

Baptist and Reflector

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News journal of Tennessee Baptist Convention



STANLEY AT LIVINGSTON — Southern Baptist Convention President Charles Stanley spoke to the closing session of the Evangelism Conference of Riverside Baptist Association, which was held at First Baptist Church, Livingston.

Stanley tells Riverside of revivals' importance

By Al Shackelford

"Every religious awakening has begun with people like you who believed the Bible and trusted God," Charles Stanley told an overflow crowd at Riverside Baptist Association's Evangelism Conference last week. The president of the Southern Baptist Convention was the closing speaker at First Baptist Church of Livingston.

Stanley praised the association for its plans for the simultaneous crusades in the spring of 1986 when the entire Southern Baptist Convention will hold revivals under the theme of "Good News America, God Loves You."

The association will hold four tent crusades in various locations in the area, according to Jerry Eggenberger, pastor of First Baptist Church of Livingston and chairman of the association's evangelism committee.

"God has given Southern Baptists a great opportunity to have an impact on our nation," Stanley said. "If this generation does not grasp it, I don't believe this generation will see another such opportunity in our lifetime."

Referring to the 1986 evangelistic emphasis, the Atlanta pastor sees tremendous opportunities if Southern Baptists can get God's vision of what He wants done. "If we are willing to be obedient, we will see more people saved in our nation than ever before," Stanley added.

"Southern Baptists have never baptized 500,000 in one year. If we are faithful, we could see over 1-million baptized in 1986," Stanley predicted.

Other spiritual benefits to the denomination and the nation according to Stanley would be thousands of new churches, other denominations winning people to faith in Christ, hundreds of thousands of young people called into the ministry, thousands of missionaries sent throughout the world, and a moral and spiritual impact on America.

Noting that Southern Baptists have the machinery, money, materials, message, and manpower, the SBC president asked, "Do we have the motivation? Do we really want to see people saved, homes brought back together, and lives changed?"

Stanley declared that religious awak-

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Mission gifts gain at four-month point

After one-third of the convention budget year, Tennessee Baptists' gifts to missions through the Cooperative Program are running slightly ahead of last year but behind the convention-adopted goal, according to Tom Madden, executive secretary-treasurer of the Tennessee Baptist Convention.

With January's Cooperative Program gifts totaling \$1,367,178.38, Madden reported that receipts for the first four months of the November 1984-October 1985 convention year had reached \$6,223,724.14.

Messengers to the 1984 state convention at Belmont Heights Baptist Church in Nashville had approved a \$19,625,000 Cooperative Program budget-goal for the convention year.

The goal for four months would be \$6,541,666.67 (one-third of \$19,625,000). Cooperative Program mission gifts for the November 1984-February 1985 period were \$6,223,724.14, which is \$317,942.53 below (4.86 percent below) the four-month goal.

Comparing mission receipts with the same period of the previous convention year, Madden noted a 0.74 percent increase. During the November 1983-February 1984 period, \$6,177,830.13 was given to missions through the Cooperative Program. This compares to \$6,223,724.14 given by Tennessee Baptists during the November 1984-February 1985 period. This is an increase of \$45,894.01.

Cooperative Program gifts for February were \$1,367,178.38, Madden said. This amount was 18.03 percent below (\$300,673.13 less than) the \$1,667,851.51 given to the Cooperative Program in February 1984 — which ranks as TBC's sixth highest month in Cooperative Program giving.

The monthly goal for the current convention year is \$1,635,416.67 (one-twelfth of \$19,625,000). Last month's Cooperative Program receipts of \$1,367,178.38 were \$268,238.29 or 16.4 percent below the monthly goal.

Madden said that the relatively low receipts for February were probably directly related to severe weather condi-

tions during January and February which caused many churches to curtail or to cancel worship services.

"I am sure that the love for missions and for their churches will cause Tennessee Baptists to catch up on their gifts, and this will result in very large Cooperative Program gifts during March," the TBC executive secretary said.

Mrs. McKinney dies at age 95

SAN ANTONIO, Tex. (BP) — Leila Irene Routh McKinney, widow of the famed gospel music composer and Southern Baptist music pioneer B. B. McKinney, died in her sleep March 1. The longtime Nashville resident moved to San Antonio in 1983. She was 95 years old.

Born near Giddings, Tex., Dec. 28, 1889, she taught at Mary Hardin-Baylor College in Belton, Tex., following graduation from Baylor University in Waco, Tex. In 1916, while teaching at Mary Hardin-Baylor, she attended a Baptist state convention meeting in Belton and met McKinney.

She served for many years as training union director for Nashville's First Baptist Church. At age 93, she continued to work as receptionist in the preschool area.

The McKinney family moved to Nashville from Fort Worth, Tex., in 1935 when he became music editor for the Baptist Sunday School Board. In 1941, he became secretary of the board's newly formed church music department. He wrote more than 700 gospel hymns, children's songs, and anthems, and in 1982 was inducted into the Gospel Music Hall of Fame.

Following McKinney's death in 1952 as a result of an automobile accident, Mrs. McKinney continued a voluminous correspondence and telephone ministry, begun when she wrote to about 500 servicemen during World War II. She had

(Continued on page 2)

Paschall sees doctrinal understanding as key to SBC crisis

NASHVILLE (BP) — A better understanding of the history and heritage of Southern Baptists would lessen the theological debates which plague the Southern Baptist Convention, participants attending a doctrine study conference in Nashville were told.

"The devil employs theological differences to intercept the gospel," Franklin Paschall, retired pastor of First Baptist Church, Nashville, told participants. "Every day Southern Baptists are letting the devil attempt to divide us by throwing up theological issues. Instead,

we should be staying on the subject of the one gospel, the one Saviour."

Paschall led a two-day conference on this year's church training study on the doctrine of Christ. Doctrine Study Week will be observed April 22-26 in Southern Baptist churches. He challenged participants to devote their lives to the discovery and proclamation of the truths of the Bible.

Referring to the current debate in the SBC, Paschall said, "We need to follow the example of Jesus Christ — loving one

another, praying for one another, serving one another — even if it involves making some personal sacrifices."

He encouraged conferees to "let God speak to individuals through the Scripture. I'll try not to impose my views on you."

Paschall explained that by studying doctrine, Southern Baptists can gain a greater insight into who they are and what they believe. "It is especially important to study the doctrines pertaining to Christ because He is the core around which all other things revolve," he said.



Franklin Paschall

Missionary couple leaves Sidon in south Lebanon

MEDIA, Pa. (BP) — Southern Baptist Missionaries Jim and Stephanie Bethea left south Lebanon before Israeli troops ended their 32-month occupation of the area in February.

The Betheas had worked in the port city of Sidon for a year and a half until mid-January. Now living with Mrs. Bethea's parents in Media, Pa., a suburb of Philadelphia, they hope to return to

Sidon with their three children after a six-month leave of absence.

"If we had stayed, I don't know what would have happened," Bethea said.

In mid-February thousands of armed Shiite Muslims staged a demonstration in Sidon for an Islamic republic in Lebanon. They tore down Lebanese flags and plastered posters of Iran's Ayatollah Khomeini over those of the nation's president, Amin Gemayel, leader of the Maronite Catholic or so-called Christian faction in Lebanon. Gemayel had visited Sidon the day before.

Dozens of Lebanese and Palestinians accused of collaborating with Israeli forces have been assassinated in the region.

But it was not the threat of violence that compelled the Betheas to seek a leave of absence. In fact, they made their decision several days before Israel announced the departure of its forces, although rumors of the military exodus had been floating around for more than a year.

"We've been through difficult times in the past with complete assurance from the Lord that it was okay to stay," Bethea said. Leaving was "the leading of the Holy Spirit," he explained, and "we didn't understand why at the time."

He acknowledged most people "don't really understand" such supernatural talk. "They think you have to have some visible or logical reason to leave. If we had operated on that kind of mentality, we'd be dead, quite literally."

Bethea went to Sidon along with a young Lebanese minister, Waleed Harmouche, to revive the Baptist church there, which had dwindled to seven members. Now attendance ranges from 30 to 40 each Sunday.

The church is the only Baptist congregation in territory formerly occupied by the Israelis, although believers gather in several other villages for Bible study and prayer.

The missionary said his co-worker Harmouche, a recent graduate of the Arab Baptist Theological Seminary in east Beirut, is able to carry on the ministry in his absence, along with a base of family men and young men who will stay in the church and help it grow. The church has sent one young man to another area in south Lebanon as a missionary, while another has enrolled at the seminary.

Mrs. McKinney . . .

(Continued from page 1)

more than 600 names in her address book and would call or write to each one on their birthday.

She earned degrees from Mary Hardin-Baylor College; Baylor University; and Texas Christian University, Fort Worth. She worked at the Sunday School Board for a brief time before retiring in 1955.

She is survived by two sons, B. B. McKinney Jr. and Eugene McKinney, both of San Antonio; three grandchildren; five great-grandchildren; and a number of nieces and nephews, including Porter Routh, retired executive secretary-treasurer of the Southern Baptist Convention Executive Committee.

The funeral was held at Nashville's First Baptist Church March 4. In lieu of flowers, the family requested contributions to the McKinney Memorial Fund at Oklahoma Baptist University, Shawnee, or to First Baptist Church, Nashville.



TIME FOR ACTION — Ed Mason (center) has arrived in Ethiopia along with his wife, Vi, to help coordinate the relief and development effort Southern Baptist missionaries have underway in the drought-choked country. The Masons, who have served two previous volunteer terms in Ethiopia, are part of an influx of Southern Baptist volunteers entering Ethiopia to help combat hunger.

'Autonomy' spurs formation of California association

TIBURON, Calif. (BP) — Two churches who were not seated at the annual meeting of a Southern Baptist association near San Francisco because they had ordained women as deacons and/or ministers, have joined with six other churches to form a new association.

All eight of the churches which formed the Golden Hills Baptist Association Feb. 16 had been members of the Redwood Empire Baptist Association which last October refused to seat messengers from Tiburon (Calif.) Baptist Church, First Baptist Church of Sonoma, Calif., and Napa (Calif.) Baptist Church.

Tiburon, which hosted the organizational meeting, had ordained two women deacons while Sonoma had ordained women to the gospel ministry. Napa had ordained women to the ministry and has an ordained woman minister on its staff.

Last June, messengers to the national meeting of the Southern Baptist Convention adopted a resolution opposing the ordination of women.

Under the decentralized structure of the Southern Baptist Convention, each unit (the local church, the association, the state convention, and the national convention) is independent and relates to the other units voluntarily. A church may relate — or be rejected by — any combination of association, state convention, and national convention.

Tiburon and Sonoma joined the new association while Napa had visitors present for the organizational meeting. The eight member churches were represented by 46 messengers at the meeting at Tiburon.

Homer McLaughlin, pastor of Montecito Baptist Church of Santa Rosa, was elected moderator. He said, "The big issue (in forming another association) is autonomy of the local church. Very few of the churches in the new association have ordained women. With them, the issue is not whether or not it's Scriptural to ordain women, but rather the autonomy of the local church. We simply don't want an association deciding what a local church can or cannot do."

After recognizing the messengers from the participating churches and adopting the name, the messengers adopted the articles of incorporation and a Constitution and by-laws, a budget, calendar, and then voted to cooperate

with The Southern Baptist General Convention of California and the Southern Baptist Convention. The group resolved to keep the charter open for a period of six months.

Colombia tensions alter partnership

RICHMOND, Va. (BP) — A continuation of drug traffic tension in Colombia has prompted the Southern Baptist Foreign Mission Board to suggest that Virginia Baptists select another country for partnership missions.

The Baptist General Association of Virginia approved a partnership relationship with Baptists in the South American country last November. Such partnerships involve sending U.S. pastors and church members overseas to work with Baptists and missionaries in the country.

Foreign Mission Board officials relayed the suggestion during a Feb. 22 meeting with Richard Stephenson, Virginia Baptists' executive director, and Richmond layman Earl Scott, president of the Baptist association. The suggestion will be considered March 12 by an association committee supervising the Colombia partnership.

Colombian drug dealers have threatened to retaliate against U.S. diplomats and businessmen for the Jan. 5 extradition of four Colombians to face drug smuggling charges in the U.S. Because of the threats, the Foreign Mission Board asked its missionaries to stay at home as much as possible and placed a hold on sending new missionaries or volunteer groups to Colombia.

Missionaries have since resumed their church work and a new missionary couple went to Bogota Feb. 20. All are maintaining a low profile, and no large meetings of missionaries are scheduled, according to Bryan Brasington, Foreign Mission Board director for western South America. However, the board's hold on volunteer work in Colombia is still in effect.

Other new missionaries may be sent to Colombia when visas are granted, he added. Five couples are awaiting visas and none have requested assignments to another country.



ACTS GETS HALO — Actor David Soul (left), star of TV's "Starsky and Hutch," presents the Golden Halo Award from the Southern California Motion Picture Council to Jimmy Allen, president of ACTS.

Hollywood group honors ACTS

FORT WORTH, Tex. (BP) — The ACTS network has won its first award, for "excellence in religious programming," from a group of Hollywood actors, directors, and producers. It is the first time the group has honored a Christian network.

The Southern California Motion Picture Council, represented by David Soul, star of TV's "Starsky and Hutch," presented its prestigious Golden Halo Award to Jimmy R. Allen, president of the Southern Baptist TV network. The group, which is committed to raising the standards of decency in the entertainment industry, has given similar awards to Gregory Peck, Robert Stack, and Haing Ngor, star of the movie, "The Killing Fields."

Soul said the council's award recognizes the need for substantive, people-centered TV programming. Himself a Christian, Soul was accompanied to Fort Worth by Jess Moody, pastor of First Baptist Church, Van Nuys, Calif. Soul said many in the Hollywood creative community would welcome the chance ACTS provides to express their convictions on the air.

"What you have accomplished so far must continue," he added. "If the church does not do the kind of programming that captures the attention of the American people with the gospel, we are fools."

Baptist center provides curriculum in Singapore

SINGAPORE — Singapore, the island city-state off the south coast of Malaysia, is using the Baptist Media Center as an official provider for its school curriculum, which includes "Bible Knowledge" classes.

Forty-four teachers are enrolled in the Bible Knowledge Club at the center, and 33 schools have ordered media materials — including films, slides, and filmstrips on the Bible — from the center.

Court overturns conviction of 1979 murders

By Stan Haste

WASHINGTON (BP) — In a decision which plows significant new ground in the field of criminal law, the U.S. Supreme Court has thrown out the conviction of a confessed murderer who five years ago killed a prominent Oklahoma Baptist pastor and his wife and severely wounded their two children.

Richard and Marilyn Douglass were shot to death Oct. 15, 1979, in their rural Canadian County home after they and their children, Brooks and Leslie, were bound and gagged in their living room. At the time, Richard Douglass was pastor of Putnam City Baptist Church in Oklahoma City. The Douglasses earlier had been Southern Baptist missionaries to Brazil.

Marilyn Douglass died almost instantly as the result of a single shot to the back of the head; Richard died a short time later of two gunshot wounds to the back of the head and strangulation.

The children — Brooks was 16 and Leslie 13 at the time — survived. He is now a senior at Baylor University; she a freshman at Oklahoma State University.

In its Feb. 26 decision, the nation's high court ordered a new trial for Glen Burton Ake, the triggerman in the case. Under holdings in the court's decision, the state will be required to provide Ake with psychiatric assistance in the preparation of his defense, a practice already used by more than 40 states and the federal government.

According to David Lee, chief of the criminal/federal division of the office of Oklahoma Attorney General Michael C. Turpen, Ake will be re-tried in a state court proceeding. Garfield County District Attorney Cathy Stocker will prosecute at the new trial.

cutate at the new trial.

In an 8-1 opinion written by Justice Thurgood Marshall, the high court held that when a criminal defendant has made a preliminary showing that his sanity at the time of the crime is likely to be a significant factor in his defense, "the Constitution requires that a State provide access to a psychiatrist's assistance . . . if the defendant cannot otherwise afford one."

Marshall rejected Oklahoma's argument that to provide such assistance would cost too much, noting Oklahoma is one of fewer than 10 states whose legislatures and courts do not require the provision of a psychiatrist in helping accused criminals prepare their defense.

In oral arguments last November, Ake's attorney argued his client's Constitutional rights were violated by the denial of psychiatric assistance to help determine whether Ake was insane at the time of the crime, even though Ake admitted in a 44-page confession that he was the triggerman who killed Richard and Marilyn Douglass and wounded Brooks and Leslie Douglass.

Ake and co-defendant Steven Keith Hatch were arrested in Colorado after a month-long crime spree following the Douglass killings.

In a separate proceeding, Hatch was convicted of capital murder and sentenced to death. He is currently awaiting execution on death row at Oklahoma's state prison at McAlester.

Ake was arraigned early in 1980 but exhibited behavior so "bizarre" before and during the arraignment hearing the trial judge ordered him examined by a state-appointed psychiatrist to determine if he were mentally fit to stand trial.

After the examining psychiatrist diagnosed Ake as a probable paranoid schizophrenic and recommended further evaluation, he was committed to a state hospital. Six weeks later, however, the institution's chief forensic psychiatrist informed the court Ake was competent to stand trial, in part because he was receiving 200 milligrams, three times daily, of Thorazine, an antipsychotic drug. The state then resumed proceedings against Ake.

At a pre-trial conference in June 1980, Ake's attorney informed the court his client would plead insanity and asked for

a separate psychiatric evaluation to assist in preparation of his defense. But after the trial judge rejected the request, Ake was convicted on all counts, after which he was given two death sentences for the Douglass murders and a total of 1,000 years imprisonment on two counts of shooting with intent to kill.

Lee, who assisted Oklahoma Attorney General Turpen in arguing the case for the state, told Baptist Press the evidence against Ake is "overwhelming," and added, "We don't think there is any question he was sane at the time of the crime."

Committee affirms BJCPA, rejects SBC office in D.C.

By Dan Martin

NASHVILLE (BP) — The establishment of a Southern Baptist Convention Public Affairs Office in Washington "does not appear practicable," according to a study conducted by the SBC Executive Committee.

During its February meeting, the Executive Committee adopted a recommendation affirming the SBC's "historic relationship to the Baptist Joint Committee on Public Affairs." The committee will report to the SBC annual meeting in June that establishment of an office "exclusively related to the SBC does not appear practicable."

The study was sparked by a motion presented at the 1984 annual meeting in Kansas City, Mo., to "move to establish a Southern Baptist presence in Washington to address public and governmental affairs . . ." The motion was referred to the Executive Committee, which is required to study the matter and report to the 1985 annual meeting.

In presenting the recommendation to affirm the continuation of SBC involvement with the BJCPA, Malcolm Jones of Baltimore, said establishment of a SBC office in Washington "would be very costly, both in startup and operation."

Jones, chairman of the commissions workgroup of the Executive Committee,

said the SBC was instrumental in founding BJCPA, adding that the "combined efforts of the SBC and the BJCPA has been very effective in matters of separation of church and state and religious liberty."

The action to affirm BJCPA and to report establishment of an SBC office was "not practicable," was opposed by Ed Drake, an attorney from Dallas. Drake, although a member of the Executive Committee, proposed defunding BJCPA during the 1984 annual meeting.

While affirming BJCPA in its First Amendment efforts, Drake said there are a "great host" of other issues "such as homosexuality and abortion" not covered by the BJCPA purpose. He said the SBC is the only major religious group not to have its own presence in the nation's capitol.

Drake complained "most" of the other eight Baptist groups affiliated with the joint committee "are members of the National Council of Churches . . . which marches to a different beat from Southern Baptists." Representatives of BJCPA, however, report only two of the eight member bodies — the American Baptist Churches and the Progressive National Baptist Convention — are NCC members. The other six are not.

Drake also criticized James M. Dunn, executive director of BJCPA, claiming Dunn "is no longer effective" in representing Southern Baptists.

After Drake's opposition, the Executive Committee adopted the recommendation on a voice vote. Some observers said it carried by at least a 3-to-1 margin.

During its February meeting, the Executive Committee:

- Declined to recommend a change in the number of trustees serving on the 20 national agencies of the Southern Baptist Convention;

- Reported a study has determined trustees of the six SBC seminaries are elected by the SBC exclusively;

- Accepted Atlanta as the site for the 1991 annual meeting, even though the dates of June 4-6 are earlier than usual;

- Determined two former SBC-operated hospitals — Baptist Medical Center in Jacksonville, Fla., and Southern Baptist Hospital in New Orleans — are "continuing to operate as Baptist oriented . . . institutions consistent with the divestiture action" in 1970.

- Elected Mrs. O. D. Lambirth, a member of First Baptist Church, Elida, N.M., to the 1985 SBC Committee on Boards, replacing Rebecca Jean Wolfe, who became ineligible after accepting church-related employment.

Stanley at Riverside . . .

(Continued from page 1)

enings come through crucifixions, not convenience. "We make a lot of decisions, but no commitments," he added.

Comparing Southern Baptists' opportunity to that of Israel at the edge of the Promised Land, Stanley said we have the option to let the opportunity pass. "We could hold our crusades, get them over with, and move on to the next program," he said. "God could shelve Southern Baptists, as He shelved a bunch of folks in the Bible."

As Israel on the doorstep of its opportunity, Stanley sees Southern Baptists having the same obstacles — doubt that God will give victory; distrust of leadership; and divisions within the fellowship. "The only obstacle Israel had was Israel itself," he observed.

Stanley says one problem is a poor self-image which believes "God can't use me and my little church." However, he reminded the conference that God takes the simple and the weak to perform His greatness. "God is looking for a handful of people who are willing to pray and willing to believe Him," Stanley stated.

"I believe that God wants to do something so tremendous that only He could get credit for it," Stanley declared, warning that revival is not going to happen next year "unless you are willing for it to happen now in your heart."

Stanley said that the invitation from Riverside Baptist Association was the only associational evangelism conference he felt led by God to accept.

Also speaking at the associational conference was Dennis Baz, pastor of Glenview Baptist Church, Fort Worth, Tex. He also spoke at special youth rallies before the Monday and Tuesday night sessions. Total attendance at the two rallies was over 250, with 25 professions of faith reported.

Closed circuit television was provided in the church's fellowship hall for those who could not get into the 600-seat auditorium at the Livingston church by Overton County Cable Television, who videotaped the service for later telecasting on the cable system.



OPPORTUNITY — Southern Baptists' opportunity to impact America was explained by Charles Stanley at Riverside Baptist Association's Evangelism Conference.

Gatlinburg to host WMU, BYW meets

Gatlinburg will host the Baptist Women Get-Together and the Baptist Young Women Missions Retreat as they meet simultaneously March 22-24.

The Baptist Women will meet at Park View Hotel and the BYW group will meet at the Ramada Inn. Several joint sessions will be conducted to bring both groups together.

A special feature of the meetings will be a welcome to Tennessee WMU's new executive director, Katharine Bryan. The meetings will be Miss Bryan's first official function as the new director.

A variety of missionaries will be featured and Van Williams, newly elected health care consultant for the Southern Baptist Foreign Mission Board, will deliver a major address.

For reservations or more information, contact Woman's Missionary Union, P.O. Box 347, Brentwood, TN 37027.



Williams

EDITORIAL

1984 statistics indicate churches' needs

The 1983-84 church year was not a good one statistically for churches related to the Tennessee Baptist Convention, based on reports compiled from the annual church letters.

According to information released last week by Wallace Anderson, TBC statistical secretary, churches affiliated with the Tennessee Baptist Convention collectively reported gains in membership, total receipts, and mission gifts — while reporting losses in the number of baptisms and enrollments in Sunday School, Vacation Bible Schools, church training, Woman's Missionary Union, Brotherhood, and music organizations.

Statistics do not tell the whole story of what is happening in TBC churches and their members, but these figures are a measurable indication of our victories, struggles, and deficiencies.

These statistics are based on the churches' reports for the October 1983 through September 1984 period as contained in the "annual church letters" which were shared with the associations last fall.

As of Sept. 30, 1984, there were 2,791 churches affiliated with the Tennessee Baptist Convention, compared to 2,792 on Sept. 30, 1983.

These 2,791 churches reported a total membership of 1,049,789, which is a net increase of 6,277 over the 1,043,512 reported one year previously. This is a 0.60 percent increase.

Resident membership increased by 1 percent — from 767,660 in 1983 to 775,314 in 1984. Non-resident membership decreased by one-half of 1 percent — from 275,852 in 1983 to 274,475 in 1984.

Sunday School enrollment decreased from 548,355 in 1983 to 543,995 in 1984, which is an 0.8 percent drop. Average attendance decreased from 293,984 in 1983 to 285,578 in 1984 (down 2.86 percent).

The largest numerical drop in church activities came in Vacation Bible School and Backyard Bible Club enrollment, from 244,567 in 1983 to 232,166 in 1984 — a decrease of 1.86 percent.

Church training enrollment experienced the largest percentage decline — 3.19 percent — from 155,312 in 1983 to 150,355 in 1984.

Brotherhood and its organizations noted a 1.84 percent decline in enrollment — from 34,352 in 1983 to 33,720 in 1984.

Woman's Missionary Union and its organizations had a 2.06 percent decrease in enrollment — from 79,070 in 1983 to 77,445 in 1984.

Music organizations enrollment dropped slightly, from 123,968 in 1983 to 123,784 in 1984 (0.15 percent).

The number of reported baptisms by Tennessee Baptist churches indicate a decline for the fourth straight year. During the 1983-84 church year, TBC congregations reported 23,262 baptisms — a 6.4 percent decline from the 24,852 baptisms reported for the 1982-83 church year.

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

Total receipts in all TBC churches during the 1983-84 church year reached \$236,780,070. Compared with the \$220,796,335 total receipts in 1982-83, this is a net gain of \$15,983,735 or a 7.24 percent increase.

Total mission expenditures as reported by TBC churches reached \$35,327,480 — which is 6.95 percent higher than the \$33,030,716 reported the previous year. However, the percentage of church receipts going to mission expenditures dropped slightly from 14.96 percent to 14.92 percent.

Cooperative Program mission gifts in 1983 totaled \$18,470,707.38 — which was a 9.94 percent increase over the \$16,800,308.43 in 1983. The percentage of church receipts going to the Cooperative Program gained from 7.61 in 1983 to 7.80 in 1984.

Statistics are only important in that they represent people — and people for whom Christ died are very important.

Tennessee 1984 church statistics

	1983 Totals	1984 Totals	Change
Baptisms	24,852	23,262	-1,590
Church membership	1,043,512	1,049,789	6,277
Enrollments:			
Sunday School	548,355	543,995	-4,360
Church training	155,312	150,355	-4,957
Church music	123,968	123,784	-154
WMU	79,070	77,445	-1,625
Brotherhood	34,352	33,720	-632
Total receipts	\$220,796,335	\$236,780,770	\$15,983,735

Cicero's
comment



By the editor

"Cicero, I understand the 1984 Tennessee Baptist statistics are out, so you can help me figure what is the average TBC church," said C. King Parr, pastor of Soso Baptist Church.

"That's true," I responded, searching through the pile of papers on my desk.

Parr wondered what his church would have to do to maintain its standing as the average TBC church.

"Why this obsession to be the average TBC church?" inquired Cicero.

Parr philosophied, "Being the average TBC church performs a great service to our denomination. Other churches can compare themselves to us and truly declare that they are better than average."

With my calculator in hand, we computed the average figures — and compared these with the 1983 averages.

"You will need two more members," Cicero determined. "The average church would have 376 members, compared to 374 in 1983."

Parr determined to find those two additional members, but as he looked over my list he realized that resident membership must increase from 275 to 278. "Our two new members should be 'resident members,' but I will have to talk one of our non-resident members into moving back into town," he added.

Sunday School enrollment would have to drop from 196 to the present average of 195, but C. King felt he could find one member to drop from the enrollment.

"If you want to be average in Sunday School attendance," Cicero noted, "you will have to also talk three Sunday School members each week into staying home. The average Sunday School attendance declined from 105 to 102."

"I think we can handle that," Parr proclaimed. "What else do we need to do to be the average TBC church?"

Cicero kept figuring the averages and announced that church training enrollment would need to decline from 56 to 54. "The other organizations kept the same average enrollments — WMU at 28, Brotherhood at 12, and music at 44."

Next we turned to financial averages.

"Total church contributions grew 7.24 percent," Cicero calculated, "so your church will need to increase its gifts from the 1983 average of \$79,082 to the 1984 average of \$84,837." As Parr puzzled how to increase giving to his church, I gave him some materials about Planned Growth in Giving-Evangelism.

"What are we going to do with the extra money?" Parr pondered.

"Well, if you are going to be average, you will need to increase your gifts to missions," Cicero advised. "You would give \$826 more to mission causes, including an increase of \$601 to missions through the Cooperative Program." I showed him that the average church had increased its total mission gifts from \$11,830 to \$12,658 and Cooperative Program gifts from \$6,017 to \$6,618.

Parr gathered up his notes. "I had better call a meeting of the church finance committee. It would be a shame for the average TBC church to find out it is below average!"



CIRCULATION THIS ISSUE — 75,100

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

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YOUTH WEEK — Kirsten Harris, a ninth grader and member of First Baptist Church, Santa Fe, N.M., assists M. S. Wiley, records secretary, with records. March 10-17 is youth week in Southern Baptist churches.

BSU center opens at Jackson State

A dedication service and open house for the new Baptist Student Center at Jackson State Community College, Jackson, was held Feb. 24.

Construction on the new center began in the winter of 1984. The center is a joint project of the Tennessee Baptist Convention and the Madison-Chester Baptist Association.

Speaking at the dedication service were Tom Madden, TBC executive secretary; Glenn Yarbrough, director of the TBC student department; and Herbert Higdon, director of missions for the Madison-Chester Baptist Association.

The center's prayer room was dedicated in memory of the late Tami Hamilton, who was active in BSU at Jackson State and at Union University, Jackson. She suffered from cystic fibrosis which took her life in 1984. A trust fund in her memory, to be administered by the Tennessee Baptist Foundation, will assist with BSU work at Jackson State.

Maurice Hays is the BSU director at Jackson State.

John W. Outland dies Feb. 24 in Knoxville

John W. Outland, retired Tennessee pastor, died Feb. 24 in Knoxville. He was 67 years old.

During his 47 years of ministry, Outland was pastor of many churches in Tennessee and Kentucky. He retired as pastor of First Baptist Church, Norris. Other Tennessee pastorates included Fairview Baptist Church, Oak Ridge; Woodlawn Baptist Church, Bristol; Sulphur Springs Baptist Church, Jonesboro; First Baptist Church, Tullahoma; and Deaderick Avenue Baptist Church, Knoxville.

He was a graduate of Southern Baptist Theological Seminary, Louisville, Ky. He also had served on the Executive Board of the Tennessee Baptist Convention.

A funeral service was held Feb. 28 at Central Baptist Church of Bearden, Knoxville.

Outland is survived by his wife, Mary; four sons; a daughter; seven grandchildren; four brothers; and three sisters.

Russian Baptists continue efforts at reconciliation

KIEV, U.S.S.R. (BP) — Leaders of two major Baptist groups in the Soviet Union have taken another step in reconciliation efforts which began with discussions in 1983.

A leader of the All-Union Council of Evangelical Christians-Baptists in the Soviet Union (AUCECB) participated in a worship service in late January in a Kiev church affiliated with the Council of Evangelical Christian-Baptist Churches, which split from the AUCECB about 25 years ago.

AUCECB churches are registered with the government. The Council of Churches has been known for its protests against registration, but a growing number of its congregations have become registered in recent years.

Overall membership in churches related to the AUCECB, according to the government, is 540,000, but other estimates place it between 4-million and 7-million. In churches related to the Council of Churches, membership estimates range from 40,000 to 400,000.

Baptist World Alliance (BWA) and European Baptist Federation (EBF) representatives preached at the Puchov Street Baptist Church in Kiev in January at the invitation of the pastor, Nikolai Velichko, and other congregational leaders. The church is affiliated with the Council of Churches. Alexei M. Bichkov, AUCECB general secretary, acted as interpreter during the two-hour service.

Baptist dissident Georgi Vins, now in exile in the United States, is a former member of the Puchov Street church.

Missionary to lead Venezuela seminary

LOS TEQUES, Venezuela — Charles B. Clark, Southern Baptist missionary to Venezuela since 1952, is the new rector of the Baptist Theological Seminary of Venezuela located in Los Teques.

Clark, who has worked in theological education since 1972, recently was installed as rector, or president.

A native of Alexandria, La., Clark is a graduate of Mercer University, Macon, Ga.; and Southern Baptist Theological Seminary, Louisville, Ky.; and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

which has been registered with the government since 1976.

About 1,000 people crowded into the church building for the service. Afterward about 60 leaders of the congregation, plus pastors and evangelists from other independent Baptist groups, joined the Baptist World Alliance and European Baptist Federation representatives for several hours of discussion.

Representing the alliance were Denton Lotz of Washington, D.C., deputy general secretary, and Raul Scialabba of Argentina, youth department chairman. Knud Wuempelmann of Denmark, the federation's general secretary-treasurer, spoke in behalf of European Baptists.

One of the participants in the subsequent discussion period told the group, "My prayer life has been changed. Now I pray for the BWA and the EBF. I even pray for you, Denton, for you, Knud, and for Gerhard Claas (BWA general secretary) by name."

Another said, "After this meeting I shall pray for the AUCECB and for the Council of Churches and ask God to give the world a great revival through Baptists."

Polish leader dies

WARSAW, Poland (BP) — Michal Stankiewicz, president of the Baptist Union of Poland, died at home Feb. 21 of an apparent stroke. He was 61 years old.

For the past 20 years, Stankiewicz had been either president or general secretary of the Baptist union. Stankiewicz, editor of a number of books for Polish Baptists, had been a member of the European Baptist Federation Council and Executive Committee and the Baptist World Alliance General Council.

He was baptized in 1941 and studied at the Polish Baptist Seminary, then located in Malbork; was graduated from the Baptist Theological Seminary in Ruschlikon, Switzerland; and earned a doctorate in Polish literature and language from the University of Warsaw.

Stankiewicz was a longtime trustee of the Ruschlikon seminary. He formerly acted as superintendent of Baptist churches in the Warsaw region, edited the Baptist union's monthly periodical, and taught at the Baptist seminary, now in Warsaw.

Personal Perspective



By Tom Madden
TBC Executive Secretary-Treasurer

"Jehoshaphat made ships to go to Ophir for gold, but they went not, for the ships were broken at Ezion-geber." (1 Kings 22:48).

Jehoshaphat, king of Judah, built sailing vessels that were stout and strong. None were swifter or safer. He sent them to bring the coveted gold from Ophir.

The words, "but they went not" are heavy with sadness and pathos. The gold was never received, for the vessels were broken on the mighty backbone of rock at Ezion-geber.

This king of Judah is not the only person that has had ambitions smashed on unyielding rocks. Many have launched their ships and waited in vain for their return.

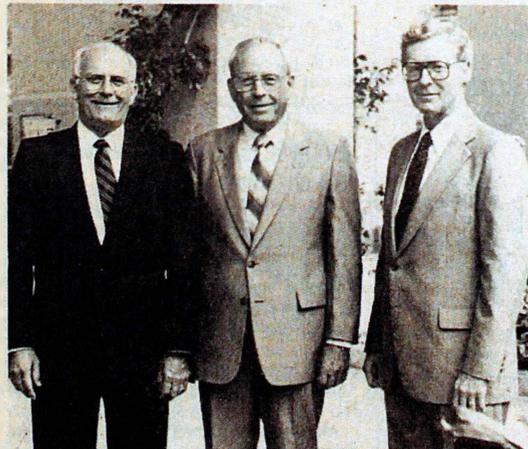
Absalom was an ambitious man. He coveted his father's throne. He schemed long and carefully. The "ships" he built were strong and war-like. He left no detail undone in his effort to unthroned King David. But Absalom's dreams crashed forever in the forest of Ephraim!

In the morning of that eventful day, it appeared that nothing could keep Absalom from achieving his goal. However, by nightfall he was a helpless target swinging from a bow along Ephraim's oaks while a group of sharpshooting young military aides riddled his body with their spears. Absalom had sent his ships for gold and his ships had never returned!

Jesus told us of a man like this. It appeared that the man had everything going his way. He could not build barns fast enough to take care of his harvest. He dreamed of even bigger things and an easier and more comfortable lifestyle. But his ships never sailed. They broke upon the rocks of selfishness. The unexpected wrecked his ambition, for that very night his soul was summoned into eternity.

Jehoshaphat learned his lessons well, for we are told that he would have nothing to do with the suggestion when Azariah sent again saying, "let my servants go with thy servants and the ships."

If we do not want our life and hope to end in a shipwreck, we need to take God into our planning and make Christ our pilot.



STATE EXECUTIVE LEADERS — Recently elected officers of the Southern Baptist Association of State Convention Executive Directors are (left to right) Dan Stringer of Florida, vice-president; Rheubin South of Missouri, president; and Ellis Bush of Pennsylvania-South Jersey, secretary-treasurer.



PRESS ASSOCIATION OFFICERS — Newly elected officers of the Southern Baptist Press Association are (left to right) Jack Brymer, editor of the Florida Baptist Witness, secretary-treasurer; Bob Terry, editor of the Missouri Word and Way, president; and Lynn Clayton, editor of the Louisiana Baptist Message, president-elect.

Researcher urges support to nurture growing missions

ATLANTA (BP)— Southern Baptists have shown responsible stewardship in starting new missions, but unless the denomination supports missions to full maturity, new church starts "may be destined to failure," warned a researcher at the Southern Baptist Home Mission Board.

Rudee Devon Boan, associate director of the planning and services research department for the board, studied the board's church extension budgets from 1974 through 1983 and gathered a census of church extension missionaries for the same period.

Boan noted that during the study period, new mission starts grew at almost the same pace as did the number of missionaries and money allocated to church extension.

The number of missionaries grew from 521 to 1,475 while the number of missions starts grew from 487 in 1974 to 1,334 in 1983.

Boan noted that figures for missions and mission starts represented the "total effort of Southern Baptists and not merely the figures reported by the board's church extension division." The figures included work from language missions, state conventions, and individual churches which started missions, he explained.

The study was designed to evaluate

church extension efforts in light of denominational missions strategy, Boan said. The Southern Baptist Convention has set a goal to have 50,000 churches by the turn of the century. Currently there are 36,740 SBC churches with 14.3-million members.

Boan added the statistics show church extension efforts appear more effective now than in 1974, with three times the number of missionaries starting three times the number of missions with only one and one-third the buying power.

"The very close similarity between increases in actual dollars spent, missionaries, and mission starts indicates that mission monies continue to be spent as prudently today as in 1974," Boan

said. "If the report suggests anything, it is that shortcomings cannot be attributed to lack of effort or stewardship. Dollar for dollar, mission money is buying as much today as it did in 1974."

Boan also concluded that "the number of missions Southern Baptists can birth is related to the number of missionaries and dollars allocated to it."

The fact missions also grow only in relationship to the amount of financial support suggests without adequate funds, missions may have difficulty maturing, said Boan. He also noted new churches and missions increased only as fast as funds enabled them to grow. He suggested inadequate funding would stunt growth of existing missions and new churches.

Southern Baptists, he predicted, can expect to see the number of new churches constituted in a 10-year period to equal only about one-half the number of new missions started during the same period.

The other half, he lamented, will eventually be lost.

"It should raise red flags to the idea of unrestrained mission starts," warned Boan. "New churches and mature missions can only grow as fast as real (adjusted for inflation) financial support grows."

While the data shows Southern Baptists to be responsible stewards of church extension monies, said Boan, the denomination faces the challenge of channeling more funds into church extension efforts in order to insure successful growth for future church starts.

"If inflation weathers the foundation of our desire for missions, our lighthouse may not long survive," Boan predicted. "If Southern Baptists' efforts rise to match their vision — with both money and personnel — then church starting will lead the denomination to fulfill its challenge of Bold Mission Thrust," he concluded.

Holston churches raise \$45,000

Churches in Holston Baptist Association have raised nearly \$45,000 for African hunger relief through special offerings, according to Leroy Carpenter, chairman of the association's missions committee.

Using the theme "To Africa with Love," churches in the association took special offerings during the month of February to help feed the starving millions of central Africa. Materials promoting the offering were sent to each church.

Special envelopes were provided, along with labels which church members used on collection jars.

On Feb. 24, representatives from the churches brought the offerings to the association office. By the end of the day, cash gifts had totaled over \$38,000. As of March 4, that total was approaching \$45,000, Carpenter reported.

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U.N. reports gravity of need for grain imports to Africa

NEW YORK (BP)— The 21 countries of Africa most dramatically affected by the current famine can afford to import only half of the grain required to meet their food shortage crisis, according to the Food and Agriculture Organization of the United Nations.

The FAO reported those nations need to import about 10.2-million tons of grain, the main staple in their diet, between

July 1, 1984 and June 30, 1985. Since only half that amount can be imported through regular purchases, the rest must come in the form of aid from developed countries if millions of people are to avoid starvation.

While global grain production has increased significantly over the last three years, grain production in Africa during that time has declined by more than 10-million tons as a result of widespread drought. In Kenya, for example, the main 1984 harvest was 40 percent below that of the previous year. In hardest-hit Ethiopia, some 7-million people — about one-fifth of the population — are affected by current food shortages.

The FAO estimated the 21 most severely affected countries need about 1.8-million tons more in food aid than the 3.4-million tons they received last year.

Prospects for 1985 grain production are not optimistic. While rains in some portions have given hope of breaking the cycle of drought that has plagued the continent, availability of water remains uncertain. In some places, promising conditions of even a few months ago have already deteriorated, resulting in downward projections of food production.

Warren accepts Brotherhood post

MEMPHIS — James Warren has joined the Baptist Brotherhood Commission staff as a consultant in the Crusader Royal Ambassador department.

An Oklahoma native, Warren is a 1984 graduate of Southwestern Baptist Theological Seminary. He also was graduated from Oklahoma Baptist University, Shawnee, Okla.

He has worked at the Oklahoma Royal Ambassador state camp and as a Brotherhood intern on both Oklahoma and Texas state staffs.

Warren's duties with the Brotherhood Commission will include assisting with the editing of material for Royal Ambassadors in grades 1-6 and helping develop new Royal Ambassadors printed materials.

Judge leaves Baylor \$2-million estate

WACO, Tex. (BP)— A district judge in Texas has left a sprawling south Texas ranch worth about \$2-million to Baylor University.

Jim W. Weatherby, who died last month at age 74 in Kerrville, stipulated that Baylor use the money to establish scholarships for undergraduate and graduate students from Hubbard, Bandera, Kerr, Gillespie, Kimble, and Kendall counties, the five counties where he had lived.

Also, money from his estate is to go to Texas schoolteachers "who have demonstrated they are dedicated teachers and who wish to pursue their education and sharpen their teaching skills."

Weatherby received both his bachelor's and law degrees from Baylor and was admitted to the Texas Bar in 1934.



TENNESSEE CLUB OFFICERS — New officers of the Tennessee Club at Southeastern seminary are (left to right) Gary Metcalf of Knoxville, president; Jeff Lane of Knoxville, vice-president; Sharon Walters of Johnson City, secretary; and Randy Buckner of Nashville, program chairman.

Cronkite, Hatfield receive RTVC awards

FORT WORTH, Tex. (BP) — Famed CBS Newsman Walter Cronkite and Sen. Mark O. Hatfield received special honors from the Southern Baptist Radio and Television Commission Feb. 21 as part of the agency's annual Abe Lincoln Awards.

Cronkite, consistently selected as one of the most trusted public figures in the United States when he anchored the daily evening news for CBS, received the Distinguished Communications Medal for his "dedication to truth and freedom of expression."

Because Cronkite was unable to attend, CBS News colleague Charles Kuralt accepted the award for Cronkite and delivered the keynote address for the event.

Kuralt praised Cronkite's commitment to objective reporting. That notion, he said, has suffered under the influence of "the new journalism," which encourages reporters to express a point of view in their stories.

Hatfield was honored with the Christian Service Award for his "commitment to peace and humanitarian causes." He,

too, was unable to attend the ceremony because of a key Senate vote.

His wife, Antoinette, accepted his award.

Also honored in the awards were eight local broadcasters who had distinguished themselves for their public service efforts.

Gaylon Christie, owner and general manager of KOOV-FM, Copperas Cove, Tex., and Stan Cramer, community affairs director for KCTV-TV, Fairway, Kan., each won Abe Lincoln Awards, top competitive honors.

Christie was chosen for his volunteer work with the Bell County Rehabilitation Center for crippled and abused children. Cramer was cited for coordinating his station's consumer help service, which investigates more than 300 complaints per month.

Other finalists in the competition, who each received Abe Lincoln Merit Awards during the ceremony, are: Rena Blumberg, WWWE-AM and WDOK-FM, Cleveland, Ohio; Jerry Dahmen, KXRB-AM and KIOV-FM, Sioux Falls, S.D.; Lloyd Kaiser, WQED-TV, Pittsburgh; Ronald Livengood, WKEA-AM-FM, Scottsboro, Ala.; James Rupp, WCCO-TV, Minneapolis; and Nina Trasoff, KGUN-TV, Tucson, Ariz.

The Abe Lincoln Awards were established by the Radio and Television Commission in 1970 to recognize the contributions local broadcasters make to their communities. The competition is judged by a panel of the broadcasters' peers on the basis of professionally accepted standards.

The commission also uses the annual occasion to cite lifetime achievements in public life and communications. Cronkite and Hatfield join former winners which include Billy Graham, Walt Disney, Jimmy Carter, and others.

Cronkite's award, recognized the veteran journalist for "telling the truth as clearly and succinctly as possible so American viewers could have a sense of confidence even in times of uncertainty."

Now a special correspondent for CBS, Cronkite was for 19 years anchor and managing editor of "CBS Evening News" until his semi-retirement in 1981.

The Christian Service Award recognized Hatfield's "ethical responsibility and personal religious convictions in the context of national politics."

In his 18 years in the Senate, Hatfield often has departed from his conservative Republican colleagues on issues of arms control and defense spending. He has led Congressional battles against world hunger and for a freeze on nuclear weapons while stressing the importance of human rights in American foreign policy.

Pastors baptize 300 in remote area of Togo

ATAKPAME, Togo — More than 300 people in the Upper Ogou region of Togo were baptized by a group of Southern Baptist missionaries and Togolese Baptist pastors in December.

The 322 were the first to become Christians since Baptists began working in the remote area in late 1983. Almost 450 people professed faith in Christ during evangelistic services in 10 villages, but only those who completed training in basic Bible teachings and the Christian life were baptized.

North Carolina Baptists are working with Togolese Baptists in a development and evangelization project there.



AWARD WINNERS — Top honorees in the Radio-TV Commission's 1985 Abe Lincoln Awards are (left to right) Stan Cramer, community affairs director for KCTV-TV, Kansas City; and Gaylon Christie, owner and general manager of KOOV-FM, Copperas Cove, Tex. They are pictured with Charles Kuralt, who delivered the keynote address and accepted an award for Walter Cronkite, and Jimmy Allen, president of the commission.

Moonies mail out packets to pastors

Some pastors in Tennessee are receiving unsolicited materials from the Unification Church, according to James Redding of the Tennessee Baptist Convention's missions department.

"The group has evidently embarked on a full-scale campaign to win friends and gain sympathy for their cause and their leader, Sun Myung Moon, who is now in a federal prison in Danbury, Conn.," Redding said.

The packet of materials includes three videotapes, along with several books and pamphlets. The accompanying letter, from Mose Durst, president of the Unification Church of America, urges "peace and harmony."

Redding noted that Moon claims that Jesus has appeared to him and called him to complete the mission of Jesus which, as Moon claims, was aborted by the crucifixion. "Moon is generally considered to be the Messiah by his followers," Redding said.

Redding suggested that the packages could be "refused" by the pastors, letting the Unification Church pay for the return postage. Of course, the tapes can be erased and used for other purposes.

"At any rate, all wisdom should be exercised so that the messages are not used to beguile and confuse our people, remembering the New Testament injunctions to be on guard against false teachers and vicious wolves who would seek to destroy the flock," Redding warned.

Correspondence course leads to new witness

BANGKOK, Thailand — Thais who have been studying the Bible through a correspondence course are beginning to show an interest in Jesus.

Thai Christians and Southern Baptist Missionary Judson Lennon are following up on participants of the course who live in two areas where there is no evangelical witness.

They also teach English classes in one area on Tuesday and Saturday nights and are beginning a worship service for people who live there and in surrounding communities.

Guatemalans who burned church help celebrate its anniversary

By John Brackin

POCOLA, Guatemala (BP) — Almost 6,000 people showed up for the 16th anniversary service of a little country church in Pocola, including local residents who burned down the church building 13 years ago.

A majority of those who once violently opposed the evangelical gospel message preached by Jerusalem K'ekchi Baptist Church now have accepted Jesus Christ as personal Saviour through its ministry.

The multitudes of other people attending the February anniversary represented 49 Baptist churches and mission points started over the years by the Jerusalem congregation.

The church kitchen crew fed more than 3,000 people daily during the celebration Feb. 7-10. Local church members donated six cows, 15 turkeys, 60 hens, 50 pounds of rice, 500 pounds of beans, and 60,000 pounds of corn for tortillas.

Activities began at 5 a.m. daily with a prayer meeting and ended after 10 p.m. with a Christian film. Three preaching services came in-between, and the majority of people present participated in all activities, though many had to stand outside the church building. More than 2,000 slept each night in a revival tent borrowed from Southern Baptist missionaries.

The church, which ministers to K'ekchi Indians, is located in a remote valley north of Guatemala City. Only a handful

of houses can be seen from the church.

Miguel Coc Macz became pastor of the new congregation when he was 15. He later worked as a Baptist home missionary among K'ekchi Indians elsewhere but has since returned to the Jerusalem church, which now counts some 600 members.

—Brackin is press representative for Southern Baptist missionaries in Guatemala.

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Beverly Steele joins BSSB as music editor

NASHVILLE — Beverly Steele, a native of New Orleans, La., has been named assistant music editor for the Southern Baptist Sunday School Board's church music department.

A 1975 graduate of Louisiana State University, Baton Rouge, and New Orleans Baptist Theological Seminary, she was an administrative assistant for Dean Witter Reynolds in New Orleans prior to assuming her new position in January.

Earlier, she was music assistant for Oak Park Baptist Church, New Orleans.

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Annuity Board approves transfers, adopts housing allowance policy

DALLAS (BP)— Annuity Board trustees approved an amendment allowing participants in Southern Baptist retirement programs to make monthly investment transfers and adopted a resolution opposing a proposal which would eliminate tax-free housing for ministers.

Effective July 1, participants in the Church Annuity Plan may transfer their retirement accumulations each month between all investment funds. Persons employed by Southern Baptist agencies will become eligible for the transfer option after their agency adopts the amendment.

In further action, the trustees adopted

a resolution urging President Ronald Reagan and members of the Congress to reject the United States Treasury proposal that eliminates tax-free housing for ministers.

Annuity Board President Darold H. Morgan said the Treasury proposal, if enacted, would increase taxes for ministers living in church-owned parsonages not located on the church premises, and would eliminate cash housing allowances for those ministers renting or purchasing their own homes. However, ministers living in a rectory on the church premises would not be affected by the proposal.

Morgan told the trustees if the proposal becomes law, "it will be discriminatory against two classes of clergy and will have a devastating financial impact on Southern Baptist ministers."

"Ministers already are paid less than people with similar educational backgrounds. The compensation of Southern Baptist ministers is typically less than that of other denominations," he said.

Morgan noted a person does not enter the ministry for the money but, he said, "A minister has a family, too. The pastor's family members have the same needs as everybody else."

The trustees elected Willis L. Meadows, president of The Hunter Company Inc., Shreveport, La., as chairman. Milton L. Wood, pastor of Gorham Baptist Church, Jackson, Mich., was elected vice-chairman.

The board also honored Bernelle Harrison who will retire March 1 after 45 years of service. She was director of actuarial services until she was made assistant to the president in 1982.

Financial highlights for 1984 include: total assets reached \$1.4-billion; total premium income was \$107.5-million; investment income totaled \$109-million; and retirement benefits paid totaled \$36.2-million to a record 14,011 annuitants.

Citizen's Corner

By Jerry Self
Public Affairs and
Christian Life
Consultant



Pari-mutuel gambling has passed the first of eight steps necessary before legalized gambling becomes a reality in Tennessee.

The Senate form of the bill, SB604, and the House version, HB624, were both sent to the Government Operations committees of the two houses. Those committees are charged with testing the merits of the state racing commission which the bill proposes.

On Tuesday of last week, the House committee rather easily rubber-stamped the bill and sent it to the House State and Local Government Committee.

A similar action may occur in the next week or so in the Senate. This would be the second step toward passage of the race bill.

Other steps are approval by both State and Local Government committees, the full vote of both houses, the signature of the governor, and passage of a local referendum somewhere in Tennessee.

As long as the bill is stopped, it does not matter where or when. But the sooner, the better. With over 10-million Americans addicted to gambling, Tennessee does not need to add to the misery.

European Baptist youth meet in Soviet Union

KIEV, U.S.S.R. — Sixty people from 16 countries attending the European Baptist Youth Secretaries' annual meeting in Kiev advocated a freeze in nuclear arms production.

They urged the ending of development and deployment of nuclear weapons and the militarization of outer space. They also urged governments to adopt policies against first use of nuclear weapons.

The January conference is believed to be the first multi-national gathering of Baptists in the Soviet Union, according to European Baptist Press Service.

Stephen Smith joins Baptist Book Stores

NASHVILLE — Stephen Smith, minister of music for First Baptist Church, Goodlettsville, has been named music merchandising specialist for the 62-store Baptist Book Store chain.

A native of Paris, Smith is a graduate of Union University, Jackson, and New Orleans (La.) Baptist Theological Seminary.

Prior to moving to Goodlettsville in 1979, he was minister of music at First Baptist Church, Dyersburg.

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- BTV, Ministering to Families
- BTV, Supporting Pastor, Church Staff, and Deacons
- Using Video as a Teaching/Training Tool
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ACTS (American Christian Television System) and the Good News, America emphasis, sponsored by the Home Mission Board, will also be conducting workshops.

Registration Information
To register for the National Conference on Broadcast Ministries and the workshops, please see the ACTS/BTV Registration Form inserted in the February issue of the *Baptist Program* or write or call the National Conference on Broadcast Ministries, 6350 West Freeway, Fort Worth, Texas 76150; (817) 737-4011.

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MasterLife workshops assemble in Singapore

SINGAPORE — MasterLife discipleship workshops, led in English and in Chinese, were held simultaneously when 72 pastors and church leaders gathered in Singapore in January.

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RECOMMENDATION TO 1985 COMMITTEE ON BOARDS AND COMMITTEE ON COMMITTEES

Deadline for submitting recommendations is April 8.

Believing in this person's moral integrity, spiritual commitment, and other qualifications for service as a director, trustee, or committee member,

I RECOMMEND (Name): _____

Address _____ Phone _____
 _____ ZIP code _____

Approximate age _____ Occupation _____

Ordained minister _____ Layperson _____

Present church membership _____

Association _____

Involvement and work within the Association _____

Prior service on state boards and committees _____

Training, skill, experience which would qualify this person for service _____

Check board, agency, or committee which you believe this person could best serve:

- | | |
|--|---|
| <input type="checkbox"/> Executive Board | <input type="checkbox"/> Committee on Arrangements |
| <input type="checkbox"/> Tennessee Baptist Foundation | <input type="checkbox"/> Committee on Audits |
| <input type="checkbox"/> Tennessee Baptist Children's Homes | <input type="checkbox"/> Committee on Boards |
| <input type="checkbox"/> Belmont College | <input type="checkbox"/> Committee on Committees |
| <input type="checkbox"/> Carson-Newman College | <input type="checkbox"/> Committee on Credentials |
| <input type="checkbox"/> Union University | <input type="checkbox"/> Church Staff Compensation Study Com. |
| <input type="checkbox"/> Harrison Chilhowee Bapt. Academy | <input type="checkbox"/> Constitution and Bylaws Committee |
| <input type="checkbox"/> Baptist Memorial Health Care System | <input type="checkbox"/> Historical Committee |
| <input type="checkbox"/> Baptist Health Care System | <input type="checkbox"/> Committee on the Journal |
| <input type="checkbox"/> East Tenn. Baptist Health Care System | <input type="checkbox"/> Committee on Resolutions |
| <input type="checkbox"/> Tennessee Baptist Adult Homes | |

Please understand that this recommendation does not assure nomination. However, your recommendation will be given serious consideration. No contact will be made by the Committee on Boards or the Committee on Committees until nomination has been approved.

Signed _____
 (name of person making recommendation)

_____ (mailing address) _____ (phone)

_____ (date)

GUIDELINES

- Members of these committees should not nominate themselves to fill any vacancies existing on any convention standing committee or convention board.
- Individuals over the state should be encouraged to send suggestions for nominees to these two committees, including supporting data as to their qualifications and availability.
- A form should be printed in the Baptist state paper by which suggestions could be made to these committees, the form bearing the signature of the person making the suggestion.
- The initial meeting of these committees each year should be announced as an "open" meeting when individuals or heads of institutions or agencies could appear before the committees to offer suggestions of and about possible nominees.
- The head of each institution should be asked to submit the names of three persons for each vacancy to be filled on his board, with supporting data on why these persons would make suitable board members, a practice that is now being followed.
- If the Committee on Boards considers someone else, other than a person suggested by the head of an institution, for any vacancy on a board, the committee should confer with that official concerning the qualifications of the person being considered, it being understood that the final decision on the nomination rests with the committee.
- The Committee on Boards should be aware of any requirements of the accrediting agencies which are related to our hospitals, colleges, academy, or children's homes as these requirements affect the work of the committee, keeping in mind the requirements of the Tennessee Baptist Convention constitution and bylaws. If and when conflicts develop in this area, the committee shall so advise the convention and the convention shall consider ways of reconciling the conflicts.
- These two committees should keep in mind the desirability of the following principles in making nominations: a broad representation of geographical areas, differing sizes and types of churches, a variety of professional and educational backgrounds, different age groups, with both lay men/women and ministers included.
- These committees should not nominate a person to a convention board or standing committee who receives a part or all of his salary from the Tennessee Baptist Convention or one of its subsidiary units.
- The Committee on Boards should no longer feel that all of its nominations should be confined to the geographical area where an institution or agency is located, but their nominees should be residents of Tennessee and members of churches affiliated with the Tennessee Baptist Convention.
- In implementing Bylaw III, Section 2, of the Convention's Bylaws in reference to board members for Baptist Memorial Health Care System, Inc., Memphis, the hospital should be required to show to the Committee on Boards that there is a demonstrable need for a board member proposed for service on the hospital board of trustees to serve on the board while also serving on another board as permitted in Bylaw III, Section 2.

Nominations sought by TBC committees

The guidelines adopted by the Tennessee Baptist Convention for the Committee on Boards and the Committee on Committees give all Tennessee Baptists the opportunity to make nominations by filling out a form printed in the Baptist and Reflector.

Some people may not understand how names come before committees. The head of each of the TBC institutions submits at least three names for consideration for each position to be nominated. They receive names from people interested in their particular work and pass these along to the Committee on Boards. The convention guidelines direct them to work with the heads of the institutions.

If a person wants to recommend a person to any of the convention's boards or committees, a letter or this form can be sent to Tom Madden, TBC executive secretary, P. O. Box 347, Brentwood, TN 37027, or to the temporary chairman of the Committee on Boards or the Committee on Committees, or to the head of a TBC institution or agency.

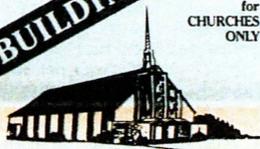
The Committee on Boards will meet May 2. The temporary chairman is Gary Anderson, First Baptist Church, P. O. Box 126, Dunlap, TN 37327.

The Committee on Committees will meet May 9. The temporary chairman is Robert E. Brown, 108 High St., Winchester, TN 37398.

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Dunn to aid FMB recruitment

RICHMOND, Va. — Dewey Dunn, a Nashville physician long active in volunteer medical missions, has been named part-time consultant for health care recruitment for the Southern Baptist Foreign Mission Board.

Dunn has volunteered his time to recruit medical personnel, especially volunteers. He has made numerous volunteer medical trips overseas and is president-elect of the Baptist Medical-Dental Fellowship.

He is on the staff of the Veterans Administration Hospital and on the faculty of the Vanderbilt University School of Medicine, both in Nashville. His church, Nashville's Woodmont Baptist Church, has involved more than 300 people in overseas mission projects.

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BIBLE BOOK SERIES

Lesson for March 10

Mission of the disciples

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

Basic Passage: Luke 9:51 to 10:24
Focal Passages: Luke 10:1-11, 17-20

Jesus knew His death was near (9:51). He knew His ascension ("that He should be received up") and His longed-for return to the Father was at hand. But there was still much to do in preparing the disciples for His death and their ministry afterwards.



Pierce

With a very little time left, Jesus still had a long way to go. His final confrontation with the Jewish religious leaders must be accomplished as the doorway to the climax of His mission.

Because Jesus and His disciples were going toward Jerusalem, a Samaritan village would not welcome them into the town. The sons of thunder, James and John, still remembered vividly their miraculous power during their brief training mission (9:1-6). So they offered to call down fire from heaven upon this despicable town (v.54). Jesus sternly rebuked them for not realizing even yet what the spirit of His disciples was supposed to be. They simply went to another village (perhaps Jewish).

All the disciples next received a lesson in commitment (vv.57-62). Three eager, would-be disciples found that following a famous miracle-worker was not just a glorious parade through the countryside. They all decided that Jesus expected a brand of commitment that they were not willing to give. But Jesus did have many more disciples in addition to the twelve who would indeed measure up.

Seventy disciples sent forth (10:1-12) Jesus was preparing to travel southward, with Jerusalem ever in His thoughts. He formally selected and commissioned 70 "other" of His many disciples to go ahead into every place He soon would come (v.1). They were to heal the sick and preach the kingdom of God (v.9). Also, they would sound out these places and see where Jesus' message would be most welcome.

He sent ("thrust") the 70 disciples out two by two. The Jews required two witnesses to attest what was said or done (see Deuteronomy 19:15). Also, they would be safer in pairs, perhaps could enter homes more readily, would have companionship, and could support each other in witnessing.

Then Jesus told everyone of the urgency of this mission. There was a large, ripe harvest and so few workers! So the workers were not only to proclaim the arrival of the kingdom but also were to pray earnestly for God to send more workers into the fields (v.2).

Someone calculated that there are about 75,000 special Christian workers among the more than 14-million South-

ern Baptists in the United States. Yet Southern Baptists have only a little more than 3,000 foreign missionaries in the world harvest of over 3-billion people who do not know Jesus as Lord. Bold Mission Thrust seeks to preach Christ to every person in the world by the year 2000. Will you go?

Notice the content and sense of crisis in Jesus' commission to the 70 disciples: the danger, as lambs among wolves; the list of things not to carry along, such as money or anything extra (no "script" or provision bag); no stopping to greet people (no oriental passing of the time of day!); rigid rules (vv.5-12) about where to stay, how to eat (do not be picky or hung up with food taboos), which cities to witness in, and what to do if a town rejected them (assure the people that the kingdom of God is at hand, even if they reject it).

But the missionaries were to remain compassionate. If they could not find a "son of peace" in a home, a warm, receiving attitude toward their initial blessing upon the home, their blessing would return to them as they left (v.6). They were simply to move on to those who did want to hear about Messiah's arrival, as they had moved on by the hostile Samaritan village.

However, we today should not conclude that we are to cease praying for and working lovingly with those who do not readily accept Christ. God works patiently also. The 70 disciples were on a crash mission for Jesus.

Return of the 70 disciples (10:17-20)

The special workers returned with joy and astonishment at the success of their mission. Even Satan's evil spirits were subject to them through Jesus' name! Jesus also was overjoyed. His plan had worked perfectly. These disciples (which did not even include the twelve) were able to perform miracles as if Jesus had been there Himself. Jesus saw the beginning of the end for Satan (v.18). These empowered believers had shown that they could defeat Satan (his evil spirits). Jesus could entrust His work to such as these.

But Jesus added more assurance. He now had given His disciples power over all the evil and demonic forces of Satan that would try to disrupt and destroy their witness for Jesus (v.19). Their main joy, however, should not be in their spiritual achievements, but simply and humbly in the fact that their names were enrolled in heaven (see Daniel 12:1).

In verses 21-24, Jesus openly thanked the Father that God's revelation was being received by ordinary people who had exercised faith. Then He privately told the disciples how fortunate they were actually to see the messianic events which great prophets and kings had longed to see.

UNIFORM LESSON SERIES

Lesson for March 10

Support for the new life

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

Basic Passage: John 14:1 to 16:33
Focal Passages: John 14:18-27; 16:32-33

In the tradition of the mighty leaders of the Old Testament (Moses, Joshua, David), Jesus gives His farewell speech in chapters 14-16. The speech is designed to help the disciples understand the experience of the cross and resurrection.

Chapter 14 deals with the departure of Jesus and the consequences of His going. Chapters 15 and 16 discuss the way in which the disciples can abide in Jesus and live in the world at the same time.

These "last words" are given in the eye of the storm. The betrayal of Judas is in the immediate past and the trauma of arrest and trial are in the near future. Added to these fears, the disciples are fearful that they cannot go it alone.

Jesus offers assurance in several ways: faith in God can help with their anxiety (14:1); God is on His Throne and His kingdom is a secure home for believers (14:2); a reunion with Jesus is assured (14:3); and the Holy Spirit is a strengthening presence (14:17). Our lesson is concerned with the work of the Spirit in the lives of the disciples.

A comforting promise (14:18-21)

In the crisis of faith, Jesus' promise is very clear. "I will not leave you orphans" (v.18). Jesus recognizes their feeling of being left alone in the world. He contradicts their all-too-human attitudes with the promise, "I am coming back to you" (v.18). He has already promised the Holy Spirit Who is to come and never leave them as Jesus must. Here He identifies the nature of the coming Spirit.

In His promise of "another comforter" (v.16). He uses a special word for "another." It is carefully selected to carry the meaning of "another of the same kind." The empowering presence is not something alien but is One Who will continue to relate to them in the same manner as Jesus has. The close relationship that Jesus has always enjoyed with the Father (v.20) will serve as a model for the kind of relationship which the disciples can expect the Spirit to lead them toward in the post-resurrection era. The point is that the Spirit performs the same functions as Jesus has performed while in the flesh. In so doing the Spirit enables the disciples to continue their calling and mission.

Make no mistake, the Holy Spirit's coming does not change the way the Living God relates to His people. There is no disharmony in the Trinity. The model which we use today for detecting the work of the Spirit is the relationship Jesus established in His earthly ministry. The Holy Spirit does not lead the disciples toward a different lifestyle than the one Jesus taught in the New Testament. To remember this truth is to avoid many errors in the religious teachings which abound in our culture today.

Love, learning, and peace (14:22-27)

Judas (not Iscariot), one of the disciples not otherwise mentioned in this gospel, raises a question echoed by disciples of every age. "Lord, what can have happened, that You mean to disclose Yourself to us alone and not to the world?" (v.22 NEB).

The key which makes a disciple aware of God's presence or manifestation is loving obedience. Anyone who does not respond to the love of Jesus cannot respond to the love of the Father nor can such unredeemed eyes see the manifestation of love even at a cross. Only loving eyes see revelation. Only obedient love discerns a Father's presence.

At this point Jesus again refers to the work of the Holy Spirit (v.26). Here the promise is that the Spirit will teach the disciples and enable them to remember all that Jesus said. This is the second of five statements John makes about the promised comforter and the only time He is identified as the Holy Spirit (14:15-17; 14:26; 15:26-27; 16:7-11; 16:12-24). The word John uses is peculiar to him - Paraclete. It is variously translated as comforter, counselor, advocate, and helper. It literally means "one who is called alongside" and thus echoes the presence of Jesus alongside the disciples while He traveled the earth. So the new companion is not different from Jesus but coming from Him will journey with them as He has.

Abruptly Jesus suggests the theme of peace. The disciples need not fear His departure, for He leaves them a legacy of peace. His kind of peace is not merely the absence of trouble but a positive poise, joy, assurance, and calm even amidst the storm. It is one of the enriching gifts of the Holy Spirit (Galatians 5:22), and not simply something the world can give (v.27). With His continuing presence and gift of peace, the disciples need not be thrown into confusion when the stark reality of evil seems to be overwhelming.

The words, "I leave with you" (v.27) literally means "I bequeath to you." It could be translated "My parting gift" to you. Jesus wills to all His disciples the whole positive content of the abiding effects of the resurrection even before it occurs.

A reassurance (16:32-33)

The whole farewell address concludes with these great words of reassurance. The time is near when they will be scattered far and wide, leaving Jesus alone. But He has already overcome (v.33).

The word "overcome" is a military term for victory and can be translated "I have conquered." In it Jesus speaks of the future but it is already present. There is certitude in His words because He is never alone (v.32). The grim reminder is present: "Ye shall be scattered" (v.32), but there is also the empowering promise: "I have overcome" (v.33).

The world still mistreats His followers and they still fail, but His victory is also theirs even today.



Brewer



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LIFE AND WORK SERIES
Lesson for March 10

Humble service

By Philip Dougan, pastor
Gath Baptist Church, McMinville

Basic Passage: John 13:1-17
Focal Passages: John 13:1-5, 12-17

John's account of the last supper of Jesus and His disciples differs in many respects with that of the other gospels. No mention is made of the preparation by Peter and John, nor of the procedure during the meal, nor of Jesus' explanation of the significance of the bread and the cup, nor of the strife among them as to who was to be the greatest (see Luke 22:24).



Dougan

It is this last event which adds special significance to Jesus' washing of the disciples' feet. On the other hand, there is no reference to the foot-washing in any of the Synoptic gospels.

Jesus' love

The basis for this striking act of humility is given in the opening verse of chapter 13 - Jesus' love. "Having loved His own which were in the world, He loved them unto the end." The love which Jesus had for His disciples was a love beyond human comprehension or measure.

He loved them in spite of His foreknowledge of Judas' betrayal, Peter's denial, Thomas' unbelief, and the fickle fidelity of the others. He loved them in spite of their slowness to learn and fol-

low. He loved them not for what they could give nor for what they were but for what they could be when filled with His love and Spirit.

"He loved them to the end." We often hear of people being deserted or "let down" by their friends. There are "fair-weather friends" who stand with you as long as you please them, but it is not so with Jesus. He loves us to the end. He does not love our sins, but He loves the sinner.

Jesus' humility

As we contemplate the love of Jesus, we are further astounded by His humility as evidenced in the foot-washing of His disciples.

It was customary in Bible times for a host to provide a basin of water for his guests to wash their feet. This was because they traveled without shoes, some wore open sandals, and then they reclined on couches at meals. If there were a slave in the house, he would wash the guest's feet. Thus, Jesus was performing a slave's task!

Notice the stark contrast - Judas is completely given over to the devil (v.2), Jesus has "come from God" (v.3), and Jesus, the Son of God, washes Judas' feet!

When Luke's account is added to this, we discover that Jesus washes the disciples' feet after their argument as to who would have first place in the kingdom.

What a response! How would we react to dissension and betrayal? Jesus could have rebuked them, demanded obedience, and reminded them that, after all, He was the leader and He was the Son of God and had the right to make any demands He wanted. Instead, He washed their feet!

There is a beautiful symbolism in all of this. Love and humility promote cleansing of the soul, both ours and those to whom we minister. Peter expressed it well when he said, "Lord, not my feet only, but also my hands and my head" (v.9).

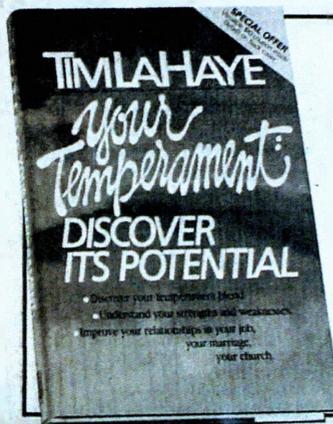
Jesus' example

It has often been said that good lessons are better caught than taught. Jesus certainly demonstrated the truth of that in washing the disciples' feet. What a shocking way to get a point across! And He clearly states His purpose, "If I then,

your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example . . ." (vv.14, 15).

Jesus was not establishing a religious ritual or an ordinance; He was showing His followers that service was a greater virtue than mastery. It was not, in fact, observed by the apostles or the early church. To make it a practice in church services would indeed miss the point. Humility is not a routine ritual but an attitude of mind. We are to esteem others better than ourselves (Philippians 2:3), and bear one another's burdens (Galatians 6:2).

In conclusion, Jesus said, "If ye know these things, happy are ye if ye do them" (v.17). It is not enough to know about this experience nor to practice service and humility occasionally. The meaning is, you are happy if you are continually doing these things that you know to do.



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Ervin Hastey displays passion for evangelism

By Mary Jane Welch

RICHMOND, Va. (BP)— For Ervin Hastey, evangelism is a passion.

Seeing this gentle man "catch fire" behind a pulpit is convincing evidence he means it when he says preaching and teaching have brought him more "just pure enjoyment" than anything else he has done in more than 40 years in the ministry.

What his oldest son calls his "magnificent obsession with seeing men and women gain entry to the kingdom of God" has fueled a drive which has prompted more than one supervisor to urge him to slow down.

This January, Hastey finally took their advice, and his doctor's, and retired several months before his 65th birthday. He had worked with the Southern Baptist Foreign Mission Board for 32 years.

Americans who are used to the flamboyant style of some American evangelists might underestimate the effectiveness of someone as quiet and self-effacing as Hastey. But under his leadership, Mexican Baptists adopted daring new evangelism methods and saw their evangelism and church growth statistics surge upward. Baptists in Panama had not started a church in six or seven years when he arrived there. That soon changed.

It was that record, plus some evangelism consulting he had done as a furloughing missionary, which convinced the

Foreign Mission Board to ask him in 1977 to join the home office staff and counsel Baptists worldwide on evangelism and church growth.

His success in working with world Baptists may come as much from his skills in cross-cultural communication as from the teaching, preaching, promotional, and organizational skills he feels the Lord has given him.

Ironically, he did not recognize his skill for cross-cultural communication until he had been doing it for years. As a late-night planning meeting in Hong Kong wound down, David Wong, a former president of the Baptist World Alliance, looked across the table and said to Hastey, "Brother, has anyone ever told you that you have a special gift of God for cross-cultural communication?" Hastey had never thought about it.

But others had. His son Stan, associate director of information services for the Baptist Joint Committee on Public Affairs, says his dad always counted others as better than himself and considered himself a true partner with the people with whom he worked.

Hastey admits he adopted the "heart language" of the Latin culture and found leaving it traumatic. "We met together, we planned together, we prayed together, we would go out and try to rent a building and be rejected together," he says. One senses he still longs for the warmth and enthusiasm for evangelism he found among Latin Christians.

Perhaps his skill in training others in evangelism through the years stems partly from his personal identification with his learners. "When I was saved at the age of 15, I was just a country kid," he says. "I was ignorant about more things than I knew anything about."

But his pastor's wife, who led him to the Lord, did not leave him that way. She began training the young man in his new faith. When he felt the call to preach at 16, her husband set aside an hour each Saturday to teach Hastey how to teach the Bible, how to pray, and how to witness.

In that light it is not surprising that Hastey considers his greatest contribution to Baptist work in Mexico, where he spent 22 years, to be his training of Baptist leadership in "the fine arts of evangelism."

Hastey says his native Oklahoma was his training ground for evangelism and cross-cultural communication. One experience as a young associational missionary was especially pivotal. Though Hastey counted an Indian as one of his two best friends in high school, he never thought about crossing cultures to witness until he began planning an association-wide youth revival.

After he blanketed the area with promotion, he realized the Cheyenne Indians living nearby were the only people who would not feel naturally included in the invitation. He and his wife, Ruth, went to the chief and asked if they could send several cars to bring the Indian young people to the revival. The chief agreed.

That led to a Vacation Bible School under the trees on the reservation, then an adult Bible class, then a revival which resulted in 11 baptisms and a new church.

The excitement Hastey felt from cross-cultural evangelism helped move him and Ruth toward foreign missions. They arrived in Richmond for appointment expecting to go to Japan, but the area secretary they would work under had noticed in Hastey's materials a deep,



ACTIVE RETIREMENT — Ervin Hastey, who has retired as evangelism and church growth consultant for the Foreign Mission Board, plans to continue his involvement in evangelism through intercessory prayer, occasional trips for the board, and work with churches in the Richmond area.

abiding interest in evangelism. In Japan, he feared, they might be absorbed into an educational institution. He suggested they talk to the secretary for Latin America.

Everett Gill told them an association on the southwest coast of Mexico was on his heart. For 30 years, the area had been without a Southern Baptist representative although they asked for one year after year. After praying and talking late into the night, the Hasteyes changed course.

In Mexico, Hastey soon was teaching a little bit of everything and preaching all the time — both in churches and in unreached, out-of-the-way places. Hastey estimates he preached an average of five times a week throughout his missionary career.

He was asked to lead the evangelism committee for Mexican Baptists and to begin teaching at the seminary. While there, Southern Baptist colleague Roy Lyon asked him to go to Piedras Negras to help make arrangements for Mexican Baptists' first citywide evangelistic

crusade. The week before the crusade was to begin, Lyon, ill with a liver ailment, asked Hastey to replace him as crusade director.

About 250 people became Christians during the crusade and Mexican Baptists were exhilarated by the openness they found when they visited homes to witness and invite people to services — something no one had tried before in Mexico.

Hastey decided to try the same thing in his association. But Baptists there ran into roadblocks. First no one would rent to them. When they finally rented a building, despite a regulation against open-air meetings, Catholics rented the building next door and aimed loudspeakers right at the building.

The city's mayor came to the rescue by asking the Catholic bishop to call off the opposition. He backed up his words with two truckloads of armed soldiers to protect the Baptist meeting.

The two success stories showed Mexican Baptists they could do more than they had dared or even imagined. With the Torreon crusade in mind, they elected Hastey full-time evangelism director and embarked on a five-year evangelism push which sent their statistics for church growth soaring.

In spite of his successes, Hastey would be quick to say he has learned much from others through the years. One man who taught him a valuable lesson, he says, is E. O. Akingbala, pastor of a large Nigerian church which started many missions.

As Akingbala prayed with the new believers after a service where Hastey had preached, Hastey began leaving in order to catch his plane. But a voice caught him.

"It was Akingbala," he says. "He was with those 11 people. He never left them to come to me to say goodbye. He waved to me and called to me, but he stayed with them. That so impressed me because that showed me a pastor's loyalty to cut over somewhat superficial greetings and things to stay with what he considered his first priority, with his people who had just made professions of faith."

Hastey did not say it, but that makes him and Akingbala men of like minds.

Funeral in Liberia uses BSSB tract

MONROVIA, Liberia (BP)— When Thelma George, long-time president of a Liberian soccer association, died in late 1984, a tract produced by the Baptist Sunday School Board in Nashville, was used as a witness of Mrs. George's Christian faith.

Southern Baptist missionary Pat Bellinger explained, "Mrs. George had accepted Christ as her Saviour during the last weeks of her illness. Her daughters, through whose witness Mrs. George had become a Christian, wanted her funeral to be a time of praise of Jesus Christ rather than a time of praise of their mother."

On the request of the daughters, Baptist Pastor Lawrence Kennedy purchased a large quantity of the tract "Without Excuse" at the Baptist Book Store.

The tract, which deals with five often-used excuses for postponing a decision to accept Christ, is an evangelistic publication produced by the Sunday School Board's church media library department.

At the Centennial Pavilion, a large government auditorium, high government officials, soccer players, and other sports personalities joined family and friends at Mrs. George's funeral. Many, including a large number of Muslims, never had attended a Christian service.

One daughter read her mother's life story, emphasizing her new life in Christ and her victory in death. The other daughter urged persons in the congregation to accept Christ. Together they sang a song of praise to God, and the sermon that followed presented the plan of salvation.

Then 1,500 persons carried away copies of the funeral program with the tract "Without Excuse" stapled inside the cover.

Interpretations

Foretaste of Pentecost

By Herschel H. Hobbs

"Receive ye the Holy Ghost [Spirit]" (John 20:22).

The 11 apostles and others (Luke 24:33-43) were together on resurrection Sunday night. The doors "were shut" (perfect tense, fully shut, probably locked) out of fear of the Jewish rulers (v.19).

Suddenly Jesus became visible in their midst. Following the customary Jewish greeting "Peace be unto you," He showed evidence of His crucifixion (v.20). Then He gave the first of many commissions (v.21). After that, breathing on them, He said, "Receive ye the Holy Ghost" or "Spirit."

Already the Holy Spirit indwelt them as Christians (John 14:17). So this had to do with their commission to evangelize the world (Luke 24:49; Acts 1:8). Some see this as John's parallel to Luke. However, the time and place are different.

A. T. Robertson calls "receive" an aggressive aorist form. Or "Begin to receive the Holy Spirit." In Luke 24:49, "be

endued" renders a middle (reflexive) voice, or something the disciples must do for themselves: repentance, confession, consecration, mending the fellowship of believers. The Spirit came in power at Pentecost when they were "all with one accord in one place" (Acts 2:1).

Jesus' words about remitting or retaining sins is no ground for priests forgiving or not forgiving sins (John 20:23; see Matthew 16:19; 18:18). The passage in Matthew 16:19 should read "shall have been bound ... loosed." Heaven has already decreed that if we use the "keys" (proclaim the gospel) those who hear and believe will be saved. Those who do not believe will be lost. The same word: spoken to Peter, James, and John were spoken to a local church in Matthew 18:18. This seems to be Jesus' meaning in John 20:23 where others were present along with the apostles.

We should begin to receive the Holy Spirit's power that we might proclaim the gospel with power. Only thus may we fulfill our destiny.