

Baptist and Reflector

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News journal of Tennessee Baptist Convention

Experts see long fight over beer, wine ads

WASHINGTON (BP)— Despite a recent flurry of activity among legislators and lobbyists, a ban on radio and TV advertising of beer and wine apparently is a long way off.

A congressional hearing has been held on the issue and at least one more is scheduled, but supporters of a ban have yet to find a lawmaker who will introduce a bill to curtail the ads, which critics say glamorize alcohol consumption and contribute to abuse.

Any attempt to change the nature of beer and wine ads faces stiff opposition from brewers, broadcasters, and advertisers. Broadcasters, who stand to lose \$750-million a year in ad revenue, have called the proposed ban the most serious threat against them in 15 years, and have made its defeat their top priority.

Leading the fight for a ban is Project SMART, a coalition of medical and citizen groups and others. Armed with a petition signed by 760,000 supporters, SMART has been lobbying members of Congress in search of sponsors for a bill which would either remove the ads altogether or provide time for counteradvertising on alcohol's health dangers.

Southern Baptists, who at their annual meeting in 1984, passed a resolution asking the ads be banned as "injurious to the health of the nation," also have joined the legislative fight. The Christian Life Commission's Harry Hollis presented written testimony to the Senate subcommittee on alcohol and drug abuse, which held the first hearing on the matter Feb. 7. But Hollis warns Baptist supporters of a ban should be ready for a long fight.

"The Christian community has not been sensitized to how difficult it will be to get legislation passed," Hollis said. "Legislators are waiting to see if people are concerned enough to do something about it."

The National Association of Broadcasters, which heads the powerful radio and TV lobbying effort, already considers the ban proposal all but dead, at least for this session of Congress. Supporters, however, say the battle has only begun.

"I expect a very long, drawn-out process," said Tom Tamura, legislative assistant to Rep. Earl Hutto, who eventually may introduce the ban legislation. So far the only ones showing concern, Tamura said, are the broadcasters, advertisers, brewers, and vintners. "We are just at the beginning of drawing out public support."

Meanwhile, the debate likely will shift from the Congress to the regulatory agencies for the time being. The Bureau of Alcohol, Tobacco, and Firearms is set to release as early as April proposed rules which would prohibit the use of athletic scenes, former athletes, and famous personalities in alcohol ads in all media.

It was the BATF that 30 years ago ruled

against the use of active athletes in alcohol advertising on the grounds it misled the public by associating drinking with good performance. The agency is now ready to apply the same logic to retired athletes and other celebrities, but final approval of the rules is at least a year away.

The BATF, however, lacks the authority to ban alcohol ads altogether, and neither the Federal Trade Commission nor the Federal Communications Commission seems interested in taking action. The FCC is more willing to trust broadcasters' ability to regulate themselves, such as the voluntary ban on advertisements of hard liquor now practiced.

At the center of the controversy is disagreement about the effects of alcohol advertising. Broadcasters have long disputed the claims of scientific studies which have found that alcohol advertising increases consumption. Legislation introduced in January by Rep. Howard Nielson would ask the BATF to study the whole relationship of advertising to alcohol use, as well as measure the effectiveness of counteradvertising and self-regulation. But Hollis says both science and common sense have proven the cause-and-effect connection.

"Every dollar spent on alcohol advertising is profit," Hollis added. "They know radio and television influence people to drink, and that's why they spend money on advertising."

"What are we doing promoting and glamorizing the number one drug?" asked Congressman Hutto, a deacon in First Baptist Church, Panama City, Fla. "We won't stop people from drinking, but we can make it less glamorous or acceptable."

Hutto urged supporters to "prevail on (Continued on page 3)



TENNESSEE WMU — Participating in state Woman's Missionary Union meetings last weekend in Gatlinburg were (from left) David Ramsey, Ruth Bagwell, Nona Bickerstaff, Judy Trivette, Katharine Bryan, Minette Drumwright, Freddie Mae Bason, Sara Williams, and Libby Senter.

Tennessee's WMU women welcome Bryan to state

About 1,700 people officially welcomed Katharine Bryan to Tennessee and her new position as executive director-treasurer of Tennessee's Woman's Missionary Union during the Baptist Women and Baptist Young Women's "Get-together" in Gatlinburg, March 22-24.

Bryan assumed the new post March 11 after serving about four years as director of the adult resource center and student programs at Dallas County Community College.

Judy Trivette, state WMU president, presided and served as emcee for "This Is Your Life, Katharine Bryan," the main feature of the Friday evening program which brought women from both organizations together for a joint session.

Bryan's parents, Mr. and Mrs. Lawton Bryan of Nashville; camping colleagues;

college friends; and professional associates recalled events from Bryan's past and offered challenges concerning her future with Tennessee's WMU.

The program, a surprise for Bryan, also featured Laura Frances Snow, Southern Baptist missionary to Chile and Tennessee's WMU youth director when Bryan attended state camps. A reception was held in Bryan's honor following the program.

Saturday activities featured 14 conferences led by volunteer and professional home and foreign missionaries.

Minette Drumwright, assistant to the executive vice-president of the Foreign Mission Board, reported on "Foreign Missions Today," and Earl Wilson, president-treasurer of the Tennessee Baptist Foundation, spoke about "Missions Tomorrow."

The theme interpretation "But Grow..." was presented at each session by Nona Bickerstaff, executive director of New York's WMU.

Bryan brought the closing message, "Come, Let Us Grow Together," in Sunday morning's worship service. Her words, which reflected the theme of the weekend, challenged the leadership and membership of missions organizations throughout Tennessee to continue growing.

"All growth is change," Bryan declared, "but not all change is growth."

Emphasizing the need for personal growth, she said, "Growth requires that we claim the newness of creation every day. To choose to grow means to explore, communicate, seek, and expand. Come," she invited, "let us grow together."

Music was directed by Brenda Jewell, Dora Ann Purdy, David and Lee Ann Ramsey of Woodmont Baptist Church, Nashville, and Betty Rutherford of Cumberland Baptist Church, Knoxville.

SMART urges petition signatures

WASHINGTON (BP)— Encouraged by "remarkable public response," leaders of a nationwide campaign against broadcast advertising of alcoholic beverages have reissued an appeal for petition signatures in support of the movement.

Project SMART (Stop Merchandising Alcohol on Radio and Television) has secured more than 760,000 signatures on petitions asking President Ronald Reagan and Congress to ban TV and radio ads for alcoholic beverages or to require broadcasters to give equal time to health messages about alcohol.

Spearheaded by the Center for Science in the Public Interest (CSPI), the project was launched last June.

SMART's supporters believe beer and wine commercials — an estimated \$750-million-a-year investment by the brewing industry — help create distorted impressions of drinking and put undue pressure to drink on children and young people.

George Hacker, director of alcohol policies for CSPI and national coordinator for Project SMART, said campaign leaders hope to have 1-million signatures by April 10 — a "self-imposed deadline" tied to hearings on alcohol advertising scheduled for mid-April by a Senate subcommittee on telecommunications.

The address for Project SMART is P.O. Box 19125, Washington, D.C. 20036.

Iba set as new coach for Baylor basketball

WACO, Tex. (BP) — Gene Iba, basketball coach at Houston Baptist University for the past eight years, has been named head basketball coach at Baylor University, following Jim Haller's resignation.

Haller offered his resignation last month after a tape recording was made public of a conversation between himself and basketball player John Wheeler, a reserve center from Dallas who was disgruntled about the amount of playing time he was receiving.

The resignation also followed an internal investigation into the basketball program by Baylor President Herbert H. Reynolds; Athletic Director Bill Menefee; law professor Edwin Horner, Baylor's faculty representative to the Southwest Conference; and David Guinn, a member of the university athletic council.

During the investigation, the four administrators interviewed most of the Baylor basketball team players.

The controversy made national head-

lines, including rumors and speculations the probe was religiously motivated. Reports tried to link the investigation to infighting among fundamentalist and moderate factions within the Southern Baptist Convention. Baylor administrators, basketball players, and others closely linked to the probe deny those claims.

The tape recording indicated Haller gave Wheeler a \$172 check, knowing the money would be used for Wheeler's car payments. The check apparently was money Wheeler would have been eligible to receive if he had remained in Waco during the Christmas holidays. However, he returned home during the break.

Under NCAA rules, when university dorms are closed for holidays, players may be given expense money to pay for lodging and food.

In an interview with the Dallas Times Herald, Haller said, "Yes, I did give him money, a check from Baylor University like all the others to our team. It was for \$172 ... I was wrong. It was a stupid thing to do. He was not here for the whole holiday period. What I told him was, 'Son, put this check to good use, like a car payment.' His car payment is only \$50 a month. 'Don't use it for tapes or clothes.' That's the only thing I have done wrong."

The tape also raised questions about steroids, drugs often used by athletes to enhance physical performance. Severe medical problems have been linked to the drugs, which cannot be obtained without a prescription. However, any illegal use of steroids has since been ruled out by the investigating committee.

The speculation that religion may have played a part in the probe arose when it became public that Reynolds initially was approached about problems within the basketball program by a student religious leader.

That student was later identified in the media as Paul McCoury, a senior journalism and religion major. McCoury is past president of the Baylor Ministerial Alliance, is executive director of the Informed Baptist Students (a non-Baylor organization that has chapters on campuses across the nation), and is involved with the Baptist Student Union on campus.

Tom Roe, a Baylor law student, also assisted the basketball team in airing their complaints. He is a former Baylor basketball player.

Reynolds emphasized both students had approached him voluntarily with information about the basketball program.

Said Reynolds in a prepared statement, "No student, faculty member, staff member, alumni member or anyone has ever been asked by me at any time to look into any aspect of the Baylor basketball program during the years of Coach Jim Haller's tenure or on any occasion prior to his becoming the head basketball coach."

Since the controversy began, Wheeler has withdrawn from the university amid reported death threats and had police protection in leaving the campus.

A search committee has been appointed to seek a new head basketball coach. According to Reynolds, the committee's primary goal is "to identify an individual of the highest quality and Christian character, technical competence, and attractive personality attributes."



NEW HMB OFFICERS — Southern Baptist Home Mission Board President William G. Tanner (left) welcomes newly elected officers (left to right) Travis Wigington of Norman, Okla., chairman; Helen Landers of Jonesboro, Ga., secretary; Marvin Prude of Birmingham, Ala., first vice-chairman; and D. F. Norman of Atlanta, Ga., second vice-chairman.

FMB officials expect offering to reach 99 percent of '84 goal

RICHMOND, Va. (BP) — Based on a poll of 10 state Baptist conventions, Southern Baptist Foreign Mission Board officials project the 1984 Lottie Moon Christmas Offering for foreign missions will total almost 99 percent of the \$66-million goal.

By March 18 the board counted about \$45.7-million in Lottie Moon receipts from state conventions. That is about 69 percent of the 1984 goal, but does not in-

clude many of the Lottie Moon offerings sent by local churches to state conventions in February.

Board officials contacted 10 state conventions in March and asked about their Lottie Moon receipts for December, January, and February. The totals added up to almost a 12.5 percent average increase over receipts for the same three-month period a year ago. That increase is more than three times the current U.S. inflation rate of 4 percent.

"Assuming that this holds up for all state conventions, the projection is for a total of \$65,267,100, which would be 98.88 percent of this year's goal of \$66-million," said Carl Johnson, board treasurer and vice-president for finance. Last year the forecast based on the state convention poll proved 99.6 percent accurate.

Raising 99 percent of the Lottie Moon goal would be good news for Southern Baptist foreign missions. The annual offering observed by local churches finances almost half of the denomination's foreign mission program in 105 countries, with the churches' year-around Cooperative Program gifts as the other major source. But the 1983 Lottie Moon offering fell nearly \$2-million short of that year's goal, and the 1982 total missed by almost \$4-million. The 1981 offering was the last to exceed its goal.

The entire \$66-million goal for 1984 has already been budgeted for use on foreign fields this year. Final Lottie Moon receipts will be totaled May 31.

Walnut Grove constitutes, calls Watkins as pastor

Walnut Grove Baptist Church, Cordova, was constituted Feb. 17. The congregation, formerly known as Faith Chapel, was a mission of Audubon Park Baptist Church, Memphis, where Howard Kolb is pastor.

The new church voted to call Jim Watkins to be the pastor. He has served as pastor of the mission since it began in April of 1981.

Watkins is a graduate of Memphis State University, Memphis. He attended Southern Baptist Theological Seminary, Louisville, Ky., and graduated from Memphis Theological Seminary, Memphis.

Kenny Rains takes Brotherhood post

Kenny Rains, program assistant in the Brotherhood department of the Tennessee Baptist Convention, has been named director of Pioneer Royal Ambassadors for the Southern Baptist Brotherhood Commission, effective May 1.

In his new position, Rains will serve as a consultant for Pioneer Royal Ambassadors, a missions organization for boys in grades 7 through 12. After a Brotherhood Commission reorganization in the near future, high school age boys will become part of a new Baptist Young Men's organization, which Rains will direct.



Rains

Archie King, Brotherhood director for Tennessee Baptists, announced that the state Royal Ambassador Congress, April 5-6, and all previously scheduled RA camps and activities will be conducted as planned, despite the vacancy in the department.

Rains, program assistant in the department since 1978, has coordinated the Royal Ambassador work in Tennessee as a part of his assignment.

Before joining the TBC staff, Rains was associate pastor in education and youth for Calvary Baptist Church, Oak Ridge, for three years. Previously, he was associate pastor and youth and outreach director for Chamberlain Avenue Baptist Church, Chattanooga.

A native of Oak Ridge, he is a graduate of Carson-Newman College. He is married to the former Connie Fike. They have two sons.

Missionaries baptize 15 in French Guiana

CAYENNE, French Guiana — Southern Baptist Missionaries James and Jerri Darnell reported the baptism of their first 15 converts.

The Darnells arrived in the South American nation in 1983 to open Baptist work. Attendance at their worship services now regularly tops 100.

SWBTS trustees split over firing professor

By Toby Druin

FORT WORTH, Tex. (BP) — Amid charges of political implications and allegations that a "profane" man was being returned to the classroom, Southwestern Baptist Theological Seminary trustees rejected a recommendation from the administration and their own academic affairs committee to fire a professor.

The March 20 vote by secret ballot was 9-12 in favor of firing Farrar Patterson, associate professor of communication and preaching since 1969, but it fell two votes short of the two-thirds majority required by the seminary bylaws.

It was believed to be the first time a notion to fire a professor has been brought to the Southwestern trustees since the institution was founded in 1908, although President Russell H. Dilday Jr. said some have resigned before their cases could come to the board.

The Southern Baptist Convention political controversy was prominent in the debate on the recommendation to fire Patterson, with several trustees charging Dilday's involvement in the controversy prompted the recommendation. Dilday, in turn, contended that at least some of the 12 against the proposal were politically motivated.

Farrar Patterson is not related to Paige Patterson, president of Criswell Center for Biblical Studies, who has been a leader of one faction in the SBC controversy.

The balloting followed several hours of hearings by the academic affairs committee, which voted 8-1 for Patterson's dismissal, and discussion by the full board on the recommendation that Patterson, who recently was suspended

from his teaching duties, be dismissed.

Dilday and the academic affairs committee, chaired by Drew Gunnells, pastor of Spring Hill Baptist Church, Mobile, Ala., brought a six-point charge against Patterson, questioning:

(1) Lifestyle and behavior, including profanity, vulgar language, cursing the dean of theology, and critical and negative confrontations;

(2) Poor example of churchmanship, including no record of active churchmanship and marginal stewardship;

(3) Poor quality of work, including poor student evaluations and appraisals over the years and no "scholarly approach";

(4) Insubordination, including interference in Dilday's accession to the presidency and interference in the hiring of others in the administration;

(5) Intentional distortion of the truth, including reports of classes taken at North Texas State University in 1976 and a report given to an Arkansas pastor about the faculty meeting in November 1984 in which Dilday's right to speak out on the SBC controversy was affirmed by the faculty;

(6) Lack of response to significant warnings and attempts to redeem. Dilday said he had attempted to discuss the charges with Patterson, who had refused and had told Dilday in a telephone conversation that the president was going "to die" if he pursued the matter.

Dilday explained salary increases had been denied to Patterson four times in the last few years because of what was considered an inadequate performance and that he twice had been given leaves without pay — once by former SWBTS President Robert E. Naylor — to get his affairs in order.

Dilday acknowledged that the incident following the November faculty meeting in which Patterson gave what Dilday called an erroneous report of the meeting to W. O. Vaught, pastor emeritus of Immanuel Baptist Church in Little Rock, was the "culminating" incident.

Patterson, who did not attend the faculty meeting, reportedly called Vaught and reported the faculty was divided on support of the president's right to speak out. However the disagreement in the faculty actually was on how the action in support of the president was to be described, sources said.

Patterson was summoned to Dilday's office on Jan. 14 and subsequently was suspended from his teaching duties.

The political overtones were repeated in comments favoring and opposing the recommendation to fire Patterson.

Ralph Pulley, attorney and member of First Baptist Church, Dallas, who made the motion in the October 1984 meeting to curtail Dilday's comments on SBC politics, was the most vocal, at one point saying emphatically he would be heard even though a call to cut off discussion had been made.

Pulley questioned if Patterson had been given due process in the matter and moved early in the proceeding to open the matter for discussion to hear from some of Patterson's students and others, including retired professor Cal Guy.

Board Chairman Davis Cooper, pastor of University Hills Baptist Church, Denver, restricted participation in the discussion to trustees and administration. Pulley's motion to open it up failed.

Other questions were raised by John McKay, music evangelist and member of Glenview Baptist Church, Hurst, Tex., who compared the treatment of Patter-

son to the "inquisition" of Jesus; Bill Grubbs, member of First Baptist Church, Dallas, who voiced concern over the system of review, the lack of what he saw as "formal documentation" of the charge, and the incident with Vaught; Jim Bolton, also a member of First Baptist Church, Dallas, who said he had called Vaught and had a letter from him about the incident;

James T. Draper Jr., pastor of First Baptist Church, Euless, Tex., who said he had talked to Patterson's pastor and was told he had not intended for his report on Patterson's churchmanship to be used to fire him; Hugo Lindquist, pastor of Bethel Baptist Church, Oklahoma City, who cited "the political overtones" of the matter and told of positive reports from Patterson's former students;

Kenneth Lilly, member of First Baptist Church, Fort Smith, Ark., who questioned when Patterson's salary had been withheld, when he had been granted tenure, and what "redemptive acts" had been initiated since the inquiry by Dilday;

Billy Tolbert, pastor of El Toro Baptist Church, El Toro, Calif., who said he had prayed about the matter and had talked with a student who attributed his ability to share the gospel with having been in Patterson's class. Tolbert said in light of that he could not support the recommendation to fire Patterson.

Others spoke in favor of the recommendation, including Gunnells, who answered Draper's remarks about churchmanship, saying the other charges alone would justify Patterson's dismissal.

Stanley Hand, member of First Baptist Church, Orlando, Fla., favored the recommendation, saying while the action was "unfortunate," a "professor is not doing his job, so President Dilday is doing his." He noted the committee was recommending Patterson be given a year's salary and fringe benefits. A person dis-

missed in secular business would be lucky to get two weeks' salary, he said.

Milton Cunningham, pastor of Westbury Baptist Church, Houston, cited the political nature of the discussion and charged it had shifted from dealing with Patterson to "dealing with our president (Dilday)." He added, "It is no secret where this comes from. It comes out of one church." An apparent reference to First Baptist Church, Dallas, where Pulley, Grubbs, and Bolton are members; which houses the Criswell Center for Biblical Studies headed by Paige Patterson; and whose pastor, W. A. Criswell, has criticized the outspokenness of seminary presidents in the SBC controversy.

Others speaking for the recommendation included Stephen Hyde, pastor of First Baptist Church, Silver Spring, Md., who said he had been convinced by Patterson's testimony at the academic affairs committee hearing, which he said seemed to him to contain "half-truths, innuendoes, and real contempt for the administration."

By consensus, the trustees asked the academic affairs committee to review the whole evaluation procedure and Patterson's future performance.

Dilday said Patterson would be returned to the classroom but the seminary would maintain the "highest expectations of Christian behavior, quality churchmanship, quality academic and scholarship work, a quality spirit of relationships, and cooperation — the kind that now exists, the harmony and unity the faculty now has."

Dilday said that on March 22 he and Vice-President John Newport and Dean of Theology William Toler had met the previous day with Patterson about a "re-engagement plan" to return him to the classroom. They sat down responses and conditions, Dilday said, under which the professor will return to his duties.

West Haven Baptist calls Jackie Carver

Jackie L. Carver accepted the call of West Haven Baptist Church, Knoxville, and began his service as pastor of the church March 17.

He comes to the church from Oak Street Baptist Church, Elizabethton, where he has been serving as pastor. Previously he was associate pastor of Shelby Avenue Baptist Church, Nashville.

A native of Lafayette, Carver is a graduate of Middle Tennessee State University, Murfreesboro, and Southwestern Baptist Theological Seminary, Fort Worth, Tex. He is presently working on his doctorate at Southern Baptist Theological Seminary, Louisville, Ky.

Beer, wine ads . . .

(Continued from page 1)

their congressmen" to back the SMART proposal. But many observers see an outright ban as unlikely, considering the mood of Congress toward fewer broadcasting restrictions. SMART's fallback position — free counteradvertising on the dangers of alcohol — may have a better chance.

Other measures are being suggested, such as a warning in every beer and wine commercial outlining alcohol's dangers. Few restrictions, in addition to those suggested by the Bureau of Alcohol, Tobacco, and Firearms, could be placed on ad content. Already new beer commercials are appearing on the air with more emphasis on the product's quality than its glamour potential.

Southwestern seminary trustees approve near \$17-million budget

FORT WORTH, Tex. (BP) — Trustees of Southwestern Baptist Theological Seminary, Fort Worth, Tex., unanimously approved a record budget of almost \$17-million at their spring meeting March 18-20.

The budget, \$16,977,499 for the 1985-86 academic year, represents a 4.3 percent increase over the approximately \$16.3-million spending blueprint approved last year.

The board also okayed the creation of two professorships, the addition of a faculty member in the school of music, and the addition of seven courses in the school of theology.

Trustees approved the permanently endowed Laneville-Hooten Professorship of Old Testament, established with a gift from the estates of deceased sisters Winnie Laneville and Ayleen Hooten of Fort Worth. David Garland, professor of Old Testament, was elected to the chair.

Also approved was the Huber L. Drumwright Professorship of New Testament. Drumwright, who died in November 1981, was a professor of New Testament at Southwestern and was dean of the school of theology, 1973-80. At his death, he was executive secretary of the Arkansas Baptist Convention. Virtus E. Gideon, professor of New Testament, will fill the professorship.

James David Robinson, who is study-

ing for the doctor of musical arts degree at Southwestern, was elected to the faculty. He is an assistant professor of voice at William Jewell College, Liberty, Mo., and earned both bachelor and master of music degrees from West Texas State University, Canyon.

Among the courses approved are "Southern Baptists and Issues of Society," "Strategies for Missions to Multi-Family Dwellings," "Strategies for Ethnic Church Ministry," "Evangelizing Adherents of Non-Christian Religious Movements," and "Contemporary Philosophical Issues."

Central Baptist Church calls Smith as pastor

Roland Smith will begin his service as pastor of Central Baptist Church, Crossville, on April 1.

A native of Arkansas, Smith is a graduate of the University of Arkansas, Fayetteville. He attended Mid-America Baptist Theological Seminary in Memphis.

Smith comes to Central Baptist Church from Ruleville Baptist Church of Ruleville, Miss., where he served as pastor. His first Sunday with the church coincides with the third anniversary of the church, and also happens to be Easter Sunday, April 7.

EDITORIAL

Is Satan behind the SBC controversy?

For years, many Southern Baptists have been praying that something would happen to bring healing in our denomination. Perhaps there is someone — a person who had not been involved in the bickering — who would step forth and call us back to our first love: world missions and evangelism.

Last week an answer to these prayers came from probably our most respected Southern Baptist, Billy Graham. The world-famous evangelist, a member of Dallas' First Baptist Church, pointed his spiritual finger at the real cause of our division when he declared that Satan was behind it.

Graham said, "I believe one of the tricks of the devil is to get Southern Baptists divided, so they will neglect their marvelous evangelism program, Bold Mission Thrust."

Commenting on the Biblical inerrancy controversy, he said, "I believe in the holy, inspired Word of God, but I have friends on both sides."

He continued, "There are some things on both sides of the battle that are almost irreconcilable. It will be difficult to bridge the gap, but there is one thing that can reunite the Baptists, and that is the preaching of the gospel. We can all agree on that."

Some see Graham's statements as a "cop-out" — responding that the blame is on certain individuals, rather than Satan.

Certainly it is no more appropriate to blame all our Southern Baptist Convention problems on Satan than to blame Satan for the sin in the Garden of Eden. Yet, Adam and Eve were tricked by Satan, in an effort to achieve what they considered to be a "worthy" goal.



Jesus was obviously aware of the power and influence of Satan. Our Lord experienced tremendous temptations from Satan (Matthew 4). Jesus would later describe Satan this way, "Whenever he speaks a lie, he speaks from his own nature, for he is a liar, and the father of lies" (John 8:44, New American Standard Bible).

Satan is the author of division. He raises doubts and suspicions. One of his favorite tactics is to cause individuals, churches, and other groups of Christians to expend their energies and resources on minor goals — rather than on strict obedience and service to God's purposes.

Satan's procedure quite often is to appeal to our carnal, human nature. If he can cause us to respond to our human nature — rather than our spiritual nature — his purposes are well served.

Note these writings of Paul.

"What human nature does is quite plain. It shows itself in immoral, filthy, and indecent actions, in worship of idols and witchcraft. People become enemies, they fight, become jealous, angry, and ambitious. They separate into parties and groups" (Galatians 5:19-20, Good News Bible).

"But the Spirit produces love, joy, peace, patience, kindness, goodness, faithfulness, humility, and self-control" (Galatians 5:22-23, Good News Bible).

Which list best describes what is happening in our denomination?

The late Donald Grey Barnhouse, a noted author, pastor, and radio preacher of the last generation, in his book, *The Invisible War*, said that Satan is the most beautiful and most brilliant of all of God's creations. He is not that funny-looking man in a red suit holding a pitchfork.

The prince of darkness resorts to half-truths and trickery. He raised doubts in the minds of Adam and Eve about what God had ordered. He neglected to tell the Eden residents what happens if they disobey God.

One of Satan's temptations to Jesus was to jump from the top of the temple, even quoting from God's infallible Scripture. Since God would miraculously rescue Jesus, everyone in the crowded courtyard would know that Jesus was the Messiah. And, after all, would not it be great for Jesus to be recognized as God's anointed Son?

The temptation was an attempt to persuade Jesus to achieve a worthy goal — recognition of His Messiahship — by an unworthy means. Satan's plan — regardless of how wonderful it sounded — was not God's plan.

What about Satan's temptation for Southern Baptists — to sidetrack us from our God-given commission to preach the gospel to every creature?

Satan is smart enough to know that he cannot distract Southern Baptists from evangelism and world mission by getting us to worship idols or witchcraft. But what about getting us involved in internal conflicts? What about magnifying our differences and diversity? What about focusing our attention and resources on personal ambitions and desires for power?

Is Satan successful in getting Southern Baptists to follow his disruptive plan while a lost world waits to hear the redemptive gospel message?

It is quite possible that our prolonged diversion into divisive activities could cause God to despair of Southern Baptists and turn to others. This is a tragic consideration — based on Biblical history.

What is our response to the drastic diagnosis given by Billy Graham?

First, we need to admit that there is a validity to Graham's observation. Our mail would seem to indicate that many laypeople have already accepted this evaluation of the basis for Southern Baptists' controversy.

Is it possible for the leaders of our SBC "political parties" would admit that Satan is behind our current strife? Oh, we are sure that most of these leaders would readily admit that the "other party" is being influenced by Satan — but what about "us" as well as "them"?

No one — and especially an honored spiritual leader — would want to admit that Satan is influencing that person's attitudes and actions. We all like to claim that these attitudes and actions are being influenced by God's Holy Spirit.

Our hope for a much-needed revival at June's SBC in Dallas — rather than an alternative hostile confrontation of factions — depends on God's answer to our prayers that He would have total control of that convention.

We can hope that God has not given up on Southern Baptists. He was willing to spare Sodom if there were 10 righteous citizens. There were not 10 in Sodom. How many in the SBC are totally free from Satan's power?

In 2 Chronicles 7:14 there is a call for God's people to humble themselves and pray, to seek His face, and to turn from wicked ways. In response, He promises that He will hear these prayers and will provide forgiveness and healing.

How many of us — how many of our "political party" leaders on both sides — are willing to sacrifice pride, ambition, and power in order to receive God's promised revival?

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Letters to the Editor

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

Accept, pray for each other

Dear editor:

In Romans 15, we are instructed to accept our brothers in Christ to the glory of God. If we, as Southern Baptists, believe the Bible as the authority for our Christian faith, why are we engaged in bringing disgrace instead of glory to the name of God?

Instead of taking sides and openly

Personal Perspective

By Tom Madden

TBC Executive Secretary-Treasurer



Some time ago I read an article on worship by Bruce Leafbled. He emphasized some of the elements of worship from the experience of the prophet Isaiah as recorded in Isaiah 6.

Apparently Isaiah was experiencing deep grief, shock, and trauma, when he wrote, "In the year that King Uzziah died I saw the Lord." He lifted his face to the eternal King.

There was the element of revelation. "I saw also the Lord sitting upon a throne." As we turn our face heavenward, and seek His face, He will reveal Himself to us.

There is also the element of adoration. The seraphim cried, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory." God eagerly seeks for us just to love and adore Him.

After the element of adoration there follows confession. "Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." When we place our lives alongside each other, we may not appear so sinful, but when placed alongside the purity of God, we see ourselves in all our sinfulness.

Forgiveness follows confession. The burning coals applied to Isaiah's lips give evidence of God's forgiveness. The blood of Jesus Christ cleanses all of our sins.

A cleansed, forgiven person then wants to participate in proclamation. "I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." I believe Isaiah was willing to go any place in the world to witness. Actually, he was never called upon to go very far from Jerusalem. However, God knew of his willingness.

Finally, God commissioned him. "Go, and tell this people." I am confident that the people could tell that Isaiah worshipped God. He was charged with the responsibility of sharing the good news.

"I was glad when they said unto me, Let us go into the house of the Lord" (Psalm 122:1).

criticizing our brothers and sisters in Christ, we should be praying diligently for one another, including our president, Charles Stanley, and all the leaders of our convention.

Romans 14:4 offers some pertinent advice to us regarding our leaders: "They are God's servants, not yours, They are responsible to Him, not to you. Let Him tell them whether they are right or wrong. And God is able to make them do as they should" (Living Bible).

It is God's job to correct His servants; our job is simply to pray and to trust Him to do His part. One thing we all have in common is a responsibility to pray for all who take part in the convention meeting in June.

If our churches, in their worship services, Bible studies, Sunday School classes, and missions organizations, will give priority to genuine, committed prayer that Christ will be Lord of the affairs of our convention, we believe that we will see the unity, revival, and witness which has been repeatedly called for.

We pray that both pastors who oppose Charles Stanley and those who support him will be strong in their faith and lead their congregations in earnest prayer for our convention. In this way, we can get on with the really important thing for us as Christians, "stirring up goodness and peace and joy from the Holy Spirit" (Romans 14:17).

John and Janice Pittard
440 East Main St.
Murfreesboro, TN 37130

Join together in prayer

Dear editor:

My heart is aching with the controversy raging in our convention. I want to beg all of you, on both "sides," to join together in prayer, acknowledging our own unworthiness to resolve these issues without Divine guidance.

I implore you, don't tell me I must believe as you do - that's my Lord's job (John 14:26). When I have a conviction about something, please accept that if my conviction is Spirit-directed, you are in no position to say I am wrong (Mat-

Bagwell to direct GA, Acteen camps

Ruth Bagwell of Jacksonville, Fla., director of Acteens for Florida's Woman's Missionary Union until her retirement in December, has been named to plan, staff, and direct the 1985 GA and Acteen camps for Tennessee.

An employee of Florida's WMU since 1964, Bagwell has directed GA and Acteen camps in that state for 21 consecutive summers. She served as Florida's Acteen director from 1970-84, and as GA director from 1964-69. Earlier, she served as director of religious education at Eglin Air Force Base, Fort Walton Beach, Fla., and also was associational missionary for several Florida Baptist associations.

Born in South Carolina, Bagwell is a graduate of Furman University, Greenville, S.C., and Southern Baptist Theological Seminary, Louisville, Ky.



Bagwell

thew 7:1-5) even though my conviction is contrary to your own! Let God correct me (Job 5:17).

The greatness of Southern Baptists has always been acceptance and love amid diversity. God would not have blessed us and used us as He has if that was so wrong, would He? This is what we are in great danger of losing. What would God have us do about this? I can find no greater solution than Matthew 22:37-39.

Let's each persist in prayer for our convention, meeting in June, and let's each resolve self from the throne of our hearts so He can wholly direct us.

Billie Jean Land
Route 1, Box 144B
Decatur, TN 37322

Association's support

Dear editor:

The resolution expressing "Support for Stanley" (letters, March 13) was written as a "letter to the editor" by action of the Executive Board of the Riverside Baptist Association.

It was done to express our association's cooperative support of our SBC president to our fellow Tennessee Baptists. I was happy to be able to pen my name to the resolution as associational moderator, but I was neither the author nor the initiator of it being placed in the Baptist and Reflector.

I will be happy to forward any comments addressed to me to the association's Executive Board.

Judson L. Hays
P.O. Box 417
Jamestown, TN 38556

Violation of SBC resolution

Dear editor:

So, the Home Mission Board has approved a salary supplement support package for an ordained woman pastor, Debra Griffis-Woodberry. She has been called as pastor of the Broadneck Baptist Mission in Annapolis, Md.

Now we read that the faculty of Southeastern Baptist Theological Seminary has unanimously adopted a statement of affirmation of her ministry. She, like me, is a graduate of SEBTS. The seminary also affirmed the action of the Home Mission Board in approving her church's request for salary assistance.

The action of SEBTS does not surprise me. The seminary has on its faculty a Catholic priest whose salary may be being paid out of Cooperative Program funds. The first, full-time, employed chaplain at SEBTS is an ordained woman.

The message is clear. Despite the actions of the messengers to the annual meeting of the Southern Baptist Convention last year in adopting a resolution discouraging churches from ordaining women, our Home Mission Board and our Southeastern Baptist seminary intend to shove the idea down our collective throats regardless of how the majority votes. And as long as we allow them to do so, we imply consent!

It is no wonder to me that the messengers to the annual meeting of the SBC have elected a conservative-thinking president each year in the past few years. Someone needs to send a message back to our boards, agencies, and schools that we do not consent to being assaulted with their ideas contrary to expressed opinion of the messengers.

Can we do anything less in Dallas than to re-elect Charles Stanley as our presi-

dent? Something can be done about this and something will be done if loyal Southern Baptists will continue to press for results.

This letter expresses my own personal convictions and is not to be construed in any manner otherwise.

Winburn Davis
133 Virginia Avenue
Livingston, TN 38570

From time to time, the seminary does have a course entitled "Roman Catholicism following Vatican II." The course is taught by Catholic priests from the Raleigh-Durham area as part-time "visiting" teachers for only that one course, according to SEBTS President Randall Lolley. (editor)

Get back to God's Word

Dear editor:

I heartily affirm the Cooperative Program as the best means known to support missionaries sent from our churches. Our church contributes nearly 20 percent of our offerings to missions through cooperative giving. I am proud of our people and I know God will bless them for it.

But it becomes increasingly difficult for me to wholeheartedly promote cooperation as it is presently practiced when I know that our offering-plate dollars are being used to support institutions and individuals who blatantly disregard the clear teaching of Scripture and the majority opinion of Southern Baptists.

When we begin using the Lord's money to pay seminary personnel who promote the ordination of women and when we help to pay the salary of an ordained woman pastor, we had better stop and rethink our loyalty to such a plan. Although a resolution passed at a convention does not carry the weight of a motion or bylaw, it is openly defiant for an institution or board to practice hiring and support of people in direct opposition to the majority desire of our messengers. And, contrary to much opposing rhetoric, the resolution against ordination of women passed at Kansas City is positive, well-written, and Scripturally sound as evidenced by the passages referenced therein.

What to do then? If the Cooperative Program is going to continue to exist as it presently does, we must as a convention get back to God's Word, insist the paid personnel of our convention do the same, and make certain that individuals who openly profess beliefs opposed to our Biblical and historical tenets of faith are not allowed to call themselves Southern Baptist. We must clean house soon before we have to stand before the judgment seat of our Lord Jesus and explain to Him why we didn't!

Chris Francis
Rt. 1, Box 125
Oakdale, TN 37829

An exciting percentage

Dear editor:

Southern Baptists do not get excited about many percentages. However, 10.34 percent is one to get excited about!

Last year Southern Baptist undesignated giving amounted to \$2,774,920,865, according to the 1983-84 church letter results. Total Cooperative Program gifts from all churches amounted to \$287,126,031.

When you put these two figures in your calculator, you discover that Southern Baptist churches contributed an average of 10.34 percent of all the undesignated monies they received through the Cooperative Program for state and Southern Baptist Convention ministries.

Cooperative Program percentage giving is on the rise in our churches. Let us give thanks to God and to our church members for this increase.

James L. Powell
901 Commerce Street
Nashville, TN 37203-3620

Mabel Summers retires without leaving Beirut

By Irma Duke

BEIRUT, Lebanon (BP) — Mabel Summers has worked in Beirut for 35 years without evacuating, but there were times when she had a notion to do so.

Once a shell hit the playground outside her apartment. The Southern Baptist missionary ran to the furnace room and said to herself, "I'm getting out of here. I don't know what this country's coming to." More than eight years of shelling has gone on since then, but she's in no hurry to leave, now even though she officially retired March 1.

"I've gotten scared a few times from rockets," the white-haired 70-year-old single woman explains. "That's the only thing I'm scared of." In 1976, a rocket tore into the left side of her bedroom, causing minor damage.

"Ever since we've been out here, there's been war, assassinations. There have been rushes of those car bombs," says the spirited little missionary. More than 100,000 people have been killed in the strife among Muslim factions and between them and Christians.

Much of the fighting erupts at night, but the Bardstown, Ky., native says she has not had much trouble sleeping. "My cousin gave me some earplugs."

Once when she was working as treasurer for fellow missionaries, she went through battle lines to make sure some employees got their checks. When this particular fighting broke out, everyone in the area scattered. Summers was in the middle of the shooting before she realized she was driving the only car on the airport road — the firing line.

"When I heard what she'd done, I almost passed out," says Jim Ragland, a missionary co-worker who sort of looks out for Summers.

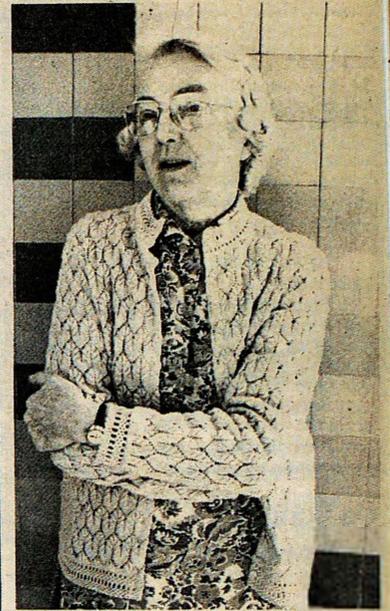
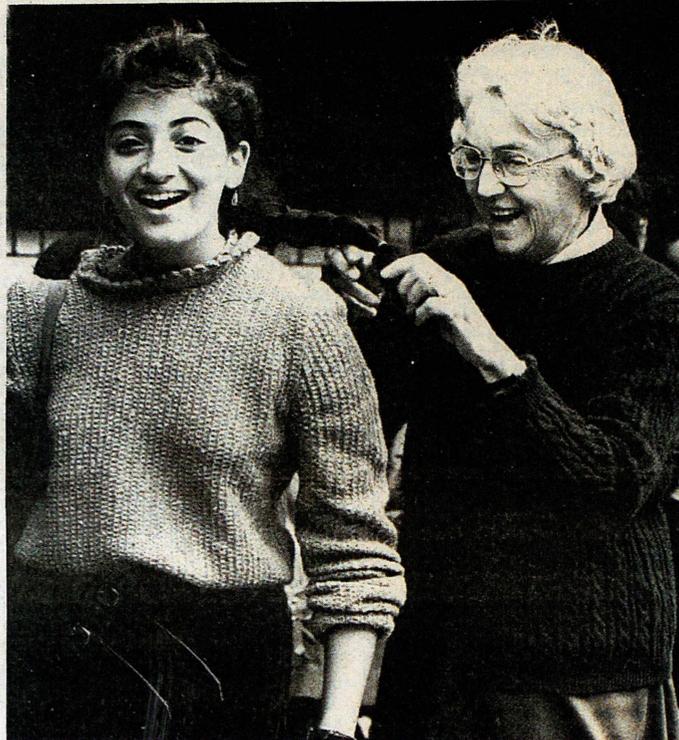
She satisfied her nervous energy with needlepoint during the war when she could not get out to do other things. A group of women got together every Tuesday afternoon in someone's yard to work on it. "Sometimes we had to move for the rockets," she adds matter-of-factly.

Summers definitely downplays any suggestion of sacrifice on her part but points to the Lebanese people. "We haven't borne anything compared to what a lot of nationals have." She's lived in Lebanon during all these years of fighting but says she would be scared to go to a country like Russia; she is afraid she might be put in jail there.

She believes prayer has sustained her. "It's been woven in everything I do — the big things and the little things. You need a parking place downtown — you pray ahead and you find one."

"The Lord's kept these buildings and us and our school," Summers explains. She lives on the Beirut Baptist School compound and has been treasurer for the school for years. She has helped out with chapel programs and done other things as needed. She also worked for the Arab Baptist Theological Seminary just outside Beirut and for Christian literature ministries.

She has championed Baptist women's and children's work. She used to pack a station wagon with a projector, an organ, some handicrafts, and some young people and go throughout Lebanon holding Bible schools for children. Many of those same young people went to college because of her financial help.



LEAVING HER CHILDREN — Mabel Summers (above) finds it difficult to think about leaving Beirut, her home for more than 35 years. Never having been married, she has 'adopted' the children at Beirut Baptist School (photo at left).

"We used to go north, south, and east, but now what can we do?" she asks. Still, she does more traveling than most of the other Southern Baptist missionaries.

"She's our carrier pigeon," says Rag-

land, principal of Beirut Baptist School. "She's old, she's a woman, and she drives a little car; so she goes anywhere she wants to." Kidnappings have been a problem in Beirut, particularly for

males traveling alone.

Once Summers was confronted by a guard from one of the factions who immediately recognized her. "I know you," he said. "You used to come up to Ain Dara and show films."

"She's dear to all Baptist women's hearts," says Ghassan Khalaf, Lebanese Baptist Convention president. He said she tries to help and contacts others to do so when she can't.

"She's been a regular pitcher on the team as well as pinch hitter and because of that, we've won a lot of games," says Ragland, who has worked with Summers for the last 30 years.

She is so thoroughly Lebanese now that her retirement is a bittersweet experience. "As long as you have good health, you can't just sit, muzboot (right)?" she asks, not realizing she has mixed Arabic into the conversation.

Even though she has not made up her mind what she will do when she comes back to the United States, it definitely will not be just sitting.

Missionaries stay in Beirut despite recent kidnappings

BEIRUT, Lebanon (BP) — Seventeen Southern Baptist missionaries are continuing to work in Beirut, Lebanon, despite the March 16 kidnapping of a sixth American by Islamic fundamentalists.

Fourteen missionaries are related to the Arab Baptist Theological Seminary in East Beirut and three work at the Beirut Baptist School in West Beirut. Only Mack and Linda Sacco, now living in a Beirut suburb, have children still in Lebanon.

"We are going to stay as long as we can and do as much as we can," said Emeritus Missionary Mabel Summers in a March 18 telephone conversation with Elise Bridges, Foreign Mission Board associate director for Europe and the Middle East.

Summers said Lebanon mission leaders have decided to keep the nine-student seminary and 800-student school open because all 17 of the missionaries intend to stay.

However, mission leaders reaffirmed that the missionaries may make individual choices to leave for safety reasons. The missionaries are staying close to their homes and their work, Summers said.

Tension in Beirut escalated March 11 when the United States vetoed a United Nations Security Council resolution which would have condemned Israeli security practices in the portion of southern Lebanon still occupied by Israeli troops.

Subsequently kidnapped were a Brit-

ish metallurgist March 14, a British businessman March 15, and Terry Anderson, Associated Press bureau chief, March 16.

Kidnapped Americans still missing in Lebanon are Presbyterian Minister Benjamin Weir, Roman Catholic Priest Lawrence Jenco, U.S. Embassy Political Officer William Buckley, and University Librarian Peter Kilburn. A sixth American, Jeremy Levin, then bureau chief for Cable News Network, escaped from his captors in February.

Baptist relief funds purchase pump to restore water to Ugandan city

LIRA, Uganda (BP) — Once again, water runs through the pipes of Lira, Uganda, where officials feared an outbreak of disease before Southern Baptists offered to provide the city a new pump.

Southern Baptist Missionaries Walter Allen and Paul Eaton worked almost a week installing a new pump purchased with Southern Baptist relief funds after the town's old pump was judged beyond repair.

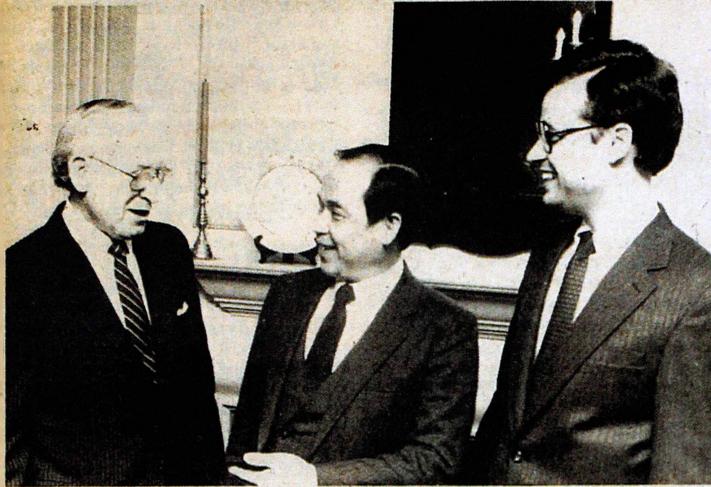
After the old pump grew unreliable, missionaries joined other residents crowded around two boreholes with hand pumps. The holes had become the primary water source for the town of 35,000 people. Some residents used local springs,

but the springs began to dry up during the dry season. People became desperate, according to Eaton.

The town pressed every available vehicle into service to haul water, especially for institutions such as boarding schools. The district commissioner began to fear an outbreak of disease.

When the new pump was installed, Lira District Commissioner Agnes A. Oonyu wrote to the missionaries, "Sometimes when people are or have been too kind to one, in such a way as you and your mission have been to the people of Lira Town, it is very difficult for one to just say 'thank you' because it is a common word which does not show the inner feeling of a grateful people."

BAPTIST AND REFLECTOR
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WARM WELCOME — Herbert Gabhart (left), chancellor, and William Troutt (right), president of Belmont College, welcome Hong Kong manufacturing executive C. B. Chiu to the Nashville campus. Chiu donated \$25,000 to the Gabhart Student Center building fund to finance the C. B. Chiu Conference Center for International Studies.

Five Tennesseans assist Venezuela witness effort

Five Tennesseans comprised one of 20 Partnership Evangelism teams that assisted 20 churches and missions in eastern Venezuela recently.

Collectively, the 20 teams reported more than 1,500 spiritual decisions, 1,200 of which were professions of faith.

The Tennesseans, who worked with Betania Baptist Church of Ciudad Bolivia, a city of more than 150,000 people, reported 78 professions of faith as a result of their effort.

Memphis Evangelist Bob Kendig and Music Evangelist Steve Shirk of Knoxville were assisted in the evangelistic project by three laymen: James H. Shoemaker of Memphis, Don Lifsey of Parsons, and Cas Yates of Parsons. They were the only Tennessee team involved in the Southern Baptist Foreign Mission Board-sponsored effort.

Kendig, leader for the team, said he assured the Venezuelans that they were just the "first wave of many" Tennesseans to come. Tennessee Baptists have voted to join hands with Venezuelan Baptists in a partnership relationship. The three-year link-up will involve sending

many Tennessee Baptists to work with Venezuelan churches.

One young man who received Christ during the week in the Ciudad Bolivia church services invited the Tennesseans to hold services outdoors in an unchurched area where he lives. A small crowd gathered and one man received Christ, according to Kendig.

Just before another evening service, a Venezuelan church member saw a "former drinking buddy" he had not seen for eight years. The church member urged his old friend to attend the service. His friend, the man's wife, and their two children became Christians.

Kendig also explained that the team had felt led to take puppets to Venezuela. Not only were the puppets an effective evangelistic tool for the Americans, Bethania Baptist Church members developed two puppet teams of their own. Other churches were already requesting the teams to come to their churches and train them to use puppets, according to Kendig.

The Tennesseans presented their puppets to the Venezuelan church at the close of the week.

Supreme Court upholds ban on religious rites for fetuses

By Stan Haste

WASHINGTON (BP) — A legal battle over the lawfulness of conducting memorial services for aborted fetuses with the knowledge and cooperation of a local district attorney ended March 18 when the U.S. Supreme Court rejected local officials' appeal to permit the rites.

The appeal, filed with the high court by Los Angeles District Attorney Robert Philibosian, sought reversal of a California Court of Appeal ruling last year that memorial services for the fetuses would violate provisions in the state Constitution.

Three years ago, Philibosian accepted an offer by a private non-sectarian cemetery to inter the 16,500 embryos and fetuses taken from the backyard of Physician Malvin Weisberg. The fetal tissues were found preserved in storage containers filled with formaldehyde.

Several groups vied for the tissues, including the Feminist Women's Health Center, a reproductive rights institution, which filed suit to prevent Philibosian from turning over the fetuses to the cemetery and insisted they be incinerated. A local superior court agreed and

issued a preliminary injunction.

But after Philibosian sought a modification of the court order on grounds he needed to preserve the tissues for possible future prosecution, the court agreed to allow the interment.

In the meantime the case was joined by the Catholic League, a group which protests alleged discrimination against Catholics, seeking to conduct the religious services at the cemetery.

After the California Court of Appeal reversed the local court, Philibosian appealed unsuccessfully to the California Supreme Court, which refused last September to review the case.

In his appeal to the nation's high court, Philibosian claimed that "at no time" did he "align himself or his office with the beliefs or assertions" of the Catholic League.

For its part, the women's center argued in a brief filed by the American Civil Liberties Union that the district attorney sought burial of the fetuses "with the knowledge that the cemetery has contracted with a religious group for ... the holding of a public religious memorial service ..."

Annuity Board statistics reveal causes of death of SBC leaders

DALLAS (BP) — For the fifth consecutive year, heart disease and cancer have been the leading causes of death among Southern Baptist ministers and denominational personnel.

According to statistics of the Southern Baptist Annuity Board, 221 of 330 persons who died in 1984 were victims of heart problems or cancer. Deaths caused by heart disease were down in 1984 to 143 compared with 181 in 1983. Cancer caused 22 more deaths last year with a total of 78.

Respiratory failure claimed 29 lives, 15 people died as a result of a stroke, 14 people died from natural causes, 13 from pneumonia, and 12 were victims of accidents.

The remaining causes of death and totals include: kidney failure, eight; tumors, six; suicide and hemorrhage, four each; liver failure, three; and one

death resulted from Parkinson's Disease.

The totals reflect deaths of ministers and denominational employees who participated in the board's retirement programs. One hundred eighteen died in active service, while 212 died in retirement.

Hungarian leader dies

BUDAPEST, Hungary — Jozsef Nagy, editor-in-chief of the Baptist Union-Free Church weekly newspaper in Hungary, died suddenly in February. He was 69 years old.

He had been affiliated with the weekly paper since 1951 and was a former president of the Baptist Union in Hungary, former president of the Baptist Theological Seminary in Budapest, and a former pastor.

U.S. Judge ponders motion to dismiss Vatican lawsuit

By Stan Haste

WASHINGTON (BP) — A federal judge in Philadelphia has heard arguments on a government motion to dismiss a suit challenging full diplomatic relations with the Vatican and promised to act "with reasonable promptness."

Deputy Assistant Attorney General Carolyn Kuhl told U.S. District Court Judge John P. Fullam that Americans United for Separation of Church and State and other plaintiffs in the case do not have legal "standing" to sue President Ronald Reagan and Congress over last year's exchange of ambassadors between the United States and the Holy See.

Kuhl argued further that the Constitutional doctrine of separation of powers among the three branches of government vests in the president broad foreign policy powers, including appointment of ambassadors. "No court has ever required the breaking of diplomatic ties with another country," she said. "This is a political question, not a judicial question."

Pressed by Fullam, Kuhl expressed the view that the president's authority in foreign policy is so broad he "may have the power" to send diplomatic representatives to other church bodies, such as the Church of England or the Baptist World Alliance.

The U.S.-Vatican decision 14 months ago to establish full diplomatic relations came after the late-1973 congressional lifting of an 1867 ban on such ties. No hearings were held on the legislation lifting the ban and the Senate passed the measure without debate on a voice vote.

When Reagan announced that his long-time political adviser and personal representative to the Vatican, William A. Wilson, was his choice as U.S. ambassador, opponents of the new arrangement voiced alarm at a one-day confirmation hearing before the Senate Foreign Relations Committee.

Americans United Attorney Lee Boothby told Fullam that the president, like all

other federal officials, is bound by the constraints of the Constitution. The First Amendment's prohibition of an establishment of religion, he argued, forbids establishment of diplomatic relations with a church.

In a key argument, Boothby insisted the Vatican is a church, not a nation-state. He cited the views of the apostolic pro-nuncio in Washington, Archbishop Pio Laghi, that the Pope derives his diplomatic role from the teachings of the Roman Catholic Church, and that all nations maintaining diplomatic ties do so with the Holy See, not with a nation-state.

Boothby also refuted the government's contention that the plaintiffs — which include church bodies ranging from the National Association of Evangelicals to the National Council of Churches — do not have legal standing. Because such bodies are composed of taxpayers whose tax monies have been appropriated by Congress to effectuate the new arrangement, they do have standing, Boothby said.

After the March 15 hearing in Fullam's courtroom, Americans United Executive Director Robert L. Maddox, a Southern Baptist clergyman, declared: "The Reagan administration attorneys have completely failed to show any reasons why the courts should not hear this case. Indeed, their arguments show that the case should be heard. Their assertion that the president has sweeping powers to ignore the Constitution's limitations on church-state entanglement represents a clear threat to our American way of life."

Although the Southern Baptist Convention is not among the plaintiffs in the lawsuit, the denomination's Executive Committee in February endorsed the views expressed in a friend-of-the-court brief filed by the Baptist Joint Committee on Public Affairs condemning U.S.-Vatican relations as a violation of separation of church and state.

Tennessee Scene

PEOPLE . . .

On March 3, Thorn Grove Baptist Church, Strawberry Plains, ordained four deacons. Those ordained were: John H. Lee, Terry W. Pollard, David A. Thomas, and Norman K. Thomas. Herman J. Ellis, pastor of the church, and Ted Huckaby, director of missions for Knox County Baptist Association, led the service.

LEADERSHIP . . .

First Baptist Church, Middleton, has called James Pulliam to serve as interim music director. Bill Whitman is the pastor of the church.

Bruce S. Hickman recently began serving Mountain Terrace Baptist Church, Memphis, as minister of education and youth. He came to the church from Fielder Road Baptist Church, Arlington,

Tenn., where he was publications director. Hickman attended Columbia Bible College, Columbia, S.C., and he is a recent graduate of Southwestern Baptist Theological Seminary in Fort Worth, Tex. The pastor of Mountain Terrace Baptist Church is Clint A. Oakley.

Wade Campbell has been called by Prosperity Baptist Church, Auburntown, to serve as interim pastor. He previously served as pastor of Pleasant View Baptist Church, Woodbury, and as associate pastor of First Baptist Church, Woodbury.

Malone's Chapel Baptist Church, Alexandria, accepted the resignation of their pastor, Bill Shaw. His last Sunday at the church was Feb. 24.

Dan Dates has been called by Berclair Baptist Church, Memphis, to serve as minister of education/youth. He is a

graduate of Tusculum College in Greeneville, and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

W. Luther Carlisle submitted a letter of resignation and requested early retirement at the February meeting of the Shelby County Baptist Association executive board. He has been director of camps, Brotherhood, and athletics for the association for the past 17 years.

REVIVALS . . .

First Baptist Church, Millington, held revival services Feb. 24 through March 3. Henry Linginfelter was the evangelist and Dick Barrett led the singing. Twenty-seven people were baptized, 52 made professions of faith, 12 joined the church by letter, and 67 rededicated their lives. A. Ray Newcomb is the pastor.

During a Sunday School emphasis revival at Center Grove Baptist Church, Tullahoma, four people made professions of faith. There were 10 rededications during the Feb. 24-27 services led by Steve Bingham, pastor of Trinity Baptist Church, Manchester. Wayne Alexander, a member of Center Grove Baptist Church, led the music. David Wall is the pastor.

CHURCHES . . .

West Haven Baptist Church, Knoxville, held their first service in their new church building on March 24.

Friendship Baptist Chapel, Westel, a mission of Memorial Baptist Church, Crossville, held a building dedication

service Feb. 17. Participating in the service were: Roy Davis, director of missions for Cumberland Plateau Baptist Association; H. C. Couch, pastor of Memorial Baptist Church and moderator for the association; Paul Hall, associate director of the missions department of the Tennessee Baptist Convention; Thomas Davis, pastor of Friendship Baptist Chapel, and James Martin, chairman of the building committee.

REVIVAL PRAYER REQUESTS . . .

Long Hollow Baptist Church, Hendersonville, will have revival services March 31 through April 7. Don Womack, an evangelist from Memphis, will lead the services. W. W. Harrison is the pastor.

Concord Baptist Church, Brentwood, will have revival services March 31 through April 5. Lester Gardner, pastor of First Baptist Church, Moss, Miss., will be the evangelist for the week. Bradley Stevens will lead the music. Bill Riley is the church's pastor.

Cannatas return to first 'field'

GOKWE, Zimbabwe — Sam and Ginny Cannata, whose missionary careers have taken them to four countries in 27 years, have retraced their steps to their starting place — Zimbabwe.

The Southern Baptist couple completed a Bible translation project in Kenya and moved to Gokwe, Zimbabwe. Cannata will work until furlough in June as physician for nine rural clinics operated by Southern Baptist missionaries.

The Cannatas, who began their missionary service in Zimbabwe in 1957, will also work in evangelism and discipleship training, which they have combined with medical missions over the years.

In Kenya the couple helped translate the New Testament, in cooperation with the Wycliffe Bible Translators, into the language of the Murle tribe of the Sudan. They began the project in the Sudan but continued it in Kenya because of increasing rebel fighting in the Sudan.

The assignment in Zimbabwe came after they completed the initial translation drafts and turned them over to Wycliffe for further processing.

After furlough in the United States the Cannatas anticipate a new African assignment. They have already learned four languages and worked in Ethiopia in addition to Zimbabwe, Kenya, and the Sudan.

BMH, Memphis, names Calhoun to staff post

MEMPHIS — Michael A. Calhoun, marketing and communications executive, joined Baptist Memorial Hospital March 18 as director of marketing services.

Calhoun will be responsible for a full range of marketing services for Baptist Hospital, including planning, market research, product development, and medical staff relations.

The native Memphian, a graduate of the University of Tennessee at Martin, has 11 years of marketing experience in the banking industry. He previously served as marketing director of Banking Consultants of America.

Calhoun also has served as marketing services manager with Union Planters National Bank and as vice-president of marketing and personnel with United American Bank.

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J. Mantooth leads New Market church

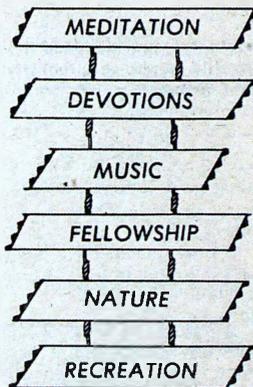
Jerry Mantooth is now serving as pastor of New Market Baptist Church in New Market. He comes to the church from Parkwood Baptist Church, Louisville, Ky.

A native of Oak Ridge, Mantooth is a graduate of Cumberland College in Williamsburg, Ky., and Southern Baptist Theological Seminary, Louisville, Ky.

YOUTH DIRECTORS
LOOKING FOR ACCOMMODATIONS
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Mid-state Union alumni to meet in Nashville

JACKSON — The middle Tennessee chapter of the Union University Alumni Association will hold its annual meeting April 2 at the Bransford House Smorgasbord in Nashville.

All mid-state Unionites and their spouses are invited to attend. Registration and fellowship will begin at 6 p.m., followed by a buffet at 6:30 p.m.

The dinner will be followed by a short program featuring alumni and John Adams, vice-president for religious affairs at Union. The meeting will conclude at about 8:15 p.m.

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Gerald L. Stow
Executive Director-Treasurer

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Seeing the Invisible

The writer of Hebrews said that "Moses endured because he saw Him Who was invisible." Someone has said "Men who see the invisible can do the impossible." So often the problems we face in the child care ministry seem impossible. But God has taught us that each problem is just another possibility in disguise. These are simply opportunities to experience more of his love, grace and care. These are moments where we all grow.



Gerald L. Stow

Growing is a vital Christian experience. We are growing in our child care ministry in several dimensions. One new dimension is the addition of some fine staff members.

How thankful we are for the addition of Mr. A. Dwyte Winningham to our central office staff. Mr. Winningham comes to us with a fine academic and experience record. He is leaving a fine accounting practice as a CPA to help us better manage the business affairs of the Children's Homes. He is an outstanding Christian businessman and will be a fine credit to our good staff.

In addition Mrs. C. W. (Fay) Ramsey became our director of social services at the Middle Tennessee Baptist Children's Home in Franklin on March 1. Fay is an outstanding worker in her field having recently received her accreditation for private counseling. She has many years of experience in the field of mental health and social work. We thank God for these fine co-laborers.

The sample packets of the Mother's Day Offering materials have been mailed to church leaders. We hope your church will request and use these materials to promote the Mother's Day Offering. Our statewide goal this year is \$630,000. This amount represents 30% of our budget needs for 1985. Please help your church to set a worthy offering goal.

In addition our film, "One Which Was Lost," has been placed on 1/2" VHS

Memphis home gets three horses



Recently the Baptist Children's Home of Memphis acquired three horses which will be used for the riding instruction and pleasure of interested and capable youth on the campus. Pictured is one of the children caring for the horses. On a very cold day in January when the mercury dipped to four degrees below zero (a new record), it was deemed best to protect the horses with blankets and place them in insulated stalls.

One of the horses, Rusty's Halo, a registered three-year-old Tennessee walking horse, came as a gift from Mr. and Mrs. Willard Burks of Wynne, Arkansas. Rusty's Halo is a highly valued horse whose pedigree includes five world grand champions. He should prove to be a true asset to the activities program of the West Tennessee Campus.

Such thoughtfulness of caring people is indeed appreciated.

Mother's Day Offering May 12, 1985 Statewide Goal \$630,000

Please give generously to continue the growing ministry to needy children in Tennessee.

video cassettes for use with a VCR. Copies of the video cassette have been mailed to each director of missions. Check with your associational office if you wish to use the video. Copies of the 16mm film as well as the video are also available at the Children's Home campus nearest you.

Your response to our child care ministry has been most rewarding. Thank you for letting me come to so many of your churches and associations, for your faithful financial support and most of all for your prayer support. The fine churches, our wonderful staff and trustees make it a joy to serve our Saviour at the Tennessee Baptist Children's Homes, Inc.

Please continue to help us help our children to see Him who is invisible so that they too may learn to do the impossible.

Gerald L. Stow



Mr. John Oakes, houseparent and farm manager, stands with a part of the prime beef herd on the Memphis Campus.

Agriculture survey conducted

Farming and cattle raising are a vital part of the support ministry at the West Tennessee Baptist Children's Home. The cattle, numbering eighty, are a crossbreed of Angus with Hereford.

Recently an agricultural survey was conducted on the Memphis farm by the U.T. Extension Service. The findings and recommendations from this study are being closely followed so as to improve both quality and quantity of food production. As a result of the wise investment of the natural resources of land and its uses, resident staff and children are provided with an ample and nutritional diet.

In addition, the maintenance of the cattle and the farm serve as a healthy activity for older children who enjoy participating and earning money in the campus work program.

EXPANDING SERVICES

The Trustees and administration of TBCH are constantly searching for ways to expand or improve the Children's Homes ministry. New projects being planned and implemented for 1985 include respite care for handicapped or developmentally disabled children, and a wide range of services to unmarried expectant mothers.

AID TO UNWED MOTHERS

Currently being implemented through the three campuses is the ministry to unmarried teen-age girls and young women. Available services include counseling and education, prenatal care, foster care, and adoption services. The need for this ministry becomes readily apparent when one considers that in 1982 alone, births to teen-agers accounted for twenty-nine (29) percent of all births nationally. Many of these young women are confused, lonely and without adequate care or resources. At TBCH, we endeavor to reach out to individuals, ministering to each person in the name of Christ.

RESPITE CARE

Respite care affords families of special-needs children a temporary rest from the sometimes overwhelming demands of caring for their loved ones. Far from being a "luxury" service, respite care is a vital ministry whenever emergencies arise or when overstressed parents need a "break" from the continuing struggle of meeting the many needs of their handicapped or developmentally disabled children. The respite care ministry is a pilot project to be operated through the Franklin Campus. It is anticipated that the program will be fully operational by mid-summer.

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BIBLE BOOK SERIES

Lesson for March 31

Jesus' call to commitment

By Rice Pierce
deacon and Sunday School teacher
Mt. Juliet

Basic Passage: Luke 12:13 to 13:21
Focal Passages: Luke 12:49-56; 13:1-3, 6-9

Jesus' slow journey to Jerusalem continued. He and the disciples stopped at every city and village.

Everyone possible must hear of the kingdom which is now coming. The disciples must hear Jesus' responses and have their understanding and faith strengthened. And Jesus' own life deepened during these stressful days of opposition and the spiritual blindness He faced on all side.

Signs of the time (12:49-56)

"Fire" was a familiar word in Jewish thought (see Psalm 66:12). John the Baptist and others used fire to denote divine judgment. Jesus, with pent-up emotion, declared that He had come to cast fire upon the earth (v.49). He had come to set the world on fire and it was already smoldering. The bitter clashes with the Pharisees and lawyers showed this.

His disciples soon (at Pentecost) would be set on fire with fervor. And the enemies of the gospel would persecute (see Matthew 10:34-36). "How I wish it were already blazing!" Jesus said (v.49). But Jesus' baptism with blood first must be accomplished. He was eager to get to this dread crisis of agony and get it over with ("straightened," v.50).

The cross and resurrection would divide mankind, societies (Lebanon today?), and families (vv.52-53) as decisions for and against Jesus were made. Note Luke's amazing description of family cleavage among five family members. How perceptive! Many a father and son have wondered for a lifetime over good intentions and natural rebellion (see Micah 7:6). Christ has caused the strongest of family ties; yet the strongest of family divisions also have resulted. Total commitment brings radical cleavage at times in one's life (see Mark 3:31-35). Christ must come first.

Jesus' opponents were quite expert at the things of nature (vv.54-55). It was amazing how they could observe the weather signs. Yet these "hypocrites" (v.56) could not bring their sharp intelligence to bear to determine the tragic signs of the time.

They thought things were going along pretty well. Yet the nation was seething with rebellious unrest; John the Baptist had alarmed them until he was killed; religious leaders were notoriously harsh and corrupt; and they had witnessed the Son of God's ministry with all its prophetic warnings and divine attestations. But they still did not show concern or believe.

They were playacting that life still was about "the best we have ever seen it," while "Rome" was about to burn.

A call to repentance (13:1-3)

Jesus had been talking about what the events of the time meant. Some men came up near Him and related what had happened in Jerusalem: Pilate had slaughtered some (like revolutionary) Galileans right in the act of offering or preparing the animal sacrifices in the Temple. The blood of men and animals ran together.

These reporters honestly may have wanted Jesus to tell them if this had been the judgment of God. Or they may have hoped Jesus would berate Pilate and thus incriminate Himself or that Jesus might then and there touch off a rebellion against Rome.

But Jesus steered a straight course. This was His chance to tell His listeners: Contrary to popular belief, these murdered men were not divinely punished because of their unusual sinfulness. They died because they had grossly offended Rome with their misguided military, messianic zeal. And you will die the same way if you do not rethink the foolishness of such a course; repent to God; listen to Me, God's final messenger; and accept the kind of peace-loving Messiah that I am.

They did not repent. And the nation met a horrible fate in the Jewish War of A.D. 66-70.

The parable of the barren fig tree (13:6-9)

Jesus reinforced His appeal and warning to the nation and its leaders. He told the vast crowd about a fig tree that did not fulfill its promise. It was now six years old. For three years it had not started bearing fruit. It had taken up valuable space in the vineyard while the owner had waited patiently.

God had similarly waited over the centuries for Israel to fulfill her covenant to be a priest nation to the people around her. Israel had selfishly, rebelliously refused her role.

The vine dresser (v.8) begged the owner for one more year's grace for the fig tree. He would give the tree very special attention.

Jesus came to earth and gave Israel a very special revelation of God. But Israel rejected even God's Son, and so was cut down. Not only did Judaism oppose and reject Jesus, but Judaistic Christians after Pentecost obstructed the gospel's progress with schemes and lies ("fire") against Jesus' witnesses. Their rigid legalism and their hateful, jealous spirit hounded the leaders and missionary activities of Paul's work in extending the gospel to all persons under the Great Commission.

The Christian's purpose for being is to bear fruit for Christ. It is to produce fruit in Christ's kingdom work in one or more of several ways. Helping the lost to come to Jesus is the best way, then comes nurturing Christ's flock in teaching and healing. All this takes commitment.



Pierce



Brewer

UNIFORM LESSON SERIES

Lesson for March 31

Nailed to the cross

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

Basic Passage: John 19:17-42
Focal Passage: John 19:17-30

John's account of the crucifixion is told with great restraint. Just when we expect a detailed description, he describes the event almost in a terse, "Jesus was crucified."

His account is unique in relation to the other gospels. The details such as the taunts of the bystanders, the darkness at noon, and the cry of dereliction are omitted. There is instead an atmosphere of pervading calm.

Throughout this passion story, Jesus is pictured as King and very much in control of His destiny. The reader is well aware that this event is not a last minute decision, but is a fulfillment of Scripture and God's work of redemption brought to completion.

John does add two items of material not in the other gospels. The first is the dispute about the title on the cross (vv.19-22). This discussion carries forward the dialogue on kingship. The second item is the episode in which Jesus consigns His mother to the care of the beloved disciple. In this gospel, the beloved disciple's presence usually coincides with an issue of great importance. This short episode is suggesting a new beginning instead of what seems to be a tragic ending.

In this lesson, we are made aware that the force of darkness is trying to rid itself of the revelation that God's truth is different from what the world desires. The cross is the final act of the world in darkness to overcome the light of God which has shined in the world (John 1:5). Evil does its worst but does not have the last word.

Jesus is crucified (19:17-22)

Death by means of a cross was abhorred by both Jew and Gentile. It was usually a slow death by dehydration and fatigue and was reserved for slaves and criminals. This practice originated with the Persians and had come to the Romans by way of the Carthaginians. It was such a cruel and horrifying way to die that it was not used for Roman citizens. Only God could transform such an ultimate disgrace into an event of redemption.

John's account of this event omits many of the brutal details which would deprive a person of all human dignity. He does describe Jesus as carrying His cross. The act symbolizes His sovereign rule. The cross is the throne from which Jesus rules as Lord.

All of the gospel writers mention the inscription on the cross, but only John tells us that it is at the express instruction of Pilate and written in three languages. These languages encompass the worlds of politics, religion, and culture. He is King over all these realms.

John adds another detail. The religious leaders are rather embarrassed by the

sign and possibly the amusement of the passersby. They ask Pilate to remove the sign or change it to read that Jesus is the "self-styled" King. Pilate answers very forcefully, "What I have written is written" and it is to remain written. He has his revenge with the ironic title which unknown to him, expresses the real meaning of the cross.

The act by which evil men try to rid themselves of God's Light is the very act which exalts Jesus to His throne.

Around the cross (19:23-27)

Around the cross are the followers who are courageous enough to witness publicly their allegiance to Jesus — His mother, His aunt, Mary Magdalene, and the beloved disciple. It is ironic that there is only one male!

The first of three statements from the cross which John records is addressed to the disciple and His mother. In an act of loving concern, Jesus commissions a new relationship. Only John records this tender scene from the last moments of Jesus' life.

John alone reports the distribution of the garments. Psalm 22 is used as a filter through which this scene is understood. Legally, the soldiers are entitled to the clothing of condemned prisoners, but John sees it as a fulfillment of prophecy. Again, by referring to the Old Testament, John reminds his readers that the events witnessed here are not the result of evil power overcoming good but are carried out in accordance with God's plan. Though the soldiers gamble for His seamless robe, which is a mockery of Jesus' status, Jesus is still in charge.

It is finished (19:28-30)

Once again to fulfill Scripture, Jesus speaks of His thirst. His expression indicates a continuous, "I am thirsty." The loss of blood creates an intense thirst which intensifies the agony of the cross. John records an act of kindness by the soldiers as they share a drink from their own wine supply.

When Jesus finished His drink, He utters His final word, "It is finished" (19:30). It is only one word in the language of Jesus and the form indicates something completed and forever remaining finished. It could be translated "done forever." It is not a cry of defeat but an exultant cry of victory. The gospels mention another time He utters such an exultant cry. When the temptations in the wilderness are over, He cries out victoriously, "Begone, Satan" (Matthew 4:10).

What is finished? The mission of God which He has come to earth to accomplish has now been victoriously concluded. He Who has been in command of the situation from the beginning still is in command. God's redemptive love which has been expressed in the life of Jesus has now become enthroned as the way of victory. The full cup has been drained, the price has been paid, and Christ is exalted as Lord and King. The resurrection will confirm the victory.

John has pictured for us at the cross that Scripture has been fulfilled, that Jesus has given His life for His own, and that evil has been disarmed. The ruler of this world no longer has power over ones who follow the way. Disciples today say "amen" and are persuaded that in His death, the divine work of redemption has been carried to a victorious conclusion.

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LIFE AND WORK SERIES
Lesson for March 31

Unity and mission

By Philip Dougan, pastor
Gath Baptist Church, McMinnville

Basic Passage: John 17
Focal Passage: John 17:9-21

A man's prayer life reveals more of what he truly is than anything else. One theologian said that prayer is the real test of a man's spiritual life. It is not how much of the Bible we know, nor how articulately we can teach or preach, but how we commune with God that determines what our lives are worth and how effectively we can minister to others.



Dougan

In John 17 we have a rare glimpse of Jesus the Son praying to the Father. This, in fact, is really the "Lord's Prayer." What we commonly refer to as the Lord's Prayer should be called the "disciples' prayer" because it was given to His followers to use as a model prayer.

This prayer was spoken after the last supper and before He and the disciples went to the Mount of Olives. What would Jesus be most concerned about and pray for as He knew He was soon to be crucified?

Glorification

When Jesus asked the Father to "glorify Thy Son" (v.1), He was asking the Father to show the world that He truly was the Son of God, to vindicate Jesus' mission as Saviour. The reference to "the glory which I had with Thee before the world was" (v.5) is a clear declaration of the pre-existence of Christ. John opens his gospel account with this affirmation (John 1:1-3).

Security for believers

Jesus prayed that the Father would "keep" the believers (v.11) through (literally "in") His name, keep them in the faith, true and loyal to the Master. Even though they wavered and seemed like they would desert the cause altogether following the trial and crucifixion, they all came back and remained loyal until death — except Judas, "the son of perdition" (v.12).

Joy

Jesus prayed not only that believers would be secure and loyal but that they would be happy (v.13), not the hollow

fickle happiness of the world, but His joy. It is wonderful that Jesus is concerned about our emotional well-being.

A moody, somber, or critical Christian is a poor witness. Smile and the world smiles with you; weep and you weep alone. Happiness is knowing Him and serving Him.

Purity

If an unhappy Christian is a poor witness, an immoral one is even more so. Jesus prayed not for us to be taken out of the world but that God would keep them from evil (v.15).

It is selfish for a Christian to want to leave the world. He has a work for all to do, a place for each that no one else can fill. Nor should we isolate ourselves from the world. We see the extremes of isolation on one hand and imitation of the world on the other.

We are to live in the world, mix with people (as Jesus did), and maintain a loving, cheerful witness. This will reach people. But only as we abide in Him can we do it.

Sanctification

Jesus said, "Sanctify them through Thy truth: Thy Word is truth" (v.17). The word "sanctify," often misunderstood, simply means set apart, dedicated.

Alvin Toffler says in his book, Future

Shock, that our lives are filled with "overchoice." We are engaged in many activities and diversions but are committed to little or nothing. The secret of the prophet Daniel's success and survival was that "he purposed in his heart that he would not defile himself" with the foods, fads, and foolishness of Babylon (Daniel 1:8).

Jesus prayed that we too would be sanctified, committed to God above all else.

Unity

Five times in this prayer (vv.11, 21, 22, 23), Jesus prays that His followers may be one. This is not a prayer for one super-church, one denomination, or only one way of doing things. The unity that Jesus desires is not a compromise of convictions.

This is a fervent prayer for God's people, regardless of creed or denomination

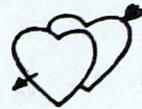
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or practice, to have mutual love and respect for one another. Do not confuse unity with unity. If you tie two tigers by their tails and throw them over a tight-rope — you will have union but it surely will not be unity.

They will know we are Christians by our love and harmony. We would do well to pray for the same things that Jesus prayed for.

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College students spend break building housing

By Leisa A. Hammett

ATLANTA (BP)— For many college students, spring break means "Beach or Bust," but not for 82 North Carolina State University and Meredith College students.

They chose to make their break "count for something" by cooperating with various Atlanta evangelical groups in constructing low income housing and helping with after-school and senior citizen ministries.

Spring break was an "ecumenical" experience for the students who ranged from freshmen to seniors and included several Southeastern Baptist Theological Seminary students.

The students, representing a variety of evangelical faiths, are all participants in the college ministry of Forest Hills Baptist Church, Raleigh, N.C.

Forest Hills College Minister Don Patey and fellow leaders arranged the spring break projects with Habitat for Humanity, an ecumenical organization; the Parish House, a Presbyterian and Methodist-sponsored senior citizen ministry; and Bethlehem Center, a United Methodist-operated community ministry.

The Forest Hills students "guttled" three Habitat homes and helped build two others. In an effort to preserve neighborhoods and family dwellings, Habitat volunteers either built homes from scratch or remodeled existing homes, with plumbing, wiring, insulation, and other things.

Habitat for Humanity is an interdenominational organization concerned about providing housing for the poor. The Americus, Ga., organization received national media attention last fall

when former President Jimmy Carter and his wife, Rosalynn, assisted other volunteers in renovating a seven-story building in lower east New York City.

"We were guinea pigs for Habitat," said Forest Hills Minister of Music Larry Ballard. The Baptist group was the largest group of volunteers that had ever worked for the organization on any given project. "We were an experiment," Ballard added.

Forest Hills, according to Ballard, built one home "from the ground up, including the insulation, the water and sewer lines, exterior paint, and a porch. Many of the N.C. State students, he said, are studying engineering and possess the needed technical and practical experience. The students also landscaped the yard of another newly completed habitat home.

Habitat homes are sold at low, interest-free, non-profit prices to poor people who qualify. The home's surrounding property is leased. Habitat owns the leases to insure the land remains residential.

In addition to the Habitat project and singing at two Baptist and one Methodist church and a local college Baptist Student Union, Forest Hills students also assisted in craft and inspirational programs offered at the senior citizen center. The group also performed plumbing and needed construction on an Atlanta community center called Parish House.

Participating college students originally anticipated an attendance of 15 to 50 kids on the first day they led an after-school program at Parish House. But the clowning and drama, which the students had performed at local schools and

neighborhoods prior to that afternoon, produced a surprise number of 125 children.

The spring break in Atlanta, explained Amy Hardison, a Meredith College sophomore from Newport News, Va., consisted of a grueling 12 hours of labor each day.

Scott Walker, a N.C. State senior computer science major from Rocky Mountain, N.C., added: "Even though you work and get so tired that you can't stand up, you get something out of it."

The students received surprised reactions from peers when they learned how the Forest Hills students planned to spend their break. When fellow students heard the group was headed for Atlanta, many assumed it was to attend a basketball tournament, which was held in Atlanta that week and included N.C. State as one of the competing teams. But after a week of bone-racking work, loyal fans in the group lounged in front of a television set to watch their team.

The college ministry's six previous mission jaunts have included spring break and summer projects in New York City, Washington, and rural Kentucky

and West Virginia. Participating students have also done construction work for a Baptist assembly and helped coastal North Carolinians clean up debris left by a tornado.

Working in rural Kentucky, said Ballard, inspired an ongoing local construction program. Following leads from Raleigh-area social services and various ecumenical groups, Forest Hills college department members spend two or three Saturdays each month installing storm windows, and fixing electrical and plumbing problems for senior citizens and other needy.

Besides donating their Saturdays and spring and summer breaks, participating Forest Hills students were responsible for the cost of their stay in Atlanta.

"The people in the community," said N.C. State sophomore Kevin Rust, "have had a hard time understanding why we pay to work."

But projects like this, he said, provide a chance to "reach out and make a difference. And despite the fact that they sacrificed the tropical rays to do home missions, Kevin and his co-workers agreed, "It was worth it."

Interpretations

'Lovest thou Me?'

By Herschel H. Hobbs

"Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou Me more than these?" (John 21:15).

Following breakfast on the seashore (vv.13-15a), Jesus probed Peter's heart as to his love for Him. Note that Jesus addressed him as Simon, not Peter. In his threefold denial of Jesus, he had acted like unstable mud, not like a rock (Peter).

Some see "these" (touton) as referring to Peter's fishing gear. Others see it as referring to the other apostles. Since the Greek word can be either masculine or neuter gender, either is possible grammatically. However, one night of fishing hardly merits seeing Peter turning from Jesus to his old life. I see "these" as a reference to the other apostles.

The night before Jesus' death, Peter had avowed love and loyalty for Jesus more than that of the other apostles (Matthew 26:31-33). Then came his denials of Jesus. Now did he still claim to love Jesus more than did the others?

The third time Jesus questioned Peter, the apostle was grieved (v.17). Some see this as corresponding to his three denials. However, an examination of the words used for "lovest" suggests otherwise. In the first two questions, Jesus used the word for the highest kind of love (agapao). Peter replied with a lower word for friendship (phileo). The third time, Jesus used the latter verb.

When Peter failed to come up to Jesus' standard of love, Jesus came down to Peter's. In effect, Jesus asked, "Do you love Me as a friend?" This is what grieved Peter — his failure to measure up to the highest love. He had been humbled by his failure.

Following each question and reply, Jesus said, "Feed My lambs" or "sheep." Thus John shows that Peter

was both forgiven and commissioned for future service by Jesus.

It is only after we are shaken out of our proud self-confidence that we can be used fully by the Lord.

Tennessee Baptist Foundation



By Earl Wilson
President

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