Durham (far right) of the Home Mission Board served as moderator and discussed home missions with guests and telephone callers during the second Home Missions Teleconference, broadcast live from Birmingham over the Baptist Telecommunications Network. SBC agency heads on the program included (left to right) HMB President Bill Tanner, WMU Executive Director Carolyn Weatherford, and Brotherhood President James Smith.

Baptist missionary resigns after controversial speech

PINEVILLE, La. (BP) — A Southern Baptist foreign missionary has resigned amidst disagreement over remarks he made at Louisiana College last fall.

The Southern Baptist Foreign Mission Board has accepted the resignation of Edward L. Taylor Jr., missionary to Brazil since 1979, effective June 30, at the end of his current furlough.

Taylor is spending his furlough — the 1984-85 academic year — as a missionary-in-residence at Louisiana College in Pineville, and teaching classes as an adjunct instructor in the Baptist school's department of religion. In Brazil, he taught at North Baptist Theological Seminary in Recife.

Taylor's remarks were made during a chapel address at Louisiana College last November. Quotes from that speech are unavailable because all three parties involved — Taylor, the college, and the board — have refused to grant access to tapes or transcripts of the speech.

However, persons who have heard or read the speech say the controversial portion of it relates to the validity of Roman Catholic practice and tradition, as well as the appropriate Southern Baptist response in their evangelistic efforts in predominately Roman Catholic countries.

Taylor's speech apparently disturbed some of his audience, who passed along a tape of his address to a Louisiana Baptist pastor, who later turned it over to the Foreign Mission Board.

Taylor subsequently was called to the FMB offices in Richmond on Jan. 30. He met with R. Keith Parks, president; Charles Bryan, senior vice-president for overseas operations, and Thurmon Bryant, area director for eastern South America and Taylor's supervisor.

The four of them had what was described as a "concerned conversation" about Taylor's theological beliefs.

Taylor resigned some time between that session and the meeting of the FMB's directors in Richmond last week. Taylor declined to comment on his situa-

tion. However, he did stress, "I still support what the board is doing overseas."

In a prepared statement, FMB President Parks noted that he and the other two administrators felt Taylor's theological views were in line with those of most Southern Baptists at the time of his appointment.

But Taylor apparently encountered an "overwhelming experience" in Brazil which caused him to question his own theology, Parks added, noting he believes Taylor now is going through the process of working through these theological questions.

"The present tension between his experience and his basic belief has not been integrated or synthesized in a way that we feel is satisfactory for him to be a teacher in our theological seminary," Parks said. "So, in light of that ... he submitted his resignation."

Concerning the possibility of Taylor's reappointment as a missionary, Parks said he told Taylor he hoped he could work through "what are apparent contradictions and find a satisfactory integration of them, and then we would give reconsideration."

Louisiana College responded in a statement released by Lyn Rollins, public relations director.

"This is a personnel matter between Dr. Ed Taylor and the Foreign Mission Board," Rollins said. "The college deeply regrets the disruption of the personal and professional life of Dr. Taylor and his family."

Taylor will continue as missionary-in-residence, teaching in the Louisiana College department of religion through the end of the current semester, Rollins said.

Taylor grew up in Tennessee and considers Milan his hometown. He is a graduate of Union University in Jackson, and Southern Baptist Theological Seminary in Louisville, Ky.

Prior to his appointment, he was pastor of Center Baptist Church, Trenton; Antioch Baptist Church, Henderson; and two churches in Kentucky.

Elder affirms guidelines on women's ordination

By Linda Lawson

NASHVILLE (BP) — Editorial guidelines on ordination of women recently adopted by the trustees of the Baptist Sunday School Board will result in a balanced, Biblical treatment of ordination, along with continued affirmation of the contributions of women to the cause of Christ, according to Lloyd Elder, board president.

"We're going to stay in the mainstream of Southern Baptists. We're going to stay with Scripture as our authority," said Elder.

The guidelines adopted by the trustees early in February emphasize that "ordination of deacons and ministers is a matter completely under the authority of the local congregation" and that the

board will "continue to affirm and encourage the Biblical and historic contribution of women to the cause of Christ."

Acknowledging that differences of opinion exist among Southern Baptists concerning ordination of women, the guidelines state that in church literature and Convention Press products, "the issue will be dealt with factually and fairly with neither point being ignored or disparaged."

Elder emphasized that ordination of women will not be dealt with on a frequent basis because it is not dealt with often in the Scriptures.

Acknowledging that ordination of women as ministers or deacons is a subject about which Southern Baptists disagree, Elder said the largest number of Baptists have no church experience with ordained women.

"While there are differences of opinion about ordination of women, I maintain there is little difference in the mainstream of Southern Baptists about the role of women in service to Christ."

Elder said he hopes the current discussion concerning ordination of women will lead to a larger look at the whole issue of ordination in the denomination.

"I am only one of many who believe we need to take a look at the total view of ordination of ministers and deacons, men and women, and do so in light of Scripture and history," he said.

In applying the guidelines, Elder said he expects occasional disagreement with articles, but the overall goal will always be a balanced, fair treatment of the subject.

He noted that articles will be released in the next year that were developed before the guidelines were adopted. He cited the February 1985 issue of *The Student* magazine with articles on the theme, "The Bible and Women," for which planning was begun in September 1983.

"There are several articles within the issue presenting Biblical, historical, and personal insights with which most Southern Baptists would agree," said Elder. However, he added, "By the very selection of articles and viewpoints presented, the issue as a whole does not reflect a balanced and fair treatment of related, diverse viewpoints within the denomination nor seem to be sensitive to the divisiveness of these matters."

Pelphrey to lead Acteen Summits

Cindy Pelphrey of Tullahoma will direct the 1985 Acteen Summit meetings for the Tennessee Woman's Missionary Union. The meetings will be April 4-6 in Gatlinburg, April 12-14 in Nashville, and April 19-21 in Memphis.

A social worker for the Tullahoma Day Care Center since 1980, Mrs. Pelphrey has been active in Baptist life. She has served as a student missionary and as a music field worker for the Kentucky Baptist Convention, a BSU summer missionary to Jamaica, a member of the Tennessee Acteen advisory council since 1980, and as associational Acteen director for Kentucky's Union Baptist Association (1972 to 1975) and Tennessee's Duck River Baptist Association (1977 to present).

She has assisted Tennessee WMU work as a conference leader for Acteen leadership training and as worship leader for previous Acteen Summit meetings. She also has been Acteen director at First Baptist Church, Tullahoma, since 1976.

She is married to Thomas Pelphrey, minister of education and youth at First Baptist Church, Tullahoma. They have two children.



Mrs. Pelphrey

Reagan administration seeks cuts in subsidy for non-profit mailers

WASHINGTON (BP) — The Reagan administration's fiscal 1986 budget proposal calls for the virtual elimination of the subsidy which permits reduced rates for non-profit and other mailers.

Specifically, the administration's new budget would cut \$981-million from the "revenue foregone" subsidy which Congress uses to reimburse the Postal Service for the reduced rates charged to a variety of mailers. According to a congressional budget spokesman, the proposal would provide only \$39-million to cover the cost of free and reduced rates for blind and handicapped individuals.

However, the administration also announced it would propose legislation to permit the Postal Service to maintain

reduced rates for non-profit mailers and most other reduced-rate mailers by allowing an overall increase in regular rates to cover the cost of subsidized rates.

The Postal Service revenue foregone subsidy has been an annual target of proposed budget cuts by the administration since 1981. With the exception of a large hike in non-profit rates in early 1982 due to a shortfall in congressional funding of the postal subsidy, Congress has generally kept rates for preferred mailers steady by providing full funding for revenue foregone.

A House budget panel spokesman told Baptist Press it is too early to predict what Congress will do with this year's request.

EDITORIAL

What is SBC priority: preaching or practice?

An accusation often brought against Christians, churches and their members, and our denomination is, "You don't practice what you preach."

It became evident at last week's meeting of the Southern Baptist Convention's Executive Committee in Nashville that members of this body don't practice what the SBC president preaches.

According to custom, the current SBC president addresses the opening session of the Executive Committee's February and September sessions. On Monday night of last week, Charles Stanley spoke to the committee as he had on Sept. 17, 1984.

Stanley is recognized as a tremendous preacher of the gospel. Through his televised worship services at First Baptist Church in Atlanta and the telecast of these services on hundreds of stations and cable systems, he is heard and respected by millions across our nation.

In spite of influenza which had kept him from preaching the previous day, Stanley flew to Nashville to deliver a message to the Executive Committee — a message that was burning in heart!

Using Numbers 13-14 as his text, the SBC president noted that Israel had missed its opportunity to possess a nation. "The only obstacle Israel had was Israel," he declared.

In comparison to Southern Baptists, Stanley stated, "No denomination has had the opportunity to do what we have the privilege to do for our God . . . to impact our nation spiritually, morally, and politically." Specifically citing the 1986 simultaneous revivals, he believes that Southern Baptists have the machinery, the materials, the manpower, and the money to impact our nation for God.

The theme for the nationwide revival emphasis — which is being promoted by the Home Mission Board and the state evangelism directors — is Good News, America. God Loves You. Stanley noted that people need to be loved by somebody, and everybody needs the opportunity to love. "What a privilege to say to our nation, 'You are unconditionally loved by God — just look at the cross!'" he emphasized.

However, Southern Baptists face the same three obstacles as did Israel to receiving what God had promised to give, according to Stanley. These are doubt (Can God do what He promised?); distrust of leadership (Israel wanted to stone their leaders); and division.

"We must ask ourselves, 'Do Southern Baptists love each other?'" Stanley said. "We are going to have to face God with our attitudes."

As he did in September when he preached at the Executive Committee's opening session on love and forgiveness, Stanley closed his message last week by calling committee members and visitors to pray on their knees for God's love and vision to overwhelm our denomination.

It was a moving service. Could it be that God would honor our repentant plea for forgiveness and for love?

Our hope for change — either drastic or even minute — was short-lived.

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It became obviously evident at Tuesday's sessions that the Executive Committee members are not willing to practice what Stanley preaches.

Throughout that day, the committee and subcommittee meetings were permeated by charges, accusations, and threats — with very few references to repentance, forgiveness, and love. The "we" and "them" of the SBC "political parties" surfaced often, much like at the sessions of the Southern Baptist Convention.

Spokesmen for neither "political party" — neither those who supported Stanley's election last year nor those who may oppose his re-election in June — seem willing to listen and to heed the warnings of our convention president — a president who was elected by the messengers to 1984's SBC in Kansas City.

Last week, President Stanley explained the options that are open to Southern Baptists:

we can have a God-given revival with millions saved and thousands of new churches started

OR

we can miss the opportunity to be used by God because of our doubt, distrust of leadership, and division.

How tragic it would be if future church historians must record that Southern Baptists committed "spiritual suicide" and God gave them up to their own lust for power, politics, and personal ambition.

In the midst of caustic accusations and fiery rhetoric, both spoken and written — sometimes even claimed to be in the name and the will of God — we must face Charles Stanley's burning question,

"Do Southern Baptists love each other?"

GUEST EDITORIAL

Facing the home missions challenge

By William M. Pinson Jr., executive director
Baptist General Convention of Texas, Dallas, Tex.

One of the major mission fields in the world is the United States of America. In spite of large numbers of churches, more unsaved persons live in our country than in the majority of nations where we as Southern Baptists have foreign missionaries. The challenge of home missions is great indeed.

Our family has lived and ministered in some of the most populous parts of our home mission territory — New York, California, and Texas. We thrilled at the new churches started in New York by home missionaries, the special ministries made possible in California with Annie Armstrong funds, and the language missionaries in Texas assisted by the Home Mission Board.

I have seen home missionaries at work for our Lord from the volcanos of Hawaii to the forests of New England, from Alaska's glaciers to Florida's groves, from the tip of Texas to the border of Canada, and I have been inspired by their dedicated and often sacrificial service.

But I have also seen the disappointment on the faces of those who desperately want to help in launching a new church or ministry and have been told, "There is no help available."

I have heard the expressions of grief from those willing to give their life in service in home missions when they have been told, "There is no money to support you in your ministry."

And I have witnessed the frustration of home missionaries struggling to meet vast needs with inadequate resources and declaring, "It's like charging hell with a thimble full of water or fighting a forest fire with a wet broom."

Why aren't funds available for adequate support?

The answer in part is because the increase in Cooperative Program gifts from the churches has slowed. In the main, funds are low because contributions to the Annie Armstrong Easter Offering for Home Missions — the source of almost 50 percent of the Home Mission Board's budget — have lagged behind goals.

In 1984 the goal was not met. The goals for 1985 and 1986 have been lowered. As a result, missionaries already appointed do not have adequate support and more than 500 home mission volunteers ready to go cannot be sent.

What can we do to meet the challenge of our home mission field? I think we know what to do — pray and give. Pray without ceasing that our nation will be brought to Christ as Saviour and Lord. Give generously, sacrificially, in order that those called by God on mission in our land can be sent.

Surely, we will respond to God's missionary imperative and to this nation's missionary need with unceasing prayer for our homeland and with unprecedented gifts to the Annie Armstrong Offering. To do otherwise is to deny our children and grandchildren the possibility of a Christian environment, to destroy the strongest existing base for world missions, and, most important, to disobey God Who loved us so much that He gave His Son to die in order that we might have life.

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.

Pluralism and alien baptism

Dear editor:

I would like to say one more thing about the issue of "alien" baptism. I can find nothing in the Bible to back up the idea one's baptism identifies one with a local church. It identifies one as a follower of Jesus Christ.

If it wasn't so sad, it would be funny the way priorities are so out of order. I keep hearing pluralism in the SBC to justify seating messengers who violate God's teaching in regards to women deacons and ministers.

I hear pluralism when I object to paying the salaries of agnostics, cult members (Mormon at Baylor), and feminist on staff at SBC colleges and seminaries.

Personal Perspective

By Tom Madden
TBC Executive
Secretary-Treasurer



One of my mother's oft-quoted statements when she was trying to guide the eight of us children as we grew up was, "You are asking for trouble." This comment usually came when she had offered advice and we were disagreeing with her.

From time to time she would say, "Go ahead and do it but you are only asking for trouble." We usually found that she was right but we also knew that she would not leave us in trouble but would help us out of it.

In God's Word, there are experiences of those who asked for trouble. For example, I think Jonah asked for trouble. When he found himself in trouble, he blamed no one but himself.

Samson was asking for trouble as he was tantalized by Delilah and at last admitted the secret of his great strength.

Ananias and Sapphira were asking for trouble when they made up a clumsy lie and took it right into the church and tried to pass it off for the truth.

Peter, in a sense, was asking for trouble when he expressed so much self-confidence that he felt he could care for himself and Jesus too.

Psalms 106:15 states, "And he gave them their request; but sent leanness into their soul." Perhaps this statement came after God's people had said they were going to have it their way or no way at all.

Lot would still "pitch his tent toward Sodom" and head for trouble! King Saul would jeopardize his soul and his kingdom and save alive the best of the enemy whom God had told him to "utterly destroy."

I have a genuine concern in my heart for those that if they continue on in the way they are going, they are asking for trouble — for eternity.

I don't hear pluralism when it comes to alien baptism. Maybe the fact the former practices violate the teachings of the Bible, while the latter violates only man's tradition is the problem. Since many of the leaders of the state associations and school faculties don't want to be called inerrantist, maybe they feel their traditions of men carry more weight than God's Word.

I used to live in Louisville, Ky., in fact, next door to a Southern seminary student. He was a good friend and a nice person but three years at Southern had destroyed his belief in God's Word and his usefulness to the ministry. How sad to know he may lead many others to question the authority and reliability of God's Word.

Don Wilson
Route 4
Sweetwater, TN 37874

Cease the cassettes

Dear editor:

I have been a Southern Baptist since my conversion in 1941 and plan on being one another 40 years. I feel that in spite of all the things we do wrong, we still have the most effective program of any denomination.

As you might think, I've seen some changes in the Southern Baptist program in 44 years; some good, some just change for the sake of change. It is the latter I wish to discuss.

If you went to church next Sunday, and the education director announced, "We have our morning message via tape" as a picture of Dwight L. Moody is projected on the screen, it might be a fine message. The church might save some money — but where is the personal fellowship of the pastor who understands each member? Where is the participation that is so important?

When the minister of music stands there like Sammy Davis Jr. with a high impedance microphone in the position of an ice cream cone, singing with the accompaniment of the Fort Wayne Symphony while the organist retires from a \$15,000 organ, and the pianist relinquishes her \$12,000 grand piano, while the singer sings nine yards of something mediocre through a poorly operated public address system — I ask you, where is the participation and fellowship?

If you hear of me having a broken leg, it no doubt will be because of rejoicing over the news that all cassette tapes have been dumped into the Cumberland River and the seminaries are teaching the students to write their own songs, instead of "louising-up" some fine old hymn.

Al Cravens
P.O. Box 2181
Jackson, TN 38301

Robert Jolly begins pastorate in Jellico

Robert Preston Jolly began his pastorate at First Baptist Church, Jellico, Feb. 3.

Formerly pastor of Friendship Baptist Church in Philpot, Ky., Jolly has also served as associate pastor of Masonville Baptist Church, Utica, Ky.

He is a graduate of the University of Kentucky, Lexington, Ky., and Southern Baptist Theological Seminary, Louisville, Ky.

SBC Executive Committee opposes envoy to Vatican

By Stan Hastey

NASHVILLE (BP)— In separate actions, the Southern Baptist Convention Executive Committee endorsed a legal brief opposing President Ronald Reagan's appointment last year of an ambassador to the Vatican and voiced opposition to a feature in Reagan's tax reform package which would reduce tax deductions for charitable contributions.

In objecting to Reagan's proposal to eliminate income tax deductions for contributions to charity below two percent of a taxpayer's adjusted gross income, the Executive Committee declared its rejection of what it called "the characterization of tax deductibility of gifts to churches as the equivalent of government subsidy."

Acknowledging what it described as "the fiscal urgency which the national deficit creates for the United States Congress," the committee nevertheless asked lawmakers to follow "the wisdom of the years" in considering changes in tax policy "which will hinder churches from doing their work."

The Executive Committee approved without discussion endorsement of a friend-of-the-court brief at the U.S. District Court for the Eastern District of Pennsylvania filed by the Washington-based Baptist Joint Committee on Public Affairs.

That brief, filed in support of a lawsuit brought by Americans United for Separation of Church and State and several major religious denominations, challenged Reagan's appointment of William A. Wilson as ambassador to the Vatican. The move followed congressional action sought by the White House removing an

Union trustees approve budget

JACKSON — The Union University board of trustees approved a record \$8.3-million operating budget for the college during its spring meeting Feb. 22.

The budget, which goes into effect June 1, is the largest in the 160-year history of the college. The \$8,399,265 budget is an increase of \$662,145 or 8.5 percent over last year.

Larry Stewart, vice-president for development, reported continued success in the college's 3-year, \$5-million endowment campaign.

The Senior Citizens Housing Committee announced that a survey had been mailed to area senior citizens regarding their interest in a total-care community at Union.

In other business the board approved the promotion of several faculty members. Those promoted from instructor to assistant professor were Linda Barber, department of nursing; Ron Barry, physical education and health; Nancy Herron, nursing; and Dwayne Jennings and Richard Nadig, computer science.

Cynthia Janyne, languages, and Joyce Montgomery, nursing, were elevated from assistant to associate professor while James Baggett, history; Ann Biggs, music; and Grove Robinson, art, were upgraded from associate professor to professor.

One faculty member, Jimmy Davis, who has been employed in the chemistry department for six years, was granted tenure.

1867 ban on diplomatic relations with the Holy See.

The Baptist Joint Committee brief, written and filed by its late general counsel John W. Baker, objected to the new arrangement as a violation of the First Amendment's ban on an establishment of religion. Exchanging ambassadors with a church, the brief argued further, shows preference for one religion over all others. Baker also told the district court the practice poses potential danger to overseas missionaries of all denominations by clouding their identity as religious representatives, especially in Third World countries.

Although the Executive Committee endorsed the Baptist Joint Committee brief and urged the agency to fight the matter through the federal appellate process, it stopped short of entering the case as a co-plaintiff, the other option available. Last September the body declined any involvement in the case in spite of a Southern Baptist Convention resolution last June condemning U.S.-Vatican relations and a separate motion asking the Executive Committee to join any legal effort challenging the new arrangement.

After a handful of members voiced concern that such action might be interpreted as an effort to embarrass President Reagan during his bid for reelection, the matter died last September. The decision not to act resulted, however, in resolutions by several Baptist state conventions in November urging SBC involvement.

Executive Committee General Counsel James P. Guenther of Nashville, told Baptist Press the new action reflects the Southern Baptist Convention's "historic support for the First Amendment's separation of church and state." He said Southern Baptists "stand united" in opposition to U.S.-Vatican relations, not as "a matter of being anti-Catholic," but because "we believe the Vatican appointment is bad public policy and a dangerous and unwarranted entanglement of government and one church body."

Citizen's Corner

By Jerry Self
Public Affairs and
Christian Life
Consultant



A simple assumption: if you have an open can or bottle of an alcoholic beverage in your car, you are drinking and driving. It is not safe.

A simple correction: outlaw open containers of alcohol in vehicles.

What could be more basic? And who would be inconvenienced by waiting to get out of the car before drinking?

SB11 and HB4 would prohibit beer or alcohol in a car except in the manufacturer's original unopened container. The penalty for this misdemeanor calls for a fine between \$25 and \$100 or 10 days in jail or both — not a severe penalty.

But the bill is in trouble. Opponents may amend it into nonsense or bury it.

This bill has nothing to do with wets against dries. Basic safety in its simplest form is all that is involved.

Write your legislators at the State Capitol, Nashville, TN 37219.

Missionaries work where people play

GATLINBURG — Each year more than 10-million vacationers visit Gatlinburg, the western gateway to the Great Smoky Mountain National Park.

They crowd the streets and stroll into and out of the quaint mountain shops, carrying their newly found loot of wool sweaters, ski outfits, woodwork, paintings, pottery, and even cotton candy.

Perhaps they will spend a day or two skiing at the resort, riding on the parkway, backpacking over remote mountain trails, fishing for trout in the cold streams, or just plain relaxing.

In addition to the 10-million vacationers who come to Gatlinburg, there are about 3,000 permanent residents whose livelihood depends upon the resort. Bill and Cindy Black, home missionaries serving in Gatlinburg, care about both.

"Resort missions is taking the good news of Christ to people at play. It is communicating the gospel to people caught up in a leisure lifestyle," says Black. "To witness to them, we must do what they are doing — shopping, dining, skiing, camping, golfing, swimming, or relaxing.

"But the whole time we are with them, we must remember we are there for a purpose and not recreation," Black continues. "Often we must be observers and active listeners, taking the initiative to help when others are lonely and hurting."

Bill and Cindy Black are a husband and wife team laboring together for Christ. "Cindy and I are both active missionaries. We share equally in our responsibilities, program planning, personal witnessing, heartaches, and rewards of resort missions. She handles most of the administrative, organizational, and financial arrangements for our ministry. I'm more involved with public relations and promotional aspects."

The Blacks divide their ministry into seasonal programs. In the summer months, April through September, they direct a campground ministry to 15 privately owned parks in the Gatlinburg-Pigeon Forge area. This involves organizing and leading day camps, weekday family program, and worship services.

Each summer the Blacks employ a staff of 20 to 25 people to help with their campground ministry. These are assigned through the Home Mission Board as volunteers, US-2ers, summer missionaries, and interns. In addition, they

schedule youth groups weekly for choirs, personal testimonies, Bible studies, puppet shows, and recreation.

Mrs. Black is actively involved with a craft show ministry during the fall. She operates a display booth in order to meet people and share her faith.

Winter is busy for the Blacks. For the past three years, they have been conducting a ski ministry as an extension of their summer campground ministry, serving as volunteer chaplains at the Ober-Gatlinburg Ski Resort.

The ski ministry began after they joined a local ski club to take lessons. Since then, they have supervised the Ober-Gatlinburg Patrol, a group of 10 high school students who assist tourists in buying tickets, fitting skis, reaching lifts, and administering basic first aid.

Shortly after their ski ministry started, the employees of the ski lift approached the Blacks and requested a devotional period to be held each Sunday morning because they were unable to attend church. The following year, this devotional period was extended into a worship service held on the slopes for all the resort guests. Both of the services

presently attract about 35 people each Sunday.

A major frustration in the work of a resort missionary is the seasonal relationships with people. "Vacationers are here for short-term contacts only. It's hard to make a significant impact on someone's life when you only see him for two or three weeks a year," Black explains.

"Vacationers caught up in a leisure lifestyle tend to be very selfish. They are often concerned with their own entertainment and pleasure. The joy of our ministry is when someone realizes that there is something greater than self," Black adds.

Their ministry is not entirely directed toward vacationers and employees. Teaching their volunteer workers to help others in Jesus' name is an important part of their work.

"One of our primary goals," says Mrs. Black, "is helping our summer workers and volunteer youth groups understand that missions is a call to all Christians, not an option. We need to serve Him daily by ministering to others."

Recently the Blacks received a call

from a young lady who had been employed at the ski lift the winter before. She asked if they were holding services the next Sunday. She had attended their services on the slopes and what Black had said the winter before had been on her mind.

The young lady attended several services that summer, accepted Christ as her Saviour, and was enrolled in a "Survival Kit" course for new Christians. Through their friendship, the Blacks are encouraging her to become active in church life at First Baptist Church, Gatlinburg.

"That's what our resort ministry is all about. Because our contact with people is often based on short-term relationships, our goal is to plant a seed through ministry. The Lord will do the rest," Black believes.

Bill and Cindy Black are just two of the more than 3,700 SBC home missionaries serving throughout the United States who are supported by the Annie Armstrong Easter Offering.

Biblical scholar sees signs of hope on horizon of SBC

LOUISVILLE, Ky. (BP) — Though a struggle for control of Southern Baptist boards and agencies projects a question mark over the denomination's future, there are "harbingers of hope" on the horizon, according to Biblical scholar Harold S. Songer.

Songer, vice-president for academic affairs and professor of New Testament interpretation at Southern Baptist Theological Seminary, Louisville, Ky., made his remarks to a group of associational directors of missions attending a continuing theological education conference at the seminary.

He told the group that gains toward establishing a moderate view of Biblical interpretation among Southern Baptists at the grass-roots level will not "be erased by the stacking of trustees in agencies."

Songer's "harbingers" were:

—The rise of multiple translations of the Bible now in use by lay people — who a generation ago relied solely on the King James Version — signals "a frank

recognition there may be more than one meaning assigned to a Scripture passage," Songer said.

That trend implies "a move toward diversity, and not rigidity," he continued. Yet, he observed, there is no debate among the Baptists that the Bible is authoritative or "that we stop reading the Bible and begin reading the Baptist Faith and Message."

—"Another element of hope is a stable exegetical pattern in the Broadman Bible Commentary," Songer asserts. He believes it is a unifying factor Southern Baptists have never before had. Written by the top Baptist scholars of its time, the chief weakness of the commentary is "it is not sufficiently used," Songer said.

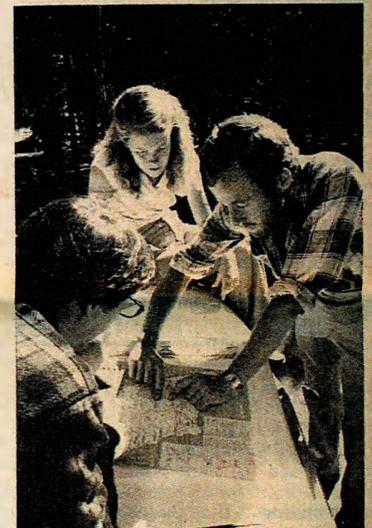
—The success of the January Bible Study, which with minimal publicity at the "worst time of the year," drew more than 1-million Baptist lay people in 1984, is "incredible," Songer indicated. Material for the studies, Songer said, is written by main line Baptist teachers.

—The religion departments in Baptist colleges are exposing 160,000 students a year in all walks of life to "an approach to the Bible which is productive and sane." Students attending Baptist colleges must take religion classes, and those students, the majority of which will be lay people, are "a bulwark against a hyper-conservative takeover," he said.

—Individuals in the SBC, such as seminary presidents Roy L. Honeycutt and Russel Dilday, are "willing to stand up and be counted on the side of tolerance, diversity, and openness in the Southern Baptist Convention" at the risk of their own futures, Songer said. He called it another encouraging sign.

Songer believes the single most encouraging "harbinger" is Southern Baptists' continuing devotion to the Bible.

"Baptists see themselves as the people of the Book, and they see the Book as different from other books," Songer said. While some disagree on how the Bible is to be interpreted, all agree "in the bulwark assumption that God speaks through His Word," Songer said.



RESORT MINISTRY — Resort Missionaries Bill and Cindy Black direct campground ministries in 15 privately-owned parks in the Gatlinburg-Pigeon Forge area.

S. Matheny accepts new post at Belmont

NASHVILLE — B. Suzanne Matheny, Baptist Student Union director at Belmont College since 1981, has been named associate dean of students and director of counseling, effective June 1.

Miss Matheny's new duties will include ministry-related services designed to assist the student's development as an individual. She will work with faculty, administrative staff, and students in developing programs to promote the concept of "community." Additionally, she will supervise women's housing and will serve as advisor to residence hall staff and students.

A Knoxville native, Miss Matheny is a graduate of Carson-Newman College, Jefferson City; Southwestern Baptist Theological Seminary, Ft. Worth, Tex.; and Ohio University, Athens.

Prior to the Belmont appointment, Miss Matheny served as minister of music and youth at Central Baptist Church, Hillsboro, Tex. She also has served as assistant dean of students and assistant professor of education at Carson-Newman.

Child's 'mite' helps hungry

ANDREWS, Tex. (BP) — Seven-year-old Candace Porter of Andrews, Tex., has given the "widow's mite" — \$30.07 for the starving people in Africa.

As the Bible tells in Luke 21:2-4, Christ saw a poor widow giving a small coin and observed that hers was the greatest gift because it was all she had.

Candace, whose parents, Dennie and Cindy, are Sunday School teachers at First Baptist Church, Andrews, had saved up nickels and dimes since she was four. Candace and her mother had been deeply moved by the televised scenes of starving Africans.

"I felt bad because they were starving," said Candace. "Sometimes I would see it and cry, and my brothers would tease me, and I couldn't hear them because I was crying too loud."

So she sent all of her savings, "plus 50

cents from the tooth fairy," said her mother. "She did it all on her own. We didn't know she was doing it 'til later."

In a letter "To the starving people of Africa," Candace wrote, "I wish you didn't have to starve like that. We're warm at night, and you all are freezing. I wish we were freezing and you were warm, but I guess that isn't true. I hope that someday you will be like us. We all love you."

Candace signed her name and the names of her parents and two brothers.

Roger Hall, treasurer of the Baptist General Convention of Texas, said all of Candace's gift will be used directly by Southern Baptist foreign missionaries to help alleviate hunger.

"Like the widow's mite," said Hall, "Candace's unselfish example will live forever, blessing the lives of countless people."

Charles Stanley decides to seek second term

By Dan Martin

ATLANTA (BP)— Southern Baptist Convention President Charles F. Stanley said he is willing to serve a second term at the helm of the 14.3-million-member denomination.

Stanley, pastor of First Baptist Church of Atlanta, said, "I have been praying about the matter for some time. God has given me perfect freedom in my heart to serve again if someone feels led to nominate me and I am re-elected."

The announcement ended several weeks of speculation as to whether Stanley would serve another term as president of the SBC. He was elected on the first ballot against two opponents during the 1984 Southern Baptist Convention in Kansas City.

Under SBC rules, a president is elected to a one-year term, but is eligible to serve a second term. Until recent times, an incumbent president was usually re-elected without challenge if he wished to serve. However, in the politicized climate of the convention during the past five years, two incumbent presidents have been challenged for election to a second term. Both, however, were re-elected.

Stanley did not decide to allow his name to be placed in nomination in Kansas City, Mo., until hours before nominations were to begin. He said earlier the decision to allow the nomination came only after a powerful experience with God.

Since being elected, Stanley says he has "not spent one minute of my time talking politics. I did not do one thing last time (to be elected), and I will not do one single thing this time. Any politicking will have to be done by others on both sides."

He said while he is "willing" to serve as president again, he has "plenty to do. But if I am honest with God and with myself, I have to be willing to serve. If I am elected again, that will be fine; if I am not elected, that is still fine."

In the interview with Baptist Press, Stanley said he would like to use a second term to help "Southern Baptists mobilize to make an impact on this nation in Good News America. That is my primary concern, where I would spend my time, energies and efforts. I believe if we carry out that, there should be a healing. We cannot do that if there is ill will, resentment, and bitterness."

"(To do that) we must be right with God, and we are going to get right with God somehow."

Stanley said "healing" has started in the SBC, which has been rocked by controversy during the past six years. "It is like healing of the body; it starts on the inside before it manifests itself on the outside. I am very encouraged by what I see. I have not let the supposed opposition to me concern my mind because my goal is not to win something, but to do something I believe God has called us to do."

"In spite of all of the conflict we have seen, we have agreed there are some problems. We have denied that before. We have to face those problems and I see some evidence of people who are now able to sit down and talk through the disagreements," he said.

Stanley added that "in some areas there must be give and take. I think there will be issues on which we cannot give and we must learn to live with each other in diversity. Some people will probably decide they can't live with that and have

to do something else."

The pastor said he "still believes our view of the Scripture is the basic issue ... the vital issue. I believe our attitude toward the Scripture will determine how God blesses us. When other denominations have departed from the authentic Word of God, there has been a diminishing of God's blessings on them."

"I cannot compromise my faith in the authenticity of the Word of God under any conditions," he said, adding the leaders of the SBC agencies he has met do not appear to differ significantly from his view. "I have not met all of them, though," he said.

He added he "knows there is not going to be wholehearted agreement" on issues within the convention, but reiterated the "authenticity of the Scriptures is something we cannot give on. If someone is totally committed to a liberal viewpoint, he may be happier somewhere else."

Stanley commented that in the midst of the controversy "the angrier some people get the more intense the verbiage becomes. That is part of it (the controversy)."

He noted he "is the same (theologically) as when I graduated from Southwestern (Baptist Theological) Seminary. But (since the SBC controversy has intensified) I have moved from being (described as) 'conservative' to 'ultraconservative' to 'fundamentalist' to 'independent.' Yet I haven't changed a bit."

"When diverse issues rise to the surface, men of real character will be able to respond in the spirit of love and honest discussion. But when there is bitterness and anger and resentment, ill will, and jealousy, that says something about the character of the men involved. When that happens, they lose their usefulness before God. God can use a man who may be in error, but whose spirit is right, but a man who is right in his theology but wrong in his spirit is a hindrance to God," he said.

Patterson sees showdown in Dallas, but no SBC split

By Terry Barone

DALLAS (BP)— Paige Patterson, president of the Criswell Center for Biblical Studies, predicted a showdown, but not a split, when the Southern Baptist Convention meets June 11-13.

Patterson's comments came during a forum on SBC issues at the five-day School of the Prophets sponsored by First Baptist Church, Dallas. More than 200 persons participated in the forum, which dealt with the six-year battle in the SBC.

Patterson said, "We have a number of problems in the SBC, but we are not close to 'splittin this critter' up. I believe we may be on the verge of a great revival. I don't see the necessity for dividing up the convention. The fly in that ointment is who's going to get the Annuity Board?"

He said the talk of division is "much, much premature" and said the situation is "only as serious as 'conservatives' take the convention this year."

Patterson urged those attending the forum to be sure more than just the pastor and his wife attend the convention as messengers from their church. Failure to do so, he said, could be a sad situation

Supreme Court accepts 'equal access' dispute

By Stan Hasteley

WASHINGTON (BP)— The U.S. Supreme Court will decide whether public secondary school pupils have a Constitutional right to conduct on-campus religious meetings when such gatherings are student-initiated and student-controlled.

In a brief order Feb. 19, the court announced it will hear the case of *Bender vs. Williamsport Area School District* testing the free speech rights of high school students when the content of the speech is religious.

Lower courts have split on the question in the Williamsport, Pa., case, with a federal district judge ruling for the students, followed by a 2-1 court of appeals reversal last year. The Supreme Court twice in recent years has refused to settle the same basic issue in previous appeals from Guilderland, N.Y., and Lubbock, Tex.

Religious groups representing more than 100 denominations with 80-million members asked the court last December to accept the Williamsport case for review. A legal brief seeking the action was filed by the Baptist Joint Committee on Public Affairs and joined by the National Association of Evangelicals and the National Council of Churches of Christ.

That document, written and filed with the court by the Baptist Joint Committee's late general counsel John W. Baker, urged the justices to review the Williamsport case because "many of those persons who are responsible for operating our nation's public schools have either failed to read or have grossly misread the court's decisions," a reference to the historic 1962 and 1983 rulings banning state-sponsored religious exercises in public school. "As a result," Baker wrote, "many school districts have assumed or have been persuaded that all religious activities in the public schools, even when the state is not involved ... are unconstitutional."

if "Charles Stanley, the only internationally-known television preacher Southern Baptists have ever had, is humiliated (by being defeated)."

Patterson said the chances of unseating Stanley depends on who shows up at the convention. "There is the possibility, but I do not think they (Southern Baptists who plan to support another candidate they say will be more pro-denomination and more healing) will be successful (in defeating Stanley)," he said.

When asked if some large churches would leave the denomination if the moderates win in Dallas, Patterson said, "There is no disposition on the part of many of the men of leading churches to continue funding that which is unreasonable."

"There is a sense of accountability among these men that they will have to stand before the judgment seat of Christ and will have to give an account of their lives, time, and even money."

He said the best thing to do would be to open up the convention and let everyone know where each faction stands and then let the convention messengers ask denominational leaders to be accountable.

Baker also asked the court to review the Williamsport case in light of congressional passage last year of a federal Equal Access Act guaranteeing students the right to meet before or after school for religious gatherings, a law signed by President Ronald Reagan last August. Baker and the Baptist Joint Committee led an intensive lobbying effort to secure passage of the measure.

Noting the earlier cases rejected by the high court "had factual and/or historical problems which made them hard cases," Baker argued the Williamsport dispute involves legal issues that "are clear and thoroughly evolved."

The Williamsport lawsuit was filed by a high school senior, Lisa Bender, and a group of her friends belonging to a student religious club after the school principal denied permission for meetings during a regularly scheduled, twice-weekly period for extracurricular activities. While some groups in the Williamsport school were related to academic subjects, others were non-academic.

CLC seminar set for March 25-27

NASHVILLE — Pastors, Christian ethicists, educators, and denominational leaders will address a variety of social and moral issues at a conference on "Applying the gospel in the local church," March 25-27 in Fort Worth, Tex.

The annual seminar, sponsored by the Southern Baptist Convention's Christian Life Commission, will focus on current issues such as world hunger, abortion, peace with justice, alcohol, citizenship, drug abuse, and gambling.

CLC Executive Director Foy Valentine said the three-day seminar is designed to provide practical help for Baptist churches which are "tempted on the one hand to withdraw from the real world or on the other hand to embrace far too narrow an agenda of theology and of social concern."

Among the speakers will be Kenneth Chafin, professor of preaching at Southern Baptist Theological Seminary, Louisville, Ky.; Gordon Cosby, founding pastor of the Church of the Savior, Washington, D.C.; T. B. Maston, former professor of Christian ethics at Southwestern Baptist Theological Seminary, Fort Worth, Tex.; Lewis B. Smedes, professor of theology and ethics at Fuller Theological Seminary, Pasadena, Calif.; J. Alfred Smith, pastor of Allen Temple Baptist Church, Oakland, Calif.; and Carolyn Weatherford, executive director, Woman's Missionary Union, Birmingham, Ala.

Registration is \$35 per person and \$17.50 for spouses of registrants and for students.

Mrs. J. D. Grey dies after lengthy illness

NEW ORLEANS (BP)— Mrs. J. D. (Lillian) Grey, wife of a former president of the Southern Baptist Convention, died Feb. 23 in New Orleans after a lengthy illness. She was 79 years old.

She had been married to Grey, president of the SBC in 1951-52, for 57 years. They had twin daughters, Mary Beth and Martha Ann, and three grandsons.

Grey is pastor emeritus of First Baptist Church of New Orleans.

Tennessee

PEOPLE . . .

Mr. and Mrs. Marshall McMahon recently celebrated their 50th wedding anniversary. Mrs. McMahon is a member of Park Avenue Baptist Church in Nashville where Bob Mowrey is pastor.

A Feb. 10 reception at First Baptist Church, Old Hickory, honored Mr. and Mrs. Paul Boatman on the occasion of their 50th wedding anniversary. Norris Hite serves the church as pastor.

Mr. and Mrs. Jesse W. Jones were honored with a reception in celebration of their 50th wedding anniversary Feb. 10 at First Baptist Church, Clarksville. John Laida is pastor of the church.

Bobby Davenport was ordained as a deacon at First Baptist Church, Woodbury, on Jan. 27. The church's pastor is Bobby Zumbro.

LEADERSHIP . . .

William Patrick Van Dyke has been called as minister of music to Whitehaven Baptist Church in Memphis where James Meredith is pastor. Van Dyke is a graduate of Memphis State University, Memphis, and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Bill Spencer has been called by First Baptist Church, Collierville, to serve as minister of music. Spencer comes to the church from Germantown Baptist Church, Germantown, where he served as minister of music. He formerly served at the Collierville church from November 1969

until November 1973. Spencer is a graduate of Delta State University, Cleveland, Miss., and New Orleans Baptist Theological Seminary, New Orleans, La.

First Baptist Church, Woodbury, called Wade Campbell as associate pastor. He assumed the position on Jan. 1. Bobby Zumbro is pastor of the church.

Mitch Dunn recently became full-time minister of youth at Cherry Road Baptist Church in Memphis. Dunn has been serving in the position on a part-time basis since December 1983.

Hollis urges ban on alcohol ads

WASHINGTON (BP) — Congress should let common sense prevail in the current debate over radio and television advertising of alcoholic beverages, a Southern Baptist ethicist has urged.

In written testimony submitted to a Senate subcommittee on alcoholism and drug abuse, Harry N. Hollis Jr. of the Christian Life Commission claimed "common sense can lead to only one conclusion: If advertisers pay millions of dollars to buy ads, they must do so because they know the ads will shape attitudes about alcoholic beverages and motivate many people to buy alcoholic beverages."

The subcommittee, chaired by Sen. Paula Hawkins, is sponsoring a series of hearings on broadcast advertising for beer and wine.

Hollis and other staff members of the Southern Baptist Convention agency have publicly supported Project SMART (Stop Marketing Alcohol on Radio and Television), a national petition campaign which calls for either an end to broadcast alcohol ads or equal time for health messages about alcohol. More than 700,000 people have signed the petition.

The nation's beer and wine industries spend \$750-million annually on radio and television commercials. Project SMART supporters claim the heavy advertising contributes to the nation's growing drinking problem by painting a false picture of drinking.

One of the tragedies, said Hollis, "is that many of those whose attitudes are being shaped (by the advertising) are children and young people." While "there is much damage that cannot be undone," Hollis said a ban on broadcast advertising of beer and wine can help to prevent further alcohol abuse.

Broadcasters, he said, "can keep functioning without alcoholic beverage ad revenues. The question is whether the nation can afford to keep educating — in reality miseducating — youth and adults with the glorification of alcoholic beverages."

Hollis also gave the subcommittee a copy of a resolution passed by messengers to the 1984 Southern Baptist Convention which called for a ban on alcohol ads in the broadcast media.

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Seminary presidents evaluate state of SBC

Three presidents of Southern Baptist seminaries have expressed their views on the current state of the Southern Baptist Convention, alternatives to disharmony and controversy in the SBC, and preparation for the annual meeting in Dallas.

Milton Ferguson of Midwestern Baptist Theological Seminary, Kansas City, Mo., and Landrum Leavell II of New Orleans (La.) Baptist Theological Seminary expressed their opinions during recent chapel services. Randall Lolley of Southeastern Baptist Theological Seminary, Wake Forest, N.C., commented in an interview in a recent issue of Outlook, the seminary's news magazine.

Leavell said it is time for Southern Baptists to "cooperate" with the Holy Spirit and get about the Lord's work.

"I am troubled with our convention statistics showing that the forward progress of our denomination is sluggish, at best," Leavell admitted. "On a percentage basis, we're winning fewer people to Christ per capita than we did years and years ago."

"Can it be that our problem is that we've turned from the ways of God and the ways of the Bible to the ways of the world — that we've taken matters into our own hands and we have engaged in the process of politicizing our convention?" he asked.

Leavell said it is impossible to shake a fist in the face of a Christian brother while attempting with the other hand to extend an invitation to a lost world.

"Somehow we have totally forgotten the words of Jesus, 'By this shall all men know that ye know Me, if ye have love one for the other,'" Leavell stated.

He said Southern Baptists today are being squeezed into two groups. "Theologically, I identify with the group on the far right. Denominationally, I identify with the group on the left," Leavell said. "But neither group fully represents me."

Milton Ferguson of Midwestern also expressed dismay that Southern Baptists feel they must choose between what he called "radical liberalism" and "dogmatic fundamentalism." He suggested an alternative position — Biblical faith.

"The alternative is letting God be God and make Himself known," Ferguson recommended. "Biblical faith requires an openness to new insight and revelation from the Word of God. It means betting your life on the fact that God was in Christ, reconciling the world unto Himself."

He explained that radical liberalism rules out the supernatural and the miraculous or the possibility of revelation beyond human history. Dogmatic fundamentalism, on the other hand, in emphasizing the supernatural, "unconsciously makes God subject to human reason by prescribing in advance what God must be and how He must act in His self-revelation and redemptive activity."

Both viewpoints, according to Ferguson, fail to affirm an adequate Biblical faith. Both depend primarily on human reason for their final authority and security, he said.

"Biblical faith affirms the Bible as the inspired Word of God, remaining open to the revelation of God's presence and purpose through that Word," he said.

Ferguson urged his audience to avoid labels. "As conflict grows, it is more difficult to see each other as brother, sister, or even as a fellow believer," he said. "Instead, we seem eager to label anyone who differs from us as 'the enemy.'"

As the 1985 Southern Baptist Convention annual meeting in Dallas approaches, Ferguson advised Baptists to seek out the facts, study the issues, consider the consequences, and vote with freedom of conscience and conviction.

Southeastern's President Lolley expressed faith in convention messengers and offered them some advice.

"I do not believe churches should 'instruct' messengers on how to vote," Lolley said. "Let the messengers listen and make their own judgments. I trust them."

To prepare themselves, according to Lolley, messengers should read their state Baptist papers. He also suggested two unofficial papers, SBC Today and Southern Baptist Advocate, for differing perspectives on the convention.

Churches, he suggested, could form a committee on SBC issues to keep church members informed.

Finally, Lolley advised, messengers should be in the business sessions when issues are discussed and should vote their convictions.

Lolley, Leavell, and Ferguson all called for unity.

Referring to the "neglected" article 14 of the Baptist Faith and Message statement on cooperation, Lolley reminded Baptists that the statement calls on us to "elicit, combine, and direct the energies of our people in the most effective manner" to propagate the gospel around the world. The convention, he said, is a way for churches to "accomplish more together than they can separately."

Leavell challenged his audience, "May God use us as peacemakers to bring healing in the rift that has appeared in our midst."

Urging students to become part of the solution rather than the problem, Ferguson added, "It is time for us to affirm and practice our unity in Jesus Christ as we renew our focus on missions, evangelism, and education."

To messengers, he advised, "We must elect leadership at each level who in belief and practice have demonstrated that they affirm our unity in Christ, that they affirm our fellowship of trust, and that they affirm our commitment to work together in Jesus' name."

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CASTING SHADOWS

"... that at the least the shadow of Peter passing by might overshadow some of them" (Acts 5:15).

Recently I had the privilege of serving as chaplain of the day to the Tennessee House of Representatives. After opening the session with prayer I visited with some of the legislators for a few moments.



Representative Edward Moody from Morristown introduced himself and said that he had grown up in the Baptist Children's Home in Kentucky (Glendale). He indicated that he went to live there when he was five years old.

This reminded me again of the strategic importance of our work with our children. We never know what places of influence they will hold in tomorrow's world. We all cast shadows of influence upon those around us. We must therefore provide the opportunity for our children to reach their maximum effectiveness. We are able to do that because of your wonderful care and support for the last 94 years.

These have been difficult days for all of us as we have faced a bitter winter. The increased frustration on the lives of our children and our houseparents has been noticeable. The increased strain on our budget to pay our utilities has also been noticeable. Your loyal support to our great institution is so greatly appreciated.

Our building projects on two of our campuses are in the early planning stages, the renovation program at Memphis is progressing nicely. The respite care program and the program to deeply troubled teens will get underway very soon. How we rejoice that we are serving many more children and their families in these important and crisis-filled days. Please continue to pray for us and come visit us this spring.



New Bicycles at Memphis

TBCH has many friends both in the churches and in the business world. In November at a WMU Mission Fair, mention was made of the need for bicycles for the Memphis Home. There were not enough bikes for all, and some of the ones in use were old and wobbly. From that one word, the news spread among the churches of Shelby County Baptist Association. The response was amazing. From Sunday School classes, choirs, mission organizations, and concerned individuals, enough money came in to provide a brand new bicycle for every boy, girl, and houseparent on the Campus.

The needed bicycles were purchased at a tremendous discount from the Murray of Ohio Co. with the delivery to the Memphis Home being donated by the Averitt Truck Lines of Cookeville, Tennessee. Great appreciation is expressed to the fine churches and the two outstanding business firms who together have contributed to the furtherance of joy in the child-care ministry of Tennessee Baptists.

BEING A LONG WAY FROM HOME

Being away from home is difficult for anyone at any time in his/her life. To complicate matters, imagine that you are sixteen years old, miles away from any friends or relatives, and confronting a culture with which you are unfamiliar and unaccustomed.

This is reality for Mao Somalee Im, pictured here with her social worker, Anita Sutton. Somalee is a young Cam-



bodian girl, who through a sequence of events, has reached Tennessee where she now lives at the Baptist Children's Home in Memphis. Somalee lost her parents in Cambodia when she was six years old.

Somalee has found herself in a foreign country where English has become her second language and American culture her second lifestyle. However, she continues to overcome barriers and meets all challenges with determination. She is enrolled at Shadowlawn Middle School.

At the Children's Home, Somalee finds time to participate in aerobics and cottage activities. Somalee has proven herself to be a diligent worker and frequently performs cottage duties on her own.

The Franklin Campus staff recently hosted the wives of associational missionaries from across the state. While the men were involved in At Home Week meetings at the Tennessee Baptist Convention, the Children's Home staff invited the wives to the campus for a time of discussion about the work and ministry of the Tennessee Baptist Children's Homes both present and future.



Pictured above are Executive Director, Gerald L. Stow; Mrs. Edith Highlander whose husband, Rev. Duane Highlander, is Associate Director of Christian Social Ministries at Hamilton County Baptist Association; Mrs. Opal Gamble whose husband, Rev. E. R. Gamble, is Director of Missions for Hiwassee Baptist Association; and Linda Dalton, Activities Director for the Franklin Campus.

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Welcome Back

A recent addition to the social work staff of the Franklin Campus of Tennessee Baptist Children's Homes (TBCH) is Robert (Bob) Yarnell, who reported for work on February 1.

Bob and wife Linda are not newcomers to TBCH. They served as houseparents at both the Chattanooga and Johnson City Campuses for three and one-half (3½) years prior to taking a year off to further their education. Linda says that returning to TBCH is "like being home again." The Yarnells are expecting their first child in July.

Bob's social work efforts will be concentrated toward implementation of TBCH ministries to expectant mothers and respite care for developmentally disabled or handicapped children and youth.

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BIBLE BOOK SERIES

Lesson for March 3

Preparing the disciples

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

Basic Passage: Luke 9:1-50
Focal Passages: Luke 9:18-26, 46-50

Consider these stories of two Christians.

Hal had been a daredevil from boyhood, always showing off. He wanted to be the center of attention. "Watch me!" he would say. During the Vietnam war, he heard of a small group of missionaries stranded perilously in the jungle. Now a daring helicopter pilot, he said, "I'll go after them!" Before he could reach the little group, he was shot down and killed.

Phil had wrecked his health with alcohol, smoking, and other drugs. Then he was converted. He dedicated his life to following Christ as devotedly as he could. His doctor told him he could build back to reasonably good health if he would just take care of himself. But Phil insisted on going out many hours a day, witnessing and ministering to all kinds of people in all kinds of weather. His health began to break, but he kept on. He said, "I will keep my word to my Lord Who saved me and turned my life around." Then his doctor discovered that cancer was eating away at his internal organs. Soon he was dead.

Which man, would you say, followed Jesus by denying self and taking up his cross (his commitment)? (See 9:23.)

Jesus was only six months away from His death. He had given His closest disciples every opportunity to learn Who He was and what He was like. But they were very slow to learn. Now Jesus set about giving His future apostles intensive training. First He sent them out two by two on a mission project (9:1-6). He gave them power to preach, teach, and heal.

When they returned from their brief mission, Jesus took them for privacy to a quiet place near Bethsaida for reports and evaluation (vv.10-17). But crowds of people followed them — 5,000 men plus women and children. Jesus taught them and miraculously fed them all from a boy's five loaves and two fish — all the food the disciples could find in that huge, either single-minded or absent-minded, crowd. John's Gospel says that Jesus taught clearly on that occasion that He was the Bread of Life.

Peter's confession of faith (9:18-22)

Herod was afraid that Jesus was the dreaded John the Baptist alive again (vv.7-9). Others thought Jesus was Elijah returned. This critical period in Jesus' life was one of much prayer, especially prior to the question He now would ask the twelve. Who Jesus was had become the great issue in His ministry.

First Jesus asked them Who people generally thought He was (v.18). They replied as Luke had stated in verses 7-8. Everyone had to relate Jesus to someone in the past. No one could think of Him as being a new and unique One from God. Jesus' messiahship gave such a unique view of God's ways that even His closest disciples could not comprehend it until after His death and resurrection.

But the twelve did know in whom they believed and followed Him loyally. Jesus asked them the prime question, "Whom say ye that I am?" (v.20). Peter replied what they no doubt had discussed among themselves and agreed upon: "The Christ of God." They knew that Jesus



Pierce

was the Anointed One, the Messiah from God, the One to Whom their lives were committed. They still did not know how their Messiah would proceed. They believed in a political messiah as did other people (see John 6:15).

Jesus then gave four critical aspects of His messiahship (v.22): The Son of Man (Jesus' favorite way of referring to Himself; see Daniel 7:13) must suffer many things (see Isaiah 52:13 to 53:12), be totally rejected by the religious leaders, be slain, and be raised on the third day.

Jesus' call to commitment (9:23-26)

The preceding conversation had been in private. Now Jesus called "all" (v.23) the multitude standing off at a distance to come and hear (see Mark 8:34). He told them of the self-sacrifice His followers were expected to practice. Christians were to "deny" themselves. Jesus was telling everyone then and now that the true follower says no to ease, pride, ambition, covetousness — all personal, self-seeking goals — in order to take up one's cross (one's commitment) and go where Jesus wants him or her to go (v.23).

Jesus' words in verses 23-26 painted a severe kind of discipleship for the twelve. So Jesus took the inner three, Peter, James, and John, up into Mount Hermon (probably) to pray (v.28). There Jesus was transfigured. Jesus' heart was strengthened as He talked with Moses and Elijah. Who was there on earth to talk to about the Son of God's approaching death? The three disciples had been overcome with sleep (v.32) after the long climb and Jesus' extended praying. But they awoke in time to see His glory and the two men with Him. Thus was their faith in Jesus deeply strengthened, especially at God's voice telling them to listen to Jesus and obey Him (v.35).

Dealing with the disciples' need (9:46-50)

Jesus again told the disciples about His approaching arrest, but they did exactly the opposite of what He had urged them to do. His words did not sink in (vv.44-45). They were becoming bewildered and could follow only by faith, love, and loyalty.

We can detect quite human impulses in the disciples — survival, selfish ambition, jealousy, a desire to control (lord it over) the other brethren. They began to argue among themselves (v.46) about who would be in positions of honor. Jesus put a little child by His side to teach them something about humility. The greatest, Jesus told them, was the one who cared tenderly for the smallest, most defenseless; not the one who bragged about the big, "impossible" things he had done. The greatest was the one who received into his heart the lowliest, the neediest; who did the dirty jobs of ministry that others would not touch.

As if to change the subject, one of the "sons of thunder," John, spoke up and told Jesus about one of their group who was working in Jesus' name. They had told the other believer to stop (v.49). Jesus said to let the man render his service in peace. He did not have to have their approval in order to serve Jesus acceptably. He was a fellow worker.

Our world today needs eager, loving Christians who are trying to share Christ and heal people's hurting, not Christians who are criticizing and trying to tear apart Christ's kingdom work. The real enemy is Satan, not fellow Christians.

UNIFORM LESSON SERIES

Lesson for March 3

Relationships in new life

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

Basic Passage: John 13
Focal Passages: John 13:1-8, 12-17, 34-35

In chapter 13, John moves his narration from the public ministry of Jesus to Thursday of Passion Week. The public ministry (chapters 2-12) has focused our attention on God's glory as it had been mediated through the life of the Son to the world. The second part of the gospel (chapters 13-17) adjusts the focus of our attention to the meaning of discipleship.

The first half of the gospel account has made us vividly aware of unregenerate human reaction to the coming of the divine Word. Chapter 13 makes us conscious of the same fact but with a slightly different focus. This chapter gives expression to divine love on one hand and human failure on the other. Through such a contrast, John prepares us for the final words Jesus shares with His disciples in chapters 14-17.

Service exemplified (13:1-8)

The setting for the narrative of the foot-washing is the day before Passover. Such a time suggests that the event of God's liberation of His people from Egypt is a foreshadowing of this action of Jesus.

Jesus and His disciples are gathered for an evening meal and Jesus is very much aware "that His hour had come" (v.1) and how much He "loved His own" (v.1). A sense of mission completed, plus a deep and abiding love, characterizes the fellowship.

Over against divine love, John pictures the foot-washing event as mixed with the evil of betrayal. The evil significance of the act of betrayal is pointed out by the statement that Judas is an instrument of Satan. John does not use this word "Satan" any other place in his gospel.

In such a mixed atmosphere, Jesus washes the feet of the disciples and dries them with a towel. John does not elaborate on the act (vv.4-5) because it speaks for itself. He wants us to view it in its powerful simplicity.

Messiahship, to most, is couched in the imagery of power. But here, Jesus reveals Himself most clearly as a servant. By His act, Jesus pictures the way of discipleship as that of a servant who is lifted up in the humiliation of a cross. In a way so strange to unbelieving ears, Jesus tells us that Satan is defeated and evil overcome.

The interpretation of the foot-washing act is introduced at verse 7. There are

Deaf congregation plans March revival services

The deaf congregation of First Baptist Church, Memphis, will hold a revival service March 8-10, with services at 7 p.m. on Friday and Saturday and 11 a.m. Saturday.

Robert Landes, director of deaf ministries for the Illinois Baptist State Association, will be the evangelist. The church's deaf choir, "Silent Praising Hands," will perform.

Claude Burgess is the church's minister with the deaf.



Brewer

two words for "knowing" used here. The first word refers to knowledge that is grasped immediately and the second refers to knowledge gained by slow experience. The foot-washing act speaks clearly as to its meaning, but complete understanding of all its implications comes only with mature discipleship after the resurrection.

The first meaning of the act comes out in the conversation between Jesus and Peter (vv.6-11). Jesus points out to Peter that His act of love (v.6) offers divine cleansing for all disciples. In fact, one can be called a disciple only if that one has experienced the cleansing of His divine love.

Service explained (13:12-17)

This discourse of Jesus explores the second meaning of His act of foot-washing. He tells the disciples explicitly that it is an act which exemplifies what kind of master He is. His lordship is not one of dominating power but a lordship of love. The act that He has shown them spells out what discipleship in His kingdom means. To be a disciple of Jesus is always to express loving behavior toward others. A disciple is not greater than the Master and must learn to act in the ways He has shown.

Discipleship is apprenticeship. Jesus is the expert or "teacher" (v.14) and His followers are "servants" (v.16) or apprentices to Him in the art of living. An apprentice learns by doing under the guidance of one who is already skilled in the art. Jesus points out that in His kingdom, knowledge is not for its sake alone but must lead to action (v.17). The path to glory is not one of intellectual understanding alone, but one of commitment and decision.

The new commandment (13:34-35)

With the departure of Judas from the fellowship (v.30), Jesus turns to the preparation of His disciples for His own departure. He does not make preparation for the physical security of His disciples. He offers no plan of battle or counterattack. His concern is that their hearts be prepared. He wants them to be spiritually strong, knowing that such an inner defense can offer all the protection needed.

To prepare the disciples, Jesus issues the new commandment of love. This love He commands is a love modeled on what He has lived before them. The love of which He speaks is not an emotion but a lifestyle. It is a life lived in a discerning commitment to a God Who is love. In such a common commitment to love, the disciples will learn to love one another and the world can catch a glimpse of what God's love is. Such love leads Jesus to a cross and later motivates His followers to witness by their lives that His lesson has been learned.

In such a high moment, even as the commandment is given, John points out once more the weakness of the flesh (vv.36-38). Peter's self-sufficient boldness precedes his failure in crisis. The commandment of love and prediction of denial points clearly to the great gulf between God's upward call and human failure to understand.

It is not human bravado that redeems the world, but only God's love that has come in Jesus Christ. Discipleship begins in response to God's love. It is not created by human effort.

LIFE AND WORK SERIES:
Lesson for March 3

Grateful response

By Philip Dougan, pastor
Gath Baptist Church, McMinnville

Basic Passage: John 11:47 to 12:8
Focal Passage: John 12:1-8

Two Christians were riding in a car when suddenly a tire went flat. Mr. Spiritual said, "I wonder what the Lord is trying to tell us through this." Mr. Practical replied, "I believe He's telling us that we'd better change that tire or we won't be going anywhere."

The contrast

The foregoing incident is a contrast of two personality types we see in Christian circles. Most of us can identify with one or the other.

Mary and Martha, two of the subjects of our passage of Scripture, typify the two types. Mary was devoted, emotional, spiritual, and self-sacrificing. Martha was the busy servant type.



Dougan

Sometimes these people clash, as when Martha asked Jesus to rebuke Mary for not helping with the household duties (Luke 10:38-42). But Jesus commended them both, Martha for her work, Mary for her meditation and study.

In the 12th chapter of John, Jesus attended a dinner given in His honor. Martha served (v.2) and Mary anointed Jesus' feet with a pound of ointment of spikenard, a precious and costly perfume. This was gratitude for Jesus' raising her and Martha's brother, Lazarus, from the dead.

The cost

This perfume was said to be valued at 300 pence, or denarii, equivalent at that time to almost a year's wages (v.5)! It is hard for us to imagine one making such a costly sacrifice, even a wealthy person.

It causes us to ask, "How much has it cost me to be a Christian, to prove my love for Jesus?"

The criticism
The criticism of this act comes from an expected source — Judas the betrayer. Notice how he cloaks his hypocritical question with a pretended concern for the poor. "Why was not this ointment sold for three hundred denarii, and given to the poor?" (v.5).

Note John's exposure of his real motive with, "This he said, not that he cared for the poor; but because he was a thief and had the bag, and bare what was put therein" (v.6). Judas was the treasurer for the disciples.

Of course, at that time they did not know he was "pilfering" (NASB) what was put in the "money box" (NASB). The original meaning of the word "bare" in verse 6 meant not only to carry, but to carry off. The NIV reads, "he used to help himself to what was put into it."

This Scripture passage is an excellent study in contrasts of personality and is, unfortunately, a startling expose of some carnal Christians.

The religious rulers, while busy making preparation for a great religious feast, the Passover, are also making plans to kill the Son of God (11:51)! Martha is serving, Mary is worshiping, Lazarus (who was raised from the dead and certainly could have told a whopper of a

story) is never recorded as saying anything, and Judas is complaining.

How often it happens that the one who complains and criticizes only has a pretended interest in what they criticize and are really trying to elevate their own position, to make themselves look better.

The consequence

Jesus told Judas to "Leave her alone, it was intended that she should save this perfume for the day of My burial" (v.7 NIV). Mary was showing both gratitude for Lazarus' restoration to life and sorrowful anticipation of Jesus' death which was now just a few days off. Almost 2,000

years later, this act of devotion is still remembered. What a witness!

Jesus' statement that "the poor always ye have with you" (v.8) was not an economic judgment, as some have made it out to be, but simply a statement as to His approaching death — "Me ye have not always."

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Model leans on God after amputation

By Bonita Sparrow

FORT WORTH, Tex. (BP)— Anyone careless enough to call Ivy Gunter physically handicapped had better back off and bite their tongue.

Because Mrs. Gunter, a fashion model who lost her right leg to cancer four years ago, will look you in the eye and correct your unfortunate choice of words. It is not physically handicapped, she will tell you, the term is "physically challenged."

Mrs. Gunter was in Fort Worth, Tex., recently to explain her reasoning and her positive outlook to Jimmy R. Allen and Rudy Hernandez, co-hosts of "Life Today," on the ACTS network. She also visited with producers of "Master Control," the half-hour talk show produced and distributed in the public interest by the Radio and Television Commission.

"Life Today," a talk show designed to communicate from a Christian perspec-

tive, is seen daily on ACTS. "Master Control" is aired weekly on 812 radio stations across the country.

Mrs. Gunter has been modeling since high school, and in her 20s was working on top notch assignments in Atlanta, Chicago, and New York.

"The modeling industry is ruthless," she told Allen. "It's survival of the fittest. He was very self-centered. I never stopped to smell the roses. When this happened I turned to the Lord and discovered He does not hold grudges. God had been trying to get my attention all the time."

She gives God credit for today. "God's response to my need was a tremendous source of strength. I am very aware that He left me here for a reason and if what I have gone through — amputation, the year of chemotherapy, and working to get where I am today — can be shared to get another physically challenged person

out of a dark corner into the sunlight, then it's worth my effort."

Losing her leg was unthinkable but, when it became fact, Mrs. Gunter made up her mind no one would tell her what she could or could not do because she only had one leg.

"I am whole," she told herself. "I am a more complete person than ever now that God has come into my life."

So she set about turning negatives into positives. Six months after the amputation, she was modeling again. She showed up for assignments on crutches — but on crutches lacquered black and decorated with sequins as a signature of her determination.

Even during the difficult year of chemotherapy, she continued to work, scheduling photo sessions on the alternate weeks when she was not sick.

"When my hair fell out, I had my head shaved and posed for high-fashion, avant-garde photos in the 'Star Trek' mode," she said. "I also acquired a wardrobe of wigs and became more versatile, more in demand than ever before."

She decided to do fashion shows again

even though it meant mastering the runway on the prosthesis.

"My husband, Don, who had married a fashion model and found himself with a bald-headed, one-legged wife, is an encourager and God was there for us," she said. He applauded the loudest when she achieved her goal.

And her victory was recorded for the nation by a crew from "That's Incredible," the national TV show which spotlights special achievements. Her story also has been featured in Guidepost Magazine.

And she has learned to snow ski so well that she teaches it to other physically challenged people. She also plays tennis, when she has time from her duties as a spokesperson for the National Cancer Society.

"Cancer is devastating but it does not have to be the end," she said firmly. "My husband and I look at this as a life education, as a challenge and an adventure. You are only imprisoned if you decide you are. There's a support group out there. If you reach out to others you get it back 13 times."

Time demands, high expectations produce stress among ministers

By Jim Lowry

NASHVILLE (BP)— Time demands, financial difficulties, and high expectations are primary stress producers among Southern Baptist ministers, according to a recent survey.

Seven of the top 10 stress factors identified by ministers responding to the survey conducted by the research services department at the Baptist Sunday School Board, were related to time — particularly the lack of it. The other three factors among the top 10 related to expectations for productivity and leadership.

The financial difficulties were second overall as a source of stress, with the primary complaint being an inadequate retirement plan. Other areas mentioned were inadequate salary, house expenses, excessive car expenses, medical expenses, and paying off indebtedness.

Terry Peck, consultant in the church administration department, said personal and professional expectations for ministers are multifaceted. Also, most churches do not have a clear, written job description for the pastor.

"Ministers feel pulled in a lot of directions based on many sets of different expectations," Peck said. "Even more crucial, the survey reveals pastors and staff are not successfully coping ... they are not dealing with problems realistically. Ministers are saying 'prayer and Bible study are enough,' when they really need to do those things in conjunction with a support system."

"Minister-types are involved in giving, giving, giving," Peck said. "Eventually they will be given out unless they receive ongoing support of which the family can be a part."

In the top 80 items which cause stress for ministers, the first four related to time. Number one, too many demands for my time, ranked 3.53 on a scale of five. Close behind were lack of study time, administration responsibilities, and lack of time to visit prospects.

Several of the next items in the ranking of ministerial stressors related to expenses, including house expenses (number 16), excessive car expenses (17th), medical expenses (20th), and paying off past indebtedness (21st).

Criticism or conflict with church members ranked relatively low. Expectations were high, but direct criticism or conflict

did not appear to be an area where ministers feel pressure.

Pressures of sermon preparation, for instance, was 39th (1.92) out of the 80 stressors, with number 40 (1.19) being conflicts with church members because of personality differences.

Even lower in the rankings was fear of being asked to resign (68th), criticism of sermons (73rd), and pressure from some church members to leave the church (74th).

Items which reportedly cause the least amount of stress for ministers were psychological illness of a family member (78th), divorce in the family (79), and dependence on stimulants and/or sedatives, which ranked last.

About the same amount of stress was reported by the various classifications of ministers, but the causes of the stress were not the same. For pastors, the two items with the highest percentage of stress were too many demands on my time (21.5 percent) and inadequate retirement plan (18.8 percent).

For ministers of education, the top two were too many demands on my time (21.7 percent) and administrative responsibilities (10.6 percent). The two highest for ministers of music and ministers of youth were too many interruptions and too many demands for my time.

Peck said role clarification and support groups might be the most significant actions which could prevent a great deal of stress.

"If there is an agreement, for instance, between the members and the pastor as to what to expect, it can cut down on time as a stress factor," he explained. "With planning, he can give time to priority ministry efforts which have been agreed upon by both parties."

Each of the staff classifications indicated the strongest support group was the spouse or other family members. Peck said this could indicate a need to better acquaint pastors and other staff members with support groups and the benefits of joining such a group to relieve pressures among family members.

For the survey, a random sample of 350 each was selected from the mailing lists of pastors, ministers of education, ministers of music, and ministers of youth. Of the 1,400 persons invited to participate in the survey, 700 (50 percent) responded by returning completed questionnaires.



POSITIVE OUTLOOK — Ivy Gunter (left) described the positive outlook that causes her to be "physically challenged" instead of physically handicapped after losing a leg to cancer. A fashion model, she appeared on "Life Today," a talk show seen daily on the ACTS network, to tell co-hosts Rudy Hernandez (center) and Jimmy Allen how God's presence in her life made her more whole than ever before.

Interpretations

Believing without seeing

By Herschel H. Hobbs

"Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed" (John 20:8).

"That other disciple" most likely was John, since he never mentions his own name in his gospel. When Mary Magdalene told him and Peter about the empty tomb, they rushed there. Being the younger, John arrived ahead of Peter but did not enter the tomb. He merely peeped in.

When Peter arrived, he rushed in ("went," aorist tense) and "seeth" (present tense, keeps on seeing, taking a thorough look) the grave clothes lying in an orderly way.

"Seeth" (theorei) means to see with the natural eye. The head napkin lay apart where the head had been. But it made no particular impression on him. It took a personal appearance of Jesus to convince him of a bodily resurrection (Luke 24:34).

Encouraged by Peter's action, John entered the tomb. He saw exactly what Peter saw. The orderly presence of the grave clothes told him that this was not a mere removal of the body, legal or otherwise. The grave clothes were there in orderly fashion, but the body itself was gone.

So "he saw, and believed." "Saw" (eiden) means to see with understanding. He believed that Jesus had risen bodily from the dead. He is the only one who so believed without first seeing Jesus alive. Later to Thomas (John 20:29) Jesus said, "Because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed."

One-half century later, John recorded these words. They flow from the precious memories of the aged apostle! They are precious words to us who have not seen Jesus in bodily form — "and yet believe."