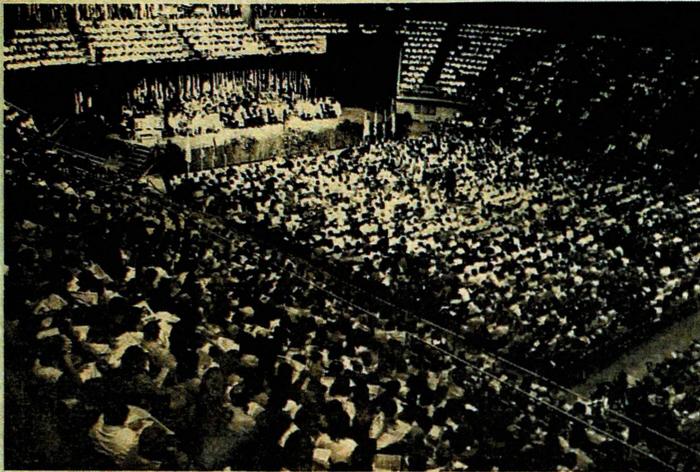


Baptist and Reflector

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News journal of Tennessee Baptist Convention



1984 APPOINTMENT SERVICE CROWD — Mississippi Baptists filled the Mississippi Coast Coliseum in Biloxi last year for the April Foreign Mission Board appointment service. Tennessee Baptists have an opportunity April 16 to fill the Nashville Municipal Auditorium for the 1985 FMB appointment service.

Nashville to feature appointment service

More than 10,000 Baptists from Tennessee and neighboring states are expected to attend a missionary appointment service of the Foreign Mission Board April 16 in Nashville.

The 6:45 p.m. CST service at Municipal Auditorium will open with a parade of flags from the 105 nations where Southern Baptists have foreign missionaries. The flags will be borne by youth from Tennessee Baptist churches.

The closing message will be a charge to the new missionaries by R. Keith Parks, president of the Foreign Mission Board.

The highlight of the service will be the appointment of approximately 40 new foreign missionaries to mission posts in various parts of the world. Several of the new appointees will give brief testimonies during the service.

Special music for the appointment service will be provided by a 1,000-voice choir, composed of singers from middle Tennessee churches. The choir will be directed by Julian Suggs, director of the church music department of the Tennessee Baptist Convention.

Participating in the service will be three Tennesseans who are trustees of the Foreign Mission Board; Lloyd Hansen, a member of Broadmoor Baptist Church of Memphis; Fred Steelman, pastor of Red Bank Baptist Church of Chattanooga; and Carroll Owen, director of the TBC convention ministries division.

The appointment service will be a part of the FMB trustees' meeting which will be held in Nashville April 16-17.

The board usually holds nine appointment services each year. In recent years, one of these services has been held outside of Richmond, Va., where the offices are located.

Tom Madden, TBC executive secretary, described the April 16 service as a "once-in-a-lifetime" event, noting that it will probably be many years before such a service will be held again in Tennessee.

Local committees under the leadership of Carl Duck, executive director of Nashville Baptist Association, have been working for months to provide assistance to those attending the appointment service.

Parking will be available for a limited number of cars at the municipal parking garage adjacent to the auditorium. In addition, there will be free parking in lots around the State Capitol and other state buildings within a short walking distance of the auditorium. These lots will be patrolled by state police.

Two additional lots are nearby on Harrison Street.

Buses should unload at the auditorium and then be parked at two lots on Junior Achievement St. at the Baptist Sunday School Board. These lots will be patrolled by BSSB security guards. Shuttle vans will transport bus drivers from these lots to the auditorium.

Those singing in the 1,000-voice choir will rehearse at 5:00 p.m. A sack supper will be provided for choir members.

Recognizing that many groups will be coming from various parts of Tennessee, the program is designed to run less than two hours.

Tennessee CP gifts reflect hard winter

Mission gifts by Tennessee Baptists through the Cooperative Program are running slightly below last year's receipts after five months of the convention year, according to Tom Madden, executive secretary-treasurer of the Tennessee Baptist Convention.

Cooperative Program mission gifts for the November 1984-March 1985 period totaled \$7,691,506.88, which is 1.03 percent below the same months of the 1983-84 convention year, when \$7,771,486.06 was contributed.

Messengers to the 1984 state convention approved a \$19,625,000 Cooperative Program budget-goal for the November 1984-October 1985 convention year. The five-month goal would be \$8,177,083.33 (five-twelfths of \$19,625,000). Mission gifts for the November 1984-March 1985 period of \$7,691,506.88 were 5.94 percent

below the convention-approved goal.

Last month's mission gifts through the Cooperative Program were \$1,467,782.74. This total was 7.9 percent below receipts for March 1984 of \$1,593,655.93 — which is TBC's 10th highest month in Cooperative Program giving.

The monthly goal for the current convention year is \$1,635,416.67. Last month's gifts of \$1,467,782.74 were 10.25 percent below the convention budget-goal pace to reach the goal set by the 1984 TBC.

"We are experiencing in March the impact of the bad winter weather and the calendar ending for March," Madden said, noting that the convention books were closed on March 29, which was before the last Sunday in the month. Many church treasurers send in their churches' gifts after the last Sunday of a month.

Scripture, mission action to highlight WMU-SBC

DALLAS (BP)— The accomplishments of Southern Baptist mission efforts — and some of the unmet needs — will be outlined against Scriptural guidelines June 9-10 at the annual national meeting of the Woman's Missionary Union.

The two-day meeting, held in the Dallas Convention Center arena immediately prior to the annual Southern Baptist Convention, will be built around a theme taken from Revelation 2:4, "I have something against thee... thou hast left thy first love."

Mission speakers from Harlem, New York; Vermont; Texas; Kentucky; Washington, D.C.; New Hampshire; Maine; and Maryland will focus on home mission efforts, while missionaries to Lebanon, Guatemala, Eastern Europe, and Bophuthatswana and nationals from China and Mexico will look at what Southern Baptists are doing to evangelize those outside the United States.

A highlight will be the Monday night (June 10) "rally around M.A.P.S. — Missions and Prayer, People, Places, and Priorities." It will be sponsored jointly with the Woman's Missionary Union by the Home Mission Board, the Foreign Mission Board, the Baptist Sunday School Board, and the Brotherhood Commission in cooperation with the Baptist General Convention of Texas and the Directors of Missions Conference.

The night will include the premiere of production music from the new Bold Mission Thrust dramatic musical, "2000 A.D." and a missions news summary presented by R. Keith Parks, president of the Foreign Mission Board, and William G. Tanner, president of the Home Mission Board, which will look at four states in the USA and five geographic areas around the world.

Bill Pinson, executive director of the Baptist General Convention of Texas, will give the closing address.

Baptist receives 'ecumenical' heart

LOUISVILLE, Ky. (BP)— Murray P. Haydon, the world's third recipient of a permanent artificial heart, has ties to two Southern Baptist congregations. Haydon and his wife, Juanita, attend Beechwood Baptist Church here, where prayers were offered in Sunday School and the morning service.

Members at nearby Clifton Baptist Church also were praying for Haydon. His daughter, Anita, was active there for a number of years before accepting mission work in California.

The Clifton pastor, Robert O. Williams, told the congregation the Jarvik-7 artificial heart is an ecumenical device. Williams quoted heart implant doctor William C. DeVries as saying he has implanted the device in a Mormon (Barney Clark) and a Catholic (William Schroeder) and now he was happy to implant one in a Baptist.

Southwestern faculty affirms Russell Dilday

By Toby Druin

FORT WORTH, Tex. (BP) — Responding to the charge that recent action of the trustees of Southwestern Baptist Theological Seminary impaired the leadership of President Russell H. Dilday Jr., 100 out of 101 members of the seminary faculty have signed "an open letter to fellow Southern Baptists" affirming the president.

Only Farrar Patterson, associate professor of communication and preaching, whose dismissal was recommended by Dilday but rejected by the trustees March 20 when it failed to get a two-thirds majority vote, failed to sign the letter.

There currently are 101 voting members of the faculty. Dilday and two vice-presidents, John Newport and Jeter Basden, who are faculty members were not asked to sign. Two other faculty members, Marvin Leach, visiting professor of missions and L. Jack Gray, who is retired but still teaches, also signed the letters.

Earl R. Martin, professor of missions and world religions, proposed the letter to a meeting of the faculty March 22, following the trustee action and news reports concerning it.

The open letter states:

"We, the undersigned members of the faculty of Southwestern Baptist Theological Seminary, Fort Worth, Tex., in the light of recent developments and press reports, wish to affirm our president, Russell Dilday. He stands tall in the line of illustrious presidents of this institution. His administration for the past six years has been distinguished by a theologically conservative stance. He has led this seminary to significant growth at every level. Under his presidency, Southwestern has continued its rich heritage of advancing the kingdom of God through evangelism and world missions. We affirm, contrary to the suggestion that the recent trustees' action has impaired his leadership, that, indeed, he enjoys our full confidence.

"This letter has come about spontaneously. It is completely independent of the administration. By this, we underscore our solidarity in support of our president."

Martin said 56 of the faculty members immediately signed the letter at the faculty meeting and the other 44 did so in the few days following. Some, on sabbatical, or out of town, were contacted by telephone and indicated by telegram or telephone conversations that they wanted their names affixed to the letter.

Martin, who joined the seminary faculty in 1982 after more than 25 years as a Southern Baptist missionary in eastern Africa, emphasized in an interview with the Baptist Standard, news journal of the Baptist General Convention of Texas, that the letter was completely independent of Dilday and the seminary administration. Neither Dilday nor any member of the seminary administration knew of the letter until it was read in the March 22 faculty meeting, Martin said.

Martin said he is no "campaigner or crusader," but following the trustee action on the Patterson matter and a news story in the Fort Worth Star Telegram about it, he said he felt some expression needed to be made to show support for Dilday.

In the Star Telegram story, reporter Jim Jones quoted Houston Judge Paul Pressler as saying in regard to Dilday's recommendation of the dismissal of Patterson: "I don't know Patterson. But I think this (firing incident) is another example of the inept administration which

has caused Russell Dilday to lose respect and confidence of many at the seminary and many on the Board of Trustees."

Martin said he discussed the trustee action and Pressler's comment informally with other faculty members and then asked two of them "who are good with words" — Scott Tatum and Harold Freeman, both professors of preaching — to help him draft the letter.

"We did our best to prepare a letter that we felt reflected the general tenor of the faculty," Martin said.

He said some had noted the letter approach was a "risk" which could backfire if only a small percentage signed. Martin said he told them it was time to take a risk.

The 100 out of 101 response is "overwhelming — beyond my wildest dream," he said.

He denied any pressure was exerted on any faculty member to sign the letter — that the 56 had done so spontaneously at the faculty meeting and many signed afterward, not knowing what their col-

leagues had done.

Pressler, apprised of the faculty action by the Standard, contended it was instigated by Dilday.

"I am aware of the fact that Dilday is trying to bolster his position by numerous ways," Pressler said in a telephone interview. "One, a petition among students, which I heard from the Fort Worth Star Telegram, had been able to garner less than 300 signatures among the over 5,000 students (sic) at Southwestern. I had not heard of the (faculty) letter but I am not surprised at all."

(According to seminary records, there actually are 3,516 students enrolled at the school for the 1985 spring semester.)

Told of the 100 signatures, Pressler said he believes it is "obvious to anybody with any intelligence at all," that such an action by the faculty would be instigated by Dilday.

"I think Russell Dilday will do everything he can to bolster his position and put pressure on those in the school to give him credence," Pressler said.

"I think everybody knows the political activity of Russell Dilday has caused a polarization among the students, among the faculty, among the board, and that the seminary has suffered greatly under the administration of Russell Dilday," Pressler added.

Martin dismissed the thought of pressure by Dilday.

"I think this kind of talk is pernicious and counterproductive and persons who persist in such a thing as unequivocal as this show their true colors," he said. "This kind of pernicious innuendo and casting of suspicions has to stop. I am not saying we are going to stop it, but this is an effort to stop it."

Student circulates petition at SWBTS to back Dilday

FORT WORTH, Tex. (BP) — Convicted that the March 20 action of Southwestern Baptist Theological Seminary trustees to retain a professor was "political" and that "you can be right in what you believe but wrong in what you practice," at least one student is circulating a petition in support of President Russell H. Dilday Jr. and the trustees of the academic affairs committee.

Jimmy Puckett, 27-year-old religious education student and a missions volunteer, told the Baptist Standard, news journal of the Baptist General Convention of Texas, he already has more than 800 signatures on the petition and hopes to have at least 1,000 before he presents it to Dilday this week.

He said he has heard other similar petitions are being circulated among the 3,615 students at the seminary this spring.

Puckett said he got the idea for the petition following the action of the trustees who voted 19-12 to fire Farrar Patterson, associate professor of communication and preaching. Dilday and the academic affairs committee, which voted 8-1 for dismissal, had recommended Patterson be fired.

The 19-12 vote was two votes short of the two-thirds majority required to dismiss a faculty member.

Puckett said he attended the trustee meeting and did not like what he saw. "I just felt like it (the trustee action) was political," he said. "They were attacking President Dilday and the methods they were using were just not right."

Puckett, a Baylor University graduate whose father is a pastor, said, "I am conservative and I have had basically the same concerns that Paige Patterson and Paul Pressler have had, and I have supported them basically in their goals up until the board meeting.

"But what I saw going on in the trustee board meeting greatly alarmed me. I just at that point felt you can be right in what you believe but wrong in what you practice."

The petition idea was completely his own, he said. The only influence was the board meeting.

"When I saw what was going on, I realized then that maybe some of our conservative brothers have gone too far. I knew then that I needed to do something to maybe counter this extreme action. I really believe that Dilday is a conservative and wanted to encourage him. So I just started on my own to begin this petition and have talked to so many students who felt the same way."

The petition states: "We the students of Southwestern ... wish to express our support and appreciation of the leader-

ship of President Russell H. Dilday Jr. and we wish to acknowledge and affirm our confidence in both President Dilday and the academic affairs committee."

Most students have been "really anxious" to sign and have told him they think it is a good idea, Puckett said. Several — "not many" — have told him they disagree with him.

"Quite a few told me they would like to sign the petition but were afraid — fearful for their future — that it might affect their jobs down the road or their seminary career," he said.

Asked whom they were afraid of, he answered, "This political faction led by Pressler and Patterson. Quite a few said they were afraid."

Puckett said the petition mainly just has been circulated between classes because the seminary allows no petitions to be placed on campus.



Story



Fields



Cox

Nashville church to host 1985 state RA Congress

Royal Ambassadors from across Tennessee will gather at Belmont Heights Baptist Church, Nashville, April 5-6, for the 31st annual state RA Congress.

Sponsored by the Brotherhood department of the Tennessee Baptist Convention, the congress will feature speakers, displays, competitions, a missions fair, and "sights and sounds" of Nashville tours.

Key speakers for the meeting will be Ken Story, pastor of Germantown Baptist Church, Germantown, and Larry Cox, Southern Baptist agricultural missionary to Burkina Faso (Upper Volta). George Fields, a Christian entertainer from Louisville, Ky., will entertain.

RAs will have an opportunity to participate in several competitive events, including the RA Speakout, a speech contest; the Campercraft Rodeo, a contest of camping skills; the RA Racer tourna-

ment, a race featuring home-built model cars; and the judging of individual and chapter projects.

The winner of the Ambassador Speakout category will represent Tennessee in a national RA Ambassador Speakout competition.

An expanded project hall also will be featured, displaying individual and chapter projects. More awards will be offered this year, according to Kenny Rains, program assistant in the TBC Brotherhood department.

RAs themselves will be involved in the congress program through a parade of flags, special music, comedy routines, and recognitions.

Officers for 1985-86 will be elected during the meeting.

The congress will begin at 7:30 a.m. April 5 and will close by noon April 6.



COLLEGIATUS AWARD — Belmont College President William E. Troutt (left) and Morris Early (right), chairman of Belmont's trustees, present collegiatus awards to Hortense Medlin (second from left) and George Logan.

Two Nashvillians receive Belmont Collegiatus awards

George Logan and Hortense Medlin, both of Nashville, were presented Belmont College's Collegiatus awards during induction ceremonies March 21 on the Baptist college campus in Nashville.

Founded in 1978, the collegiatus annually honors individuals whose support of Christian higher education has been of special relevancy and significance in the life of the college. Selections are made by the Board of Trustees.

William Troutt, college president, noted that this is the college's highest award, since it does not give honorary degrees.

Speaker at the induction banquet was Franklin Paschall, retired pastor of Nashville's First Baptist Church.

Paschall noted that the task of Christian education is to teach the reality of the spiritual, the relationship between the spiritual and the material, and the relevance of the gospel. "There is nothing wrong with material things so long as they are not divorced from spiritual reality," Paschall said.

"The material comes from God, and it needs to be used for God," he said.

"The gospel — which is all the good news we have — is what we need in the midst of all the information and the complexities of our lives," Paschall declared.

Logan has served as a Belmont College trustee for 17 years. An active member of Nashville's Judson Baptist Church, he was instrumental in establishing the

Raymond Langlois Scholarship Fund at Belmont College in 1984.

Mrs. Medlin, a longtime supporter of the college, endowed the college's first faculty chair in her late husband's memory. The James M. Medlin chair of business ethics was established in 1983.

She is a member of Belmont Heights Baptist Church, Nashville.

The Belmont College Collegiatus is endowed by the family of Lemuel B. Stevens, who served as chairman of the college's trustees. He died in 1977.

Also participating in the March 21 ceremonies were Morris Early, trustee chairman; Carolyn Strode, chairman of the 1985 collegiatus committee; Perry Michel, pastor of Nashville's Belmont Heights Baptist Church; and Herbert Gabbart, college chancellor.

Christian life seminar urges applied gospel

By David Wilkinson

FORT WORTH, Tex. (BP) — Southern Baptist leaders from across the country were exhorted to lead their local churches into more effective social action in the name of Christ during the Southern Baptist Christian Life Commission's national seminar.

A line-up of pastors, educators, Christian ethicists, and denominational leaders repeatedly called for renewed emphasis on both evangelism and social action during the three-day conference on "Applying the Gospel in the Local Church."

In a keynote address, Texas pastor Cecil Sherman declared that only when "the gospel defeats culture in the contest for the soul of the church" will Christians be able effectively to respond to life's issues.

Sherman, pastor of Broadway Baptist Church, Fort Worth, urged Southern Baptist leaders to measure the success of their churches and their ministries by Biblical rather than cultural standards.

The church which "buys into" the world's definition of success measured by growth and wealth "has just become one kind of American growth company," he said.

Sherman called for a healthy blend of emphases on social action, evangelism, stewardship, and education in the local church.

Similar themes were voiced by J. Alfred Smith, pastor of Allen Temple Baptist Church, Oakland, Calif.; Carolyn Weatherford, executive director of the Woman's Missionary Union, Birmingham, Ala.; Kenneth Chafin, professor of preaching at Southern Baptist Theological Seminary, Louisville, Ky.; Gordon Cosby, pastor of The Church of the Savior, Washington; and T. B. Maston, retired professor of Christian ethics at Southwestern Baptist Theological Semi-

nary, Fort Worth, Tex.

Smith warned the Christian community against becoming a "cultural ghetto," which becomes isolated from human needs.

"We have seminaries that prepare us for effective service in the temple in Jerusalem, but do we know how to make it on the Jericho road?" he asked, alluding to Jesus' parable of the Good Samaritan. "Jesus was saying, 'You know how to do serious theological reflection, but you don't know who your neighbor is.'"

Smith's predominantly black congregation, which has attracted national attention for its innovative social ministries, has experienced an increase in conversions rather than the decrease many had predicted, Smith noted.

Weatherford said, "The work of the church, as it acts out the gospel, begins with sharing the good news of Jesus Christ, but it does not end there. The good news includes freedom for the captives, meeting needs that are physical, social, and emotional. We must preach the whole gospel to the people."

Chafin, former pastor of South Main Baptist Church in Houston, also urged preachers to address Biblical truths to personal and social morality.

"We have abandoned our people to a ruthless, sensate, sin-sick society" by failing to speak to the issues, he said. "We must put love of justice and mercy above our personal ambition."

Chafin several times referred to the current controversy within the Southern Baptist Convention and noted in a question-and-answer session that the upcoming convention in Dallas could mark a "turnaround" in the struggle.

Alluding to criticism of his outspoken opposition to the "takeover" strategy employed by a group of fundamentalist leaders in the SBC, Chafin said, "I know what it's like to be a veteran of an unpopular war."

"In our denomination," he said, "it's a greater sin to rock the boat than steal the boat."

Cosby declared that applying the gospel in the local church begins by "being the gospel."

"We are the point in the universe where Jesus affects a breakthrough," he explained. "The first step in becoming the gospel in the local church is being love."

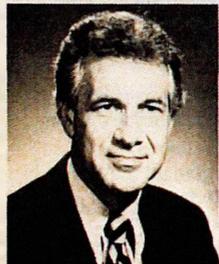
He encouraged Christians to be the incarnation of the gospel in the workplace. "We are to be the 'thinking heart' in (society's) structures," he said, even though many times society "will not tolerate love incarnate."

T. B. Maston, for 41 years a professor of ethics at Southwestern seminary, also emphasized the role of Christians in the working world.

"That's the one opportunity the layman has to dress up the gospel in working clothes," he said. "I don't think there is anything more important than that."

Several speakers addressed specific moral issues during the annual conference.

Christian Life Commission Executive Director Foy Valentine spoke on the issue of abortion; Harry Hollis Jr., CLC director of family and special moral concerns, addressed the problem of pornography; and Austin McGuigan, chief state's attorney for the state of Connecticut, discussed the issue of legalized gambling.



Kendall



Roberts



Hendrix

Tennessee BSU conference set April 12-14 at BSSB

The Baptist Sunday School Board, Nashville, will host the 1985 State Baptist Student Union Spring Conference, April 12-14.

The meeting, sponsored by the Tennessee Baptist Convention department of student work, will follow the theme, "Called to Community."

Featured speakers will be John Hendrix, professor of Christian education at Southern Baptist Theological Seminary, Louisville, Ky.; Larry Roberts, MasterLife consultant in the BSSB church training department; and Fred Kendall II, vice-president for religious affairs, Belmont College, Nashville.

Fay Burgess of Nashville, Christian concert artist, will present two concerts,

Friday evening and Sunday morning.

The three-day event also will feature the election of the 1985-86 state BSU council and a commissioning service for student missionaries.

Hendrix will lead family group conferences at each of the four sessions. Roberts will lead a Bible study at each session and will deliver a message on "the mission of the church." Kendall will speak on "the message of the church."

In addition, there will be an orientation session for BSU student missionaries, and an orientation session for their parents.

The conference begins at 7:30 p.m. April 12 and will end at noon April 14.

Editor's mother dies

Mrs. Beatrice Shackelford, mother of Baptist and Reflector Editor Al Shackelford, died March 27 at Pine Knoll Nursing Home in Carrollton, Ga., after a long illness. She was 88.

A native of Carroll County, Ga., she was a member of First Baptist Church of Carrollton for 52 years.

Funeral services were held March 29 at First Baptist Church, with burial in Stripping Chapel Cemetery near Carrollton.

Survivors include three sons: Olin Shackelford of Dalton, Ga.; Nat Shackelford of Carrollton, Ga.; and Al Shackelford of Brentwood; one sister, Mrs. Dora Shackelford of Carrollton; five grandchildren; and two great-grandchildren.

Her husband, Nathan Cicero Shackelford, died in 1968.

EDITORIAL

Witnesses to the resurrection

The greatest miracle of all history came in the glorious resurrection of our Lord Jesus Christ from that Jerusalem tomb.

Condemned first by Jewish religious officials and then by a Roman governor to appease the crowd, our Lord was led away to Calvary to die. Then on a cross — the cruelest execution instrument devised by fiendish minds — His precious life ebbed away.

His lifeless form was taken from that cross and hurriedly placed in a borrowed tomb. A huge stone was rolled over the enclosure.

But God was not through!

Jesus came forth from that tomb on the first Easter. His resurrected body was seen by many before His ascension into heaven 40 days later.

The gospel writers recount 11 appearances of the risen Saviour — all of which were significant testimonies that "He is risen!"

Five of these appearances came on that first Sunday: to Mary Magdalene, to the other women, to those two on the road to Emmaus, to Peter, and to 10 disciples that night.

The following Sunday, Jesus came to 11 disciples. Other recorded appearances are indicated to seven disciples beside the Sea of Galilee, to the 11, and to 500 on a mountain in Galilee, to James, to many at the ascension, and a special appearance to Paul.

All of these listed appearances were to early believers and without doubt gave great assurance to them as they faced persecution, displacement, and obedience to the Great Commission.

But there were other witnesses which we often overlook when we consider the Easter occasion — and these witnesses may give more credence to the resurrection than the 11 appearances usually cited. This is the testimony of the guards at the tomb.

You will recall that after the crucifixion, the chief priests and Pharisees came to Pilate and reminded him of Jesus' promise to rise from the grave. They asked the Roman governor for special guards "lest His disciples come by night and steal Him away and say unto the people, 'He is risen from the dead'" (Matthew 27:64).

Pilate told the Jewish officials that they had their own soldiers which could be used for such a task.

The guards went to the garden, sealed the tomb, and stayed to guard it.

After the women left the tomb on Easter morning, the soldiers returned to their bosses (the chief priests) with a report of the happenings. We can only imagine all that is involved in their testimony of "all things that were done" (Matthew 28:11) — the earthquake, the angel rolling away the huge stone and speaking to the women, and perhaps the sight of Jesus Himself.

There are two evidences to the effectiveness of the guards' testimony.

(1) The chief priests bribed the guards with "large money" to say they fell asleep while on guard duty (the penalty of which was usually death) and even promised to protect them if the governor found out about their napping on duty (Matthew 28:12-14).

(2) Some scholars see a direct relationship between the guards' testimony and the conversion of "a great company of priests" (Acts 6:7).

The bribing of the guards was a necessary part of the scheme of the Jewish religious leaders.

They had worked hard in futile attempts to discredit Jesus during His ministry, even to attributing His works to Satan.

They had sought to twist His teachings to place Jesus in opposition to Scripture and Roman authority.

When these strategies failed, they devised a plan to have Him crucified.

Now — if after all this, Jesus was alive — they would surely lose "both our place and nation" (John 11:48). Jesus' resurrection would be unquestionable proof that He was all that He claimed.

To the chief priests and Pharisees, Jesus' resurrection attested that He was the Son of God, the Saviour of the world, the promised Messiah, the Lord of heaven and earth. To them the resurrection was crucial.

How important is the resurrection to you?

Those who deny this significant event still go to great lengths to discredit its importance. Surely, those of us who are followers of Christ should be just as emphatic and energetic in spreading the truth of the resurrection.

The guards were willing to deny the resurrection for monetary gain. The chief priests denied the resurrection to preserve their positions.

But the disciples were willing to give all they had — even their lives — to proclaim "He is risen!"

Cicero's comment



By the editor

Her name is Susan Beatrice Blandenburg Shackleford, but of course I always called her "Mother."

Last Wednesday, Mother's eternal life in Jesus Christ took a new step.

God relieved her of a frail, decrepit physical body — a body that was placed in the red clay of a Georgia grave beside that of her husband of 48 years.

Mother's life on this earth was involved totally in her family, her work, and her church. On Friday morning, we gathered at a place she dearly loved, her church, for the memorial service.

Obviously, there is sadness related to physical death — mainly because of the separation it brings. Yet, in Mother's case the sadness of separation was greatly overshadowed by the reality that she was now separated from infirmity, from pain, from suffering.

Death for my mother was a time of release. Advanced senility, hardening arteries, and restricted blood circulation had robbed her body of physical strength and mental awareness.

Wednesday, God released her to become everything that He wants her to be. For the first time in at least two years she knows where she is and what is happening around her.

Mother had lived a long, fruitful life on earth. She was 88 on March 3. She had a compulsion to work — especially outdoors. Her home was surrounded by her flower and vegetable gardens. At night she would can the garden produce, shell pecans, or crochet.

For more than 40 years she taught a Sunday School class in the Junior department (or children's department). The church doors were rarely open without her attendance. Her last service for her church was sharing her tithing testimony.

Gradually, senility and strokes weakened that active body and dulled its mind. In recent years Mother made no response to anything.

Now, that has all changed.

Ears that could no longer hear the sounds of this world or the words of family and friends now are hearing the anthems of the angels.

Eyes that could not see clearly, if at all, because of unsuccessful cataract surgery now are focused on all the beauties of heaven.

A body that was weakened and had experienced the loss of a leg to gangrene so that it could not stand, much less walk, now is strutting along those streets of gold.

A mind that had lost its total awareness now is filled with all the knowledge of all the ages.

A memory that had faded into obscurity now is renewed as she is reunited with her husband, parents, friends.

Knowing Mother, I think she spends a lot of her time in heaven's garden, admiring the beautiful tree of life. And, if there happens to be any weeds in that garden, they won't be there long.



(1979 picture)

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Tom Madden, Executive Secretary-Treasurer

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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.

Dealing with specifics

Dear editor:

Those of the "inerrancy" school of thought should come down from the clouds of generalities and deal with specifics.

ITEM: "It shall be life for life, eye for eye, tooth for tooth" (Deuteronomy 19:18-21). Is that "inerrant truth"? Jesus said it was not: "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I say to you, Do not resist one who is evil. But if any one strikes you on the right cheek, turn to him the other also" (Matthew 5:38-39).

ITEM: "If a man is found lying with the wife of another man, both of them shall die, the man who lay with the woman, and the woman" (Deuteronomy 22:22). Is that "inerrant truth"? Jesus said it was not: "The scribes and the Pharisees brought a woman who had been caught in adultery . . . Jesus said to them, 'Let

him who is without sin among you be the first to throw a stone at her.' . . . And Jesus said, 'Neither do I condemn you; go, and do not sin again'" (John 8:3-11).

ITEM: "You shall not eat anything that dies of itself; you may give it to the alien who is within your towns, that he may eat it, or you may sell it to a foreigner" (Deuteronomy 14:21). That certainly is not consistent with the "Golden Rule" teaching of Jesus.

ITEM: Every school child knows that rotation of the earth causes day and night, as an area is exposed to the sun or hidden from it by the earth's mass. Yet Genesis states the day and night were created in the first day and not until the fourth day were the "two great lights" created — one to rule the day and the other the night.

Victor C. Hobday
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The spirit of the wolf?

Dear editor:

I found the March 6 article entitled "Moonies mail out packets to pastors" to be interesting.

On one hand we find a person freely offering to share his religious beliefs with others in the spirit of "peace and harmony." On the other hand a reaction is to adamantly reject the offer with the suggestion being made that "wisdom should be exercised so that the messages are not used to beguile and confuse our people."

This scenario sounds familiar. The Pharisees reacted in much the same way to the new and different religious ideas Jesus tried to share with them!

The article ends with an appeal to be on guard for the "vicious wolves." Indeed, let us be on guard for them, but let us do so only after we have removed the log from our own eye. Quite often in life we meet the spiritual enemy only to find that he is ourselves!

In Matthew 17 Jesus precedes this injunction by paraphrasing the law and the prophets in one sentence — the golden rule — "Do unto others as you would have others do unto you."

Perhaps we may never be totally sure of the extent of truth associated with a

Ronnie Wilburn Sr. leads Meridian Baptist Church

Ronnie J. Wilburn Sr. began his pastorate with Meridian Baptist Church, Jackson, on March 31.

Born in Cleveland, Miss., Wilburn is a graduate of Delta State University, Cleveland, Miss., and Mid-America Baptist Theological Seminary, Memphis.

He comes to Meridian Baptist Church from the Hickman Baptist Church in Hickman, Ky. Other pastorates were West Side Baptist Church, Trenton; First Baptist Church, Clifton; and Victory Heights Baptist Church in Cleveland, Miss.

Wilburn served as associate pastor of missions at First Baptist Church, Boyle, Miss.

While in Kentucky, he served on the Executive Board of the Kentucky Baptist Convention for five years.



Wilburn

particular doctrine or interpretation, but this much I think we can be sure of — that it is right to deal with other people, not rudely, but kindly, respectfully, and lovingly.

Let us be willing to witness to others what we may believe, but then let us also have the common courtesy to listen to others when they in return would witness to us about what they believe.

Progress into truth, whether it be scientific or religious, can be made as we examine evidence and never by suppression of evidence.

Don W. Guldan Jr.
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Beware of SBC gossip

Dear editor:

I have recently learned that the divisions in the Southern Baptist Convention are being played up by some independent Baptist newsletters. I had thought the devil would use the ungodly of the news media, but he knows he gets greater results using us against one another.

Many people read and believe that stuff.

Years of listening and reading has taught us that God's own people will lie to you. Even your pastor is not always above propagating gossip.

If you pass on to others what you read in these papers without having firsthand knowledge, without actually talking in person with the accused, you are gossiping.

Yes, preachers and teachers are guilty of gossip.

If you cannot do something to help, such as pray, then please quit knocking us who wish to get the good news to the world. You may be fighting against God.

J. W. Glass
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Brazilian missionaries begin work in Macao

MACAO — The first Brazilian Baptist missionaries to go to Asia have arrived in Macao, the Portuguese colony near Hong Kong on the coast of China.

Mr. and Mrs. Jose Amaral will work closely with Southern Baptist Missionary Tome Halsell, who was born and reared in Brazil by missionary parents.

The Amarals have begun study of the Chinese dialect of Cantonese.

Hillard H. Goode retires as pastor

Hillard H. Goode retired as pastor of Emmanuel Baptist Church, Humboldt, effective March 9. Goode had retired from the pastorate of First Baptist Church, Fernandina Beach, Fla., when he began serving Emmanuel Baptist Church on an interim basis. The church then called him as their full-time pastor.

Goode first served the Emmanuel Baptist Church over 20 years ago. Other pastorates include Northside Baptist Church, Chattanooga; Gibson Baptist Church, Gibson; Gleason Baptist Church, Gleason; and churches in Illinois and Mississippi.

During his retirement, Goode will make himself available for interim pastorates and pulpit supply.

Cause of major problem

Dear editor:

The March 13 paper had an article which clearly shows the cause of the major problem in the convention. The faculty of Southeastern seminary unanimously supported the ordination and appointment to a pastor's job of Mrs. Griffis-Woodberry.

They give all kinds of reason as to her competence, etc. Now all of them have read 1 Timothy 3:2 and Titus 1:6, which clearly state that the bishop/elder is to be the husband of one wife. The problem is they (all the faculty at Southeastern) don't believe that part of the Bible, because it is not convenient, so they tear it out.

Secondly they lie when they say they believe and sign the Baptist Faith and Message, which is our agreed-upon statement of faith. They are like the Communist who say "peace" and mean something entirely different.

Then, they don't have the moral integrity to admit they don't believe and go get an honest job, working for people who don't believe the Bible. I mean there are plenty of Methodist, Presbyterian, or American Baptist congregations and seminaries that have slidden into unbelief 50 years ago. Quit lying about your stand and go join one of those groups where you belong. Quit thumbing your noses at "all those dumb, ignorant pew sitters who just don't understand the Bible isn't all true." Those pew sitters are paying your salary to turn out preachers who believe the Bible and will preach it. If you can't do that, say so and resign. Don't campaign against us while you are cashing your paycheck.

All you out there who think the only thing important is unity in the convention haven't read the Bible. Paul rebuked Peter publicly in front of the congregation when his theology got out of line. If you persist in unity at any price, then this convention will go the way of the American Baptist Convention. It has almost no missions. Why have missionaries when you don't have a gospel to give out?

Joel Johnson
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Personal Perspective

By Tom Madden
TBC Executive
Secretary-Treasurer



Isaiah, as he points toward the coming of Christ, states, "So shall He sprinkle (startle) many nations" (Isaiah 52:15). In the next chapter, he underlines again how Christ will startle many people when he states, "He shall grow up before him as a tender plant, and as a root out of a dry ground" (Isaiah 53:2). As I read this passage, I began to think how oftentimes our Lord startled people.

He startled the Pharisees with His knowledge and insights. They said, "How knoweth this man, letters having never learned?" They were startled at His complete knowledge.

Our Lord met the Samaritan woman at Jacob's well and asked her for a drink of water. She was so startled that she answered, "How is it that Thou, being a Jew, askest drink of me, which am a woman of Samaria?" She was startled by His complete knowledge of her life as well as her longing desire to be better than she really was.

As a lad of 12, our Lord certainly startled the priests in the temple as He answered them and asked questions.

Surely the crowd in the temple was startled as our Lord cleansed the temple and told them, "But ye have made it a den of thieves."

I have always thought that Nicodemus must have been startled when our Lord said unto him, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

I believe we will be startled at the glory and beauty of heaven, and as we try to serve throughout eternity, we will be startled at His continuing goodness and mercy toward us.

Citizen's Corner

By Jerry Self
Public Affairs and
Christian Life
Consultant



Poverty is alive and unwell in Tennessee. One out of every five Tennesseans lives in poverty. Our state's response to this grim reality includes being 49th in the nation in ADFC payment levels and 47th in the nation in standard of need.

AFDC refers to Aid to Families with Dependent Children, a financial assistance program for single parent families. The standard of need is the measurement by which the state determines who qualifies for AFDC payments.

Some of the pain of poverty is addressed in HB 84 and SB 535, a bill to expand Medicaid coverage for children in two-parent families which are below the poverty level.

The bill would also raise the AFDC standard of need and raise the AFDC grant levels closer to the actual level of need in the state.

An excellent source of information on hunger and poverty in Tennessee is the Tennessee Hunger Coalition, P.O. Box 120961, Nashville, TN 37212.

Famine holds no fear for Kenyan family

Stories by Robert O'Brien
Photo by Joanna Pinneo

YATTA DISTRICT, Kenya (BP) — Famine and drought, killers which stalk victims across Africa, no longer frighten William and Emily Ngozi.

Mrs. Ngozi once spent five hours a day hauling water on her back from a distant river to her family in the semi-arid Yatta District, remote bush country in Kenya.

She was haggard, bitter, and defeated. Now she is content and optimistic. Her seven children once were pot-bellied from malnutrition. Now healthy, they play happily around their thriving homestead.

Ngozi — once an absentee father and husband and the ineffective pastor of tiny Mbembani Baptist Church — struggled to find income and food. Now he has regained self-respect and shed his local image as a man unworthy of the role of father and husband and the title of pastor.

The Ngozi family began their physical and spiritual turnabout when they agreed to work with Southern Baptist Missionary Dan Schellenberg to test a "self-reliant homestead" system. The missionary said it would enable them to control their lives and care for their needs.

The system worked. Water, food, adequate income, and security — once distant dreams — have become realities on the Ngozis' small homestead. That has freed them from the struggle just to survive and allowed Ngozi time and energy for spiritual development under Schellenberg's guidance.

Mbembani Baptist Church had six members when Ngozi became pastor and remained static as he struggled for survival. Now it counts more than 80 members. During a recent period he baptized 40.

Schellenberg, who grew up in Kenya as the son of missionaries, does not claim to

have the entire solution to Third World poverty and hunger. He has not invented a new idea. But the way he puts together the "self-reliant homestead" concept has caused the United Nations and many international development agencies to study his methods. They are amazed that bush-dwelling Africans can operate the homestead without big grants or high-powered First World technology.

Schellenberg used Southern Baptist hunger funds to help the Ngozis and other rural Kamba tribesmen on 19 test sites to launch the system. But he taught them how to develop it so they can generate funds and resources to carry it on, expand it, and teach their neighbors to duplicate it with no outside aid.

"If any project out here can't be done by Africans without spending a fortune, it's not worth it in the long run," Schellenberg said. "William and the others now have an approach they can use whether I'm here or not."

Water conservation — in a land where water is life — lies at the heart of the system. The secret is simple, Schellenberg said: "Don't let the rain get away when it does come."

When it does rain in Yatta, it pours. But the rain rapidly runs off the sun-baked turf, taking valuable topsoil with it. For the rest of the year, the people struggle to get water to drink. They do not have enough left over for meager attempts at agriculture on the denuded land.

Schellenberg began by teaching the Ngozi family and some other Kamba tribe members how to cheaply finance and dig cement-lined, 12,000-gallon pits to catch rain water.

"If you have 10 inches of rain you can fill it up three times, and William has built a second one," Schellenberg explained. Once in place, the water catch-

ment pits can insulate a family from drought for about 18 months whether more rain comes or not.

The system converts water from the elusive elixir of life into an available, versatile resource. The family can sell it to eager neighbors or use it to raise grain and other crops. They can sell the grain, store it in brick-and-cement silos Schellenberg teaches them to build, or use it to raise such animals as chickens, rabbits, and cows for food and cash.

"If there's a drought, you eat the ex-

cess, or you put it into better production, such as chickens or cows," Schellenberg said. "If you store your grain for even six months, it gets you into the prime market value."

Then the self-reliant system can expand. Schellenberg teaches them how to build such things as biogas digesters, which use cow dung to produce gas for light, highly efficient mud cookstoves to conserve scarce wood, wind-mills to pump water, and charcoal-and-sand filters to clean drinking water.

Schellenberg also teaches agriculture, animal husbandry, irrigation, terracing, and reforestation with fruit-bearing trees to protect the soil and increase crop potential.

Then a family like the Ngozis — with water and food stored — become insulated from famine and protected from family breakup, a common problem in Africa. As fathers move about to eke out a living, they often go to cities seeking work or education while their families degenerate at home.

The self-reliant homestead keeps a family living and growing together and produces another by-product: a form of liberation Western women's rights advocates have not dreamed about. If a woman lives 50 years in the African bush, Schellenberg explained, she will spend 30 of them in the backbreaking, dehumanizing "donkey work" of carrying water, wood, and babies on her back for great distances.

The self-reliant homestead, which can make a family almost completely self-contained in three years, frees wives and mothers of much of the drudgery which shortens lives and deadens relationships.

Men who have joined William Ngozi in the experiment like that change, though they have been used to the second-class role women play in the Third World.



REASON TO SMILE — Emily Ngozi has a reason to smile. Her family's "self-reliant homestead" system, developed by Missionary Dan Schellenberg, has saved her hours of work carrying wood and water on her back.

'Grain talk,' 'water talk' leads Kamba to 'God talk'

YATTA DISTRICT, Kenya (BP) — Missionary Dan Schellenberg finds it easy for "grain talk," "water talk," and even "cow dung talk" to become "God talk" among rural Kamba people in Kenya's dry Yatta District.

The Kamba have an almost Hebraic sense of the spiritual implications of wind, rain, soil, crops, trees, animals, and other things of nature. That is a positive influence, Schellenberg said, but it can also be a problem. The Kamba often interpret spiritual implications in the shadowy context of traditional African culture dominated by things of Satan rather than in the light of the God of the Bible.

That has affected the way Schellenberg, a Southern Baptist missionary reared among the Kamba by missionary parents, works to introduce his "self-reliant homestead" system. If they accept its simple technology, the system can insulate Kamba families from famine and drought.

As his system begins to catch on, Schellenberg has introduced technology which is new to the Kamba, such as water catchment pits, brick-and-cement storage silos, biogas digesters, and other non-traditional things.

It is a slow process among a people who cling to the old ways.

Louisa Nyanzwii stands beside her house. In the background, an innocent-looking striped gourd hangs from a nail. Schellenberg recognizes it as a witchcraft charm which Nyanzwii believes

will protect the grain in her new silo.

"Is that a charm, Louisa?" he asks. "No," the Christian woman replies with a nervous laugh. "It's just a decoration from the field."

"May I cut it down?"

"No!"

"May Jesus cut it down?"

"Not now He can't."

Louisa, like many of her people, is not interested in quick changes. Subsurface influences of her culture color even her Christianity — perhaps especially her Christianity, because spiritual things are woven into her whole pattern of life. Africans tie the social, physical, and spiritual together and each affects the other, Schellenberg explains.

"Have others lost food in their silos?" he asks.

"No," Louisa admits sheepishly.

"Don't be afraid," Schellenberg counsels. "God will protect your food supply. He gave it to you. You don't need protection from anyone else." She wavers, then refuses. But the next time Schellenberg visits, the witchcraft talisman is gone.

It is not always that easy, but a growing number of the Kamba — who know Schellenberg was born among them, speaks their language, and sits freely in their village parliaments — will ask him to place their new grain-storage wealth in God's care.

Before he prays for God's blessing, Schellenberg asks that symbols of witchcraft be removed so God will get the credit.

"The proof will be if God does protect their food," he explains. "When He does, it's a significant step of faith for these people. It doesn't matter to them if we've properly dried the grain and sealed the silo, which we have. They see the conflict as spiritual."

"Rain, earth, healthy children, and food are gifts of God," he prays at the home of the non-Christian Mukanda family. "Charms and talismans don't bring a blessing from God. God gave His Son, Jesus Christ, to do that. God sent His Son to shed his blood because He loves us, even when we don't deserve it."

He prays that the Mukandas will let Jesus come into their lives, save them from their sins, and protect them. "I banish the power of Satan from this place and put this family under the blood of Jesus Christ in His name," he continues. "When famine comes, we will praise You, Lord, that this family has so much food in storage and that it's under Your protection."

Thus the transfer of allegiance from one spiritual force to a greater one begins in the lives of the people with whom Schellenberg works.

Even their cook fire is spiritual. When Kamba women cook, they must see the fire burn for deep, underlying cultural reasons. Emily Ngozi, a pastor's wife, became truly liberated when she allowed an efficient mud cookstove — with the fire hidden inside — to replace her open fire.

"How Jesus can change them is radi-

cally dependent on how they view spiritual things," Schellenberg says. "How you can change their children's health, as we did with the Ngozi family, is radically dependent on their spiritual view of children."

Thus talk of wind, rain, grain — and even the readily available cow dung to fuel their new biogas digesters — naturally leads into "God talk" based on their own experiences and teachings from the Bible.

For example, would the Kamba submit to using cow dung as a fuel for lights and cooking? It, too, is a gift of God, Schellenberg tells them, quoting the Old Testament verse Ezekiel 4:15. The context is a siege of Jerusalem. The Jewish people have disobeyed God and destroyed the land. They have no food, no fuel, nothing. They are desolate.

"See, I will let you have cow's dung instead of human dung on which you may prepare (bake) your bread," declares the Lord.

"It was a blessing they had cows alive to give dung and that God showed them how to use it," Schellenberg tells the Kamba, who listen intently. They understand nature, parched earth, and desolation.

Schellenberg's self-reliant homesteads are spreading across the semi-arid Yatta District, providing protection from drought and famine. Biogas digesters — among other innovations — have become widely accepted. So has a new quality of life.

Draper sees collapse of CP if Stanley loses

By Craig Bird

RICHMOND, Va. (BP)— The Cooperative Program could collapse and thousands of churches might withdraw financial support if Charles Stanley is defeated for a second year as president of the Southern Baptist Convention, James T. Draper Jr. has warned.

Draper, president of the SBC during 1982-84, told the Baptist Public Relations Association annual meeting in Richmond, Va., that heads of Southern Baptist institutions are leading a "massive attempt... financed with Cooperative Program funds" to deny Stanley a second year as SBC president.

Stanley, pastor of First Baptist Church of Atlanta, already has announced he will allow his name to be presented for a second one-year term as president of the 14.3-million-member denomination. Under SBC bylaws, a president may serve two consecutive one-year terms.

Traditionally, a president who wishes to serve a second term has been opposed. However, twice in the past four years, incumbent presidents have been challenged for the second term. Efforts allegedly are underway to mount a campaign challenging Stanley at the 1985 annual meeting, scheduled for June 11-13 in Dallas.

Draper said if Stanley is defeated, "How can we expect his church to continue to give \$500,000 to the Southern Baptist Convention... and thousands of churches would probably follow that lead in refusing to support the convention any longer."

In an interview following his presentation, Draper was asked what the church where he is pastor would do if Stanley is

defeated. He replied the church, First Baptist Church of Euless, Tex., might escrow its denominational gifts (about \$400,000 this year) if Stanley is defeated, "to force people to sit down and adopt a strategy to resolve our problems."

Draper, also a trustee of Southwestern Baptist Theological Seminary in Fort Worth, Tex., said he would "be speaking in every church I can between now and June" to promote Stanley's re-election.

He told more than 150 BPPA members from Southern Baptist national and state institutions that he had attended a recent meeting with leaders of the effort to turn the convention into a more conservative direction. "We said since we have already been accused (of being highly organized politically), tried, and convicted, we might as well go ahead and commit the crime. We will be there in Dallas, and we will be organized."

He said the "organization" earlier had been no more than "600 names on (Houston judge) Paul Pressler's personal computer, with a contact person in each state they (Pressler and Paige Patterson, associate pastor of First Baptist Church of Dallas) send material to."

However, he charged an unnamed SBC institution with using its computers and a 46,000-name mailing list for political purposes. Draper declined to name the institution, but referred to Baylor University and Southwestern Baptist Theo-

logical Seminary and noted "both of them have about that number on their mailing lists."

"I am not accusing them of sending out clandestine letters, but they are using their mailing lists to make some accusations, to organize a partisan agenda, and to create hysteria. All you have to do is look at the Baylor Line, other Baylor publications, and to read Southwestern News for the last nine months to be able to see that," he said.

The Baylor Line and Southwestern News are alumni publications of the institutions.

"Where is the concern for (Russell) Dilday's partisan involvement in convention politics?" he asked. He also referred to Southern Baptist Theological Seminary President Roy C. Honeycutt and chastised him for "declaring Holy War against his Christian brothers."

Later he said Dilday, president of Southwestern seminary, is "reportedly using 50 percent of his time trying to defeat Stanley... and he is not going off salary for that time, so he is using Cooperative Program funds."

Draper said there are times he leans against the wall or puts his head on his desk and weeps over the anger and hostility being expressed in the SBC, but insisted that tiredness would not cause him to stop.

"It doesn't matter who 'wins' in Dallas

if it is a hostile convention," he explained, "because if it is hostile we all lose. I would hope Charles Stanley would be re-elected without opposition."

Despite his charges of institutional leadership opposing Stanley, Draper said he believes, "in the integrity of each of those men (institutional heads), I don't want anybody fired, but I do wish we could hear in public what some of them say in private — that we do have problems."

While agreeing it is inaccurate to call any group in the SBC "liberal" and declaring his distaste for all terms currently being used (liberal, moderate, conservative, ultra-conservative, and fundamentalist — terms he called "weasel words because they mean different things to different people"), Draper insisted it is an oversimplification to say two groups, one from the right side of the spectrum and one from the left side of the spectrum within the SBC, are causing all the problems.

"There is a third group — the institutional group — which is probably the most dangerous. I think it is changing, but often sincere inquiry is treated with suspicion and institutions feel they must protect themselves. That is why it has 'appeared' that institutions have come down on the 'moderate' side.

"We have had enough gripe sessions — what we need is to sit down and talk about solutions to our problems."

Draper said the convention could be better served if all SBC institutions opened their trustee meetings to reporters. "We all filter things through grid of our experiences. There will be less distortion — and I mean of our perceptions — if we see something ourselves instead of having someone tell us what happened."

He said SBC journalists are in a key position to deal with the SBC situation.

"Please help us," he said. "This convention could die... if hostilities continue to build there will be a great pulling away from the Cooperative Program. Then what are we going to do — mail postcards to all our missionaries around the world and ask them which side they are on, ask them who they want to pay their salaries?"

"We may be living in the days of the death of this denomination or in the day of the forerunner of the greatest revival in the history of the denomination. You shape public opinion... be Christians first and journalists second."

When asked if he were trying to influence "non-official" SBC news publications, Draper said he was trying, but not very successfully.

"I have read things in some publications that are unbelievable," he said. "But Russ Kaemmerling (editor of the Southern Baptist Advocate) is the only one that will talk to me. I have written to the editor of The Call: 85 about an incorrect story, but have not heard from him, and the latest issue of SBC Today is full of misinformation. But I do spend a lot of time trying to get Russell Kaemmerling not to be what is his nature — sarcastic."

TBC church music retreat set for May 16-18 at Henry Horton

The 1985 Tennessee Baptist Church Music Conference Retreat is scheduled for May 16-18 at Henry Horton State Park, Chapel Hill.

The annual event is aimed at providing inspiration, information, fellowship, and refreshment for Baptist musicians from across the state.

Headlining this year's program will be Calvin Metcalf, J. M. Wood, Joe Stacker, Jerry Self, Fes Robertson, Tina English, and a barbershop quartet, "Nashville Class." The program has been planned by the officers of the church music conference in conjunction with the church music department of the Tennessee Baptist Convention.

Worship leader is Calvin Metcalf, pas-

tor of Central Baptist Church, Fountain City, Knoxville.

Wood, minister of music at Broadmoor Baptist Church in Jackson, Miss., will lead sessions on music ministry administration and ideas for ministry.

Stacker, secretary of the Baptist Sunday School Board church administration department, will lead sessions on "shared ministry." The "shared ministry" concept, developed by the church administration department, offers a fresh approach to the ministry of church staff members.

"The Minister of Music and His Family" is the topic of two sessions to be led by Jerry Self, Christian life consultant for the Tennessee Baptist Convention.

Robertson, a supervisor in the BSSB church music department, will bring an update on the church music department and the Southern Baptist Church Music Conference. In addition, Robertson will lead a music reading session sponsored by Broadman Press.

Other music reading sessions will be led by Larry Brooks, minister of music at Central Baptist Church, Fountain City, Knoxville, and Julian Suggs, director of the TBC church music department.

A special feature will be entertainment by a Nashville barbershop quartet "Nashville Class" on Thursday night. On Friday evening, composer/singer Tina English of Lubbock, Tex., will entertain.

The retreat begins with a session at 6:45 p.m. on May 16. The afternoon of May 17 will be free for recreation and relaxation. The program will conclude at noon on May 18.

Registration for the retreat is now being accepted at the church music department, Tennessee Baptist Convention, P.O. Box 347, Brentwood, TN 37027. A check for one night's lodging should accompany the registration form. The registration deadline is April 12.

Belmont picks dean for business school

Wayne Brown of Brentwood, executive director of the Tennessee Higher Education Commission, has been named as the new dean of the school of business at Belmont College, Nashville.

The announcement was made by William E. Troutt, college president, at a press conference on March 28.

Brown has held the top administrative post with the Tennessee Higher Education Commission for 10 years.

Before assuming that position in May 1975, Brown was vice-president for academic affairs and academic dean at Union University, Jackson.

A native of Union City, he is a graduate of Union University and the University of Florida, Gainesville, Fla.

He has an extensive background of professional service and higher education associations, including Higher Education Executive Associates, the American Council on Education, the State Higher Education Executive Officers, and the Southern Regional Education Board.

Active in Baptist life, Brown is a trustee of the Baptist Sunday School Board, serving on its executive committee, its finance committee, and chairman of its investments committee.

Brown is married to the former Bonnie Baker of Jackson, an elementary school teacher. The family, which includes four children, are active members of Brentwood Baptist Church.



Brown

Carson-Newman sets Welcome Weekend

JEFFERSON CITY — Carson-Newman College is planning Welcome Weekend April 13 for high school juniors and seniors who may be interested in attending the Baptist college. Students who are considering transferring are also invited.

Welcome Weekend will provide an opportunity to explore various aspects of college life through talking to students, faculty, and college personnel. Topics to be covered include student life and activities, how to choose a major, and financial aid.

Registration will begin at 10 a.m. EST in the lobby of the music building.

Prospective students are invited to stay overnight in a college residence hall. These are no charge, but reservations should be made by April 5.

Lunch and dinner will be provided for those attending the program. Students are also invited to a variety of drama and musical events taking place on campus that weekend.

Eules center discourages women from abortion

EULESS, Tex. (BP) — Since December, when the "Crisis Pregnancy Center," operated by First Baptist Church, Eules, Tex., placed an advertisement in the Yellow Pages, activity on the phone line — and at the center in a Eules shopping area — has doubled.

About 450 girls had been in the clinic through February, which marked seven months of operation and director Betty Crumpler expects the number to increase.

The "Crisis Pregnancy Center" offers free pregnancy testing and its goal is to discourage women from abortions. Thus far, Crumpler said, their success is "excellent."

Of the 450 who had come to the center for testing, 60 to 70 percent were pregnant and 85 percent of them were convinced to carry their babies to birth.

Women who come to the center are tested to determine if they are pregnant and, while awaiting results, are shown an audiovisual presentation depicting fetal development and what occurs when a fetus is aborted.

Many who come to the center are un-

married teen-agers. Crumpler said the first attempt is to get the teen-ager reconciled with her family. Failing that, homes of members of the church are available as "shepherding" homes where the girls can stay while awaiting the birth of the baby.

The women are referred to the Family Health Clinic at John Peter Smith Hospital in Fort Worth for treatment, said Crumpler.

If the women choose to place their babies for adoption, they are encouraged to work through the adoption service operated by Buckner Baptist Benevolences.

If interested in private adoption, they are urged to consult a qualified attorney.

The women are offered free counseling through the church, and many participate in a Bible study group. Some have made professions of faith, said Crumpler.

The center's services are free. It is supported by donations and the church budget, which provides Crumpler's salary and rented facilities in the Town Center. Projects by the church's teen-agers provide additional funds.

S.C. sets called convention to aid Charleston college

WHITE OAK, S.C. (BP) — Financially beleaguered Baptist College at Charleston will receive immediate and long-range benefits from an aid package approved last month by the General Board of the South Carolina Baptist Convention.

One aspect of the plan is that other institutions who receive funds from the state convention — including Furman University, Anderson College, and North Greenville College — agreed to give up their share of all contingent reserve excess and unencumbered daily interest from the 1985 state budget so Baptist College can get the entire amount of about \$400,000.

Another unusual feature requires the calling of a special convention session on May 9 to consider permitting Baptist College to go directly to churches to ask for budget help. It will be the only item on the agenda of the meeting, believed to be the first such called session in the state convention's history.

Convention guidelines forbid convention institutions from raising funds directly from local churches. If approved, Baptist College representatives will be allowed to visit with churches "on an invited basis."

The General Board also provided additional collateral from the contingent reserve to enable Baptist College to secure a 15-year, \$1.8-million consolidating refinancing loan. The money will refinance a current \$1-million, five-year loan; cover a \$500,000 debt on the college chapel; and provide \$300,000 for several short-term loans.

That would raise the collateral provided by the state convention from its current level of \$1-million to \$1.3-million. The college will provide land for \$500,000 of the collateral.

The arrangements will improve cash flow at the college next fiscal year by about \$800,000, according to Jairy Hunter, college president.

College trustees are studying the possibility of selling about 200 acres of land, appraised at \$7,500 an acre, which the college purchased from the city of Charleston for \$500 an acre in 1964. The college campus is 500 acres.

David Thiem, a member of the General Board of the state convention, said the action of the other institutions in releasing their share of interest income to Baptist College was based on fellowship and Christian concern. "Sure, they'd like to have it," he said, "but if one is in trouble, all are in trouble."

Baptist College, which has an enrollment of 1,585, has been in financial straits for some time. A late 1983 audit showed it had \$11-million in debts but only \$643,000 in endowment.

The school's founding president, John Hamrick, was asked to resign and three top administrators were fired by the trustees in November 1983 in a dispute over financial policy. In February 1984 Oliver Barnes, vice-president for business affairs, was fired for "conduct unbecoming a member of the college family," after being accused of sexual harassment.

Divided high court affirms Christmas nativity displays

By Stan Hastey

WASHINGTON (BP) — An equally divided U.S. Supreme Court ruled March

27 that cities and towns must provide space on public property for Christmas nativity scenes or creches, sponsored by private groups.

In a one-sentence, unsigned opinion, the high court sided with a group of citizens in the heavily Jewish village of Scarsdale, N.Y., who challenged the decision of local officials to deny permission for the creche. Town leaders followed the recommendation of a separate citizens' study panel when they denied the permission.

The unusual 4-4 deadlock came about because of the illness of Justice Lewis F. Powell Jr., who was hospitalized in February when oral arguments in the case were heard. Powell declined to participate in the decision, although Supreme Court rules gave him the option of doing so.

In its brief notice affirming a federal court of appeals decision siding with the Scarsdale citizen's group the court gave no breakdown in the tie vote.

Earlier, a lower federal court had agreed with town officials that permitting the nativity display on public property violated the Constitution's ban on an establishment of religion.

But the appeals court reversed, citing a Supreme Court decision last year in another creche case from Pawtucket, R.I.

In that well-publicized dispute, the court ruled local municipalities may erect creches when they constitute but one part of a larger Christmas display that includes secular figures of the season. The court also underscored the fact that in the Pawtucket dispute the display was set up in a private — rather than a public — park.

Because the high court decided last year's Pawtucket case on such narrow legal grounds by a 5-4 vote, some court observers had expected a majority of justices in the Scarsdale dispute to go along with the village's refusal to allow the creche.

By agreeing instead with the citizens group, the court apparently has decided that Christmas nativity scenes are permissible in most — if not all — situations.

BSSB promotes three employees

NASHVILLE — Two editors and a curriculum section supervisor have been named to supervisor positions in the youth-adult group of the Baptist Sunday School Board's Sunday School department.

Ross West has become supervisor of the adult Convention Uniform/Bible Book curriculum section; Michael Fink Jr. is now supervisor of the adult Life and Work/VBS curriculum section; and Louis Hanks has been named supervisor of the youth curriculum section.

West replaces Earl Waldrup who retired in February after 36 years with the Sunday School Board. West previously was a design editor in the section. He is a graduate of Louisiana Polytechnic Institute, Ruston, La.; Southern Baptist Theological Seminary, Louisville, Ky.; and New Orleans (La.) Baptist Theological Seminary. He has served as pastor of churches in Louisiana, Arkansas, and Virginia.

Fink replaces Ernest Hollaway who retired in December. Fink was supervisor of the youth curriculum section and has served as a design editor of adult Sunday School materials. Before joining the board he was assistant professor of religion at Campbell University, Buies Creek, N.C. He has been a pastor of churches in Indiana and Kentucky. He is a graduate of Samford University, Birmingham, Ala.; and Southern Baptist Theological Seminary, Louisville, Ky.

Hanks replaces Fink as supervisor of the youth curriculum section. He previously was a design editor in the section. A graduate of Blue Mountain College, Blue Mountain, Miss., and New Orleans seminary, Hanks has served as a minister of education in Alabama.

Bush's trip to Africa brings new focus on hunger relief

NASHVILLE (BP) — The publicity surrounding a recent fact-finding trip to drought-scorched Africa by Vice-president George Bush has produced two important results that will aid the hunger relief movement, a Southern Baptist hunger expert believes.

Robert Parham, director of hunger concerns for the Southern Baptist Christian Life Commission, said Bush's seven-day, three-nation journey led the American media to focus again on the hunger crisis and underscored the widespread impact of the devastating drought.

"The media's attention span is very short," Parham said, noting news of the African trip competed with other major events such as the death of Soviet President Chernenko and the opening of the Geneva arms talks. "People must remember that hunger exists even after the TV cameras stop rolling."

Bush announced the purpose of the trip was "to see what more can be done to insure that no calamity like this happens again." After traveling 4,500 miles in 100-degree heat, the vice-president observed the crisis was the "result of

ecological disaster and human failure."

Bush visited the Sudan, Nigeria, and Mali — an itinerary, Parham said, that "reminded people that the African famine is not confined solely to Ethiopia."

American officials and international relief authorities now believe the situation in the Sudan is far more serious than previously reported. One-fourth of the Sudanese population risks starvation, and the crisis has been compounded by the influx of an estimated one-million refugees who have fled famine and fighting in neighboring countries.

Nigeria is experiencing its worst drought since 1905, and Mali is encountering its worst drought in history.

"Bush's visit illustrates yet again the absolute necessity for bipartisan legislation for African relief and famine recovery," Parham said.

Sammie Meek's son dies

James Manley Meek, son of Tennessee Baptist Convention retiree Sammie Meek, died March 30 in Taos, N.Mex. He was 56.

Mrs. Meek, who now lives in Jackson, retired in 1974 after serving in the state convention office for 19 years. She was director of preschool and children's work for the church training department for 15 years and director of preschool work in the Sunday School department for four years.

Memorial services were scheduled to be held April 2 at St. James Episcopal Church in Taos, N.Mex. A second service is being planned at St. Luke's Episcopal Church in Jackson, probably on April 13.

Morris serves as pastor at Bethel Baptist, Troy

Alan Morris is serving as pastor of Bethel Baptist Church, Troy.

A native of Clinton, Ky., he attended Mid-Continent Bible College in Mayfield, Ky.

Other pastoratees include Macedonia Baptist Church, Kuttawa, Ky., and Faith Baptist Church, Eddyville, Ky.

Tennessee

PEOPLE . . .

Orlinda Baptist Church, Orinda, ordained Norman Fisher into the gospel ministry on March 10. During the same service, his son, Chris Fisher, was ordained into the music ministry. Joe Evans, pastor of the church, directed the service. Frank Evans, director of missions for Robertson County Baptist Association, assisted in the service.

LEADERSHIP . . .

Jannie Engelmann has joined the staff of First Baptist Church of Donelson, Nashville, as director of preschool. W. Roy Fisher is the pastor.

First Baptist Church, Franklin, called Keith Kline to be interim minister of youth. He also works in the Sunday School department of the Baptist Sunday School Board in Nashville. Other church staff positions include First Baptist Church, Garland, Tex., where he was minister of youth; Tallowood Baptist Church, Houston, Tex., where he was

minister of youth; and Brentwood Baptist Church, Brentwood, where he was minister of education. Kline is a graduate of Louisiana College, Pineville, and Southwestern Baptist Theological Seminary, Fort Worth, Tex. The pastor of the First Baptist Church is Richard D. White.

Keith Stanley will begin his ministry with Kirby Woods Baptist Church, Mem-

phis, as minister of youth on April 7. He comes to the church from Dauphin Way Baptist Church, Mobile, Ala. Bill Darnell is the pastor.

Murray Jackson began serving as interim pastor of Oak Street Baptist Church, Elizabethton, on March 13.

Jeff King has resigned from the pastorate of Pleasant View Baptist Church, Woodbury, effective April 14. He will be going into full-time evangelism.

Belmont plans youth workshop

NASHVILLE — Belmont College's department of religion and philosophy has announced plans for its annual Summer Youth Program Workshop, April 13, from 8:10 a.m. to 2:45 p.m.

All sessions will be in the lower level of Striplin Gymnasium.

The day-long workshop is designed for staff members and volunteer workers desiring to do summer youth work. Assistance in planning fellowships, games, discussion groups, and Bible-study groups will be provided. Topics will include "Understanding Young People," "Finding Resources for Bible Study and Discussion Groups," "Enlisting and Developing Workers," "Planning and Organizing for Summer Activities," and "Understanding Young People."

Conference leaders will be David Lewis, minister of recreation at First Baptist Church, Nashville; David Moench, minister of youth and activities at Brentwood Baptist Church, Brentwood; Tony Rankin, minister of youth/children at Judson Baptist Church, Nashville; John Morris, associate pastor and minister of youth at Creevewood Baptist Church, Nashville; and Robert Byrd, professor of religion and philosophy at Belmont College.

Cost for the workshop is \$15 per person, which will include lunch. For information or to make reservations, write the department of religion/philosophy, Belmont College, Nashville, TN 37203. Deadline for reservations is April 9.

Tennessee Baptist Foundation

By Earl Wilson
President



Money, money, money

A very distraught and disturbed man said to his pastor, "I need help. My wife is worrying me to death. All she ever talks about is money, money, money. And every day she keeps saying over and over, 'I need more money. I need more money.'"

The pastor, sensing the seriousness of the situation, said to the man, "Well what does your wife do with all the money you give her?"

The man replied, "I don't know, I never give her any."

Some people are like that. They get very disturbed when you talk about money. You see, the two most important things in their lives are money and material possessions. Their chief concern is making it, keeping it, and protecting it. Therefore, any request or demand on their funds or possessions is met with strong resistance. To them success in life is determined by how much of the world's material possessions they can accumulate. Success is defined as more and more and more.

This definition of success contradicts the teachings of our Lord Jesus, who said "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:25).

The teaching is clear. It is possible to be rich in the eyes of the world and a pauper in the eyes of God. Likewise, one can be poor in the eyes of the world and rich in the eyes of God. Treasures in heaven are safe!

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Bob Knisley accepts North Hills position

North Hills Baptist Church, Knoxville, called Bob E. Knisley as pastor. He formerly served as interim pastor of the church. The Knoxville native served as interim pastor in two other churches in the Knox County Baptist Association, Fairview Baptist Church, Knoxville, and Little Flat Baptist Church, Corryton.

Knisley also served as minister of music at Fairview Baptist Church, Knoxville; Sharon Baptist Church, Powell; Mount Harmony Baptist Church, Knoxville; and Main Street Baptist Church, Lake City.

A graduate of Carson-Newman College, Jefferson City, Knisley did graduate study at the University of Tennessee, Knoxville.

As a bi-vocational pastor, he also teaches high school English in the Knoxville city school system.

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BIBLE BOOK SERIES:

Lesson for April 7

Jesus' resurrection

By Rice Pierce
deacon and Sunday School teacher
Mt. Juliet

Basic Passage: Luke 24:1-35

Focal Passages: Luke 24:1-9, 13-15, 27-31

During Ethiopia's severe food crisis, the power of Christ's ministering love was dramatically demonstrated. The Ethiopian government gave Southern Baptist missionaries permission to go and help starving people in a remote, heretofore forbidden area. But there was no way to transport the tons of food piled high at the port.

The Russian government provided helicopters with Russian pilots to deliver the food high into the mountains. There Southern Baptist missionaries worked with Ethiopians to unload and distribute the food, saving thousands of lives. The efforts of these widely varied groups combined to accomplish Christ's desire to care for the weak and dying.

The Jewish religious leaders dramatically set the stage in their own day for the supreme event of history — the resurrection of Jesus Christ. They loudly made a state case demanding Jesus' crucifixion. They put irresistible pressure on Rome's procurator, Pontius Pilate, to execute Jesus with great public display. They made Jesus' death on the cross the climax of all their resources and efforts, only to see God use this setting to glorify Jesus of Nazareth and place Him at the pinnacle of man's destiny for all time to come.

The discovery of the empty tomb (24:1-12)

Luke's is the longest and most beautiful account of Jesus' resurrection. A small group of women who had followed Jesus faithfully from Galilee (23:55), plus some women from Judea, had witnessed Jesus' crucifixion from a distance. They had followed the procession to the tomb where Joseph of Arimathea and Nicodemus had placed Jesus' body. Then, following sunset on Saturday, they secured powdered spices and ointments with which to prepare the body of Jesus for permanent burial. At first light ("deep dawn") on Sunday, they returned to the tomb to anoint Jesus' body for burial (v.1).

The women found the large stone, too heavy for them, already rolled away from the entrance of the cave. They went in and searched for Jesus' body. It was not to be found. While still wondering

what to do, they suddenly saw two men (angels, v.23) standing beside them. Terrified, they kept bowing their faces to the ground (v.5).

The angels gently rebuked the women, asking why they looked for the living among the dead. Jesus had risen, they said, just as He told them He would do while they were still in Galilee (v.6). Then the women remembered Jesus' words and rushed off to report to the 11 apostles and all the others that Jesus was alive!

But this report sounded like nonsense to the apostles, wild talk of hysterical women (Luke's medical term, v.11). Peter and John at least went to look for themselves, and went away "wondering" at the empty tomb, but not believing.

Jesus' appearance to two disciples (24:13-15)

Two of the "rest" (v.9) of the disciples were now returning home seven miles away to Emmaus after the perplexing events of the last three days. One of these was Cleopas (v.18, a Greek name). Some think the other disciple was his wife; or even Luke himself, since he was unnamed and the account, appearing only in Luke's Gospel, is so detailed and vivid. They likely were trying to assess the women's report about Jesus being alive. Women's testimony was very lightly regarded; it was not allowed in Jewish courts.

When Jesus came up to them, they were deeply involved in conversation about recent events. Jesus walked along with them, but they did not recognize Him. Of course, His appearance was somewhat different now; they did not expect to see Him there on the road to Emmaus; they were in shock over what had happened in Jerusalem; and Jesus did not yet want to be recognized (v.16).

Jesus recognized by the two disciples (24:27-31)

Verse 17 is striking in its description of how Jesus opened up conversation with the two disciples, never mentioned elsewhere in the Bible. They had been "throwing words back and forth" in animated fashion.

Then Jesus got into the conversation by asking a question. He began explaining how the Old Testament Scriptures had foretold the events which Jesus had experienced (see Psalms 22, 69, 110; Isaiah 53; Zechariah 9:9-10; 13:7; Jeremiah 31:31-34).

The two disciples were fascinated with the Stranger's knowledge of the Scriptures. When they came to Emmaus, Jesus acted as if He would go on. But they insisted that He spend the night with them (and tell them more). At the table, Jesus' manner as He began the meal and His motions seemed familiar to them.

Suddenly they recognized Him. As their eyes were "opened" (v.31), Jesus suddenly disappeared. That very hour the two disciples rushed the long seven miles back to Jerusalem to tell the others of their amazing experience with the risen Lord. There they learned that Jesus also had appeared to Peter (v.34).

The little flock that had been terrified and made despondent by the cross now was welded together as never before by Jesus' resurrection. On Resurrection Sunday, Jesus made five of His 11 post-resurrection appearances. He had placed the seeds of His church in the ground, and they were sprouting.



Pierce



Brewer

UNIFORM LESSON SERIES:

Lesson for April 7

Raised from the dead

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

Basic Passage: John 20:1-23

Focal Passages: John 20:1-9, 11-16, 18

One of the important themes in John's Gospel involves two levels of "seeing." A person can see in the sense of observing an event in space and time. At a more important level, one can discern the meaning of an event and thus "believe."

In the very first chapter of the gospel, John the Baptist serves as a model of the higher level when he says, "I have seen it, and I tell you that He is the Son of God" (1:34).

This same distinction is made in relationship to the signs. It takes more than physical sight to understand the sign given at the wedding feast in Cana of Galilee. It manifests His glory but only the disciples understand and believe. All of the signs make a demand on the eyes of faith. What a simple observer sees and what a disciple sees is very different. One sees an unusual event in space and time while the other understands the reality to which the sign points.

The crowds who are fed in chapter six of the gospel never understand the meaning of the event. Jesus points out their unawareness, "You are looking for Me because you ate the bread and had all you wanted, not because you understood My miracles" (6:26). The ones who see and believe are the ones drawn by the Father (6:44).

"Seeing" receives special treatment in the story of the man born blind. He has no sight and is given the power to see, not by a natural process, but by the power of Jesus. His steps to spiritual sight are pictured in his deepening understanding of Jesus: a man (9:11); a prophet (9:17); and finally, the One to worship and adore (9:38).

It is in the light of this distinction that the resurrection account can be understood. Belief is not an inevitable result of physical seeing. To truly see the resurrected Lord is to believe that He is what He claims to be. When His enemies see Him placed in a tomb they conclude that this event ends all this preposterous belief in Him as God's revelation. An empty tomb does not change their conclusion.

Further, John's account of the empty tomb assures all disciples (including those of the future) that physical sight of Jesus does not give privileged understanding. Those who are not able to be present with Jesus in the flesh are able to share in the way that matters — by seeing Him as the living Son of God.

Peter and John see (20:1-9)

After being informed by Mary, Peter and the beloved disciple dash to the tomb to see for themselves. In case someone questions the event, our author gives the witnesses required by the courts — two adult males.

But John's point is a different one. Peter is left behind in the mad dash and John reaches the tomb first. He "peeps in" rather tentatively and allows Peter to enter the tomb first. Peter enters, observes the burial clothes with no body in them. The napkin for covering the head is neatly rolled by itself. The beloved disciple now joins Peter, sees the same thing Peter sees, "and believes."

Evidently Peter has drawn no conclusions from what he sees. John discerns with the eye of faith and understands that the One Who is thus freed from death is what He claimed to be. Peter has sight but John has insight.

The verbs used for "seeing" in this passage vary and are important for understanding the meaning. Mary comes to the tomb and takes a "single look" which suggests a glimpse and it results in a wrong conclusion. When John arrives, he also takes a cursory glance and waits. Peter enters the tomb and surveys the scene extensively. He "looks intently" with the physical eye and views certain external objects he does not fully comprehend. His vision is the same as Mary's when she sees Jesus and concludes that He is the gardener. He catches the significance of the event and thus believes. The verb used to describe John's "seeing" combines the idea of vision and knowledge.

It is fascinating to see John's description of how the resurrection faith arrives slowly and with great difficulty. The tomb is an event to which one must respond. It is not a mere object to be surveyed. The beloved disciple sees and ventures to follow a resurrected Lord. Only those who discern see the work of the Father in an empty tomb.

Mary sees (20:11-18)

John's Gospel declares that Mary Magdalene has the privilege of being present for the first appearance of the resurrected Lord. She has been left at the empty tomb by Peter and John and stands there weeping. She is sure that thieves have desecrated the tomb. She looks into the tomb and sees two angels, who ask her the reason for her tears. They do not speak of the resurrection because she must see that for herself.

Her sorrow is transformed as Jesus appears. At first, she mistakes Him for the gardener, but when He speaks her name, she knows Him. "The Shepherd knows His sheep by name" (10:3). He immediately gives her a command. The gift of resurrection always involves mission.

Mary is a model of maturing faith as she comes out of darkness to light. Her seeing is pictured in process. She sees the stone rolled away and draws a wrong conclusion. She sees Jesus and identifies Him as the gardener. When she finally has her eyes open, she confesses "Rabboni." Rabboni is a form of the word rabbi used almost exclusively in addressing God. Thus, she is seeing more than an earthly teacher. She is giving expression to a transformed vision.

Her testimony, "I have seen the Lord" (v.18) uses a verb tense which emphasizes a lasting impression. She has seen, understood, and life can never be the same again. The consequences of her spiritual vision continue on and on. Though she makes early mistakes, in the end, she sees correctly and shares the new insight with others. One who truly "sees" always hurries to share such earth-shaking good news.

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LIFE AND WORK SERIES
Lesson for April 7

Death and resurrection

By Philip Dougan, pastor
Gath Baptist Church, McMinnville

Basic Passage: John 19:1 to 20:10
Focal Passages: John 19:16, 28-30; 20:3, 8-9

What was the greatest event in history? Various answers people might give would include the flood, the fall of the Roman Empire, the discovery of America, or the invention of the wheel.

Unquestionably the greatest event in all of history was the death and resurrection of Jesus Christ. As one writer has stated, "All the armies that have ever marched, all the kings that ever reigned have not had the effect on history as that one solitary life."

We date our calendar from His birth — anno Domini 1985 (in the year of our Lord). Every time the agnostics and atheists give or write the date on their papers and checks, they acknowledge that Jesus Christ came into this world. His death and resurrection are not figments of a wishful imagination, nor are they the ravings of religious fanatics — they are facts of history.



Dougan

The compromiser
John's account of the crucifixion supplies many interesting details not found in the other gospels. They are not contradictory but supplementary.

John gives the most detailed account of the confrontation between Jesus and Pilate (18:28-19:22).

Poor Pilate has become as infamous and despised as Judas as one who tried to be neutral and allowed an innocent man to die in order to keep his popularity and power. Yet how many people, though on a different level, have been guilty of the

same sin of compromise and cowardice in a time of testing? How often have we looked the other way, failed to take a stand, followed "convenient convictions?"

Pilate twice stated, "I find no fault in Him" (19:4, 6), tried to set Jesus free (v.12), and finally gave in to the pressure of the chief priests and the shouting crowd (vv.15, 16).

The crucifixion

From this point, Jesus was handed over to the Roman soldiers, who took Him to Golgotha, the place of the skull. The "skull" could be a reference to the shape of the hill or to the fact that it was a place of death. Jesus was required to carry His cross in accordance with Roman custom.

Crucifixion was painful, agonizing, and humiliating. It was a slow process, several hours of pain, thirst, dehydration, and shock. It was the Roman system of capital punishment for all except Roman citizens. Two criminals were crucified, one on each side of Jesus.

There is nothing magical or spiritual about a cross. It is the One Who died on that cross that is important. It was "not with perishable things ... but with the precious blood of Christ" that we have been redeemed (1 Peter 1:18, 19).

His final words

A man's dying words are a revelation of what he really is. Altogether, there are seven sayings of Christ on the cross as told in the four gospels. John records three.

One of the most touching is His appeal to John to take care of His mother (19:26, 27). Even in death, He felt an obligation to see that His mother was provided for. According to tradition, Mary did stay in John's house and died about 15 years later.

The second utterance recorded by John was "I thirst" (v.28). This reveals the humanity of Jesus. His suffering was real. He felt physical pain and thirst just like we do. He did not stumble or sin but was obedient even to the death on the cross.

His third cry, "It is finished" (v.30) marked the accomplishment of the greatest feat in history — man was freed from the bondage of sin and the fate of hell. We are "justified by His blood," saved from God's wrath" (Romans 5:9).

The resurrection

The resurrection of Jesus from the dead is living proof that He was all He claimed to be — the Son of God, Saviour. Many people have made great claims — Confucius, Mohammed, Father Divine — but they have never risen from the dead!

An agnostic once challenged a preacher when he asked, "If a young woman came to town and said she was a virgin about to give birth to a baby, would you believe her?"

The preacher hesitated, then thoughtfully replied, "If she gave birth to a boy who grew up and healed the sick, caused the blind to see, died on a cross, and rose from the dead — yes, I'd believe."

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Saturday, April 13, 1985
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Deadline for Application — April 9, 1985

HMB leaders note changes in SBC churches

By Roberta S. Todd

"Indigenous satellite unit" sounds like some new technological thingamajig, but it is a \$2 description of "house churches" that some Southern Baptists are using.

Southern Baptist churches, even in Dixie, are not what they used to be.

As for the newfangled sounding indigenous satellite unit churches, George Bullard Jr., associate director of metropolitan missions for the Southern Baptist Home Mission Board, estimates 50 Southern Baptist congregations may be using them.

Gambrell Street Baptist Church in Fort Worth is one example.

"We rent a house in the neighborhood and take the church out to where the people are," explains Pastor John W. Patterson.

Although there is a main sanctuary, many people would rather go to the eight informal house churches, according to

the Gambrell Street pastor.

"They're not structured," he explains. "People don't feel they have to dress up."

Gambrell Street Baptist Church also has four separate language missions, each with its own Spanish, Laotian, Chinese, and Japanese-speaking pastor.

Changes in Southern Baptist churches are more profound, however, than just new church structures and missions to the thousands of people from different cultures living here today.

For one thing, Southern Baptists have lost much of their distinctiveness.

"I think we're quite typical now," says Orrin Morris, director of the HMB research division.

"There's been a kind of whole general modernization," says the 21-year HMB veteran. As examples, he cites "our dress and appearance, our concern with fashion and all the cultural trappings, the assimilation of the larger cultural

values made possible through mass media."

Morris says many now are motivated to do good works and minister to others not so much to bring people to Jesus Christ as to be in step with the times.

"To some, the church is now just another social program. We'd rather be tuned in to the mass culture than to be distinctly Christian."

Not surprisingly, Morris adds, "We're much more permissive now."

Some other changes that Morris has seen in Southern Baptist churches are:

—"They're steadily getting larger. We don't have nearly as many little churches (less than 100 people) as we used to. And the organization is becoming more complex and diversified."

—"The rising educational level of our people. Much more is expected of a pastor and his staff . . . He can't speak in vagaries. The pastor is no longer the most educated person in the church."

"Our rising educational level has also caused us to negotiate away a lot of the fervor we used to have."

—"Church attendance has been drastically and inversely affected by a lot more women joining the labor force."

—"There is a much greater openness toward people of different backgrounds."

All of these changes, Morris says, demand a new way to minister. He notes his own church, Columbia Drive Baptist Church of Decatur, Ga., has a large number of Laotian refugees and blacks. He estimates that two-thirds of those who regularly attend Sunday School at his church are not Anglos.

Baptist Church of the Covenant in Birmingham, Ala., is an integrated church that was formed in the 1970s which does not meet any of the stereotypes of a Southern Baptist church.

Pastor Dan Ivins says, "We meet in an old insurance building, pardon the pun, a 'converted' building, and worship at 9 a.m. We have high church music . . . no evening worship service as standardized."

"We're a very diverse group. The church offers an alternative to Baptists in Birmingham."

Such demographic changes as greater numbers of singles and retirees also have brought changes to Baptist churches. But it is those less visible shifts — attitude and value changes — that Morris finds most significant.

Southern Baptists, as a whole, are still "on the conservative side," he says, "but we've been shaken out of our provincialism."

"The trend started with World War II when people began leaving the South. Now they are migrating back and the region has taken in large numbers of people with Asian and Hispanic backgrounds."

"We're not just black-white now," he says. "We are Americans — just like everyone else. We've lost our distinctiveness."

'Bibles Behind Bars' project gets boost from BSSB staffers

NASHVILLE (BP) — "Bibles Behind Bars" began as a project of the Southern Baptist Sunday School Board when Home Bible Study began receiving 30 requests for Bibles each month from prisoners and the BSSB Holman Bible Division had a supply of slightly damaged Bibles to be given away.

Last December, Holman gave the Home Bible Study staff about 200 Bibles which could not be sold because of damaged or imperfect covers and Home Bible Study agreed to answer the prisoner requests, according to Connie Scudder, assistant editor of Home Bible Study Guide.

However, an appeal was made in March to the 1,800 board employees to help provide Bibles for the project because the Holman supply would soon be depleted.

In a week-long collection project, Home Bible Study collected more than 700 Bibles, Testaments, and gospels from board employees for distribution to prisoners, Scudder said.

Although the number of Bibles donated are enough to last about two years at the current rate of requests, they probably will be gone much sooner, predicted Mildred Heinicke, letter analyst for Home Bible Study, who answers the requests for Bibles.

"Usually when we get a request from one prison, we'll start getting more from



PRISON BOUND — Home Bible Study staffers (left to right) Connie Scudder, Mildred Heinicke, and Terri Clinard inspect some of the 700 Bibles donated by BSSB employees to be mailed to prisoners.

there," she explained. "The more you send out, the more you need."

Requests come from prisons all across the nation. Only requests from individual prisoners are honored, Scudder said, explaining a Bible is sent only if a prisoner specifically asks for one. If the person is not receiving the free Home Bible Study Guide, his name is added.

Some prisoners will ask for a particular version. Those requests are honored when possible, she said. "The letters are really sincere. You can tell by reading them that they want some help and are looking for something," she said.

Because of the continuing need and the positive response from board employees, the project will probably be an annual event, Scudder said.

She added some employees had asked about getting their churches involved in the project. "We hoped that would happen even though we didn't suggest it. We'd like to see others get involved," Scudder said.

Baptists drill wells in Haitian villages

PORT-AU-PRINCE, Haiti — Baptists and Southern Baptist missionaries and volunteers drilled 41 water wells in 1984, bringing their total to 143.

The well-drilling program has improved life in many Haitian villages and attracted nationwide attention to Baptists. Also, about 14,000 children participated in a Baptist-sponsored feeding program during the year.

Gambian officials tour Baptist mission center

KANIFENG, The Gambia — Southern Baptist missionaries welcomed 27 members of The Gambia's House of Representatives for a tour of the Kanifeng Community Center in February.

The officials were among more than 50 delegates to a conference concerning non-governmental organizations in The Gambia's development.

The center sponsors several activities to help Gambians, such as literacy and handicraft classes.

After viewing the center, the speaker of the House said on behalf of his group: "Let me assure you that you are welcome here, and the work which you do with our people does not go unnoticed."

Interpretations

The occasion of 1 Timothy

By Herschel H. Hobbs

"Paul, an apostle of Jesus Christ . . . unto Timothy, my own son in the faith" (1 Timothy 1:1-2).

Following his release from the first Roman imprisonment, according to Clement of Rome, Paul went to "the limit of the west." In the Roman empire this meant Spain (Romans 15:24, 28).

Then he went to Ephesus and from there to Macedonia, to Crete, to Troas, to Corinth, to Miletus, and to Nicopolis where he was arrested and taken to Rome, eventually to be beheaded there in A.D. 68. This itinerary is gleaned from references in 1 and 2 Timothy and Titus.

When Paul departed from Ephesus for Macedonia, he left his trusted fellow-worker Timothy behind to aid the churches in and about Ephesus in organization, training, and in opposing false teachers there (1 Timothy 1:3).

His strong emphasis upon his apostleship (1:1) suggests that some of these were Judaizers who denied that Paul was a true apostle (Galatians 2). Other elements point also to Gnostic teachers who were disturbing the churches in the Roman province of Asia (see Colossians, John, and 1 John).

In 1 Timothy, we see the aged apostle instructing the younger Timothy, his prized pupil and aide, as to how to fulfill his important responsibility.

This letter was probably written from Macedonia in A.D. 65. Later he wrote Titus, and finally 2 Timothy. They are called the "Pastoral Epistles."

One suggests "Missionary Epistles" as a more appropriate title. In them, we have the most complete study of first century missionary activity in the New Testament other than in Acts. In the coming weeks we will examine them in their chronological order as listed above.

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