

Baptist and Reflector

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Missionary negotiates entry into Cambodia

By Marty Croll

PHNOM PENH, Cambodia (BP) — A Christian doctor who lived and worked in Cambodia from 1980-83 is negotiating reentry into that nation as the first Southern Baptist missionary there.

Marvin Raley, a pediatrician, has met with several top officials of the Vietnamese-backed Heng Samrin regime in Phnom Penh to discuss representing the Southern Baptist Foreign Mission Board in two possible works of compassion.

Cambodia urgently needs seed rice for its food-producing provinces, which have been ravaged by flood, drought, and 10 years of bloodshed, Raley said. If the Foreign Mission Board can secure the needed type of rice and find an open channel into the nation, Raley could be in Cambodia to help distribute about 1,100 tons of it in time for this spring's rain.

A longer-term service Raley might provide is medical treatment for mothers and children and health care education for the Khmer people. He possibly will shuttle in and out of Cambodia during the next few years to set up health care projects as he and his family learn to speak the Khmer language in another country.

"Our intentions are clear," said Raley. "We hope by helping the Khmer people (Cambodians) we can share God's love at a time when they desperately need it

to transcend the hopelessness of their lives."

Raley, a Texan, and his wife, Judy, the daughter of missionaries in Venezuela, were appointed Southern Baptist foreign missionaries last October.

They and their two children began an eight-week orientation session Feb. 8 at the Cauthen Missionary Learning Center in Rockville, Va.

Raley went into orientation after returning from a week-long survey trip in January to Phnom Penh and the surrounding countryside. He was one of three members of a task force sponsored by the politically non-aligned, U.S.-based Indochina Project of the Center for International Policy.

In Phnom Penh, he met with government foreign ministry and health officials, the governor of Prey Veng Province, and Cambodia's director of all international agencies. In mid-February, he reported his findings to private volunteer organizations at Wingspread, a conference center near Racine, Wis.

Raley's first experience with Khmer people, a six-week emergency trip in the Foreign Mission Board's effort to help refugees in 1979, came after what he terms a "shake-you-loose-at-the-seams renewal experience."

During a period of soul-searching in (Continued on page 3)



1985 CONVENTION CITY — Downtown Dallas (right rear) will be the site of the annual meeting of the Southern Baptist Convention, June 11-13. The Dallas Convention Center will host the thousands of messengers from Southern Baptist churches across the nation.

SBC to feature prayer, more time for business

DALLAS (BP) — Prayer times at each session and expanded business time are features of the program for the 1985 annual meeting of the Southern Baptist Convention, June 11-13 at the Dallas Convention Center.

The program, released by Morris Chapman, pastor of First Baptist Church of Wichita Falls, Tex., and chairman of the committee on order of business, has the theme of "Pray ye therefore . . ." "The Scriptural theme is a call to prayer and to missions which has the potential to grip the heart of every person attending the convention with an overwhelming burden for the unsaved," Chapman said.

One of the highlights of the three-day annual meeting of the 14.3-million-member denomination, according to Chapman, is "small group prayer sessions which have been inserted into almost every session." The 15-minute prayer times, he said, were added at the request of SBC President Charles Stanley, pastor of First Baptist Church of Atlanta.

"He asked that we insert this special time for prayer. He (Stanley) is very conscious of God's people collectively praying for God's will and God's power," Chapman added.

Another feature, he said, is more time for business. "Messengers (to previous conventions) had expressed a desire to have a relatively unlimited amount of time for discussion of any issue," Chapman said. "The commitment of the committee has been to provide that kind of time."

Chapman added he is not predicting the convention will be rancorous, saying he believes "it is totally unpredictable at this time. We (the committee) were simply trying to respond to the expressed desires of messengers. We did not make this decision based on anticipation (of much business)."

One way in which the business time has been expanded has been to start the sessions 30 minutes earlier, Chapman said. Another has been the elimination of a theme interpretation at every session. Instead, there will be one theme interpretation, delivered at the Tuesday evening meeting.

Tom Elliff, pastor of Applewood Baptist Church in Denver, will deliver the interpretation. Elliff, a former Oklahoma pastor, served briefly on the foreign mission field before having to return to the United States because of family health reasons.

"We felt Tom Elliff personified as much as any man the dual emphasis on prayer and missions," Chapman said. "He has been to the mission field, has a great mission heart, and is a man who

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TBAH plans to assign lease of Lenoir City nursing home

The Board of Directors for Tennessee Baptist Adult Homes voted in a called meeting Monday to proceed in transferring the lease which it has on Baptist Health Care Center, Lenoir City.

The directors met in Brentwood March 18 to consider a resolution and a tentative purchase agreement which were recommended by the TBAH directors' executive committee.

Under the agreement, Tennessee Baptist Adult Homes would assign its right, title, and interest in Baptist Health Care Center to Loudon County Health Care Enterprises Inc. The facility is owned by the Health and Educational Facilities Board of Loudon County, which has leased the facility to TBAH.

In 1978, the Health and Educational Facilities Board had issued municipal bonds to purchase the nursing home and had leased it to Tennessee Baptist Adult Homes (then known as Tennessee Baptist Service Corporation).

Officials of the Health and Educational Facilities Board and at least two-thirds of the bondholders must approve the transfer of the lease agreement.

Wade Darby, TBAH executive director, told the directors on Monday that

Loudon County Health Care Enterprises is a privately owned corporation whose sole owners are Peggy Savage, administrator of Baptist Health Care Center; her son, Patrick; and her daughter, Mrs. Anita Wilmoth.

Under the tentative purchase agreement, Tennessee Baptist Adult Homes would assign, without reimbursement, the lease agreement to Loudon County Health Care Enterprises, which would (Continued on page 3)

SBC messengers cards arrive

Messenger registration cards for the 1985 Southern Baptist Convention are now available, according to Lee Porter of Nashville, SBC registration secretary.

The official registration cards may be obtained from the associational offices or from the Tennessee Baptist Convention office. There is no charge for the messenger registration cards.

Porter urged all churches to elect their messengers in a regular or called church business meeting and to provide each messenger with a registration card, signed by the church moderator or clerk. Messengers attempting to register without these cards will be automatically referred to the Credentials Committee.

The Southern Baptist Convention will meet June 11-13 in Dallas, Tex.

HMB directors reaffirm ordination guidelines

ATLANTA (BP)— Directors of the Southern Baptist Home Mission Board have reaffirmed their guidelines on ordination, urged prayer for the nation's farm crisis, and acted on a proposal to establish crisis pregnancy centers.

During their annual spring board meeting, directors also elected new officers, named an executive vice-president and two new staffers, approved a reorganization of the board's missions ministries division, and set up new guidelines for state conventions to qualify for Home Mission Board assistance.

For the second year in a row, the 84-member board reaffirmed its stance that ordination is a matter for local churches to determine and is not a requirement for missionary appointment or approval by the board.

The motion, which passed 39 to 32, came after an hour's discussion concerning action by the 24-member Home Mission Board executive committee last December granting Church Pastoral Assistance (C.P.A.) to Debra Griffis-Woodberry, pastor of Broadneck Baptist Mission, Annapolis, Md. She was the first ordained woman ever approved for such aid by the board.

In giving the background on the December action, Home Mission Board President William G. Tanner pointed out the executive committee had not violated board policies, guidelines, or process in any way. He reminded the board that ordination never has been a qualification for missionary appointment or approval, and the board meeting in March 1984 had reaffirmed this policy.

A motion asking for appointment of a seven-member committee of board members to study the issue for a year was replaced by a substitute motion to keep the agency's current guidelines in place without change.

Later in the meeting, the chairman of the board's personnel committee, Eddie Rickenbaker, said any personnel matters of a sensitive nature in the future would be discussed by the full personnel committee, rather than during the smaller executive committee meetings.

Board members also acted on a motion to develop crisis pregnancy centers which was referred to the board by messengers at the 1984 Southern Baptist Convention in Kansas City, Mo.

The SBC motion called for a study of "the need and feasibility of the Home Mission Board's sponsoring additional crisis pregnancy centers in strategically located U.S. cities."

The board's Christian social ministries department reported state convention child care agencies "indicated they are working in this area and feel very positive about what they are doing regarding problem pregnancies and do not see the need for the Home Mission Board to get involved in establishing centers."

However, board members did approve recommendations to sponsor four regional seminars or workshops in 1986-87 "to train or re-train pastors and others in counseling resources related to women with problem pregnancies and also how to assist families of young women with problem pregnancies."

The board voted to provide materials explaining alternatives to abortion for use by associations and churches, to develop a directory of local resources offering abortion alternatives for pregnant women, and to establish an ad hoc committee to "discuss alternatives to abortion."

The recommendations from the board will be submitted to the 1985 Southern Baptist Convention meeting in Dallas, June 11-13.

Board members also adopted a statement calling on "Southern Baptists across this land to hold up for prayer our farm-related families."

The statement, brought to board members by the rural-urban missions department, called for support for the "5-million Southern Baptists" who are members of 22,000 congregations which will be directly affected by the current crisis facing family farms. According to news reports, 93,000 U.S. farms are technically insolvent or on the verge of going broke.

The livelihoods of farmers, ranchers, and others in farm-related industries and businesses are threatened by the current farm crisis, the statement noted. "We call for prayer for the thousands of rural and village congregations whose very existence is threatened if these

families lose their farms and homes and must move away in search of alternate employment," the statement added.

The statement also called for prayer as legislators and administration officials work to form policy related to the issue.

In election of new officers, the board selected Travis Wigington, pastor of Bethel Baptist Church, Norman, Okla., as the new chairman, succeeding Jerry Gilmore of Dallas.

Elected first vice-chairman was Marvin Prude, retired president of Sunnyside Refining Co., Birmingham, Ala., and named second vice-chairman was D. F. Norman, director of pastoral ministries for the Georgia Baptist Convention, Atlanta.

Re-elected secretary and assistant secretary, respectively, were Helen Landers of Jonesboro, Ga., and Barbara Fain of Dunwoody, Ga.

In other actions, the board approved a reorganization of the agency's missions

ministries division, adding a new position of associate division director, dissolving the present Christian social ministries department, and creating two new departments to deal with Christian social ministries.

The church and community ministries department will relate to missionaries who serve with associations and churches. It also will include the work of the national consultant for the blind and handicapped and the work of literacy missions.

A newly created Christian social ministries centers department will relate to missionaries serving institutions and Baptist centers.

In other actions, the board promoted Bob Banks from vice-president for administration to executive vice-president, and named two new associates in the evangelism section.

Jack R. Smith, state director of evangelism for Pennsylvania-South Jersey, was named associate director of personal evangelism, and Darrell D. King, a Mission Service Corps volunteer, was named associate to the special assistant in spiritual awakening.

The board also updated minimum requirements for new state conventions to qualify for HMB assistance.

Guidelines, initially adopted in 1953, were revised to raise the minimum number of churches and church membership needed for a state convention to receive HMB assistance. Old guidelines required a state convention to have 70 churches and 10,000 members or 50 churches and 12,500 members one year before the organizational meeting of the convention.

Board members raised the number to 80 churches and 12,000 members, 70 churches and 13,500 members, or 60 churches and 15,000 members.

The board also approved "a five-year continuous relationship of the churches in a regional fellowship organization sponsored by the conventions with which they are affiliated" rather than the previous two-year requirement.

BTN teleconference offers direct training, feedback

NASHVILLE (BP)— Baptist Telecommunication Network was used for the first time March 11 by the Baptist Sunday School Board's Sunday School department as a tool for direct training and immediate feedback with local church Sunday School workers during a one-hour teleconference.

"The teleconference gave us immediate feedback rather than waiting six months to figure out what the churches need," said Max Caldwell, manager of the youth-adult group of the Sunday School department.

The session provided a training medium to show workers how to use the weekly BTN Sunday School worker preparation messages more effectively in weekly workers meeting and the opportunity to answer their questions immediately, Caldwell said.

Callers asked for suggestions on when to conduct weekly workers meetings, assistance on planning department sessions along with the existing suggestions on teaching the lesson, tips for motivating class members, and lesson applications.

Others suggested more visuals be used with the BTN messages and persons presenting the material become more comfortable on camera.

One caller asked for worker preparation messages for preschool and children workers. Monthly 40-minute messages are scheduled to begin in October for preschool and children materials. Currently, BTN lesson helps are produced for youth and adult workers using the Life and Work Series and Bible Book Series. Messages to support the Convention Uniform Series begin March 24.

In an introduction to the teleconference, Harry Piland, director of the Sunday School department explained the BTN worker preparation messages are not to replace the church's weekly workers meetings but to support them.

Recent changes in the structure of the BTN messages were a response to comments from users, Larry Shotwell, adult program supervisor, explained during the teleconference.

Those changes involved lengthening

the time allotted to Biblical background discussion, providing background material not available in the curriculum material, and using seminary professors and other noted authorities to present background material.

Youth-adult group consultants will attempt to contact churches and associations subscribing to BTN soon for their responses to the teleconference.

Additional teleconference-style training sessions are likely to be developed. "I see possibilities for additional things of this kind. We will think about how we can use BTN to train church leaders," Caldwell said.

Historic San Francisco church votes to align with SBC, ABC

SAN FRANCISCO (BP)— A church founded during the height of the California gold rush has become one of the newest congregations in the Southern Baptist Convention.

First Baptist Church of San Francisco was voted into membership in the San Francisco Peninsula Southern Baptist Association on Jan. 21 while retaining its relationship with the American Baptist Convention.

It is believed to be the first California church to be dually aligned with the 14.3-million-member Southern Baptist Convention and the 1.6-million-member American Baptist Convention.

Founded in 1849, at the height of the California gold rush, the church vies with San Francisco's First Presbyterian Church for the title of the oldest non-Catholic church west of the Rocky Mountains.

"We went through a two-year study of the situation, trying to become informed about Southern Baptist life," said James Higgs, pastor of the church since 1980. The vote to dually align was approved by 77 percent of the congregation.

"This city is without a significant (evangelical) model," Higgs said. "We felt we could do more by cooperating than by competing — we went this direc-

tion because we want very much to be a servant church to San Francisco."

Budget support will be given to both the SBC and the ABC and literature from both denominations will be used in various educational programs.

Attendance at the downtown church is about 350 and includes 30 different nationalities. Professors and students from Golden Gate Baptist Theological Seminary in Mill Valley, Calif., (an SBC school) have been a part of the church's life for decades. Professors have served as consultants and numerous students have served internships.

Higgs, a graduate of Dallas Theological Seminary, had not been a Southern Baptist.

While First Baptist Church made California history with its Southern Baptist-American Baptist alignment, numerous churches in other states are dually aligned with the two denominations which split prior to the Civil War. In fact, one state convention, Washington, D.C., is dually aligned with two groups.

In California many churches, including seven in the San Francisco Peninsula Southern Baptist Association, are dually aligned with the SBC and National Baptist.



FELLOWSHIP OFFICERS — Officers of Union's Baptist Nursing Fellowship chapter are (left to right) Janice Steinmetz, vice-president; Denise Barnett, secretary-treasurer; and Cindy Tidwell, president.

Union organizes nursing fellowship

JACKSON — Union University has recently formed a chapter of the Baptist Nursing Fellowship, the first such chapter on a college or university campus in the United States, according to Richard Holloman, Union's assistant director for religious affairs.

Baptist Nursing Fellowship, which was formed in 1983, is a sister to the Baptist Medical and Dental Fellowship. The nursing fellowship is a professional organization that provides opportunities for worship, testimony, fellowship, and ministry with an emphasis on missions in the nursing area.

Elected officers of Union's newly formed chapter include Cindy Tidwell of Memphis, president; Janice Steinmetz of Memphis, vice-president; and Denise Barnett of Kevil, Ky., secretary-treasurer. Mrs. Nancy Freeman, instructor of nursing, is the group's sponsor.

The first meeting will be March 20 at 2 p.m. in the President's Dining Room on Union's campus. All area nurses and nursing students are invited to attend.

SBC . . .

(Continued from page 1)

has put a great emphasis on prayer during his entire ministry. We felt his life gave strong emphasis of Matthew 9:38 (the Scriptural text of the program theme)," Chapman added.

The strong emphasis on prayer and missions will be carried through Tuesday and Wednesday nights, with presentations by the Foreign Mission Board (Tuesday) and the Home Mission Board (Wednesday). "We expect those to be extraordinary nights of inspiration and strong statements about Bold Mission Thrust," Chapman said.

He added there will be no business following the presentations, allowing messengers to depart "on a note of inspiration. We hope we will be able to leave the hall each night rejoicing over the great missions advance we have been able to make throughout the world."

Chapman said there will be a business session Wednesday evening but added "it will be in advance of the Home Mission Board presentation."

"Also, each evening Bill Reynolds (convention music director) will begin singing choruses as we are dismissed as a reminder that even when we are having business, our ultimate intent is just to praise the Lord," Chapman said.

The convention program also will feature the annual presidential address by Stanley and the convention sermon by Charles Fuller, pastor of First Baptist Church of Roanoke, Va.

Missionary negotiates entry . . .

(Continued from page 1)

the late 1970s, he began to reset his priorities. In 1979, a friend confronted him in an offhand way with the needs of the stream of Cambodian refugees that had begun pouring over the Thai border during military and political upheaval beginning in 1975. Raley sensed a need to go and led a Southern Baptist emergency medical team of five doctors and three nurses to the border refugee camps.

Raley and his wife later applied for missionary service with Southern Baptists. But since the denomination maintained no presence in Cambodia, he accepted an offer in 1980 to work for World Vision International as medical director for Cambodian work and project director for developing the country's only pediatric hospital.

Raley worked with Cambodians to help organize the National Children's Hospital, staffed in the beginning by about 80 untrained people and seven nurses. Before he left in 1983, the Cambodian staff and a handful of expatriates had record-

ed some 300,000 outpatient visits and 7,000 admissions. Raley had trained eight pediatric nurse practitioners, five doctors, and about 130 medical students.

"There is no place in the health sector in Cambodia where there are not enormous needs," said Raley. And since the United Nations can offer no extensive help to a non-member country, Cambodia has received very little outside help, he added.

"In the villages of Prey Veng Province, I suspect one-fourth of the children under eight years old whom I saw (on the survey trip) may not be there when I go back in six months unless something is done," he said. "Nearly all the children, regardless of age, are malnourished."

Raley sees Southern Baptists poised at the edge of an opportunity to bring a ministry of encouragement to Cambodians. "If you're doing a positive work that's making a difference, then suddenly you're supplying hope that a lot of people buy into because it's their only source of hope. And when you can help the Khmer do that work themselves then you're not only giving them hope, but you're fostering the return of their self-esteem."

A thousand years ago the Khmer people ruled an advanced kingdom reaching throughout Indochina. But in 1975 the Khmer Rouge, a group of communist revolutionaries within the country, took control and began destroying ties to that rich history and executing the nation's established cultural leaders.

By the time Vietnam forced the Khmer Rouge out of power in 1979, what remained of Cambodia was in total upheaval. U.S. State Department estimates place the number who died during the rule of the Khmer Rouge at 1-million or more; others estimate up to 2-million died.

"You're talking about a culture that has had tremendous pride historically — and now that's down the tube. These people have suffered every possible blow to self-esteem," Raley said. "So when you help them do a good work and they look at it and see it's a good work, the advantages go far beyond simply rendering health care to a child.

"It's a whole matter of the reconstruction of a civilization — returning self esteem to a civilization. There is tremen-

dous long-range benefit that goes beyond what's apparent."

During college Raley sensed a clear need to do mission work after deciding during his childhood he would help people. But by his early 30s he had become troubled in his relationship with his Creator.

He had accomplished in two years every goal of an eight-year plan he had laid out for his life. His salary had quadrupled and he had gone from an instructor to an assistant professor of pediatrics at the University of South Carolina School of Medicine-Columbia. A recent promotion had put him in charge of the university hospital's pediatric and adolescent outpatient clinics. He had moved his family into a home overlooking a lake in an upper-middle class neighborhood. But worldly success brought no peace.

At one point he struggled for weeks to reopen communication with God but felt he was getting nowhere. "On the nights that I wasn't on call I would put the kids to bed at 9 o'clock and go to the room downstairs and stay there sometimes until 3 or 4 o'clock in the morning trying to pray. I felt that desperate, pulled apart."

His first trip to Cambodia came after God used this time to restore his spiritual strength, Raley explained.

TBAH . . .

(Continued from page 1)

assume all indebtedness. Darby said the nursing home principal, plus interest, is \$1,288,631.85.

Loudon County Health Care Enterprises would pay TBAH \$4,000 for a van and \$10,000 for a 1.78-acre tract which adjoins the property.

Tennessee Baptist Adult Homes has managed Baptist Health Care Center in Lenoir City since Feb. 1, 1979. During this period, TBAH has received \$20,000 per year in management fees, which have been held in escrow. Under the tentative purchase agreement, these estimated \$120,000 funds would go to the TBAH.

Darby said that this transfer "is but one phase of an effort to prepare for a Tennessee Baptist Convention ministry to the elderly through a department under the authority of the Executive Board of the Tennessee Baptist Convention. Our responsibility and our opportunity is to arrange the affairs of Tennessee Baptist Adult Homes Inc., so that the Tennessee Baptist Convention has no financial or moral obligations pertaining to our present activities or programs."

The 1983 state convention had voted to ask "the (TBAH) executive director and directors to study the utilization of existing institutions and agencies for elderly care and to formulate specific plans for the future ministry of Tennessee Baptist Adult Homes Inc."

On Monday, the TBAH directors passed a motion that the appropriate papers be amended to require that the word "Baptist" not be in the name of the facility when the transfer is completed.

The directors also amended the resolution to declare that no TBAH director or officer could be a part of the ownership or management of the facility for at least two years.

Although the bonds issued by the Health and Educational Facilities Board are non-recourse bonds, the TBAH directors asked that the agreements specifically release the Tennessee Baptist Convention and the Tennessee Baptist Adult Homes of all liability.

In other action, the directors voted that prior to the consummation of the agreement, that they would advise the TBC Executive Board of the transaction.

Winningham joins staff of TBCH

A. Dwyte Winningham of Cookeville has been named executive assistant for business affairs to the executive director-treasurer of Tennessee Baptist Children's Homes. He will begin his duties in the TBCH central office in Brentwood May 1.



Winningham

TBCH, which has four facilities located in Memphis, Franklin, Chattanooga, and Johnson City, provides such services as spiritual guidance, foster care, residential group care, adoption services, aid to children of unwed mothers and mothers with problem pregnancies, respite care, specialized counseling, emergency shelter, crisis intervention, continuing education, and referrals.

A native of Crossville, Winningham is a graduate of Tennessee Technological University in Cookeville. In 1971, he passed the Uniform CPA Examination and is a member of the American Institute of Certified Public Accountants as well as the Tennessee Society of CPAs.

Winningham's primary responsibility will be to assist the TBCH executive director-treasurer and his staff in business affairs. Gerald L. Stow, executive director-treasurer, said, "We feel very fortunate in securing the services of this qualified and dedicated businessman to assist us with our child care ministry."

Winningham is presently operating his own private accounting firm in Cookeville. During his private practice he served as controller and treasurer for the Coca-Cola Bottling Co. of Cookeville. Previous experience includes staff accountant positions at accounting firms in Cookeville, Crossville, and Nashville.

He and his wife, Lois, are members of First Baptist Church, Cookeville. They have two children, Abby, 12, and Adam, 8.

Nored joins MTSU as BSU director

Charles L. Nored, Baptist Student Union director at Walters State Community College, Morristown, since 1981, has been named BSU director at Middle Tennessee State University in Murfreesboro, effective March 1.

A reception in his honor was held on March 10 at the MTSU Baptist Student Center.

A native of Cleveland, Miss., Nored is a graduate of Delta State University, Cleveland, Miss., and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

While at seminary, he was Baptist campus minister at Tarrant County Junior College, Fort Worth.

He is married to the former Lucy Ann Shelton. They have a daughter, Amanda, born in 1983.



Nored

EDITORIAL

'Bingo's backdoor' entrenches gambling

Legalized gambling for the State of Tennessee is seeking to gain public acceptance through the "bingo backdoor." The gambling advocates have realized that the more any form of gambling becomes entrenched, the easier it will be to argue against any and all forms of gambling.

Two legislative matters in recent days related to bingo as a fund-raising activity by non-profit religious and charitable organizations will result in making bingo gambling more "acceptable" — and likewise will make it harder to outlaw in the future.

Earlier, bingo had been declared to be a lottery, in that the participants were paying a small fee in the hope of winning a prize which is more valuable than the fee paid. This meant that bingo fit the definition of a lottery — and lotteries are not legal under the Tennessee Constitution.

The Tennessee General Assembly — both the Senate and the House of Representatives — have passed a bill which declares that the monetary charge made by charitable organizations for the bingo cards was actually a "charitable contribution." How ridiculous! A contribution or gift made with the hope of gaining an immediate larger return certainly cannot be considered a gift.

As this editorial is being written, Gov. Lamar Alexander has not signed the new definition bill into law.

Gambling greed has been made even more acceptable and respectable — since the participant can now salve his conscience by feeling that he is actually giving a "charitable contribution." This hardly fits the definition used by Internal Revenue Service.

The second bingo-related occurrence came last week when the state Senate approved a bill which would charge an annual license fee on bingo organizations and levy a tax on bingo supplies and video gambling machines.

The bill, which now goes to the House of Representatives, sounds good on the surface to Tennessee legislators — who are facing the need to produce more tax revenue. After all, the state needs the money, so why not tax bingo as we have other questionable activities and products, such as liquor and tobacco?

What this proposed legislation does, however, is to put the state government in the position of endorsing gambling.

Further, it would make it extremely difficult to outlaw bingo gambling at some future time by using the argument that the state treasury would lose revenue!

Both of these bingo-related legislative matters will obviously make bingo more acceptable, and thereby open the door wider in the attempts by gambling advocates to bring pari-mutuel gambling and a state lottery to Tennessee.

Gambling is morally wrong. No changing of definitions or taxation can whitewash this questionable, parasitic evil.



GUEST EDITORIAL

What happened to freedom?

By R. G. Puckett, editor
"Biblical Recorder," Raleigh, N.C.

Americans in general and Baptists in particular should realize "it is proper to take alarm at the first experiment on our liberties," as James Madison put it so powerfully 200 years ago in his classic Memorial and Remonstrance.

Keep in mind that Madison was a churchman who believed in God and practiced his faith in the churchhouse and in daily life. It was this man who was so instrumental in helping guarantee all citizens basic freedoms.

The First Amendment to the Constitution of the United States reads:

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances.

True Baptists have always manifested a grave concern for freedom of religion because we knew our history and the price that our forebears paid to give every person the right of freedom of conscience in our nation. But now as citizens of two kingdoms, our concern for freedom is greatly expanded.

The gradual erosion of our liberties has reached frightening proportions, especially in recent years in which the trend has greatly accelerated. As Robert Schuller puts it, we are not so much concerned about religion invading politics as we are about politics invading religion.

Despite denials to the contrary, government at every level seems to intrude more and more into our daily lives. Regulations or required information, even when the church isn't involved, places a burden on the backs of most. Government seems to get its heavy hand into church life in new and innovative ways. As responsible citizens we need to cooperate and support laws pertaining to health, safety, and the general good but beyond that, government should stay out of religious affairs.

We share Charles Colson's concern that it is not politics which will be harmed but rather the church when the two get together. Innocent and trusting church members may now be exploited to a degree that they have neither recognized nor accepted.

Cicero's comment



By the editor

What if every Southern Baptist church decided to write a letter each week to every Southern Baptist missionary? Wouldn't that be a nice, inexpensive way to encourage those who serve the Lord and our denomination?

That's what Bob Terry, editor of Missouri's Word and Way, thought when a speaker made the suggestion.

But Bob's attention was grabbed when the speaker made an unbelievable statement — "If each Southern Baptist church were to send each SBC home and foreign missionary a weekly letter, the postage alone would cost more than the undesignated offerings of all the SBC churches combined!"

Bob thought the claim was ridiculous, so he figured it out.

I thought Bob's mathematics were exaggerated — so I checked it with my pocket calculator.

At the end of 1984, the Southern Baptist Convention had 7,224 missionaries around the world. Serving in 105 foreign countries under appointment of the Foreign Mission Board were 3,422 missionaries. The Home Mission Board had 3,792 persons under appointment.

Let's assume that postage cost for each letter was 22 cents — although it would cost more for most overseas letters. For one church to mail a letter to each of these 7,224 missionaries at 22 cents, postage would cost \$1,589.28.

The latest statistics note that there are 36,740 Southern Baptist churches. If each of these churches mailed a letter to every missionary, the postage would amount to \$58,390,147.20 — and that's just for one week!

Next, I multiplied the cost for those weekly letters by 52 weeks to come up with the annual cost of \$3,036,287,654.

Did Southern Baptists give that much in undesignated offerings in all our churches last year?

During the 1983-84 church year, the total receipts of all SBC churches for all causes — designated and undesignated — were \$3,665,735,085. In recent years, undesignated gifts in SBC churches have been about 76 percent of the total receipts — meaning that the total undesignated receipts in all SBC churches were about \$2,785,958,664 — which is significantly less than the cost of those suggested weekly letters!

What about Tennessee Baptists?

With 2,791 TBC churches, the postage involved if every Tennessee church sent one letter would be \$4,435,680. Fifty-two weeks of letters would cost \$230,655,384.

Total receipts for all TBC churches for all causes last year were reported to be \$236,780,770. Following the 76 percent ratio, it would mean that undesignated gifts in all 2,791 TBC churches last year were about \$179,958,650 — considerably less than the cost of weekly letters!

I am not proposing that church members write letters to missionaries rather than giving to their churches — although encouraging letters are needed.

However, it does seem appropriate that each of us examine our stewardship commitment to our churches and to mission causes.

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Tom Madden, Executive Secretary-Treasurer

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Personal Perspective

By Tom Madden
TBC Executive
Secretary-Treasurer



My wife saves our table scraps to feed the birds. Often, she feeds them just before we eat breakfast, so we can watch them through the window.

As I watch, it appears to me that the birds possess an excellent communications system. As soon as she begins to toss out a few pieces of bread, they come flying from every direction. I have suspected that they have some sentries posted to give the signal when breakfast is served. It appears they have a sense of responsibility for each other.

It makes me think about the Living Bread and how excited we ought to be about telling others where they can find it. I doubt if we get as excited about sharing it as the birds do about table scraps.

Sometimes Edna Earle, my wife, does not have much food for them and that which she scatters is quickly devoured. I may be wrong, but it seems to me they resent this and almost actually scold her for leading them to believe she has more to offer than she really does. They are soon gone, which always leaves me questioning whether or not they have a way of telling each other about empty promises.

This leads me to the theme of this year's Week of Prayer for Home Missions, "Who Cares?" Who cares that there is Living Bread readily available to the spiritually hungry? Who cares that all who are hungry for God learn where they may eat?

God cares! I believe Tennessee Baptists care! I believe you care!

"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?"

Indonesia hospital reopens after move

WAY HALIM, Indonesia (BP) — A Baptist hospital forced to move from its location in Bukittinggi, Indonesia, reopened in Lampung Province on the island of Sumatra in February.

The clinic of Immanuel Baptist Hospital received 30 out-patients during its first day of operation Feb. 21. In-patients were expected to be admitted beginning in mid-March.

More than 40 of the staff of 70 who worked at the Bukittinggi location moved to the new 50-bed, \$2-million hospital. Facilities include the clinic, a surgery suite with three operating rooms, wards, administrative offices, housing and storage buildings, a nurses' dormitory, and a morgue.

Hospital Director Win Applewhite, a Southern Baptist missionary doctor from Georgia, said Immanuel is functioning smoothly. Other Southern Baptist missionaries working at the hospital include physicians Gene Ruble and Oliver Gilliland, lab technician Mariam Misner, and Bobby Jones, a general evangelist who oversaw construction.

The original Immanuel Baptist Hospital at Bukittinggi opened in 1975 but was officially sold to the Indonesian government six years later because of Muslim opposition in the area. Terms of the agreement called for Baptists to systematically turn over control of the hospital.

Letters to the Editor

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

Confused, perplexed

Dear editor:

Congratulations on your editorial, "What is SBC priority?" (Feb. 27).

From your Baptist and Reflector reports it appears that Charles Stanley has preached and practiced love of God, love of our denomination, and love of the brethren.

Yes, each of us must face God in our thinking, in our attitudes, and in our meditations. Now many of us laymen are confused, perplexed, and disappointed as many of our Baptist preachers, our paid Baptist officials, and our Baptist educators seem to put power, politics, and personal ambition ahead of our Baptist tradition which we have believed to be God's will and which most of us and our churches have underscored with Scripture without question for scores of years.

God will hear our repentant plea for forgiveness and love — but we must put God first; follow His ways and not our own.

God is love. May His love fill all our hearts and lead us to do His will.

Elbert Walker
407 Cavalier Building
Nashville, TN 37205

To your list must be added some of our Baptist laymen with priorities of power, politics, and personal ambition. (editor)

Copyrighted music

Dear editor:

I want to share my appreciation for the Youth Evangelism Conference. The program was great. I especially appreciated the ministry of the Ware triplets.

One of the congregational choruses the Wares led us in singing used the tune to "Edelweiss" from "The Sound of Music." Several years ago I was introduced to this chorus and decided to use it in our worship service. Since there was no copyright notice on the handwritten arrangement I was given, I contacted Frank Mandell of Chappell Music. Below is his reply to my request:

We very much appreciate your willingness to use this arrangement under proper license, but our principals at Williamson Music Co. have expressly forbidden us from granting permission to anyone to use these illegal versions, and we have an obligation to respect their directions, regardless of our own opinion of the merit or worthiness of the specific use. We hope you will understand our position.

The use of the chorus at the Youth Evangelism Conference could lead some to believe that free use of this tune for religious purposes is all right. Permission for use may have been secured, however, I rather doubt it in light of the above response.

Just because a copyrighted piece is used for religious purposes does not excuse us from abiding by the law. Copying the words or music of a copyrighted piece by hand or any other means without expressed, written permission of the copy-

right owner is illegal. There are minor specific exemptions written into the law; but, generally, if you copy it or use it for other than its intended purpose without permission, it is illegal.

This is intended to be purely informational in nature and should not be construed as criticism of the Youth Evangelism Conference. Over all, it was great!

Elwood D. Doss Jr.
P.O. Box 289
Martin, TN 38237

Appreciation, commendation

Dear editor:

On March 9, First Baptist Church, Nashville, hosted a session of the Youth Evangelism Conference in our sanctuary. We have done this for a number of years. Attendance was the best in recent years, approximately 1600-1800.

Carolyn Jenkins, our director of youth ministry, planned and coordinated the service which, I feel, was right at the heart of the purposes of the Saturday session. I commend her for her leadership and our youth and adult members who assisted.

However, the purpose of my writing is not to pat ourselves on the back. Rather, it is to express a word of appreciation and commendation to the youth and their sponsors who attended the session. Their conduct was admirable; they responded well throughout the session and reflected positively on their home churches and local leadership.

Since we made no effort to discover from "whence they came," I thought we might, through your paper, express our appreciation for their participation and extend an invitation to visit us again next year or when in Nashville. Their coming was a good experience for us and, we hope, for them.

Jimmy F. Dunn
108 7th Ave. S.
Nashville, TN 37203

'J. B. Perkins' is real

Dear editor:

I have been reading your newspaper for quite a while, enjoying the fine Bible studies presented there within.

I chuckled at the letter you published in December by "Mr. J. B. Perkins." In contrast to the other writers, I agreed with him totally. But the most funny part was the wild response to his letter. You and your readers were so militant, calling him a "liar" and "thief." Your desperate efforts to find him had a "Key-stone Cops" attitude. After much searching, you claimed that he did not exist. Not exist — I beg to disagree! "Mr. Perkins" certainly does exist. He is as real as the Cheshire Cat, smiling, invisible. And he will always exist as long as there are the narrow-minded and self-righteous. He is the prankster who soaps your window on Halloween or places a tack on your seat, always there, laughing at the pious hypocrites and self-satisfied. Like Till Eulenspiegel and his merry pranks — "J. B. Perkins" will continue to play his — speaking the sad truth — laughing at the injustice and evil he parodies so as not to cry.

Admit it — you and your readers were "had." I enjoyed the joke and could not have done it better myself.

Billy Hardwick
P.O. Box 17074
Memphis, TN 38187

Tell others now

Dear editor:

A few years ago, the little church where my second wife and I held membership for 15 of the 20 years of our retirement decided to honor its two oldest members in an appreciation day service, during which they planned to present her with a money tree and me with a plaque.

They had repeatedly set the date, for my wife was in and out of the hospital. The final date was set, but three days after being home from the hospital and just one day before the date, my wife went "home" to be with the Lord.

So the church decided to use the money from the money tree to start a memorial fund of some kind in her memory. When the pastor asked me for a suggestion about the memorial, I immediately said, "By all means, a steeple for our little church, for she and I had often expressed the hope that we would be able to have a steeple erected soon." This was agreeable to all.

Members, friends, and loved ones from three states sent contributions to the fund. And now, the memorial steeple on that little church will continue to point others to Christ and heaven until the Lord Jesus returns. My, how she would have enjoyed and appreciated it if she could have been present for that service.

This old world would certainly be a much better, brighter, and happier place in which to live, if more of us would just take a few seconds occasionally to say to others, "I love you for what you are, and I appreciate you for what you're doing."

D. W. Pickelsimer
5164 Creekbend Circle
Cleveland, TN 37311

Citizen's Corner

By Jerry Self

Public Affairs and
Christian Life
Consultant



A bill which was intended to resolve the problem of listing churches as political action committees has been withdrawn. The bill had been created as an effort to resolve a controversy over a liquor election in Jackson.

During an election last summer, several Jackson churches spent sums larger than \$250 for advertising opposing the expansion of liquor sales in that west Tennessee city. The cost of that advertising meant they acted as a political campaign committee, according to an attorney general ruling.

The churches involved sought relief from having to file as political campaign committees by two routes: they brought suit in chancellor court to reverse the ruling, and they asked for a change in the law. It appeared that SB375 would serve to change the law and would render the court action moot.

The Senate sponsor became displeased with the final form of the bill and chose to withdraw it. That leaves the Jackson churches with the options of continuing through the courts or filing as political campaign committees.

At this time they are weighing their choices. The court has the case scheduled for the first week of April.

Journalist interviews kidnapped Nicaraguan

ATLANTA (BP) — A young Nicaraguan Baptist kidnapped by contra forces last October is alive and now has become a rebel herself, according to an Atlanta journalist.

Marcia Chamorro is living with Nicaraguan rebels based in a large camp in southern Honduras, revealed Gary Moore, a reporter for the Atlanta Journal and Constitution newspapers, in a special report on Central America published March 3.

Moore joined a team of reporters and photographers in Central America for seven weeks. He interviewed Miss Chamorro in mid-December at the Las Vegas base camp of the Nicaraguan Democratic Force (FDN), located near the Coco River on the Nicaraguan border in south central Honduras. The FDN is the largest of the contra (counterrevolutionary) groups fighting to overthrow the Sandinista government in Nicaragua.

Miss Chamorro, 17, was among five volunteer government teachers kidnapped Oct. 5 in the Jinotega region of Nicaragua. A group of about 60 armed men reportedly stopped a truck carrying the teachers, shot one to death, and took five others, including Miss Chamorro. Unheard from for months, she had been feared dead.

Moore reported Miss Chamorro looked healthy and well-fed in December. A photograph of her face published in the March 3 Atlanta Journal and Constitution report appears to confirm this.

Miss Chamorro recounted her kidnapping and how she had been torn from the arms of her terrified mother, who was with her when she was seized. Separated

from the other four kidnapped teachers, she had not seen them since, Miss Chamorro said. She fully expected to be tortured or killed, but instead was treated kindly, she claimed. Moore said she described her captors as "just kids ... just country people."

The contra fighters were on an extended combat mission in Nicaragua and kept Miss Chamorro with them. She was given the "little blue-and-white book," the guerrillas' handbook of ideology. Soon she met the "Black Hand" (code name for the leader of the rebel band). "He did not threaten her," Moore reported.

The "Black Hand" also thrust his automatic rifle into her hands during a

subsequent battle with Sandinistas and told her to fire at them. She protested but obeyed. In discussions with Moore she admitted, "He's my boyfriend." She also acknowledged participating in rebel radio broadcasts.

Moore speculated Miss Chamorro's situation may be a "classic Patty Hearst-type case." He believes she could have been brainwashed or intensively indoctrinated, or become a victim of what some psychologists call "hostage identification syndrome," in which a terrified hostage begins to identify with a forceful captor after the hostage is not personally mistreated.

Whatever happened, it caused a complete turnaround in Miss Chamorro's outlook. Described by her pastor as an active member of Genezareth Baptist Church in Managua before her kidnapping, she told Moore she also had been a member of the Sandinista Youth and Sandinista Popular Militia, had been sent to Cuba for teacher training, and had "dedicated herself to the (Sandinista) revolution."

The reporter said he personally delivered a "very emotional" letter from Miss Chamorro to her family in Managua on Dec. 23, along with a Polaroid photograph of the young woman taken in the Honduras contra camp. They reacted with sobs of joy, followed by disbelief. Moore said they had heard rumors Miss Chamorro had spoken on contra radio broadcasts, but could not accept her statements that she willingly remained with the contras.

A Baptist source contacted March 5 in Managua described the Miss Chamorro family as "glad she's alive" but "confused." Other Baptists, some of whom had come to regard Miss Chamorro as something of a heroic martyr figure after her kidnapping, remain "in the dark" about her current situation, the source said.

Missionaries report damage to Chilean Baptist churches

SANTIAGO, Chile — Southern Baptist missionaries in Chile have surveyed the damage to Baptist churches following the March 3 earthquake that struck while Chilean Baptists were attending Sunday evening worship services.

Ten churches are seriously damaged and portions of three of them have been temporarily condemned.

No deaths or serious injuries have been reported among Chilean Baptists or Southern Baptist missionaries.

Collapsing church walls killed about 12 Catholics in one building and four Methodists in another, according to Bryan Brasington, Southern Baptist Foreign Mission Board director for western South America.

About 40 of the 208 Chilean Baptist churches and 45 of the 70 Southern Baptist missionaries are in central Chile, where the earthquake did the most damage. The region stretches from Santiago, the nation's capital, to the Pacific coast cities of Vina del Mar and Valparaiso.

Reconstruction efforts are being organized for the damaged churches, according to Brasington. The Chilean government is handling relief efforts and outside relief assistance has not been requested.

Chilean Baptist churches, however, were taking a special offering during March 17 church services to purchase non-perishable food to be given to homeless people who are living in tents in the Santiago area.

The Foreign Mission Board has sent \$1,000 to supplement that special offering. Additional requests for relief funds

may follow, according to a board spokesman.

Puda Well Baptist Church, Santiago, unable to use its damaged building for Sunday School on March 10, held Sunday School in church members' homes. They reported a record Sunday School attendance for that Sunday.

Cedars of Lebanon State Park to host disaster relief training

Cedars of Lebanon State Park, Lebanon, will host a disaster relief training conference March 23, sponsored by the Tennessee Baptist Brotherhood department.

Conferences will be separated into sessions for those who have never been certified in disaster relief work and advanced training for those who are already certified.

Sessions will be led by Archie King, Brotherhood director and disaster relief coordinator for Tennessee Baptists; Kenny Rains, program associate in the Brotherhood department; and Jarvis Hearn, director of the TBC media ministries department. They will cover various aspects of disaster relief work, including relationships with other groups, radio communication, and "how to" information.

Bob Johnson, pastor of La Guardo Baptist Church, Lebanon, and his team will display the TBC disaster relief unit and demonstrate how to set it up and how to operate a feeding program.

A team from Calvary Baptist Church,

Oak Ridge, led by Pastor Gale Lyon, will serve lunch at noon.

Other disaster relief units developed by churches and associations will be displayed, along with chain saw units and other supplemental equipment.

A videotape on disaster relief will be viewed and a general session will be used for reporting, planning, asking questions, and making suggestions.

The conference, which will meet in the park's recreation hall, will begin at 8 a.m. and will conclude at 2 p.m.

Baylor withdraws bond issue plan

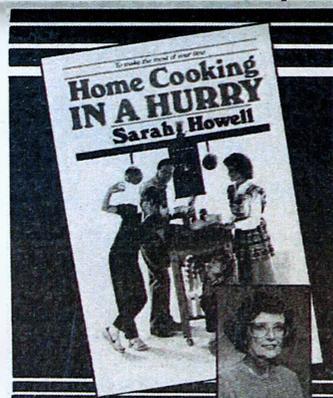
WACO, Tex. (BP) — Baylor University trustees have formally withdrawn the \$24-million bond issue proposal presented to the Baptist General Convention of Texas in late 1984, due to potential problems with separation of church and state issues.

The bond issue plan had not been considered by the BGCT Executive Board, although it had been approved by the administrative committee.

The financing plan would have helped fund the construction and renovation of several buildings, including the proposed \$13.5-million special events center.

The action was taken as the result of a 33-page legal opinion received in February from the Fulbright and Jaworski law firm in Houston. The report raised legal questions regarding the use of federal funds for buildings that would be used, in part, for religious purposes, such as hosting the annual Baptist General Convention of Texas, student revivals, or other religious meetings.

J. D. Hudson, chairman of the trustee building committee, emphasized committee members are committed to the original construction and renovation plan, but will need to seek alternative methods of financing.



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Arkansas group meets to counter 'liberalism'

By Mark Kelly

LITTLE ROCK, Ark. (BP) — About 900 Arkansas Baptists attended a meeting at First Baptist Church here to counter what the meeting's organizers described as a "drift toward liberalism" in the Southern Baptist Convention.

The Feb. 28 gathering was a public sequel to a private meeting held Dec. 13 to voice concerns about the current SBC controversy and to discuss ways to continue a trend toward "conservatism" in the denomination.

"We have an insatiable, indefatigable desire to speak," declared host pastor John Wright at the meeting's outset. "Many groups over the Southern Baptist Convention have met to express the opposite view of the trends (within the SBC). We believe it would be a sin against God and our great denomination to remain silent and not voice the point of view represented by the conservatives of the Southern Baptist Convention."

Wright also announced that an open question and answer period planned at the close of the meeting had been eliminated to ensure the session would not become "a time of debate" but would be characterized by "harmony, peace, and good will."

W. O. Vaught, pastor emeritus of Immanuel Baptist Church, Little Rock, said current difficulties in the convention rise from the undue influence of 19th century German higher criticism (which attempts to clarify the meaning of Scriptural texts by identifying the process through which they developed to their present stage).

Use of this technique forces one to submit the Scriptures to human reason,

Vaught insisted. Thus, reason "rips the heart out of the Holy Scriptures — miracles slip away" and the Southern Baptist Convention begins the path of decline traveled by other U.S. denominations.

Johnny Jackson, pastor of Forest Highlands Baptist Church, Little Rock, said the meeting was without precedent, but the SBC also is faced with an unprecedented situation, especially in what he called "an open, organized campaign to unseat the president of the convention (Charles Stanley of First Baptist Church, Atlanta)."

The appearance of groups across the SBC organizing to oppose the election of Stanley to a second term convinced him to "join the fight publicly," Jackson said.

Thomas Hinson, pastor of First Baptist Church, West Memphis, said the SBC has strayed in recent years out of its traditionally narrow theological perimeters.

Southern Baptists always have maintained a narrow theology and, since 1925, have held an equally narrow method of missions support, Hinson asserted.

Recently, however, "some have arisen among us, insisting on their freedom to broaden the theological perimeters while denying others the right to simultaneously broaden the methodological perimeters," he said. "If Southern Baptists are to return to and remain in the great historical and Biblically conservative positions that have made us this century's greatest force for missions and evangelism, we must repair and re-establish those traditionally effective narrow perimeters of theology and methodology."

Kerry Powell, pastor of First Baptist

Church, Forrest City, addressed the issue, "Biased Journalism of Baptist Press and State Editors," stating SBC leadership "has generally moved to a more liberal theological position and when concerns about the drift are raised, those who raise them are accused of being radicals and independents."

Portraying administrative responses toward criticism as "defensive" and "hostile," Powell insisted denominational leaders and the Baptist media have discredited and attempted to shut out "conservative" SBC voices.

"I don't like it when the press turns us all into a camp and brands us as a wild-eyed fundamentalist faction," Powell declared. "The liberal/moderate element has totally captured the denominational press with a minority view. There has been a concerted, orchestrated effort on the part of Baptist Press to take the real issue off the theological and put the focus instead on a fundamentalist political organization."

Powell took issue with the use of the word "faction" to describe the movement in the convention aligned with Texans Paige Patterson and Paul Pressler.

"I thought Kansas City was a great convention until the press told me how foolish I was to think that. To me, it seemed like a deliberate attempt to discredit, to slant and adjust the news to suit somebody's own philosophy," Powell declared. He said biased reporting was "a large part of the unrest in our convention" and "a disservice to thinking Christians everywhere."

James Bryant, pastor of Grand Avenue Baptist Church, Fort Smith, chal-

lenged pastors and laypersons attending the meeting to understand what is happening in the convention and to understand why and how it is happening.

He said the election of denominational officers and selection of members for the Committee on Boards had been manipulated by a small group for "15 of the last 20 years," but "when a more conservative group discovered how to do that, they began to cry 'foul.'"

Bryant insisted, however, doctrinal, rather than political, motives "are behind the new surge of conservatism in Southern Baptist leadership." That shift is due to "grass-roots" Southern Baptists taking a stand for the inerrancy of the Scripture, he added.

Bryant also counseled the group to follow the advice of Jesus in relating to persons embroiled in the controversy. "These are our brethren. They know and love the Lord." Bryant pointed out, before quoting Jesus' words in the Sermon on the Mount, "Bless them that curse you, do good to them that spitefully use you."

"I can't be very hard on anybody else when I look at my own human sinfulness in the light of the Lord Jesus Christ," Bryant confessed. "As He has forgiven us, we ought to forgive one another." He challenged the group to pray for revival at the 1985 convention meeting in Dallas and called on them to "turn the other cheek, go the extra mile, overcome evil with good — and vote the proper ballot in June at the Southern Baptist Convention."

—Mark Kelly is a staff writer for the Arkansas Baptist.

Dilday challenges charge of SBC 'liberal drift'

LITTLE ROCK, Ark. (BP) — Charges that the Southern Baptist Convention has "drifted toward liberalism" and stands in need of a theological purge of its institutions are wholly unfounded, the president of Southern Baptists' largest seminary said after a Feb. 28 meeting in Little Rock in which such allegations were leveled.

Russell Dilday, president of Southwestern Baptist Theological Seminary in Fort Worth, Tex., who attended the meeting, said he agreed with the contention of several speakers at the meeting that "Baptists believe in and expect their leaders to hold the Bible as the inerrant Word of God."

"I disagree with the statements, however, that our denomination is 'drifting away from the Bible,' and that our seminaries are teaching liberalism," Dilday declared. Casting himself as "fundamental" in beliefs, Dilday said, "I don't mind calling my position (on the Bible) inerrancy. I believe in the infallibility, the complete, perfect trustworthiness of Scripture."

After agreeing the controversy originally arose over a concern for the "doctrinal integrity of the institutions," Dilday said he sees no evidence of a "drifting" convention and believes "the controversy no longer centers around 'conservative' or 'liberal' theological questions, but on questions such as 'What kind of convention are we going to be?', 'What kind of leaders should we elect to guide us in the future?', and 'Who will be in control of our institutions and agencies?'"

Dilday said if, as Houston Judge Paul Pressler has said, the "only issue" in the

SBC is whether or not "Scripture is entirely God's Word and does not make mistakes," then "the argument's over, because there's no debate about that in Southern Baptist life. I don't know anybody in the SBC who would not agree the Bible is the inspired, authoritative Word of God."

"Functional inerrancy" has been the position of Southwestern seminary over the years and its faculty members have all signed an endorsement of the statement "the Bible is a perfect treasure of God, that it is truth without mixture of error," Dilday said.

"If the issue were the Bible, then I would think we would have had a strong endorsement of Southwestern as a leading spokesman for that position," he continued, "but we've not had that. In fact, the opposite is true. The attempt to take over an institution is probably more strongly visible at Southwestern than any other agency."

Dilday also agreed with W. O. Vaught, pastor emeritus of Immanuel Baptist Church, Little Rock, who declared at the meeting that faith must not surrender to reason. "But I disagree with the implication seminary teachers have adopted a rationalistic theory of Biblical interpretation and we have surrendered faith to reason," Dilday insisted. "That is not true."

Calling German higher criticism an outdated theory which "no longer has any serious impact on modern scholarly pursuits," Dilday defended his faculty as persons who approach the Bible "in a serious, scholarly way but never allow reason to displace faith. They still hold to

the miraculous, the Mosaic sources for the Pentateuch, and the historicity of the Old Testament."

Conservative scholars, however, "ought to use every legitimate method available to us to better understand the Word of God," Dilday added. In many cases, some tools of higher criticism may be used "to help us understand the text and the cultural and historical settings and know what the Lord is saying to us from His Word," he said.

Regarding the charge leveled at the meeting that he was an active participant in "an open, organized campaign to unseat the president of the convention," Dilday said he has "taken a clear stand. I do not favor a political solution to the political takeover I see already facing the convention."

Although some groups have arisen which have taken an "organized, political form," Dilday said he feels "there are better ways of meeting the challenge on a spontaneous level of persuasion and information."

And though he has "very personal convictions about the kind of leaders we ought to have," Dilday vowed, "I will not be a part of telling anyone else how to vote."

"My activity is to have as many churches as possible with as many messengers as possible participating in the decision-making process" at the convention in Dallas, he said. No messengers should be told how to vote but should simply be "informed, open, prayerful, and willing to follow the Holy Spirit's leadership."

Dilday said the Little Rock meeting was "obviously an attempt to suggest one kind of vote and even imply if you

voted contrary to that position you were voting conservatism out and would be a party to seeing our convention go down to liberalism."

Instead of seeing the "unprecedented attacks" on the SBC president envisioned by one speaker, Dilday said he sees "expressions of great concern about the leadership qualifications of our elected leaders, that they ought to be not only people who are Bible-believing conservatives in their theological stance and evangelistic in missionary activity but people who have a proven track record of support for convention causes and agencies."

Dilday said although each church has the right to determine its own level of support for Southern Baptist causes, he believes "it has been pointed out very clearly" the current convention president (Charles Stanley of First Baptist Church in Atlanta) and his church have not been very involved in associational, state, or SBC mission programs.

Dilday also objected to the idea that efforts are being made to "unseat" the current SBC president. Though SBC bylaws allow for presidents to serve two terms, these are also clear that each year a "carefully stated choice" is to be made by messengers as to who should be president, Dilday said.

"It's not a matter of unseating anybody," Dilday said. "I don't think there are any provisions in our bylaws for unseating or impeaching a president. But the bylaws do give a very solemn responsibility to the messengers each year to decide at that point in our history who ought to be president."

Experts target SBC politics as threat to church starts

DENVER (BP)— Two church extension experts have warned that politics within the Southern Baptist Convention threatens to undermine the denomination's efforts to start new churches and that starting new churches is the only way that Southern Baptists will evangelize America.

"Current arguments, debates, fusses, and deliberations between fundamentalists, conservatives, and moderates are undoubtedly diverting funds and energies away from some church starting projects," said Nelson Tilton, director of the Southern Baptist Home Mission Board's church starting department.

Tilton made the statements in a speech during the annual church extension conference for state missions and state church extension directors sponsored by the board.

He referred to an ongoing controversy within the 14.3-million-member Southern Baptist Convention between fundamentalists and moderates, each seeking control of SBC agencies and institutions. Tilton warned, "These diversions could become extremely significant and detrimental if they begin to center around racial issues, ordination of women, or a common system of Biblical interpretation."

"Southern Baptists are once again facing a test of their stance on the autonomy of the local church," Tilton said. Church starting in a pluralistic society could be damaged by such polity decisions, he added. "We'll tend to form churches in our own form and style and that is not what pluralism (in society) calls for," he said.

Tilton maintained tensions within the denomination could be creative and help Southern Baptists increase church starting efforts. "Some of the debates have led a considerable number of Southern Baptists to be more specific about their

identity," he explained. "A specific identity, a clear direction, or definite targets usually help a church starter."

Tilton pointed out if Southern Baptists would baptize 500,000 new converts every year for the next 15 years, the denomination would reach its goal of 50,000 SBC churches by the end of the century. Likewise, if the denomination began another

14,000 churches during the next 15 years, said Tilton, "we will be baptizing at least 500,000 new converts every year."

F. Jack Redford, director of church extension for the Southern Baptist Home Mission Board, warned the church extension leaders that without additional churches, Southern Baptists would fail to

increase the number of baptisms (conversions).

"We will not drastically change our baptismal picture until we have more places to tell Who Jesus is," charged Redford. "If we're going to get the baptismal record up to 1-million people, it will only happen when we have 15,000 to 20,000 more churches."

Baptists have hovered around the 400,000 mark for annual baptisms for the past 12 years and have not kept pace with the growth of the nation, said Redford, who added the lag represented a "crisis" for the 14.3-million-member denomination.

While the "climate for church starting has improved" during the past 15 years among Southern Baptists, church starting remains bound by traditional approaches to church extension, said Redford. In addition to sponsoring traditional church programs which may not fit the context of a given community, many new churches stress the need for owning traditional church facilities, he added.

Until Baptists are convinced churches which meet in homes "are viable, we'll never evangelize America like we should," said Redford.

Southern Baptists' crisis is not in denominational squabbles, according to Redford, but in the lack of new churches started. "We're politely keeping our head above the water," he explained. "We have got to accelerate church starting or we'll still be baptizing 300,000 to 400,000 people a year 20 years from now."

"Every person ought to know Jesus," he said. "But there is a danger they may not unless there is a church in their community."

Louisiana family sues church for defamation, humiliation

SUNSET, La. (BP)— A \$2.5-million lawsuit, filed against First Baptist Church of Sunset, La., by a family which was expelled from the congregation, has implications in three areas: the ecclesiastical authority of a congregation to discipline its members, a pastor's responsibility in regard to confidential information entrusted to him, and the government's authority to seize documents from a church.

The suit was filed Feb. 22 in district court in Opelousas, La.

Plaintiffs in the lawsuit are Lloyd Benjamin Ruth, Taye Carter Ruth, and their 16-year-old daughter. Defendants are First Baptist Church of Sunset and Pastor William M. Hill Jr.

The suit contends that in a meeting of the congregation on Wednesday evening, Jan. 9, Hill made accusations concerning the girl's character and sexual activities. It also maintains the pastor made the remarks while knowing they were false.

The suit also claims the girl's privacy was invaded by the accusations and that publicizing such charges is "not of legitimate concern" to the congregation or the public.

A petition presents only the plaintiffs' positions in a legal case; the defendants have not stated their position formally yet by filing an answer to the plaintiffs' petitions.

Contacted by the Louisiana Baptist Message (the news journal of the Louisiana Baptist Convention), Hill denied both accusations of defamation and invasion of privacy. The suit is a "threat to Baptist polity" (or method of self-government), he contended, noting it questions "the right of a congregational church to discipline its members."

Also in contention in the case is the temporary seizure and copying of the church's membership records, business meeting minutes and deacons' meeting minutes dating back to last fall, other church papers, and the receipt of the church's checking and savings account numbers.

Under court order, those documents were taken Feb. 22 by the Ruths' attorney, Chris Goudeau of Opelousas, two St. Landry Parish sheriff's deputies, and the Sunset chief of police.

The documents were photocopied and returned early the next week.

However, Hill has protested the seizure of church documents by the court, maintaining the action "violated the civil rights" of the congregation and it also "violated the principle of separation of church and state."

District Judge Joseph LaHaye has sealed the documents pending a hearing on the matter, tentatively set for later this month.

The church voted Feb. 28 to permit its attorneys, F. Jean Pharis and Fred Pharis of Alexandria, La., to file a suit on behalf of the church in regard to alleged violations of its civil rights.

The \$2.5-million suit filed by the Ruths seeks \$1.5-million for the girl for defamation, invasion of privacy, humiliation, emotional pain, and distress.

The father seeks \$650,000 in damages because he lost his deacon's post; was stripped of church membership and allegedly threatened with arrest if he returned; lost income and trade; and suffered embarrassment, humiliation, and emotional distress.

The mother seeks \$350,000 for embarrassment, humiliation, and distress.

Religious groups out-give others

WASHINGTON (BP)— As tax deductible contributions to charity come under the scrutiny of a tax reform-minded Congress, a new study indicates charitable giving by religious organizations in the United States probably surpassed \$7.5-billion in 1983.

According to a report from the Council on Foundations, which conducted the comprehensive study, total giving by religious organizations in 1983 surpassed the combined charitable contributions of corporations and secular organizations by about \$1-billion.

Corporations and their foundations contributed \$3.1-billion to charitable causes and other secular foundations gave another \$3.46-billion, the study found. The report indicated the estimate of religious charitable giving does not include an estimated \$1-billion given at the congregational level and possibly billions more which escaped identification in the survey.

The report noted the creativity and sophistication of giving by organized religion, pointing out "religious organizations are indeed donors, not just recipients." Religious charitable giving, it added, has diversified to meet a wide variety of human needs, especially in the aftermath of government cuts in support for the needy.

"Every conceivable need in society is being addressed, from soup kitchens in urban areas to making films about social justice, from building wells in the Sudan to emergency food aid in Ethiopia," said James A. Joseph, president of the Council on Foundations.

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PEOPLE . . .

Stanley E. Hammonds, pastor of Rocky Mount Baptist Church, Athens, recently earned the pastoral ministries diploma from the Seminary Extension Independent Study Institute.

Three brothers and their wives, all members of First Baptist Church, McEwen, recently celebrated wedding anniversaries. Mr. and Mrs. Godfrey Greenwell and Mr. and Mrs. Glenn Greenwell celebrated their 60th wedding anniversaries. Mr. and Mrs. Asa Greenwell celebrated their 63rd anniversary. Thomas Drake is pastor of the church.

Ernest Condee, pastor of Goodsprings Baptist Church, Etowah, celebrated his 10th anniversary as pastor on Feb. 10.

Mr. and Mrs. D. R. Davenport celebrated their 50th wedding anniversary Feb. 24, at Lynn Garden Baptist Church, Kingsport, with a reception at the church. Carl Strickler is their pastor.

Ardmore Baptist Church, Memphis, honored Mr. and Mrs. Howard Willis on their 50th wedding anniversary with a reception on Feb. 17. Norris Smith is pastor of the church where they are members of the Sunday School.

CHURCHES . . .

February 17 marked the 175th anniversary of New Salem Baptist Church, Clinton, where James W. Tomlinson is pastor.

Mount Hermon Baptist Church, Savannah, held a note-burning service Feb. 3, to celebrate the final payments on their new facilities. Kendrick Lackey is pastor of the church.

First Baptist Church, Tullahoma, began renovating their sanctuary, church offices, and educational building in January. Money for the renovations was raised during a 13-week "Together We Build" program. James Porch is the church's pastor.

REVIVAL . . .

Many rededications and 16 decisions were made during revival services at Second Baptist Church, Union City, during the week of Feb. 24 through March 1. Evangelist for the week was Don Short from Kuttawa, Ky. David Oliver, from Princeton, Ky., was the music evangelist. Jerrell G. White is the pastor.

LEADERSHIP . . .

Ronald McConnell has resigned as minister of education at Robertsville Baptist Church, Oak Ridge, to accept the call of First Baptist Church, Athens, Ala. Robert Elliott is pastor of Robertsville Baptist Church.

Mrs. Carolyn Tribble has joined the staff of First Baptist Church, Knoxville, as director of preschool and children's ministries. She is a native of New Orleans, La., and a graduate of Southeastern Louisiana University, Hammond, La. Pastor of First Baptist Church is A. Douglas Watterson.

Jimmy Malone began serving Galilee Baptist Church, Knoxville, as minister of youth on Feb. 10. He is a graduate of Cleveland State Community College, Cleveland, and he earned the certificate in church music from Golden Gate Baptist Theological Seminary, Mill Valley, Calif. The pastor of the church is George W. Gilbert.

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Youth ministers set retreat at Pickwick

The newly organized Tennessee Baptist Youth Ministers Association will sponsor a retreat for youth ministers, March 25-26, at Pickwick Landing State Park.

The retreat will be a time of organization and sharing, according to Ken McCoy, minister to youth at Red Bank Baptist Church, Chattanooga, and president of the association.

Those interested are encouraged to make housing reservations at Pickwick Lodge, where the meeting will be held. For more information, contact McCoy or Tony Rankin, minister to youth at Judson Baptist Church, Nashville.

The group will meet at 7:30 p.m. March 25 and will hold a morning session March 26.

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BIBLE BOOK SERIES
Lesson for March 24

Responses to Jesus

By Rice Pierce
deacon and Sunday School teacher
Mt. Juliet

Basic Passage: Luke 11:14 to 12:12
Focal Passages: Luke 11:14-20, 42-46; 12:8-9

The time had come in Jesus' ministry, only weeks from the cross, when the question for all the countless persons around Him was simple: Do you believe in Jesus as God's promised Messiah or not?

In the passage before us, Jesus seems to have been quite severe toward His hearers. Perhaps this is because their responses to His words and actions were negative and critical. Jesus could no longer talk sweetly to His avowed enemies. The issues were too great.

The Pharisees had intensified their surveillance of Jesus, seeking to discredit Him with the common people and to entrap Him for evidence to give to the religious authorities in Jerusalem. No doubt by now these leaders had formed a plan to kill Jesus. He was severely undermining their influence with the people.

Controversy about casting out demons (11:14-20)

A man was possessed by a demon that could not or would not speak. So the man also was dumb (see Matthew 9:32 ff). Jesus stopped what He was doing and cast the demon out of the man so that immediately he could speak. The crowds following Jesus "wondered" (v.14), without understanding. They marvelled at such a clear demonstration of Jesus' power. So the everpresent, spying Pharisees (see Matthew 12:24) felt bound to discredit what Jesus had done. They began saying to those around them that Jesus cast out demons through the power of Beelzebub (Satan), chief of the evil spirits that roamed the earth.

Other Pharisees, either thinking the first accusation farfetched or simply to know for sure the source of Jesus' amazing power, asked Jesus to give them a sign from heaven to prove His identity (v.16). This was Satan's third temptation (4:9) all over again. They wanted some spectacular display that all could see. They wanted no room for the slightest doubt. Their religion was based on visible, measurable standards like keeping and checking off points of the law. They did not want a Messiah whom they had to follow by faith!

But Jesus, on the other hand, did not want followers who could not follow Him by faith. If He was not someone they could believe in with all their hearts, no signs would convince their doubting, power-hungry, officious minds.

Jesus knew what their hostile intentions were and where they were coming from spiritually. So He gave these Pharisees a strong dose of the kind of rabbinic reasoning to which they were accustomed (vv.17-19). He also appealed to the

common sense of the multitude. First He said that any kingdom divided and working against itself would collapse. If Satan was working against himself and helping Jesus to defeat Satan's demons, how would his kingdom last? Why would Satan fight against himself? The idea was absurd.

Next Jesus pierced their defenses deeply (v.19). If He drove out demons with the help of Satan, with what power do "your sons" cast out demons? The Pharisees were casting doubt upon their own professional exorcists. Then Jesus asserted His divine connection: "I with the finger of God cast out devils," and thus the kingdom of God has already come upon mankind. With Jesus' personal defeat of Satan, the messianic reign had dawned.

Rebuke of religious leaders (11:42-46)

Jesus' day already had been strenuous. Likely some of the Pharisees asked a local prominent Pharisee to invite Jesus to dinner (v.37). There they could have Him to themselves and perhaps entrap Him more decisively. Jesus understood this. He had some more things to say to these false religious leaders Himself. Jesus was following His game plan to the letter.

Jesus entered the house and immediately reclined at the table without the religiously required ceremonial washings (v.38). The host was astonished that Jesus did not perform these washings, which likely were omitted by Jesus to set the stage for what He meant to say next. Jesus then exoriated the foolish, stupid (v.40) Pharisees for paying so much studied attention to surface matters and completely ignoring the true essence of religion — justice and the love of God (v.42). They were to be pitied ("woe," alas). They had completely deceived themselves spiritually and were defiling the innocent people they were supposed to help (v.44).

A doctor of the Law responded: Teacher, I feel like you are denouncing even us! Then Jesus condemned the experts in the law for burdening the people with impossible requirements and fatally discouraging them. They made no move at all to relieve the spiritual pain (v.46).

The need of faith and faithfulness (12:8-9)

Jesus seems to have gotten up and gone outside after this momentous confrontation of the nation's religious establishment. Thousands were now gathered around (12:1). Jesus turned aside to speak assuring words to His closest disciples. They no doubt were deeply disturbed over the dangerous situation Jesus had created.

He told them: Don't worry. Whoever remains true and openly acknowledges Me as his Lord and the true Messiah, I will openly acknowledge as Mine before God and all the heavenly host. But anyone who backs off and does not continue to confess Me publicly as Lord, that one, I will tell those in heaven before God, was never really one of Mine.

Yes, witnessing requires bold action. Truly, in many parts of the world today one risks safety and even life to confess openly one's Christian faith. In other places it is professionally fatal to assert that one intends to carry on business in a just, sensitive, Christian manner. But Jesus walks by our side, and His Spirit is ever within us.



Pierce

UNIFORM LESSON SERIES
Lesson for March 24

Brought to trial

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

Basic Passage: John 18:1 to 19:16
Focal Passages: John 18:33-37; 19:6-11, 14-16

Our lesson today focuses on Jesus and Pilate. In all four gospels the accounts begin by stating the charge against Jesus in the form of a question, "Are You the King of the Jews?" (18:34). The charge involves political implications and sets the stage for the trial.

To understand our focal passages, we need to see the drama of conflict which is told in eight acts (18:28-19:16). These two ways of life unfold dramatically by alternating between scenes involving Pilate and the crowd, and Pilate and Jesus. They picture the crowd becoming more desperate, Pilate becoming more frightened and anxious, and Jesus remaining in control.

Act one (18:28-32) — The initial encounter between Pilate and the crowd. Pilate loathes the people but his loathing soon turns to fear.

Act two (18:33-38a) — Pilate attempts to find out what kind of person Jesus is. He does not really understand the type of kingdom that Jesus speaks of and expresses cynicism toward "truth."

Act three (18:38b-40) — Pilate confronts the crowd again and offers a compromise to free Jesus. He begins to understand the mob's anger and power more clearly.

Act four (19:1-3) — Pilate has Jesus tortured and mocked as he becomes increasingly desperate to maintain his authority over the situation. He is still seeking compromise and avoiding responsibility.

Act five (19:4-7) — The crowd becomes more demanding as a fearful Pilate declares Jesus innocent. Their cry for crucifixion rules out his efforts at compromise.

Act six (19:8-11) — In his anxiety and fear of the crowd, Pilate asks the right question, "Where do you come from?" The issue is clear but Pilate is too afraid to know it.

Act seven (19:12) — The crowd declares what Pilate has tried to avoid — he favors Jesus over Caesar. Thus, the crowd has the last word as Pilate's values are made clear. He has no god but Caesar.

Act eight (19:13-16) — Pilate presents the crowd with their "King" as the three (crowd, Pilate, Jesus) are brought together a second time (see 19:4). Pilate accepts the verdict of the crowd.

The patterns of loyalty are made clear in each case and decisions are made. The mob loves its religion more than God. Pilate chooses the worldly power of Rome. Jesus offers a kingdom of love but is executed by the power of this world. Our focal passages are understood in this context. Note that the frenzied debate is not decisive because Jesus reigns unperturbed by the world's power.

Pilate questions Jesus (18:33-38) Jesus is brought before Pilate, whose position as procurator is not a comfortable one. Most of his reign has been very stormy as several of his decisions have been reversed by Rome. His disdain and contempt toward the Jewish people is clear in his cynical question, "Am I a Jew?" (v.35). He has to go outside to speak to these "holy" people. They

would be unclean and could not participate in their religious festival if they went inside his Gentile quarters.

In this scene, the question is kingship. Who really does rule and what kind of kingdom demands primary allegiance? The dialogue shows that Pilate has no notion of the spiritual authority of Jesus but only understands political power. His only conclusion seems to be that Jesus is making some kingly claims but they are not to be taken too seriously. His cynical "What is truth?" (v.38) indicates that the real kingdom has to do with military and political rule, not truth for right living. Truth is a philosophical luxury and has nothing to do with life and self-interest.

Pilate seeks a compromise (19:6-11) Pilate has already declared Jesus innocent (18:38), but has abused Him in order to satisfy the crowd. In this scene, Pilate brings Him before the crowd hoping his compromise can liberate an innocent person. Their response is a continuous screaming that Jesus be crucified.

The increased anxiety of Pilate is made clear as John says he is "more afraid" (v.8). The word suggests that he is already terrified and the tense used here means that he is exceedingly afraid — it is in the superlative tense. His fear of the crowd and his own superstition renders him powerless.

It is interesting to note that the crowd makes a new charge that has not been expressed before (v.7). Jesus should be put to death because of His claim to be "the Son of God." John leads us through several charges to finally get to the truth. The progression reads: evil doing (18:30); claiming to be King of the Jews (18:33); blasphemy (19:7); and finally sedition (19:12).

What is really at stake is the confrontation between the divine revelation of God's way and the world's way of self-seeking power. The kingship that Jesus proclaims does undermine both the religious and political establishments but not in the way the world imagines.

The choice is made (19:14-16) It is the "preparation of the Passover" (v.14). This phrase indicates the time before the Sabbath begins when preparation has to be made because of cessation from work. It can also be applied to the eve of a fast-day, when Sabbath rules apply. Here it refers to the eve of Passover which is also the eve of the Sabbath.

Now Jesus emerges from the Praetorium and Pilate points Him out to the people. Significantly the words are changed from "Behold the man" (v.5) to "Behold your King" (v.14). The taunt here is toward the people as the pronoun "your" dissociates Pilate from the issue. His question, "Shall I crucify your King?" (v.15) puts the word "King" in an emphatic position. The crowd answers the taunt with anger and exasperation. "We have no king but Caesar" (v.15).

The decision is made. Pilate accepts the fabricated charges and calls Jesus the King. The crowd is unwilling to accept anything other than His death as they declare their loyalty to Rome — an idolatrous confession. So Jesus is delivered to be put to death because of self-interest, political ambition, and idolatrous loyalty to religious position. In spite of these evil men's intentions, love overcomes and brings redemption.



Brewer



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LIFE AND WORK SERIES
Lesson for March 24

Love one another

By Philip Dougan, pastor
Gath Baptist Church, McMinnville

Basic Passage: John 15
Focal Passage: John 15:9-19

"Love makes the world go round," says a popular song. Someone else has said, "Love is oceans of emotions surrounded by expanses of expenses!"

Many songs and stories have been written about love. Love is the necessary, binding force which holds life together. Without it, lives, homes, and civilizations die.

Jesus summed up all the commandments by telling us to love God with all our heart, soul, and mind and to love our neighbor as we love ourselves. You cannot hate your neighbor and get by with it. He will become a pain in your neck.

The source of love

The word "love" takes on many shades of meaning in the world today. There is the counterfeit of love, which is lust. It destroys instead of builds. There is a higher degree of love we have for family, home, friends, and country.

But above this is "agape" love, the divine love which God has for us and which He demonstrated by sending His only Son to die for sinners.

In verse 9 of our text, Jesus says, "As the Father hath loved Me, so have I loved you: continue ye in My love." This love

loves the unlovely, turns the other cheek, and prays for its enemies. The source of this love is God.

So often we hear Christians say, "I can't find it in myself to love those who slander and hurt me." That is because it is not within us by nature. Only those who are born again and led by the Spirit of God can have this love.

The condition of love

Jesus said, "If ye keep My commandments, ye shall abide in My love" (v.10). We know that He loves everyone in a general sense because they are His by creation. But there is a special love, an intimate fellowship for only those who are walking with Him, reading His word, keeping His commandments.

The result of love

Jesus said, "These things have I spoken unto you, that My joy might remain in you, and that your joy might be full" (v.11). Thus, as we keep His commandments or do what we know to do, and as we let Him love people through us, we find fullness of joy, peace, security, and comfort. To love others makes

us happy; to love ourselves makes us lonely.

The commandment of love Jesus said, "This is My commandment, that ye love one another, as I have loved you" (v.12). It is not a suggestion or an option — it is a command!

God knows the extreme importance of love within the Christian community. Sinners are drawn by love quicker than theology. The world could care less about our doctrine. They want to know if we care.

A man once told me that he found more compassion in a bar than he did in church. What an indictment! The church should be the prime example of love and care in today's world.

The proof of love

The proof of love is not in words, but action. Talk is cheap. Jesus provided the noblest example of love ever recorded, because He not only died for His friends but He died for His enemies. Truly, "greater love hath no man than this" (v.13). True love will sacrifice all for its object. You can give without loving, but you cannot love without giving.

The relationship of love In the 15th verse, Jesus tells His disciples that they are friends, not servants. Is not love the greatest motivation for excellent service? How many bosses and managers could profit from this attitude rather than demanding obedience from their employees?

Though we are friends with Jesus, He warns us to expect hatred from the world (vv.18, 19). The world's viewpoint, attitudes, goals, fads, fashions, and entertainments are usually at odds with the Christian's. It is to our shame that we are too much at home in this world and get along so well with worldly people because we hide our light under a bushel. Remember, we belong to Him. Let others see Jesus in you.



Dougan

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Tennessee woman takes annual mission trip

SOUTHFIELD, Mich. — Seventy years old may be too old to start a career for some people, but not for Elizabeth Mahaffey.

Every January, she leaves her Tennessee home in Grand Junction and drives to Southfield, a suburb of Detroit, Mich. There, the widow on a \$500-a-month fixed income works in the bookstore of the Baptist State Convention of Michigan.

In October, before the snows arrive in Michigan, she drives back to Tennessee, to rest and catch up on home repairs.

Mrs. Mahaffey has made the round trip each year since 1980, as a Mission Service Corps volunteer, a Southern Baptist program where people raise their own financial support and work as missionaries.

"We wouldn't be able to provide that service if it wasn't for Elizabeth," said Robert Wilson, executive director of the Michigan convention. "Her period of commitment gets longer each year — seems like she comes earlier and stays later."

The state convention employs a bookstore manager, but lacked the funding to pay another worker, even though they needed one. Mrs. Mahaffey said she needed to be involved in missions — even if it meant filling book orders or waiting on customers.

"I can't go out and witness to small children," she said. "But when I send out Vacation Bible School material, I feel like I had a part in it."

"I think the Lord had a place for her and this was it," said Wanda Adkins, bookstore manager.

Mrs. Adkins calls the bookstore a service to the churches. The Michigan churches call it a convenience. Mrs. Mahaffey calls it a ministry.

"I wasted about four years after I re-

tired," Mrs. Mahaffey said. "I can't sit and do nothing. And I don't know if that's nervous energy. I get tired of watching TV."



BOOKSTORE MINISTRY — Elizabeth Mahaffey (left), volunteer from Tennessee who works in the Baptist Book Store extension in Southfield, Mich., talks with her supervisor, Wanda Adkins, about inventory.

Tennessee Baptist Foundation

By Earl Wilson
President



Bumble bees and Baptists

They tell me that according to the laws of aeronautical engineering, the bumble bees should not be able to fly. But the bumble bee does not know that. He flies anyway.

Baptists are similar. By the laws, or traditions, of ecclesiastical authority and hierarchy, the Baptist church cannot exist ... But it has, it does, and it will exist until Jesus comes. Why? Because Baptist churches are autonomous, self-governing, and no elected official or body speaks for the local church.

We work together, not because we are always in harmony agreeing on every issue, but because we are committed to evangelism, missions, and Christian education. These Biblical convictions are woven inseparably into the historical fabric of our faith. They form the cohesive force that has held us together in the past, the present, and will do so in the future.

The Tennessee Baptist Foundation is committed to assisting Tennessee Baptists prepare Christian wills. There is no charge for our services. It would be a pleasure to serve you.

For assistance, please write the Tennessee Baptist Foundation, P.O. Box 347, Brentwood, TN 37027.

After 53 years in state pastorates, Taylor dies

Judson Taylor, age 81, died Feb. 17, after serving as pastor of churches in Tennessee for 53 years. His last pastorate was First Baptist Church, White Pine, where he served as pastor emeritus until his death.

Other Tennessee churches in Taylor's ministry include First Baptist Church, Powell; First Baptist Church, Benton; First Baptist Church, Petros; Gallaher Memorial Baptist Church, Knoxville; and First Baptist Church, Seymour. He was born in Wingo, Ky.

Kenneth Richey, pastor of First Baptist Church, White Pine, led the memorial service. He was assisted by Glenn Toomey, director of missions for Nola-chucky Baptist Association.



TAKING ORDERS — Elizabeth Mahaffey takes a lot of orders over the phone in her job with the Baptist Book Store extension in Southfield, Mich.

Romo challenges Southern Baptists to set goal for reaching ethnics

DENVER (BP) — A Southern Baptist language missions leader has challenged Southern Baptists to set a goal of reaching 3 percent of the American ethnic population by the year 2000.

Oscar I. Romo, director of the language missions division of the Southern Baptist Home Mission Board, told participants in an annual language missions conference that Southern Baptists currently share the gospel with less than one-half of 1 percent of the language-culture people in America.

Yet Southern Baptists' commitment to share the gospel with every person in the world by the end of the century demands the denomination direct much of its energy into language missions.

The 1980 census identified 42.2 percent of the American population as ethnic/lan-

guage culture persons, said Romo, and language missions opportunities, "which include deaf, internationals, and undocumented," exceed 117,861,108 people.

Additionally, Romo said, the Global 2000 Report to the President indicated as many as 30 percent of those born in the Third World during the next 15 years will seek to migrate to the United States.

"The nations of the world are continuing to come to America," explained Romo.

To reach 3 percent of the ethnic population, Romo said, would require Southern Baptists to evangelize 2.9-million language-culture people, establish 14,400 new congregations, or 960 new congregations a year for the next 15 years, begin 7,500 new units of ministry among internationals, and establish 1,600 new units of 50 members each among deaf people.

But Southern Baptists must be willing to change paternalistic attitudes toward ethnics if they are to successfully reach language-culture people with the gospel, said Romo. He noted that during the first half of the 20th century, language congregations were subjugated to Anglo congregations. Ethnic churches were relegated to "mission" status in order to receive financial assistance. They could not sponsor Anglo congregations. Anglo churches designed programs to merge ethnic congregations with the sponsoring Anglo church, Romo explained.

"The predominant church, in its effort to be redemptive, became paternalistic," said Romo. Even today, he added, "our cultural myopia" discourages ethnic groups from developing contextual, self-supporting congregations.

Greater ethnic involvement in planning mission strategies, particularly in urban areas of the nation, is needed in Southern Baptist life, said Romo. He called for "teamship" at associational levels which would involve language missions leaders "rather than telling them what they will do."

Interpretations

'I go a fishing'

By Herschel H. Hobbs

"Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee (John 21:3).

Many sermons have been preached about Peter returning to his old way of life and leading others with him. Is this a fair conclusion?

John 20:30-31 forms a natural conclusion to John's Gospel. Then he adds another chapter. Why? Up to this point all four gospels leave Peter in a bad light. Apparently noting this, John wrote this added account to show that he was forgiven by Jesus and given a definite commission. In so doing, John would hardly have presented him as forsaking his call to fish for men in order to return to his former fishing business. How then may we understand this?

Peter and six other apostles had returned to Galilee. Jesus had told the

apostles to meet Him on a mountain there (Mark 16:7). Waiting for the appointed date, they had time on their hands. Peter was of such nature as not to sit idly waiting. He had been a fisherman by trade. It is understandable that he would propose to spend this time profitably. They could certainly use the money derived from a catch of fish.

Night was the best time for fishing. But they spent a night in fruitless effort.

Early the next morning, someone on shore, learning of their failure, told them where to cast their net. And they caught a multitude of fish. It was then that John realized this person was Jesus.

Peter could not wait for the slow boat to get to the shore. He swam ashore. This is hardly the act of one who was deserting his call from Jesus to be a fisher of men. Furthermore, this incident set the stage for the memorable event which followed.