

# Baptist and Reflector

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News journal of Tennessee Baptist Convention



Mr. and Mrs. Edwards

Mr. and Mrs. Glenn

Mr. and Mrs. Livingstone

Mr. and Mrs. Jump

John McPherson

Mr. and Mrs. Perkins

## Tennesseans anticipate appointment

Five couples and one single person with Tennessee ties were among 37 people who were expected to be appointed as missionaries by the Southern Baptist Foreign Mission Board April 16 at Nashville's Municipal Auditorium.

Mr. and Mrs. Stephen H. Edwards will work in Mexico, where he will be a maintenance worker and she will be a church and home worker. He is now a manufacturing engineer at Martin Marietta Aerospace in New Orleans, La.

A native of Georgia, Edwards has held a variety of jobs in construction, carpentry, and maintenance, mostly in Georgia. He is a graduate of Georgia Southern College, Statesboro, and also attended Dalton (Ga.) Junior College and New Orleans (La.) Baptist Theological Seminary.

Mrs. Edwards, the former Kandace Barker, was born in Florida and also

lived in Tennessee, while her father, Clayton Barker, was pastor of Fairview Baptist Church, Watuga. Her father baptized her during his pastorate at that church.

A graduate of Baptist College of Charleston (S.C.) and New Orleans seminary, Mrs. Edwards has worked as a bookstore sales counselor, a salesclerk, a literacy tutor, a child-care counselor, and a summer minister to youth at First Baptist Church, Rockledge, Fla. She also served as a seminary intern at Baptist Friendship House, New Orleans.

Mr. and Mrs. C. Barry Glenn will work in the Windward Islands, where he will be a dentist and she will be a church and home worker. Currently, he attends Southern Baptist Theological Seminary, Louisville, Ky. Before that, he was a public health dentist in Jackson, where he and his wife were members of Engle-

wood Baptist Church.

Born in McMinnville, Glenn grew up in Woodbury and Memphis. He considers Bellevue Baptist Church, Memphis, and Englewood Baptist Church, Jackson, as his home churches. He has worked as a water plant operator and a state employ-

ment interviewer in Woodbury. He was also in private dental practice in Memphis.

He is a graduate of Middle Tennessee State University, Murfreesboro, and the University of Tennessee Center for the

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## Pari-mutuel bill moves toward vote in House

Efforts to legalize pari-mutuel gambling on horse racing received approval by the House of Representatives' State and Local Government Committee on April 10, but received a discouraging evaluation from Gov. Lamar Alexander last Friday.

The pari-mutuel bill (HB624) was scheduled to be considered by the House Calendar and Rules Committee on Tuesday of this week. That committee has the power to put the bill on the House calendar to be considered by the 98 representatives.

A companion bill (SB604) was passed 20-11 by the state Senate on April 4. If passed by the House without amendments, the bill would go to the governor for his consideration. If the bill is amended in the House, the bill's amendments would have to go back to the Senate for its concurrence.

On April 12 Gov. Alexander told reporters that he has problems with any law which permits legalized gambling in the state. "I think it's a matter of personal conviction," Alexander said.

"My problem is not with horses," the governor stated. "I don't like state-sanctioned gambling. I'm not for it."

When questioned about the fact that the voters would be allowed to decide by referendum on permitting pari-mutuel gambling in their areas, Alexander responded, "Some issues are so strong we need not permit them."

Alexander said he has never liked the idea of allowing pari-mutuel gambling in the state. When the issue arose last year, he circulated a memo outlining his stand. A similar statement has been circulated this year.

Following his usual pattern, the gover-

nor declined to state whether or not he would veto a bill before it comes to his desk.

Jerry Self, public affairs and Christian life consultant for the Tennessee Baptist Convention, said that Alexander's comments could have an influence on voting if the measure comes to the House floor. Self urged concerned Tennesseans to share their opposition to HB624 with their representatives.

Self also encouraged Tennesseans to send letters and telegrams of support to Gov. Alexander for his stand.

Under provisions of the current bill, any county regardless of its population or any city with a population of 100,000 or more could hold a referendum on whether or not to permit pari-mutuel gambling on horse racing.

A five-member state racing commission, to be appointed by the governor, would enforce track rules and regulations and would have the power to approve or to reject a track site — based on economic and other considerations — even if the site is approved by the local community.

Tracks, which are to be built and operated by private enterprise, would be taxed by a percentage of the daily handle, ranging from 3 to 6 percent, depending on how much is bet.

The city or county in which the track is located would get 40 percent of the tax proceeds, with the rest divided among all counties and cities of the state.

Self noted that the proposed tax revenue would not benefit the state treasury — in fact, would do just the opposite. None of the tax proceeds would go to the state government. However, the

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## Baker James Cauthen dies

RICHMOND, Va. (BP) — Baker James Cauthen, who led Southern Baptists in building the largest missionary force among evangelical denominations, died April 15 at home. He was 75 years old.



BAKER JAMES CAUTHEN — Baker James Cauthen spoke to the 1983 annual meeting of the Tennessee Baptist Convention in Chattanooga.

A funeral is scheduled at First Baptist Church, Richmond, Va., April 18 at 2 p.m.

Cauthen was executive secretary and later executive director of the Southern Baptist Foreign Mission Board from 1954 until his retirement at the end of 1979, a longer tenure than any of his seven predecessors.

The number of Southern Baptist missionaries increased from 908 to nearly 3,000 during Cauthen's administration and the number of countries where they worked grew from 32 to 95. Missions funding moved from \$6.7-million in 1954 to \$76.7-million in 1979.

The gains were recorded during an era of international tumult as cold war rhetoric gave way to the Vietnam War, new nations emerged from revolutions, and others separated themselves from foreign rule.

Cauthen was no stranger to the dangers and hardships of war. When he and his wife, Eloise, went to China as missionaries in 1939, taking their two young children with them, part of the country had fallen to Japanese invaders. Twice during World War II, and later during the Communist takeover, the Cauthens were forced to evacuate. Twice they lost

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# State presidents draft statement of concern

By Bob Terry

ST. LOUIS (BP)— Concern about the controversies engulfing the Southern Baptist Convention brought together the presidents of 23 state Baptist conventions for prayer and discussion.

The meeting took place April 11-12, and was the first time in the history of the 14.3-million-member denomination that state presidents have met at their own initiative to discuss issues facing the national body.

Jack May, president of the Tennessee Baptist Convention and pastor of Broadmoor Baptist Church of Memphis, attended the session.

According to convenor Charles Pickering of Mississippi, the presidents agreed that the volatile rhetoric of the controversies "jeopardize the opportunity Southern Baptists have to reach the world with the love of Jesus Christ."

Pickering, an attorney from Laurel, Miss., was one of nine state convention presidents serving on a steering committee for the meeting. The state convention leaders met privately Thursday night and Friday morning prior to inviting the press in for a briefing.

Tennessee's May was excited about the meeting and its possible result. "I feel like this is one of the most positive steps toward healing of our convention," May observed.

May said that although only 23 of the state convention presidents were able to attend, that before the group left St. Louis, an additional nine state presidents had been contacted by telephone and were in total agreement with the statement.

The presidents released a statement and a news release concerning their meeting and spent about one hour answering questions.

In the prepared statement, the president declared: "The manner in which the present controversies are being discussed among Southern Baptists, in many instances, diminishes our ability to reflect Christ's love to the world, limits our ability to carry out the Great Commission, and diverts our attention from the responsibilities God has given us."

Pickering said the presidents are concerned that Southern Baptists might not be able to seize the opportunities of Good News America, Bold Mission Thrust, ACTS, and other evangelistic opportunities if convention rhetoric is not toned down.

"We believe we reflect the vast majority of Southern Baptists who fear we have been diverted from our major task. We want to get on with our missions and evangelism efforts," Pickering told a Friday morning news conference.

The presidents called the personalities involved in the controversy "sincere peo-

ple seeking to serve the cause of Christ" but urged all participants to "reflect the character of Christ in their discussions, articles, and statements.

"The true evidence that the cause of Christ is being served is in reflecting His love," the statement continued.

In a unanimous action, the presidents called on Southern Baptists to set aside May 19 as a day of prayer for the annual meeting of the Southern Baptist Convention in Dallas and offered three suggestions to relieve mounting political pressures.

During the day of prayer, the presidents asked Southern Baptists to pray (1) that revival and spiritual awakening will break out within the denomination, (2) that under the leadership of the Holy Spirit healing and reconciliation will take place, and (3) that Southern Baptists might effectively proclaim the gospel around the world to the glory of God.

Convention resolutions was one sort of political pressure cited by the presidents. In the official statement, messengers were urged to "exercise restraint in filing resolutions."

Pickering said the group was not attempting to stifle discussion. "We only want the messengers to be mindful of the impact their resolutions might have on the convention." While declining to cite examples, the presidents agreed past convention resolutions have been a source of convention differences.

The presidents also called on "those who make appointments and those who carry out programs to be mindful of involving people from a broad range of our constituency."

Pickering said the presidents believe that in the past political pressures have been brought to bear on those who make appointments and those who administer programs. The political pressures had to do with control of the convention, he observed.

Other presidents said people on all sides of the present controversy feel left out. "We are just asking the responsible parties to be as inclusive as possible," Pickering added. "If we are mindful of balancing our appointments and programs, that will help relieve the political pressures."

The presidents also asked Southern Baptists to remember the convention was created to promote missions, education, benevolent enterprises, and other social services. A correct view of the convention will help alleviate false expectations, one president said.

Repeatedly, the presidents denied they came together as a political group. "This group represents men of different perspectives," one participant noted. "We agreed to sublimate our differences and come together where unity can be found."

Pickering denied any discussion about candidates had taken place. "That was never on the agenda, and we haven't discussed the first word about it. We came together to pray and discuss the problems. We didn't defend or attack anyone."

When asked about the seriousness of the SBC controversies, Pickering said the fact that the presidents took the unprecedented action of meeting together indicates they believe the problem is serious. "I hope there won't be a split. We came together to promote healing so we can get about our tasks of missions and evangelism."



STATE RA OFFICERS — Newly elected Tennessee Royal Ambassador officers are (left to right) Chris Kagay of Beech Grove Baptist Church, Louisville, secretary; Tim Spencer of First Baptist Church, Collierville, president; Miller Hogan of Brentwood Baptist Church, Brentwood, interest activity leader; and Steven Gilleland of Belmont Heights Baptist Church, Nashville, mission activity leader.

## Tennesseans anticipate...

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Health Sciences, Memphis.

Mrs. Glenn, the former Patricia Wilson, is a native of Memphis and also considers Bellevue Baptist Church there and Englewood Baptist Church, Jackson, her home churches. She is a graduate of Belmont College, Nashville, and has worked as a teacher and counselor in Memphis.

The Glens have one child, Chad Michael, born in 1983.

Mr. and Mrs. L. Edward Jump will work in Venezuela, where he will be a general evangelist and she will be a church and home worker. Currently, he is pastor of White Oak Baptist Church, Chattanooga.

A Georgia native, Jump is a graduate of Truett McConnell College, Cleveland, Ga.; Carson-Newman College, Jefferson City; and Southern seminary. He has worked as a hospital psychiatric aide and as a chaplain in Louisville, Ky. Also he has served in various church staff positions in churches in Georgia, North Carolina, and Indiana.

Mrs. Jump, the former Elaine Walls, was born in Bristol, Va., and grew up in Bristol, Tenn. A graduate of Carson-Newman College, she has taught school in Louisville, Ky., and in Charlotte, N.C. She also has served as a part-time children's director at Washington Pike United Methodist Church, Knoxville, and as a Southern Baptist Home Mission Board summer missionary in Illinois.

The Jumps have two children: Joy, born in 1975; and Brent, 1977.

Mr. and Mrs. Michael D. Livingstone will work in Kenya, where he will be a general evangelist and she will be a church and home worker. Currently, he attends Southern seminary and is pastor of Summit Hills Baptist Church, Louisville, Ky.

Born in Oklahoma, Livingstone also lived in Nashville while growing up and considers that city his hometown. First Baptist Church, Donelson, was his home church. He has served as pastor of Lavinia Baptist Church, Lavinia, and as associate pastor of Grace Baptist Church, Ripley. He is a graduate of Union University, Jackson, and expects to receive the master of divinity degree from Southern seminary in May.

Mrs. Livingstone is the former Charlotte Williams. Although born in Indiana, she grew up in Nashville and considers it her hometown and Whitsitt Chapel Baptist Church, Nashville, as her home church. She has worked as a secretary in Jackson and in Louisville, and has served as a Tennessee Baptist Convention summer missionary in Tennessee.

She is a graduate of Union University and also attended Volunteer State Community College, Gallatin, and Belmont College, Nashville.

The Livingstones have two children: Charles Blake, born in 1981; and Emily Grace, 1983.

John T. McPherson, a native of Knoxville, will work in Liberia as a seminary teacher. Currently he is pastor of Petersburg (Ky.) Baptist Church and attends Southern seminary. He considers South Knoxville Baptist Church as his home church.

A graduate of Carson-Newman College and Southern seminary, McPherson has worked with a construction company in Knoxville, in the public library in Louisville, and as a youth director at First Baptist Church, Winter Park, Fla. He also has been a Baptist Student Union summer missionary in New York and a FMB missionary journeyman in Zambia.

Mr. and Mrs. David H. Perkins, who were expected to be appointed as missionary associates, will work in the Leeward Islands, where he will be an English-language pastor and she will be a church and home worker. They now serve with the Home Mission Board in Philadelphia, Pa., where he is pastor of Frankford Avenue Baptist Chapel and Kensington Baptist Chapel.

A native of New York, Perkins has served as pastor of Signal Mountain Baptist Church, Signal Mountain, as well as churches in Indiana and Kentucky. He also was director of missions for Kentucky's Lincoln County Baptist Association. He has served with the Home Mission Board since 1960 in New York, Vermont, Maryland, and Pennsylvania, as a pastor and in pioneer missions. His HMB service also included a position as director of missions for Maryland's Western Baptist Association.

He is a graduate of Bob Jones College, Cleveland (now Bob Jones University, Greenville, S.C.) and Southern seminary.

Mrs. Perkins, the former Maryellen Casper, is a Maryland native. She has served with her husband as a home missionary in New York, Maryland, and Pennsylvania. She also has served as a substitute teacher, a medical secretary, and a medical assistant. She attended Bob Jones College.

The Perkinses have two grown children.

Each of the new missionaries will go to Rockville, Va., in August for an eight-week orientation at the Cauthen Missionary Learning Center before leaving for their mission fields.

## Deerfield church calls Strickland as pastor

M. J. (Buddy) Strickland is now serving as pastor of Deerfield Baptist Church, Lawrenceburg.

Other pastorates within the state include Ewtonville Baptist Church, Dunlap, and South Whitwell Baptist Church, Whitwell.

A native of Rossville, Ga., Strickland served as pastor of three Alabama churches.

# J. Sullivan evaluates current state of SBC

By Charlie Warren

James Sullivan, retired denominational executive and a former president of the Southern Baptist Convention, has called for a cooling of rhetoric in SBC life so Baptists can analyze where we are, what caused the current SBC conflicts, and what is the best way to resolve it.

Sullivan, former president of the Baptist Sunday School Board, addressed the current problems in the SBC during a regular meeting of the Middle Tennessee Baptist Pastors' Conference, April 12 at the Tennessee Baptist Convention building in Brentwood.

The longtime Baptist statesman pointed out four things "that are confusing us and causing us to miss each other" as Baptists: a confusion in terminology, a failure to understand history, a misunderstanding of Baptist polity, and the intensity of emotion with which the current controversy surfaced at the 1979 South-

ern Baptist Convention meeting in Houston, Tex.

"We are not using the same words in the same way," Sullivan said, "and no wonder we misunderstand each other."

He cited the difficulty of defining such terms as conservative, liberal, Landmark, ultraconservative, and fundamentalist.

"If you and I sat down together, no two of us would agree on that terminology and yet we've hurled it about as though we were masters of their meanings," Sullivan charged.

Our history, according to Sullivan, points out our diversity.

"Some of our people think that diversity is a curse," he explained. "It is my conviction that you cannot have a democratic system without diversity. You have a democracy when you have discussions on both sides and weed out error from truth by means of the discussion."

He pointed out that Southern Baptists were organized in diversity and have never functioned without it. The convention, according to Sullivan, developed from a merger of two main groups: the Particular Baptists, who were formal in their approaches and strong supporters of education and nurturing of believers, and Separate Baptists, who were informal and zealous in evangelism. He noted that both groups brought strengths to the merger and both made great contributions to the convention.

"It's been that diversity in our entire history that has been our strength," he said. "When people are afraid of diversity and think it is something new, they do not understand the history and the contribution of each of these groups to the totality of our denomination."

Regarding polity, Sullivan said there is a misunderstanding of how our Baptist democratic operation functions.

"We really are not a democracy in the pure sense," he explained. "We operate on democratic principles but we are in fact a theocracy. We use democratic principles to try to ascertain what we think as a group God's will is for us."

Problems, according to Sullivan, arise when people holding differing opinions fight for their own will, instead of God's will, and neither will yield an inch.

But Sullivan said the basic problem Southern Baptists now face is the intensity of emotion with which this argument came to surface in Houston in 1979.

"Every student of psychology knows that when emotions build to a certain level, judgment shuts off," Sullivan told the Tennessee pastors. "People think with their feelings instead of their brains. If you don't get the rhetoric cooled, they won't use their minds to

analyze where we are and what's caused this, and what's our best way out of it."

He said forces in the convention are pulling to the left and forces are pulling to the right and by pulling against each other, they "dissipate all the energies of the entire body so that the main purpose of the church's existence loses out. No wonder baptisms have dropped off," Sullivan exclaimed. "No wonder our growth has slowed down!"

Unfortunately, he said, the convention now is polarized. He accused both sides of trying to manipulate the convention and "set in a new spoils system" to elect their kind of people as convention officers and to membership on boards, agencies, and committees.

"If either of these extremes wins and gains control of the convention, all of us suffer," he stated. "If either group is in charge, God isn't."

"You can fight and fight hard for truth, but let's try to do it in the right spirit and in love," he continued. "Call a spade a spade but don't have dirt on the spade when you use it."

Sullivan suggested a "Christian approach" to solving the current controversy:

"Each person should analyze the errors and weaknesses in his own argument.

"Each person should try to understand the other person.

"We must extol the strengths of each other instead of the weaknesses.

"We must accept the individual differences as being a gift of God and not try to pour everybody into the same mold and make everybody alike.

"We must see that it is really important for us to move upward instead of spending our time pulling to the right or left.

"We must reconfirm again the authenticity of the Scripture and our love for it.

"We've got to have a balanced representation.

"We need a guarantee that every Baptist has the right to verbalize his own opinion.

"All of us ought to confess to God that we've been too quick to attack, too slow to forgive, and while we are all right in some regards, we are all wrong in others.

"I'm not greatly concerned about the Southern Baptist Convention," Sullivan concluded. "We've had arguments like this through the years. But if we will maintain a spirit of love and brotherhood in our discussions and listen to what the other person has to say and try to understand why he's trying to say it, we're going to come out all right and the Lord's going to lead us through it and we'll come out stronger than we ever were before."

In a discussion period following Sullivan's address, Bob Mowrey, pastor of Park Avenue Baptist Church, Nashville, challenged Sullivan.

"I don't think we're facing the issue to say that everything that's happening in our convention right now is simply a misunderstanding of terms," Mowrey said. "I really think that's simplistic, Dr. Sullivan.

"We've got too big a division in our denomination just to say that we've misunderstood each other," Mowrey continued. "I think we do have deep differences on the Scripture and I think the only way we're going to stay together is to appoint a committee of say 100 people who represent the whole spectrum of the denomination and say, 'Look, let's put a man at Southern seminary who believes

that the first 12 chapters of the Bible are historical. Let's put a man at Southern seminary who believes in the premillennial return of Christ. Let's put a man at Southern seminary who believes that Daniel wrote the Book of Daniel and Isaiah wrote the Book of Isaiah. Let's put a man at Southern seminary who believes the miracles of the Old Testament are real miracles and not just natural phenomenon.'"

Mowrey accused by name several professors he had while a student at Southern seminary of denying the existence of Satan, the historical reality of the first 12 chapters of Genesis, and other parts of Scripture.

"Dr. Sullivan, I don't think we're going to answer this question just by saying we've got two extremes in the convention and the great middle road of the Southern Baptist Convention all believes together," Mowrey said. "I don't think we do."

Sullivan responded that he never had a professor who ever intimated any doubt about any of the accusations Mowrey raised.

Eugene Cotey, pastor of First Baptist Church, Murfreesboro, challenged Mowrey. "I take exception to the fact that he speaks against these men who are not here to speak for themselves"

Cotey defended by name two of the professors Mowrey had criticized, pointing out that he too had sat in their classrooms.

"These men's names need to be upheld and not be spoken against. If we had more men like these two men in our seminaries, we wouldn't have anything to worry about."

Bill Sherman, pastor of Woodmont Baptist Church, Nashville, said he believes the SBC Committee on Boards actions since 1981 have forced the moderate element of the convention to fight back.

"These people who are going on these agencies and boards are telling the administrations that they plan radical sweeping changes when they are in control," Sherman said. "We do not get together to check out each other's theology. We get together to do missions. How long can we have one-sided Committee on Boards reports where institutions are being changed? What alternative do they give us but the ballot box?"

## Rick Nelson accepts Harriman pastorate

Rick Nelson, from Oak Ridge, recently became pastor of Piney Grove Baptist Church, Harriman. He comes to the church from Peaster, Tex., where he was pastor of the First Baptist Church.

Nelson is a graduate of Carson-Newman College in Jefferson City, and Southwestern Baptist Theological in Fort Worth, Tex.

Other church staff positions include Washington Pike Baptist Church, Knoxville, and First Baptist Church, Oliver Springs, where he served as minister of youth. He also served as associate pastor of First Baptist Church, Peaster, Tex.



Nelson

## Pari-mutuel . . .

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all their household possessions.

Cauthen, often described as "Mr. Foreign Missions," continued his advocacy after retirement by teaching at Golden Gate Baptist Theological Seminary near San Francisco during the 1980-81 and 1982-83 academic years and at Southwestern Baptist Theological Seminary in Fort Worth during the following year. Cauthen, who suffered a heart attack in 1977 while preaching in Huntsville, Ala., had a stroke in October 1984 after returning to Golden Gate to teach again.

It was as a missions teacher at Southwestern from 1935 to 1939 that Cauthen decided on a missionary career. He also was pastor of Fort Worth's Polytechnic Baptist Church from 1933 to 1939.

His wife, whom he married in 1934, readily embraced his calling. She had been born in China, the daughter of long-time missionaries Wiley B. and Eunice Taylor Glass, and had been open to returning as a missionary.

After Cauthen's first term of service, the board elected him secretary for the Orient in October 1946. He succeeded M. Theron Rankin, who had become the board's executive secretary. When Rankin died, Cauthen was elected to assume responsibility in January 1954 as the head of all Southern Baptist foreign mission work.

Born Dec. 20, 1909, in Huntsville, Tex., Cauthen grew up in Lufkin, was baptized at age 6 and, two years later, was intent on entering the ministry. He was licensed to preach by his home church at age 16, after a small, rural church asked him to be their pastor.

While serving in rural pastorates, he was graduated from Stephen F. Austin State University (then College) in Nacogdoches, Tex., and then received a master's degree in English at Baylor University in Waco, Tex. He earned master's and doctoral degrees in theology, in 1933 and 1936 respectively, from Southwestern.

Cauthen wrote several books, all dealing with missions. Beyond Call in 1973, based on his words of counsel and inspiration to new missionaries, followed Now Is the Day, By All Means, and a work he co-authored, Advance: A History of Southern Baptist Foreign Missions.

He is survived by his wife, Eloise; two children, Carolyn Mathews of Santa Fe, N.M. and Ralph B. of Greensboro, N.C.; and two grandsons.

## Cauthen . . .

(Continued from page 1)

state budget would have to fund the office of the state racing commission, provide for law enforcement, and finance the investigation of proposed tracks and questions which might be raised.

Another controversy concerning the current bill has been raised by proponents of pari-mutuel gambling on dog races. The current bill makes no provision for dog tracks.

The Senate bill follows guidelines from a 1983 task force which recommended only horse racing. If the House amends the bill to add dog tracks, some political observers have expressed doubt that the Senate would go along with this amendment.

# 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.

## Shaped by society

Dear editor:

Southern Baptists need to see the connection between the ferment in our fellowship and the angry backlash in society. Religion exists in culture, helps to shape society's standards and values, and is influenced by society's customs and goals. High churches with their hierarchical structures are best able to resist the inroads of society's standards. As a people's church, Southern Baptists are especially vulnerable to being shaped by society.

Our history warns us of the danger of allowing the world to press us into its molds. Paul said, "Be not conformed . . . be ye transformed" (Romans 12:2). During the slavery struggle, our people claimed Biblical support for siding with the slave owners. During the struggle against forced segregation and civil inequality, our churches in the main opposed or played it safe. Some say we reflect culture rather than being a culture change agent.

After half a century in which the federal government was the last hope for blacks, the poor, the handicapped, and other powerless groups, we had a massive backlash. The administration's political thinktank correctly diagnosed the situation. People were tired of taking second place to powerless people and demanded a bigger piece of the pie. A coalition of the majority was ready to assert its power over minorities.

The Moral Majority, fundamentalist Christians, and other church-related groups formed the hard core of administration supporters. Is it accidental that the fundamentalists are now trying to take over the Southern Baptist Convention and reshape it to their image?

True prophets in the Old Testament

consistently thundered God's judgment against the establishment. False (court) prophets always sided with the establishment. This administration has its court prophets. Is our denomination to become a handmaiden of the establishment role that culture religion has always played? "Be not conformed . . . but be ye transformed" (Romans 12:2).

D. P. Brooks  
2712 Western Hills Dr.  
Nashville, TN 37214

## SBC take over and change

Dear editor:

Recent reports in the Baptist and Reflector make it clear that the Pressler-Patterson faction is now open and bold about its effort to take over and change our denomination.

The action of the 12 Southwestern seminary trustees in forcing the school to keep a teacher who is clearly unfit was inexcusable. If their aim was to preserve the integrity and orthodoxy of the seminary, they would have voted the other way. But their aim is to punish the president for resisting them and to gain control of the school for their extremist agenda.

The recent statement by Jimmy Draper that some churches might withhold Cooperative Program gifts if Charles Stanley is not re-elected shows that these people do not intend to cooperate as Baptists understand it, but to dominate or separate.

I hope that we will not be intimidated into thinking we have to accept such manipulation. We can and should elect a different kind of president in Dallas this year.

David C. George  
222 Belle Meade Blvd.  
Nashville, TN 37205

## Read ALL of God's Word

Dear editor:

This letter is in regard to Victor Hobday's comparison of Moses vs. Jesus (letters, April 3).

It would be wise, when we attempt to destroy the Word of God, that we read all of it. In John 5:46-47 Jesus Himself has some words that Hobday may care to read. The whole reference from 39-47

should be read, but I will quote only the last two verses, "For had ye believed Moses, ye would have believed Me; for he wrote of Me. But if ye believe not his writings, how shall ye believe My words."

I am aware that even this text is confusing to some. My question is "Which writings is Jesus talking about in verse 47?" Who's "selective inspiration" will we use on this text? Also, isn't it strange that God would send Moses to the Mount of Transfiguration? Why would He do that if Jesus refuted Moses' teaching? Does not it destroy the whole meaning of the event?

In these days of turmoil which God will work through to His glory, maybe we should read all of God's Word, lest we be fighting God Himself. We would all again do well to read and personally follow 2 Corinthians 13:5.

Tom Savage  
800 Sunset Dr.  
Johnson City, TN 37601

## Southwestern professors

Dear editor:

I would like to write Tennessee Baptists to affirm the moral, theological, and intellectual integrity of the professors who teach at Southwestern Baptist Theological Seminary, Fort Worth, Tex.

I personally sat under the instruction of 23 of these men, and I can assure Tennessee Baptists that none of them are "liberals" (a very subjective term, I might add). These men believe in Christ's virgin birth, the inspiration and authority of Scripture, evangelism/mis- sions, salvation by grace through faith, Christ's bodily resurrection and future second coming. They have paid the price to receive quality educations from our Southern Baptist seminaries, and they are excellent teachers of God's Word.

I feel qualified to make such a report to Tennessee Baptists. I was saved, baptized, licensed, and ordained to the gospel ministry at First Baptist Church, Dyersburg. I graduated from Union University, Jackson, in 1979. I graduated with a master of divinity degree from SWBTS in 1984 and will enter the Ph.D. program at the seminary this coming September.

I know the heartbeat of Tennessee Baptists and Southwestern seminary, and they are one and the same — Biblical, conservative, and evangelistic.

Thank God for our six SBC seminaries and the men and women who teach there!

Steve Gaines  
P. O. Box 673  
Lake Dallas, TX 75065

## Appalled at comments

Dear editor:

We are appalled to read recent comments by some of our so-called Southern Baptist leaders. It reminds us of some of Jesus' teachings: "the blind leading the blind"; "You search the world for converts and make them twice as bad as yourselves"; "your leaders shall be your servants."

How can God's will be done when prominent Baptist preachers go about the country threatening to withhold support of the SBC if Charles Stanley is not re-elected president, and suggesting other churches do the same? Are we children who pick up our marbles and go home if the game doesn't go our way? Do their actions correspond with the teachings of Jesus?

Have we been so intent on knowledge of God's Word that we neglect the teaching of the Holy Spirit? The teaching we understand says that the Spirit of God lives in us — not through us, but in us — and God does His work in us.

When we look in a mirror and see a body where God is living in the world today, we must realize that our actions are very important. God is not Someone we simply believe exists somewhere and know Who He is and we can give all the answers to others. Isn't it time we act like Jesus by doing what He tells us to do?

Silence may be golden in some situations, but we feel that Stanley's silence on this matter indicates his consent for such actions. It is time for him to state his position on these actions by the people who are pushing for his re-election. How can God's will be done when our church leaders act in such a manner? They may not read this, but we pray that God's Spirit will lead them in the right direction. Will we be a people united who show the world we are Christians by our actions?

Mr. and Mrs. Alvin C. Blake  
923 Beverly Dr.  
Alcoa, TN 37701

Charles Stanley told Baptist Press (see our April 10 issue, page 1) that his church has doubled Cooperative Program giving to \$250,000 for 1985 and has "made no provision to do anything, whether I win or lose." (editor)

## Personal Perspective

By Tom Madden  
TBC Executive  
Secretary-Treasurer



"But they made light of it" (Matthew 22:5).

As I read these words from this parable, my impression was that they took lightly what they should have taken seriously.

A king had arranged for the marriage of his son and sent out his servants to invite the people to the wedding, but they did not come. At the last minute, he sent out other servants urging the people to come, telling them about the celebration that had been arranged following the ceremony. Then comes the cryptic comment by our Lord, "But they made light of it."

Today, some of us may take lightly what we should take seriously. For example, our world attaches tremendous importance to the physical securities of life. Over against this our Lord said, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?"

We may take our own ambitions and plans so seriously that we take the needs of others too lightly. In this same sense it might be well for us to check to see whether or not we take our rights so seriously that we treat our responsibilities lightly.

It is possible to take the things of the world too seriously and the spiritual things too lightly. Too many people take their social engagements seriously and their spiritual commitments lightly.

One thing is surely clear. We must take the warnings and judgments of our God seriously and not lightly. I know also God wants us to take His invitation to salvation seriously. An invitation delivered by nail-pierced hands must not be taken lightly.

CIRCULATION THIS ISSUE — 74,685

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Charlie Warren  
Associate Editor

## Baptist and Reflector

Mona Collett  
Church News Assistant

Betty Walker  
Production Assistant

Doris Elliott  
Advertising

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**STATE BSU COUNCIL** — Elected to the Tennessee Baptist Student Union State Council during last weekend's Spring Conference were (front row, from left) Alison Walker, vice-president; Susan Fuller, president; Lori Nettles; (back row) Mark Morgan, Doug McDurham, Pat Quarles, Bill Goforth, and John Robinson.



Mee



Koons



Anderson

## 1985 media library retreat to feature Carolyn Koons

Carolyn Koons, associate professor at Azusa (Calif.) Pacific University, author of *Tony: Our Journey Together*, and popular speaker, will be featured at the 1985 church media library retreat, April 19-20 at Two Rivers Baptist Church, Nashville.

The retreat, sponsored by the church media library office of the Tennessee Baptist Convention, is designed to help church media library personnel to improve their skills.

Koons is known for telling her dramatic story of discovering Tony, a nine-year-old Mexican child, in a Mexican prison. She battled obstacles and red tape to free Tony, who had never been tried in court, to bring him to the United States, and to adopt him, despite the difficulties of becoming a single parent.

Other conference leaders will include Faye Burgess of Nashville, professional recording artist; Keith Mee, supervisor in the church media library department of the Baptist Sunday School Board; Jacquelyn Anderson, consultant in the BSSB church media library department; and Floyd Simpson, editor of the BSSB's *Church Media Library Magazine*.

Others are Charles Businaro, consultant in the BSSB church architecture department; Anne Long, projects coordinator in the BSSB church media library department; and Kathy Sylvest, associate in the media services department of the Louisiana Baptist Convention, Alexandria.

In addition, church media library experts from churches across Tennessee will be featured.

The retreat will begin with registration at 1 p.m. April 19 and will end at 3:30 p.m. April 20.

A \$10 registration fee will cover a Friday evening banquet and lunch on Saturday. Pre-registration will be required for the meals. To register or for more information, contact Eleanor Yarborough at the Tennessee Baptist Convention.

## St. Louis Baptists buy TV channel

ST. LOUIS (BP) — Missouri and Illinois Baptists are joining to bring a Christian-oriented low-power television station to St. Louis.

The St. Louis Metro Baptist Association and Metro-East and Madison County Baptist associations in Illinois are in the process of purchasing a construction permit for Channel 56.

The construction permit is being purchased for \$9,500 from the Disciples of Christ *Christian Board of Publication* which laid the groundwork for the station but was unable to raise needed finances.

Harold Hendrick, pastor of Florissant's Parker Road Baptist Church and general chairman of the Channel 56 project, told Word and Way (news journal of the Missouri Baptist Convention) the FCC will allow them one year to get the station in operation following approval of the transfer. But leaders of the effort are optimistically looking toward going on the air by October, when the Missouri Baptist Convention will hold its annual meeting in St. Louis.

In an effort to raise \$250,000 within the next few months, several committees and subcommittees are already in place.

The station will serve primarily as a translator base for the American Christian Television System network and a non-profit corporation will use the permit as an assignee of the association.

Hendrick said once the station is operational, it will reach an estimated 1-million viewers in the St. Louis area.



Burgess

## BSU commissions 52 for mission service

Fifty-two student missionaries were commissioned during the annual Tennessee State BSU Spring Conference, which was held April 12-14 at the Baptist Sunday School Board in Nashville.

In addition, four semester missionaries were announced who had already left for their fields of service.

The missionaries, who are members of Baptist Student Unions on Tennessee college and university campuses, will serve in state, home, and foreign missions for semester or summer terms. The expenses of the missionaries are paid through funds raised by the BSU groups throughout the year.

During the three-day meeting, the students also elected their new state BSU officers. The new president is Susan Fuller, a student at University of Tennessee, Knoxville. Alison Walker of Tennessee Tech, Cookeville, was elected vice-president.

Regional representatives elected were Mark Morgan, UTK; Doug McDurham, Tech; and Lori Nettles, Memphis State University, Memphis.

Also included on the eight-member State BSU Council were three at-large members: Bill Goforth, UTK; John Robinson, Belmont College, Nashville; and Pat Quarles, Union University, Jackson.

The theme for the Spring Conference, "Called to Community," was presented by Larry Roberts, consultant in leadership development at the Sunday School Board; John Hendrix, professor at Southern Baptist Theological Seminary, Louisville, Ky.; and Fred Kendall II, vice-president for religious affairs, Belmont College, Nashville.

Commissioned as semester missionaries in foreign missions were Ben Pitts, University of Tennessee, Knoxville, to South Brazil, and Teresa Wallace, UTK, to Senegal.

Two other semester missionaries will serve in home missions: Toni Simmons, Union University, Jackson, to Arizona, and Julie DeVersa, Austin Peay State University, Clarksville, to Texas.

Commissioned as summer missionaries in foreign missions were Brian Buford, Union, and Lee Ann Smith, Carson-Newman College, Jefferson City, to Germany; David Counts, UTK, to Israel; Sherry L. Talbert, Tech, Cookeville, to Malawi; and Tim Enos, Roane State Community College, Harriman, to

South Brazil. Also, Shelley Patterson, Carson-Newman, and Becka Petry, Memphis State University, Memphis, will serve in Canada.

Summer missionaries commissioned for service in the United States were:

**Alabama:** Kim Turner, UTK;

**Alaska:** Judy Landess, University of Tennessee in Chattanooga, and Lee Peters, Lincoln Memorial University, Harrogate;

**California:** Mark Murley, Memphis State, and Jennifer Pruitt, Union;

**Florida:** Greg Carey, Rhodes College, Memphis; Susan Myhan, UTC; Bill Moshier, Memphis State; and Ginger Wyatt, Middle Tennessee State University, Murfreesboro;

**Georgia:** Paulette Barkley, Tech;

**Hawaii:** Kris Thacker, Columbia State Community College, Columbia;

**Idaho:** Rufus Gomez, UTK, and Lee Hayward, Columbia State;

**Indiana:** Brian Cunningham, Belmont College, Nashville, and Mark Jones, Cleveland State Community College, Cleveland;

**Louisiana:** Cathy Cartwright, Carson-Newman, and Steven Edmonds, Carson-Newman;

**Maryland:** Kim Bridges, Union, and Ben McGinnis, Austin Peay;

**Michigan:** Mary Ann Arkus, Belmont, and Teri Harper, Memphis State;

**Minnesota:** Tim Alexander, UTC;

**Montana:** David Ray, MTSU;

**New York:** Rhonda Johnston, UTK; Carroll Odem, East Tennessee State University, Johnson City; and Donna Watts, Belmont;

**South Carolina:** Fondra Jones, Union;

**Tennessee:** Freda Frost, Tennessee Tech; Beverly Graham, Motlow State Community College, Manchester; Kelly Bilderback, Union; Carla Lamb, Carson-Newman; Ty Lovette, University of Tennessee in Martin; James Tarter, Union; Dawn Garrison, UTK; Jennifer Kelley, ETSU; Beth Griffy, Chattanooga State Community College, Chattanooga; Kyung Hong, Belmont; Mary Regions, Motlow State; Shirley Thomas, UTM; Mike Daughtry, Roane State; Susan Ducker, Chattanooga State; Katherine Huestis, UTK; Carolyn McKinney, Austin Peay; and Diane Praytor, ETSU;

**West Virginia:** Tina Kinsey, Union, and Susan McMurtry, MTSU.



**STUDENT MISSIONARIES** — Fifty-two summer missionaries who are being supported by Tennessee BSU were commissioned during the closing session of the Spring Conference at the Baptist Sunday School Board in Nashville.



Sparks



McGehee



Conner

## Church recreation retreat slated for Fairfield Glades

The third annual Tennessee Baptist Recreation Association retreat, April 29 through May 1 at Fairfield Glades Conference Center, located between Nashville and Knoxville, is designed for anyone interested in Christian recreation.

Speaking and leading conferences will be Ray Conner, director of the church recreation department of the Baptist Sunday School Board; Fred McGehee, consultant in the BSSB church administration department; Ken Sparks, head football coach at Carson-Newman College, Jefferson City; and Eleanor Yarborough, recreation consultant for the Tennessee Baptist Convention.

McGehee will discuss managing

stress, including topics such as money demands, time demands, family pressures, staff positions, high expectations, and forced terminations. Conner will discuss physical fitness, cardio-vascular respiratory fitness, laboratory testing, and diet.

Sparks will speak on Tuesday evening on developing character through sports. Yarborough will discuss current issues in church recreation.

The first session begins at 7 p.m., April 29. The retreat will conclude by noon on May 1. To register or for more information, write to the church recreation office, Tennessee Baptist Convention, P.O. Box 347, Brentwood, TN 37027.

## 'Baptist and Reflector' announces Tullock, Wood as lesson writers

Two new lesson writers have been selected to write Sunday School lesson commentaries for the Baptist and Reflector, beginning in this issue.

John H. Tullock, chairman of the department of religion and philosophy at Belmont College, Nashville, will write the Uniform Lesson Series comments and Fred M. Wood, full-time author, preacher, and teacher, will write the Life and Work Series comments.

Serving in his present position since 1972, Tullock has been a professor of religion and philosophy at Belmont since 1960. Before that, he had served as an elementary school principal and as a high school teacher. He also served as visiting professor of Old Testament at Nigerian Baptist Theological Seminary, Ogbomosho, Nigeria, from 1975 to 1976.

A graduate of Carson-Newman College, Jefferson City; Southeastern Baptist Theological Seminary, Wake Forest, N.C.; and Vanderbilt University, Nashville, Tullock also has served many Tennessee Baptist churches through the years in a variety of capacities.

Wood, a Memphis native, was pastor of Memphis' Eudora Baptist Church for almost 13 years before resigning in January 1983 to devote full time to writing, speaking, and leading conferences.

Active in Tennessee Baptist life, Wood was president of the Tennessee Baptist Convention in 1972-73, and has served on the TBC Executive Board, Union University trustees, and Tennessee Baptist Children's Homes trustees.

Wood is a graduate of Union University, Jackson, and Southern Baptist Theological Seminary, Louisville, Ky. The author of 12 books, he also has written curriculum and articles for many Baptist publications.

### Alexander's father dies

James Marshall Alexander of Asheville, N.C., died April 14 after a short illness. He was the father of Jim Alexander, Baptist student director at Austin Peay State University, Clarksville.

Funeral and burial will be in Asheville.

## Sandinistas give approval to crusade, relief effort

By Stan Haste

WASHINGTON (BP)— Top officials of Nicaragua's Sandinista government have granted permission to a Southern Baptist evangelist who combines preaching with relief efforts to conduct a crusade and distribute food, clothing, and medicine in the war-torn Central American nation.

Larry Jones, president of Feed the Children, an Oklahoma City-based ministry, told reporters at a National Press Club news conference April 10 that he received the assurances Easter weekend from Nicaragua's President Daniel Ortega and Foreign Minister Miguel D'Escoto.

Jones said that in separate, private meetings with the two leaders April 8, he was "guaranteed that I could preach the gospel of Jesus Christ without any restrictions in a public setting," and that "local participating churches would be able to give the food and clothing to those in need."

More than 200 evangelical churches, some of them Baptist, plan to participate in the April 18-20 crusade, he said. Following the crusade, the churches will distribute all food, clothing, and medicine he is able to take in, Jones added.

He said he attended three Easter services, one of them at Managua's First Baptist Church, and saw no evidence the leftist Sandinista government is doing anything to disrupt normal religious activities. The government's view, Jones said, is that "freedom of religion is a must," adding that to his knowledge the Sandinista regime is liv-

ing up to its stated purpose of providing religious freedom for Catholics, mainline Protestants, and evangelicals.

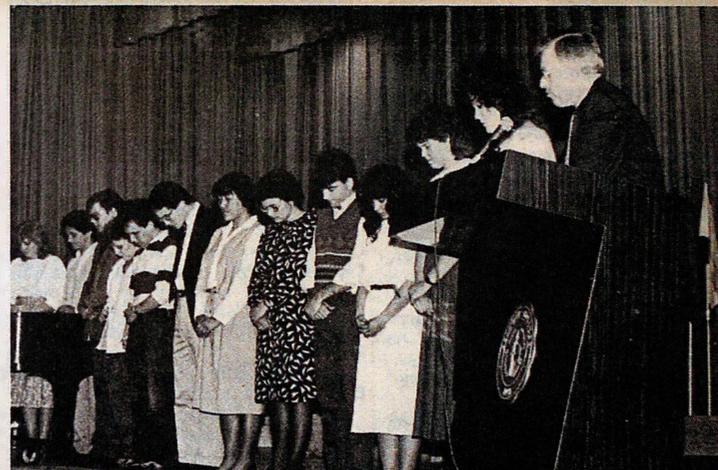
Noting the evangelical movement in Nicaragua is "very strong," Jones said he hopes to take up the matter of alleged denials of religious freedom in the future with Nicaraguan leaders.

The Oklahoma evangelist's assessment of the state of religious liberty in Nicaragua contrasts sharply with repeated charges by President Ronald Reagan and other American officials that the government of Nicaragua is engaged in a campaign of terrorism against the churches.

Jones also said Ortega and D'Escoto told him they want negotiations and peace with the United States. "They shared their concern for peace, not only in Nicaragua but for the rest of Central America," he said, adding, "Their hope for the future, President Ortega told me, is to hold a conference with President Reagan so that the differences between the two countries can be worked out."

Jones' ministry has concentrated its evangelistic and relief efforts in Central America and Africa, including more than 20 missions to El Salvador, Guatemala, Honduras, and now Nicaragua.

The Bowling Green, Ky., native, a member of First Southern Baptist Church, Del City, Okla., said he re-evaluated his ministry five years ago after realizing "it doesn't make much sense to preach the Gospel of Jesus to a man whose children are dying of hunger and malnutrition."



**BELMONT MISSIONARIES** — Bill O'Brien, executive vice-president of the Foreign Mission Board, leads a prayer of dedication for Belmont College students who will serve as student missionaries this summer.

## Belmont features O'Brien

NASHVILLE — "Until the future of the world is more important than the future of the church, the church has no future," William R. O'Brien, executive vice-president of the Southern Baptist Foreign Mission Board, declared during Belmont College's missions emphasis convocation April 15.

He challenged the students filling Massey Auditorium to think of themselves not only as Americans, students, or products of an affluent society, but dually global citizens and kingdom citizens.

The former missionary to Indonesia said missions is "God's purpose, plan, and place for everyone. How you believe

determines what you do and affects the world church," he continued. "We, in Christian America, earn 62 percent of the world's wealth and spend 97 percent of it on ourselves."

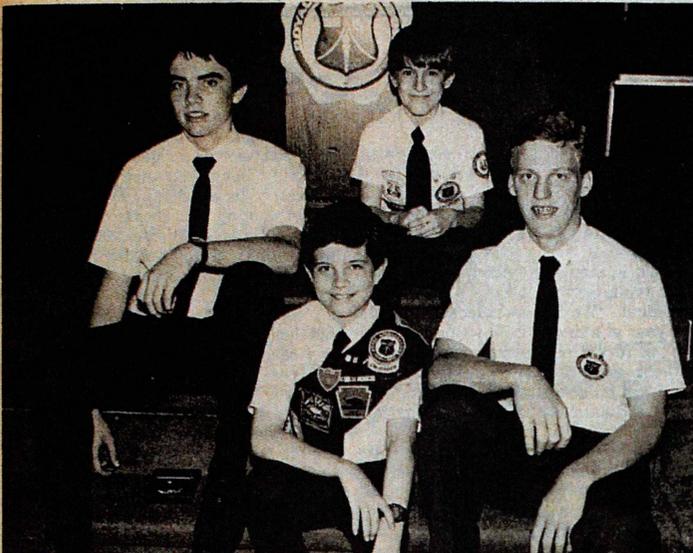
O'Brien's message followed a mini-concert by contemporary Christian singer Faye Burgess of Nashville.

At the conclusion of the service, O'Brien led in a commissioning service for the Belmont students who will serve in mission capacities during the summer months.

He challenged the students with a quote from Jesus, "The Father has sent me, so I am sending you."



**SUMMIT** — Last weekend at Belmont College in Nashville, nearly 600 Acteens attended the second of three Acteens Summit Meetings being held this month in Tennessee. The theme is "By Love Compelled." About 1,100 Acteens attended the first Summit April 5-7 in Gatlinburg, and the third will be in Memphis April 19-21.



**SPEAK OUT WINNERS** — Winners of Tennessee's 1985 Royal Ambassador Speak Out competition were (left to right) David Jones of Memorial Baptist Church, Crossville; Graer Berton Redden of First Baptist Church, Dickson; Jason Bennett of Hope Baptist Chapel, Brentwood, a mission of Bellevue Baptist Church, Nashville; and John Tarwater of First Baptist Church, Sevierville.

## Foreign Mission Board requests relief nurses to aid Ethiopia

RABEL, Ethiopia (BP) — Volunteer nurses Mary Saunders and Sally Jones work from morning until dark at the Southern Baptist feeding-health care center in the Ethiopian highlands with no relief in sight.

The Southern Baptist Foreign Mission Board has searched in vain for longer-term volunteer nurses to take their place in remote Rabel, Ethiopia, when their service ends in August.

Saunders, a veteran of 26 years of African missionary nursing, and Jones, daughter of missionaries to Kenya, arrived in mid-March, when the center opened, to cover the emergency until special assignment nurses could be found.

Southern Baptist missionaries in Ethiopia, struggling to meet the overwhelming needs of famine-stricken highlanders, need one nurse by at least June 1 to overlap with Saunders and Jones and a second by Aug. 1.

As they develop other feeding centers, the missionaries will request additional nurses and likely a physician.

Special assignment nurses for Rabel must be Southern Baptists with RN status and will be requested to serve at least a year. However, six-month assignments will be considered because of the emergency situation. They will receive transportation, room and board, and a stipend.

Potential candidates are urged to write Joyce De Ridder in health care recruitment at the Foreign Mission Board, Box 6767, Richmond, VA 23230.

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Requirements also specify the nurses must have the "ability to function under difficult circumstances and be flexible."

That's a key qualification for Rabel, where workers face sparse, remote living conditions without electricity, refrigeration, running water, or indoor bathing facilities.

## Refugee workshop planned April 25

Woodcock Baptist Church, Nashville, will host a refugee resettlement, workshop, April 25 at 7 p.m.

The workshop, designed to attract any Tennessee Baptist interested in refugee sponsorship, will provide information on all aspects of sponsorship. Testimonies from people who have been involved in sponsorship and from a refugee will be featured.

"Our help is needed for the more than 10,000 refugees throughout the world who languish in refugee camps," said James Redding, refugee resettlement coordinator for Tennessee Baptists. "Refugees cannot come to our country or go to other countries to begin a new life unless some church, Sunday School class, or family is willing to become a sponsor."

## First Baptist, Sunbright, calls pastor, Herbert Lee

Herbert Lee began his ministry as pastor of First Baptist Church, Sunbright, on April 7.

He comes to the church from Idlewild Baptist Church, Idlewild.

Lee attended Roane State Community College, Harriman, and the University of Tennessee, Knoxville.

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## Black BSU students meet in Atlanta, Ga.

ATLANTA (BP) — About 2,000 black students, representing 165 colleges and universities, addressed problems of their generation, observed the 40th anniversary of the National Baptist Student Union, and commissioned summer missionaries at their annual retreat.

The meeting was sponsored by the Southern Baptist Home Mission Board black church relations department and the Southern Baptist Sunday School Board national student ministries department. It also is supported by the three black National Baptist conventions — Progressive National Baptist, National Baptist USA Inc., and National Baptist Convention of America.

During the conference, 32 students were commissioned and an additional 35 also volunteered for summer missions.

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PUBLIC AFFAIRS AND CHRISTIAN LIFE COMMITTEE  
Executive Board, Tennessee Baptist Convention

# Randall Lolley speaks to group in Georgia

By Robert Dilday

SAVANNAH, Ga. (BP) — Southern Baptist Convention President Charles Stanley "ought not be president of the group he doesn't love," a seminary president says.

W. Randall Lolley, president of Southeastern Baptist Theological Seminary, Wake Forest, N.C., was the keynote speaker at the third of a series of meetings sponsored by Concerned Southern Baptists, a group organized last fall by Georgians worried by what they call a "fundamentalist takeover" of the 14.3-million-member denomination.

Lolley, speaking to about 200 people in Savannah's First Baptist Church, said Stanley told him "personally" that "he had no confidence in the six Southern Baptist seminaries when he became president and therefore had counseled young people, including his own son and daughter, not to attend one of the Southern Baptist seminaries."

"That's his business, but he ought not be president of a group that he doesn't love," Lolley said.

Stanley, pastor of First Baptist Church of Atlanta, was elected president of the SBC during the 1984 annual meeting in Kansas City, Mo. Under SBC rules, a president serves a one-year term, but is eligible for re-election to a second one-year term. Stanley has announced he will allow himself to be nominated for the second term.

Stanley is a graduate of Southwestern Baptist Theological Seminary, Fort Worth, Tex. His son, Andy, 25, and

daughter, Becky, 23, are students at Dallas Theological Seminary, a non-SBC-affiliated seminary.

In his address, Lolley asked, "Does it make a person less a Southern Baptist to do missions differently than the way the denomination has determined we'll do it? No. If a Southern Baptist church decides to do missions congregationally, it's their business. But the people who decide that ought not be elevated to the highest position in this denomination."

Lolley also referred to a decision by the SBC Committee on Boards, Commissions, and Standing Committees not to renominate a Dallas attorney as a director of the SBC Home Mission Board and said the action will have "an indelible effect on Dallas," where the 1985 annual meeting will be held, June 11-13.

Four recent actions, besides the Committee on Boards report, will determine in Dallas the direction of the SBC, Lolley claimed.

First, "the paralysis at Southwestern Baptist Theological Seminary created by an administrative matter becoming a test of President Russell Dilday's leadership," a reference to the Southwestern administration's unsuccessful attempt to fire a professor accused of leading a "profane" lifestyle, he said.

Southwestern trustees voted 19-12 to dismiss Farrar Patterson, associate professor of communications, two votes short of a two-thirds majority. The action was initiated by Dilday and recommended 8-1 by the trustee academic affairs committee.

"Because of the dynamics of (Southwestern's) board of trustees, virtual paralysis has now set in at the world's largest seminary," Lolley said. "There's every indication that members of that board are designing to fire Dr. Dilday in a very short period of time and have a different type of president from any Southwestern has had in history."

Second is, the appearance on "The 700 Club" television program of three former SBC presidents — Adrian Rogers of Memphis; Bailey Smith of Del City, Okla.; and James T. Draper Jr. of Eulless, Tex. — who "effectively smeared all six of the seminaries."

"Your seminaries are not perfect," Lolley admitted, "but we use the best tools of scholarship in our seminaries and they do not lead us to doubting Scripture; they lead us to loving Scripture as

the Word of the Lord."

"When the three most recent presidents of the SBC say what they said about the six Southern Baptist seminaries, I think there's at least the possibility they're trying to sell another set of schools."

Third is Stanley's announcement that he is available for a second term as SBC president. "We Baptists elect presidents one year at a time," Lolley said. "And to talk in terms of absolute commitment without any questions asked... of a president for a second term... is not the way we Baptists usually conduct our affairs."

"It is entirely appropriate for someone else to be nominated. If you go to Dallas, I can guarantee you there are going to be some other nominees," he said. "Baptists are just Baptist enough to say that they want a chance every year to review their leadership."

Fourth is Draper's threat to escrow his church's Cooperative Program funds if Stanley loses the presidential election in Dallas. "I believe there are a lot of Southern Baptists who are going to be offended by that," Lolley said.

"The Bible mandates that we who belong to Jesus must walk together as brothers and sisters in Christ," Lolley said. "The theological issue now is: 'Must we walk as twins? And if as twins, then identical twins? And if identical twins, Siamese twins?'"

"Is it enough to be a conservative or must you become a right-wing ideologue to qualify (for acceptance as a Southern Baptist)?" he asked.

Commenting on reports the Committee on Boards, Commissions and Standing Committees will not recommend the reappointment of former chairman of the HMB Jerry Gilmore, a Dallas attorney, Lolley said: "The rumor I hear is that Jerry Gilmore will not be nominated to a second term. He will be bumped. The reason: his wife is a Methodist minister."

Gilmore, an HMB director since 1981, was chairman during 1984-1985. He is eligible for a second four-year term as director. His wife, Martha, was ordained by a Southern Baptist church in 1977 and "transferred her orders" to the United Methodist Church last year, Lolley said.

"We Baptists are not generally known to be held responsible for our wives or husbands," Lolley said. "If... Gilmore is bumped off the HMB because his wife is a Methodist minister, and you let it happen, you'll rue the day you do it."

"If that disqualifies a person from under our roof, priesthood of the believer is gone," he continued.

The Christian Index, news journal of the Georgia Baptist Convention, contacted Bob Eklund, chairman of the Committee on Boards, who confirmed the rumor. "There doesn't seem to be any secret about that," said Eklund, who is an associate in the evangelism department of the Baptist General Convention of Texas.

"The two of us from Texas (on the committee) renominated Jerry Gilmore and I think the vote was 25-22 to replace him. As chairman, I couldn't vote, but I did everything I could to keep him on."

"I don't think everyone voted against him because of the women's ordination issue," Eklund continued. "At least half a dozen members told me they weren't concerned about the ordination thing, but they wanted to keep the report as non-controversial as possible."

"Of course, I think (the failure to renominate Gilmore) has made it more controversial."

Eklund added "90 percent to 95 percent" of the report will be "right down the middle" of the theological spectrum. "It's going to be tragic if it can't be seen in that light."

## Citizen's Corner

By Jerry Self  
Public Affairs and  
Christian Life  
Consultant



The General Assembly has all but abandoned the idea of tax reform with the exception of attempting to raise taxes through the spurious means of legalizing and taxing gambling.

The Senate has passed a bill legalizing pari-mutuel betting on horse racing. The House Calendar Committee was expected to vote on the bill on Tuesday of this week likely putting the bill before the full House sometime this week or next.

Among other things, the bill sets up a state racing commission with numerous responsibilities and the need to hire a large staff. All the revenue will go to cities and counties. For this and other reasons, the bill will have an adverse effect on your taxes if it becomes law.

The General Assembly also has before it an attempt to amend the Constitution to allow lotteries. The amendment will have to pass both houses three times by a two-thirds vote and then be subject to a statewide referendum in the governor's election in November of 1986.

Lotteries are more subject to the problems of legalized gambling than race-track betting. In particular, lotteries are more available to teens and children.

So far the vote has been put off in the Senate because the measure lacks the 22 votes required for a two-thirds majority.

## Columbia Hill recovers from burglary, arson

Columbia Hill Baptist Church, near Monterey, met on Easter Sunday for the first time since burglars broke in on March 16 and set a fire, causing about \$4,000 in damages to the church building, according to Raymond Phillips, pastor.

The burglars used the pulpit Bible to start the fire, which spread into the attic. A passer-by spotted the fire and called the fire department. The structure, carpet, pews, and piano sustained fire and water damage.

During the April 7 service, Winburn Davis, director of missions for Riverside Baptist Association, presented the church with a check for \$1,000 from the Tennessee Baptist Convention missions department, which will help replace the damaged piano. Because it was a used piano, the insurance will pay only \$300.

Other repair costs were covered by insurance.

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# Tennessee Scene

## REVIVAL PRAYER REQUESTS . . .

F. M. Blevins will lead Webb Baptist Church, Newport, in revival services April 21-27. Barbara Spurgeon will lead the music. D. Frank Bell is the church's pastor.

First Baptist Church, Whitwell, will have revival services April 21-26. Randy Chandler, pastor of Temple Baptist Church, Fargo, N.D., will be the evangelist. Scottie Kendy will lead the music. Bob McFarland is the church's pastor.

Mount Olive Baptist Church, Knoxville, where Kenneth Hubbard is pastor, will have revival services April 28 through May 5. The evangelist for the week is Henry Linginfelter and the music director is Dick Barrett.

## MISSION PROJECTS . . .

Girls in Action from RoEllen Baptist Church, Dyersburg, raised over \$200 in pledges for the Annie Armstrong Easter Offering for Home Missions. A group of 12 participated in a rock-a-thon on March 23. The pastor of the church is Mike Melton.

Over 60 Royal Ambassadors and adults from Stone Association of Baptists participated in a hike for home missions

## North central youth meet in Cookeville

About 225 youth from the north central region of the state gathered at First Baptist Church, Cookeville, March 19, for a regional meeting sponsored by Riverside Baptist Association.

Featured in concert was Bridge, a contemporary Christian music group from Nashville. Jerry Eggenberger, pastor of First Baptist Church, Livingston, spoke to youth from seven associations in the area.

The youth event was coordinated by Mike Ballard, minister of music and youth at First Baptist Church, Livingston. According to Winburn Davis, director of missions for Riverside association, this is the first of many youth gatherings for the region. Future meetings will be co-sponsored by Riverside, Stone, Central, Salem, New Salem, Cumberland Plateau, and Union associations.

## Calvary, Mooresburg, calls Gary Marshall

Gary Lee Marshall, Morristown, is now the pastor of Calvary Baptist Church, Mooresburg.

He comes to the church from Oak Hills Baptist Church, Jefferson City, formerly Bethel Baptist Mission of New Market, which he helped organize September 1982.

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on March 23. More than \$1,300 in pledges for the Annie Armstrong Easter Offering was earned by covering 566 miles. Churches represented include Nash Grove Baptist Church in Putnam County; First Baptist Church, Monterey; West View Baptist Church, Cookeville; and First Baptist Church, Cookeville.

## Tennessee Baptist Foundation

By Earl Wilson  
President



Mrs. Holder, a faithful Christian throughout her adult life, was 93 years old when she died. She had been confined to a nursing home for a number of years.

In the weeks before her death, her strength was gone and her body was broken, but her faith remained strong. Her eyes sparkled and her lips formed a familiar smile when someone talked about the Lord.

Visiting her was a joy! I always left her bedside feeling that I had received more comfort and encouragement than I had given. Mrs. Holder made you feel that way. She looked on the bright side of life. She looked for the good in others.

One day as I was preparing to leave, I said, "Mrs. Holder, let's have a prayer together before I go."

"That will be just fine," she said, placing her weakened hand in mine. "Now don't you pray that I'll get well. I don't want to get well. I want to go home. I want to go home."

A few weeks later, Mrs. Holder died. Upon learning of her death, I said, "Mrs. Holder is at home, at home with God and her loved ones and friends."

The Apostle Paul said, "We are confident, I say, and willing rather to be absent from the body and to be present with the Lord" (2 Corinthians 5:8).

For information on preparing a Christian will, write the Tennessee Baptist Foundation, P.O. Box 347, Brentwood, TN 37027.

## PEOPLE . . .

Fairview Tabernacle Baptist Church, Sweetwater, held a deacon ordination service on Feb. 3. Those ordained were William Barnes, Walter Galyon, Edward Filyaw, David Moree, James C. Presley Jr., and Wayne Roach.

First Baptist Church, Watauga, honored Mr. and Mrs. Joe Miller for their 50th wedding anniversary on April 7.

Sevier Heights Baptist Church, Knoxville, honored Mr. and Mrs. Raymond DeArmond for their 50th wedding anniversary on March 31. David Butler is the church's pastor.

## REVIVAL . . .

Hilldale Baptist Church, Clarksville, was recently led in a revival by Terry Wilkerson of Radnor Baptist Church, Nashville. Rick Harris, minister of music at Hilldale Baptist Church, led the music. There were 15 professions of faith and two additions to the church by letter. Verlon W. Moore is the pastor.

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## LEADERSHIP . . .

W. W. Harrison has resigned as pastor of Long Hollow Baptist Church, Hendersonville, where he has served since the church was organized in 1977. Although he is retiring after being pastor of Southern Baptist churches for the past 53 years, Harrison plans to continue to lead in revivals and serve as interim pastor and pulpit supply.

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## BIBLE BOOK SERIES

Lesson for April 21

# God's concern for the lost

By Rice Pierce  
deacon and Sunday School teacher  
Mt. Juliet

Basic Passage: Luke 15:1-32  
Focal Passage: Luke 15:2, 20-32

The recent TV mini-series "A.D." ends with hope for the spread of the new Christian faith. Although Peter and Paul had been executed under Nero, young new converts are shown to be worthy of helping carry on the Christian witness.

These young converts came from the most unlikely levels of society: a Roman soldier, a Jewish girl who had been a slave in Rome, a former Jewish Zealot and gladiator at Rome, and the daughter of a Roman senator.

Jesus in His ministry welcomed converts from all levels of Jewish society: the publicans (tax collectors), the "sinners" (the immoral plus all who did not keep the minute, rigid rules of the scribes - virtually all of the common people); and the religious leaders (Nicodemus).

The scribes and Pharisees constantly harassed Jesus, chiefly about three things: blasphemy (claiming to be Messiah and the Son of God), sabbath-breaking (healing on the sabbath), and associating with tax collectors and sinners. Luke took special pains to show Jesus' love and concern for the common people, who were social and religious outcasts (almost literally, outlaws).

One day, the self-righteous Pharisees and their scribes saw all these people, whom they regarded as dirt, coming near to hear Jesus (15:1).

The complaint of the religious leaders (15:2)

The Pharisees began to mutter among themselves and complain indignantly (no doubt loudly enough to be heard), perhaps even pointing at Jesus, for this social and religious outrage. Jesus' type of religious practice and Scripture interpretation did not agree with their narrow, mean-spirited theology and practice. Therefore, they reasoned, Jesus must be wrong. He must be silenced. He must be put out of service.

Similar watchdogs of orthodoxy would appear in yet another cloak as the Judaizers, who later would attack Paul and the gospel of divine grace which Jesus had commissioned Paul to preach.

The self-righteous, opinionated, oppressive, pharisaical, Judaizer spirit has never died out.

But the "sinners" (v.1) came to Jesus because they found in Him a true holiness accompanied by tender love.

The carping of the Pharisees (v.2) gave Jesus His sermon outline for the day! Jesus answered these egotistical, zealous, spiritually ignorant monitors of His beliefs and teachings with three closely related parables.

These parables showed clearly the depth of God's own love for sinners. The parable of the lost sheep (vv.3-7) showed God's compassion and determination to save sinners (the one lost sheep) from their plight. The parable of the lost coin (vv.8-10) showed the value which God placed on every lost person, every publican and sinner whom the Pharisees detested and carefully avoided. The climax of the three parables, the prodigal son, showed clearly to the Pharisees and scribes that Jesus was expressing the same love for sinners that God Himself felt for them. The Pharisees could



Pierce

hear and respond to Jesus if they would.

The parable of the father and his two sons (15:20-32)

This most famous of all Jesus' parables appears only in Luke.

The younger son became impatient of home restraints. He wanted to see the outside world. Not being the elder son, his home responsibilities were fewer. His elder brother seemed not to have offered much love and companionship. The younger brother's sensitive temperament seemed to be different from that of the older brother. So he asked for and received his part of the inheritance in money.

But God's providence is always at work. At the very time that the young man's money ran out, a severe famine came in that country. He reached the lowest degradation for a Jew, caring for swine and being so starved that he would have eaten the hog chow if allowed to do so. At that point he came to his senses (v.17). Repentance, faith, and resolve led to conversion. He would return to his father, beg forgiveness, and seek the lowest servant role in his father's wealthy house.

The father, looking every day on the horizon for the sight of a lone figure returning, ran, and embraced his son, kissing him over and over. Quickly the father restored his son with all the signs of sonship, including the fatted calf and a welcoming feast. The son did get to confess his sin against God and his father (and himself), but the father interrupted him before he could offer to become the lowest of servants (vv.21-23). Truly the son had been dead (in sin, Ephesians 2:1); and upon repentance and faith, "born" to new life as a restored son. He was now a son by choice, not by birth. The homecoming celebration with hired musicians reflected the "joy" in heaven (v.7, 10) over one especially wicked sinner who repents. This contrasted totally with the Pharisees' disdain and contempt even for "innocent" sinners who had only failed to keep the misunderstood, unattainable scribal laws.

When the elder brother returned from his dutiful chores in the field (as legally performed as the Pharisees' religious duties), he wondered (but half-guessed) what all the celebration was about. But possibly showing the long-strained relation with his father, he did not go in. He asked a young servant what was going on. His worst fears were realized. His no-good brother had dragged himself back home and the old man had fallen for his sad story. The elder brother became enraged (v.28), as the Pharisees had become at Jesus' warm attitude toward publicans and sinners (v.2). The father came out and pleaded with the elder brother to come into the house and welcome his brother (as Jesus was now appealing to the Pharisees).

Then the elder brother revealed his true nature (vv.29-30). He was basically ultra-selfish and unloving. He had never been a true son to his father, a tragic family situation which, in a parable, we are not called upon to unravel. We are sad at the way the elder son had cut himself off from his father, who loved him ("son," v.31) as much as he loved the younger son.

God, likewise, loved the Pharisees just as He loved the sinners.

## UNIFORM LESSON SERIES

Lesson for April 21

# Faith encounters suffering

By John H. Tullock, chairman  
department of religion and philosophy  
Belmont College, Nashville

Basic Passage: Job 1:1-4:21

Focal Passages: Job 3:2-3, 20-26; 4:1-7

One of the marks of our age is the search for certainty and simplicity.

TV evangelists portray life in a "black and white" philosophy that says, "Be good and be blessed - be bad and be punished." They attract offerings in the multiple millions by equating being good with supporting their particular ministry. In return, the listener receives books or anointed handkerchiefs that are supposed to be the bearers of the promised blessings.

Unfortunately, life is not always so simple or certain. In the midst of prosperity, disaster may appear with the suddenness of a tornado on a beautiful spring day. Bad health, accidents, or financial reverses can come with lightning swiftness.

The simplifiers often look on, piously labeling such disasters as the judgment of God, implying that the victim has sinned, either openly or secretly, thus calling down the wrath of God upon himself/herself. Such a problem gave rise to the book of Job.

Keys to understanding the Book of Job

The book of Job assumes certain viewpoints that differ from basic Christian ideas. First, when this book was written, life was thought to end at the grave or Sheol. (Read Job 3:11-19 in a modern translation). Everyone who was properly buried was at rest, regardless of who a person was or did in life. Secondly, since people believed that God was just, then it followed that one got justice in this life. If one was righteous, he or she was blessed. Sin brought punishment, often in the form of sickness.

These basic ideas are still present in the Christian faith. The important difference is that Christianity teaches that, because life continues, ultimate reward and punishment comes after death. Even so, the idea that righteous living always brings blessings in this life and that sin always brings punishment in this life is alive and well.

Job's frustration (3:2-3, 20-26)

Chapters 1 and 2 introduce us to Job, a man noted for the fact that he was "blameless and upright, one who feared God, and turned away from evil" (1:1 RSV). As a powerful patriarch, he had enormous wealth. This was viewed as the natural consequence of his righteous living. As head of the family, he had the responsibility to make sacrifice for the sins of his children, since he was held responsible for what they did.

Then his world caved in. His wealth vanished, his children were all killed, and his body was ravaged by disease. While he is not aware of the cause for his suffering, nevertheless, he maintained his faith and refused to blame God, even when his wife urged him to invite death by cursing God. Death would put him out of his misery.

The first passage in our printed lesson introduces a different attitude from Job. Some understand this by saying that chapters 1 and 2 contain an old story that introduces the spiritual struggles of another sufferer. Others simply feel that Job finally reaches the point at which he cries out in frustration. Whatever the

case, the pain in his cry in 3:2-3 is real. Here is a man whose suffering is great, who wishes that he had never been born.

The second passage (3:20-26) continues Job's complaint. Death would be like finding an unexpected treasure since life had become bitter for him (3:20, 21). He feels like a man who is going somewhere but does not know the way. He has little hope, furthermore, of finding the way because the One Who has the knowledge keeps it from him. He feels abandoned, frustrated, afraid. There is more trouble ahead (3:22-26).

Job's well-meaning friends (4:1-7)

Job's friends were well-intentioned but they suffered from a common human tendency to try to give an answer, even when they really had none to give. Such a friend was Eliphaz. He came to Job in the midst of Job's misery and started talking.

First he assured Job that he just had to speak (4:2). Then, he reminded him of how he (Job) had been a friend and helper to others (4:3, 4). But now Job had become impatient because trouble had come. Eliphaz questioned both Job's faith and his conduct (4:5-6).

The heart of Eliphaz's conversation (4:7-9) concluded that the innocent prosper and the guilty are punished. Since Job was suffering, he must be guilty of something. If he continued to sin, he would face the anger of God (4:9).

Today, as in Job's day, it is so easy for us to make snap judgments about the guilt and innocence of others. It is easy also to assure someone who is in trouble that what is happening is "God's will." But is it God's will when a drunken driver crosses the center line, striking an oncoming car and killing an innocent family on their vacation?

Years ago, a wise teacher said to a seminary class that I was attending, "When tragedy comes to members of your church, what you say will soon be forgotten - that you were there in their hour of need will always be remembered." I have experienced the truth of that statement from both sides.

I am no longer shocked by people who cry out in frustration when tragedy comes. After all, that is a natural reaction. You and I can best represent our Christian faith in such a situation by our presence and loving support to those who are in need, resisting the temptation to give pat answers to complicated problems.

## Clinch River calls Byrge to pastorate

Thomas A. Byrge is serving as pastor of Clinch River Baptist Church in Lake City. His pastorate began on March 3.

A native of Briceville, Byrge is a graduate of William Carey College in Hattiesburg, Miss., and New Orleans (La.) Baptist Theological Seminary.

Byrge comes to Clinch River Baptist Church from Graceland Baptist Church, Vanclave, Miss., where he served as pastor. Other churches he has served include Emmanuel Baptist Church, Ocean Springs, Miss., where he was minister of youth and then associate pastor and Cashion Baptist Church, Burkburnette, Tex., where he was minister of youth.



Tullock

**LIFE AND WORK SERIES**  
Lesson for April 21

# Listen to God!

By Fred Wood  
full-time author, preacher, teacher  
Memphis

Basic Passage: Amos 7:1-17  
Focal Passages: Amos 7:7-16a

This week we begin a four-session unit, "God's Standard for His People," based upon the Book of Amos.

The Old Testament prophets were men who spoke to the people of their own day with a message concerning God's will for both individuals and society. Because they were in touch with both God and man, they saw the relationship between the way a person lives and the results that follow. They told the people not merely what would happen but what must happen because God is holy. They saw the world rooted in righteousness and proclaimed that no one can sin with impunity.



Wood

The latter part of Amos' prophecy (7:1 to 9:5) contains five symbolic messages picturing the approaching doom of Israel. A historic interlude (7:10-17) comes between the third and fourth.

Our basic Scripture passage deals with the first three visions and the historical event, while the concentrated study focuses upon the third vision (7:7-9) and the confrontation that followed between Amaziah, the priest, and Amos, God's prophet from Tekoa, a small town in Judah about six miles south of Bethlehem.

**God's intentions (7:7-9)**

In the first two visions, Amos saw judgment upon Israel as having already been accomplished through the pictures of locusts and fire. In the third, he saw as coming soon.

He used the figure of a wall that had been built accurately and with an undeviating rule by use of a plumbline. Builders have, through the centuries, used this method of testing a building's vertical consistency.

The message of Amos was simple but straightforward. God could no longer tolerate Israel's sin. He had overlooked their wrongdoing for a time, hoping they would come to their senses and repent. However, they stubbornly had refused.

In the first two visions, Amos interceded

for the people, but in this one, he looked upon judgment as a certain fact.

**Unrighteousness confronts prophetic authority (7:10-13)**

In verse 9, Amos called the king by name as he issued the word of certainty concerning God's judgment. He said God would "rise against the house of Jereboam with the sword." This brought forth the high priest Amaziah, who was a "kept man" of the king. He was priest at Bethel, which was the church King Jereboam attended. Amaziah felt he must defend his "church member," who was really his "boss."

How terrible when a person who is supposed to be a "man of God" becomes dependent upon and literally "scared of" a wicked person in the congregation because he has powerful influence with the congregation!

Amaziah went first to the king and informed him of Amos' message. He interpreted the prophet's words as meaning the king literally would be killed as the nation was carried captive. He then turned to Amos and called him a "seer," which was a "low blow" to a prophet of that day, suggesting he was one who preached only for money - as the seer in the days of Samuel.

No doubt, Amaziah felt secure as he ordered Amos back to Tekoa in Judah. More likely, the king had given him orders to threaten the prophet and send him home.

**God's man refuses to be intimidated (7:14-16a)**

The Bible records a number of classic clashes between God's prophets and those who would silence them. Elijah confronted Ahab and his greed. Jeremiah told Zedekiah the facts about the approaching Babylonian army and warned

him to surrender or suffer in ignominious defeat and death. John the Baptist dared to tell Herod of God's moral demands, though he knew it would probably cost him his life. Amos showed as much courage as any of these and responded with boldness to the king's threat through his hired religious leader, Amaziah.

First, Amos defended his calling. Unless a prophet of God has a divine call, he has no resource for his time of crisis and spiritual need. Amos had such an experience. He declared that he was not a member of any professional group paid to propagate religious ritual or declare mile religious cliches.

Rather, he was a man with a twofold occupation. First, he took care of the sheep. Second, he dressed sycamore trees. Neither was a lucrative job, and the second especially seems to have been a lowly one. He literally "pinched" the fruit, allowing distasteful juice to drain. However, he "made a living" and was dependent upon no one. God had called him into His ministry and only God was going to call him out of it!

Second, Amos reaffirmed his pronouncement of judgment. In fact, he enlarged upon it. Not only would Jereboam suffer the fate he deserved, but this religious official who had "sold out" for financial security would also receive the due reward of his deeds. His wife would be abused by the enemy while his sons and daughters would be killed. His own land would be confiscated and Amaziah

himself would die in a foreign land. What a terrible fate for a religious leader! How we who seek to lead others should be careful that we keep our integrity and never compromise it. Amos had integrity. Amaziah did not. One has gone down in history as a man of God. The other went down to a terrible doom. Listen to the Word of the Lord!



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# Soybean joins battle against malnutrition

By Mary Jane Welch

RICHMOND, Va. (BP) — After a lifetime of battling malnutrition among Nigerian infants, Southern Baptist Missionary Ruth Womack has added the lowly soybean to her arsenal.

Use of the protein-packed bean has developed into an art form in the Orient and a technological marvel in the United States, but until two years ago, no soybean thrived on Nigerian soil.

A successful bean was discovered just in time to meet a critical need at Kersey Children's Home in Ogbomosh, Nigeria, where Tennessean Womack and fellow Missionary Nurse Sharron Hawk help restore malnourished infants to health.

Nigeria has not been hit by the mass starvation of some African countries, but a tightening noose of drought, falling oil prices, and strict import controls has increased malnutrition among Nigerian children. About 300 children received treatment annually at Kersey in the early 1980s. The number climbed to 500 last year.

Kersey has not escaped the food shortages increasing throughout Nigeria, either. Last December, Womack found herself with a dwindling supply of canned milk and no way to replenish it. She also observed many of the babies at Kersey suffering from diarrhea. When a doctor suggested a soy-based formula might cut down on diarrhea, Womack thought she had found the answer to both problems.

The two nurses traveled to Togo to buy the soy-based formula. They took a month's supply home with them and ordered enough for another six months. But the Nigerian border closed and the order never made it to the country.

The women were searching desperately for milk when the solution came in an unexpected way. Womack says the Lord sent it.

On Christmas Eve, she offered her extra bedrooms to two women looking for a place to stay in Ogbomosh. One was



**HELPING BABIES** — Missionary Ruth Womack talks to one of her tiny patients at Kersey Children's Home in Ogbomosh, Nigeria. Womack and fellow missionary Sharron Hawk teach mothers how to feed and care for malnourished children.

fellow Missionary Alma Rohm, a teacher in Aileron. The other was Nell Monday, a specialist in nutrition and plant development from Cornell University in New York, who was in Nigeria to work with the International Institute of Tropical Agriculture in Ibadan. Monday was experimenting with yams, the starchy food staple in western Nigeria.

As the nurses discussed the frustrating search for milk, Monday suggested they make their own soy milk. The idea had never crossed the missionaries' minds. How would they do it? And where would they find soybeans?

Monday did not know, but she thought the soybean department at the institute would have a recipe for soy milk. They might even have some soybeans to give. She put Womack in touch with the soybean department.

Yes, they had a recipe for soybean milk and they gave her two bags of soybeans to get started.

The head of the soybean department had tried for 10 years to find a soybean which could thrive in Nigeria. He had finally succeeded two years earlier and had given some of the beans to a farmer in Ikoyi, a village 15 miles from the Kersey home.

The farmer's beans did so well that 12 of his neighbors decided to help themselves to a few. The trouble came when they harvested the new bean: it tasted terrible.

The neighbors wasted no time in complaining to the farmer, who went to the agricultural institute for help. If they could not eat the beans, the Nigerians wanted to sell them to somebody else.

By that time, the staff at Kersey was turning 37 pounds of soybeans into milk daily. Womack assured the farmers she would buy all the soybeans they wanted to get rid of.

Meanwhile, Womack, who always has taught families how to eat nutritiously with locally available products, was experimenting with the soybean. She learned how to cook it with baking soda to destroy the enzyme which gave it an unpleasant taste. She used soybeans instead of the melon seed normally used in soup. She substituted soybeans for black-eyed peas in akara, a Nigerian fritter, and other popular foods.

Soybeans, she discovered, have roughly twice as much protein as black-eyed peas. In a Nigerian diet based on yam

flour — almost pure starch — the extra protein can make the difference between health and malnutrition.

When the agricultural institute's dietitian failed to provide recipes the farmers liked, Womack offered the expertise of the Kersey staff. The farmer in Ikoyi secured the town hall next to the local mosque one Saturday and invited everyone he knew. Kersey staffers spent half the day cooking soybeans in at least six different ways, mostly in familiar foods, and passing out samples.

The demonstration was such a hit that classes in soybean cooking are now offered every Saturday at Kersey.

Womack was scheduled to retire this year after 38 years in Nigeria, but she is too excited about soybeans to come home. She is returning to Africa after a short furlough in the United States to spend another year working at Kersey. She hopes a volunteer will come to help out so she and Hawk can go into villages, telling people about the soybean and how it can help make them and their children healthy and strong.

Ruth Womack is a graduate of Carson-Newman College, Jefferson City; the Baptist Memorial Hospital School of Nursing, Memphis; and attended Southwestern Baptist Theological Seminary, Fort Worth, Tex. She taught school in Warren County in the early 1940s and was appointed as a missionary in 1947.



**RETURNING** — Tennessean Ruth Womack was scheduled to retire this year as a missionary to Nigeria. Instead, she is returning to teach Nigerians how to use soybeans to prevent malnutrition.

## Interpretations

### An amazed, grateful apostle

By Herschel H. Hobbs

"I thank Christ Jesus our Lord ... putting me into the ministry (1 Timothy 1:12).

Paul could never understand why the Lord put him in the ministry. In verse 11, he speaks of the glorious gospel entrusted to him. "I" (ego) is emphatic, written out as well as in the verb. Also it follows the verb — "which was entrusted to him of all people." Yet he is thankful beyond measure.

Why his amazement? Because in his pre-Christian state he was a blasphemer, persecutor of Christians, and an injurious or an insolent man. However, he did this in ignorance and unbelief. He thought he was doing God a service in persecuting Christians. It was for this reason that the Lord's grace overflowed beyond measure with faith and love which is in Jesus Christ (v.14). When Paul became a Christian, he served Christ with the same zeal which drove him in opposing Him. Would that all believers did the same!

This led Paul to declare emphatically that Christ came to save sinners of whom he was "chief." He said if one compiled a list of all sinners, his name should head

the list. The closer one is to the Lord, the more conscious he is of his sins. Because of this, Christ has made him a "pattern" or sample of the kind of sinners he came to save.

Out of overflowing gratitude, Paul could only burst forth in praise. "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen" (v.17).

### SEBTS gets archaeological grant

WAKE FOREST, N.C. (BP) — A \$10,000 grant has been awarded Southeastern Baptist Theological Seminary, Wake Forest, N.C., to assist students in an archaeological investigation of Tel Miqne/Ekron in Israel during the summer of 1985.

The grant was announced recently by the Dorot Foundation of New York City.

The location of the investigation was one of the five capital cities of the ancient Philistines. After a successful excavation in 1984, the site will be the focus of a seven-year study by a consortium of several American and Israeli institutions, including Southeastern seminary.

Southeastern will provide the largest contingent of workers in the 1985 dig. "The program will provide our students with on-site experience in geographically peeling back the layers of history to better understand the life and times of the people of the Bible. Not only will they sift through the 'sands of time,' they also will do advance reading, attend lectures, and be responsible for a report on their work," he said.

### Missionaries complete Caribbean VBS program

EL PASO, Tex. — The first Vacation Bible School program designed specifically for the Caribbean was recently completed at the Baptist Spanish Publishing House in El Paso.

The project, which took several years, arose from a grass-roots need in Caribbean countries for material written in Caribbean English. The new material uses a simplified format with story illustrations written by and about Caribbean Christians.

Janet Herbert of Alabama designed and wrote the new program during her two-year volunteer term in El Paso. In February she was appointed as a Southern Baptist missionary to the Bahamas.