

# Baptist and Reflector

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## Stanley appoints SBC committees

By Dan Martin

NASHVILLE (BP)— The Committee on Committees and the Resolutions Committee for the 1985 annual meeting of the Southern Baptist Convention have been announced by Charles F. Stanley, convention president.

Two Tennesseans, Bob Burch, pastor of Calvary Baptist Church, Knoxville, and Joe Rowell, a layman and member of Briarcrest Baptist Church, Memphis, were appointed to the Committee on Committees.

No Tennesseans were appointed to the Resolutions Committee.

The committees were announced April 26, in keeping with bylaw provisions of the SBC Constitution, which require the release of the two key committees 45 days in advance of the annual meeting, scheduled June 11-13 in the Dallas Convention Center.

The two committees are appointed by the convention president and do not require ratification by messengers. Stanley also appoints the Credentials and Tellers Committees, which will be released later.

The key responsibility of the Committee on Committees is to nominate the Committee on Boards, Commissions, and Standing Commissions, which, in turn, nominates trustees for the 20 national SBC agencies. The Committee on Committees also is charged with nominating "all special committees authorized during the session of the convention not otherwise provided for."

The Resolutions Committee receives, processes, and reports back to the convention any resolutions presented during the three-day convention session.

The Committee on Committees is made

up of 52 persons, two from each state which qualifies for representation on SBC boards by having more than 25,000 members. The Resolutions Committee is made up of 10 persons, three of whom must be members of the SBC Executive Committee.

Stanley told Baptist Press he received more than 500 nominations for the 62 posts.

He said in early fall, 1984, he solicited names from state convention executive directors, presidents, as well as receiving nominations from individuals. The 500 names were put into a computer and the winnowing process started.

"We asked every state convention if there was any reason any person should not serve. Any person they mentioned, we did not appoint," Stanley said. "Any names submitted by persons viewed in their state as extreme, hostile, or representative of a political coalition were not considered. We tried to choose people who could make a contribution, who did not have any axe to grind."

He said one potential nominee "said he did not think he ought to serve because of his personal feelings about the convention right now. He withdrew his nomination."

Stanley said each state convention office was called and asked about Cooperative Program contributions from the churches of which potential nominees were members. "With only two exceptions, the conventions provided the information we requested," he said.

"I sought to appoint people who are, in my opinion, loyal, cooperating, Bible-believing, evangelistic, mission-minded servants of God. The churches they represent are from a wide spectrum in size,

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## Foundation trust funds earn \$104,903.16 for missions

Trust funds held by the Tennessee Baptist Foundation earned \$104,903.16 for Cooperative Program missions during the past six months. A check for that amount was presented last Thursday by Earl Wilson, foundation president, to Tom Madden, executive secretary of the Tennessee Baptist Convention.

Wilson said that this is the largest check which the foundation has presented to the Cooperative Program in the foundation's 47-year history.

The interest was earned on funds entrusted to the Tennessee Baptist Foundation for the benefit of world missions through the Cooperative Program. "This check represents the donors' love for

missions and for our Lord," Wilson said.

The TBF president said that more than two-thirds of those who establish these trusts "have been at home with Jesus for many years. Yet, through the trusts which they established, they are continuing to have a part in providing funds for mission work around the world."

Wilson added, "Truly, they have extended their witness for the Lord beyond death."

He said that the \$104,903.16 check was presented in the honor and memory of those whose faithfulness continues.

"It is my prayer that more and more Tennessee Baptists will follow the example of these who have remembered the Lord in their Christian wills," Wilson stated.



**LARGEST CHECK** — Earl Wilson (right), president of the Tennessee Baptist Foundation, presents a check for \$104,903.16 to Tom Madden, TBC executive secretary. The check, for Cooperative Program missions, is the largest foundation check ever issued for that purpose.

## Sponsors reroute pari-mutuel bill

A move to legalize pari-mutuel gambling on horse racing is apparently dead for this session of the Tennessee General Assembly.

When HB624 came to the floor of the House of Representatives last Thursday (April 25), the bill's sponsors sent the bill back to the House Calendar and Rules Committee. The bill's sponsors, Alvin King of Memphis and Cliff Frenshley of Franklin, admitted that they did not have the 50 votes necessary for passage. Rather than risk a defeat on the House floor, the bill was routed back to committee.

Although the Calendar and Rules Committee can reschedule the controversial bill for floor consideration on 24 hours notice, it is expected that the bill will not be reported out of the committee until the 94th General Assembly reconvenes for its second session next January.

A similar bill (SB604) had passed the Tennessee Senate April 4 with a 20-11 majority. When the legislature reconvenes in January, the Senate approval will still stand.

The results of the attempts to legalize gambling on horse racing in 1985 was reversed from what happened the last time that the bill was seriously considered in 1982. That year, a pari-mutuel gambling bill passed the House of Representatives by one vote, but was defeated in the Senate by one vote.

Before sending the bill back to committee last Thursday, the House earlier had added several amendments to the version passed by the Senate. This means that if the bill is approved by the House during the 1986 session, these amendments would have to go to the Senate for its concurrence.

Throughout the heated discussion of the measure in recent weeks, Gov. Lamar Alexander has repeatedly stated his personal opposition to state-sanctioned gambling.

## SBC vice-president objects to omission

KANSAS CITY, Mo. (BP) — SBC vice-president Donald V. Wideman says he was "not given opportunity or asked to give input to the list of names from which president Charles Stanley made his appointments" to key committees for the 1985 annual meeting of the SBC.

Wideman's reaction came following an April 25 telephone call from Stanley in which the SBC president said the appointments had been released to Baptist Press on April 24.

Wideman, pastor of First Baptist Church, North Kansas City, Mo., said his only input was to suggest a person to serve on the Committee on Resolutions from a list of individuals provided by Stanley's office.

"I asked him (Stanley) why he didn't include me and the reason he gave for omitting me was that he was so busy and that the appointments were such a tremendous job," Wideman recalled. "I find that incredible. He was too busy to consult me but I know for a fact that he did call and ask other people for suggestions. That has been announced in public meetings.

Bylaws of the SBC require the president to appoint the Committee on Committees and the Resolutions Committee "in consultation with" the vice-presidents.

Wideman said he has initiated every contact with Stanley since being elected in June. About three weeks ago, after receiving no responses, Wideman said he sent a personal letter offering to meet anytime, anywhere, in light of the pressing time schedule.

The response was a telephone call from Fred Powell, a member of Stanley's staff, Wideman said, adding he remembered Powell as coordinator of the Patterson/Pressler communications network when Powell was a Missouri pastor. Wideman said he was told a list of names would be forwarded to him and he was to offer suggestions from that list.

"He asked me to make suggestions but all I was ever allowed to do was to react to names which Stanley's office provided. I was never able to initiate any suggestions," Wideman added.

# SBC leaders react to Parks' statement

By Dan Martin

NASHVILLE (BP)—Expressions of support and "grief" have greeted statements by R. Keith Parks, president of the Southern Baptist Foreign Mission Board, that he will not support incumbent SBC President Charles Stanley for re-election.

Parks said April 19 he will not support the re-election of Stanley, whom he said has shown "minimal" participation in the convention and in support of the denominational unified program of financial support, the Cooperative Program.

Parks said when threats to withhold funds or to reduce Cooperative Program contributions are made "the missionaries are the ones becoming hostage to the conflict and the lost of the world are the losers."

Stanley, pastor of First Baptist Church of Atlanta, told Baptist Press: "It is most unfortunate that Dr. Parks would drag our Foreign Mission Board into the present conflict in our denomination.

"There are no organized efforts against or attacks being made upon the Cooperative Program or our foreign mission program. In fact, Cooperative Program funds are higher than ever before. We are right on target," he said, adding First Baptist Church of Atlanta has doubled CP giving to \$250,000 per year.

Stanley said he believes the action of his church "doubling" contributions, "has encouraged other churches to give to the Cooperative Program."

Former SBC President James T. Draper Jr., pastor of First Baptist Church of Euless, Tex., noted he is "saddened" by Parks' comments.

"Remarks I made several weeks ago seem to be hinted at in his statement," Draper said, alluding to an address he made at the Baptist Public Relations Association, in which he said the Cooperative Program could collapse and thousands of churches might withdraw financial support if Stanley is defeated by, what he called, a massive effort led by denominational executives.

At that time, Draper responded to a question by saying his church might escrow CP funds in an attempt to "force people to sit down and adopt a strategy to resolve our problems."

Following Parks' statement, Draper told Baptist Press: "My remarks were intended to cause us to move forward in our world mission enterprise; not to dismantle it. I regret he (Parks) has interpreted it otherwise. My statements were made out of a context of concern because salaried denominational people are leading a massive campaign against a particular president."

He added Stanley's election is "of no consequence to me except as it is manipulated by denominational executives.

"When I became president (in 1982), denominational executives begged me to be president of all Southern Baptists. I tried to do that for two years, and now we have people who are paid by the Cooperative Program who are not going to even be employees of all Southern Baptists and are representing only a portion of them," Draper added.

Adrian Rogers, SBC president in 1979-80, and pastor of Bellevue Baptist Church of Memphis, said: "I am deeply grieved by the statement. I feel Keith Parks has a heartbeat for missions, but I think he has gone 180 degrees in the wrong direction.

"A firm belief in Scripture is not an enemy of missionary enterprise. The demise of a great missionary church or convention is rooted in and grows from

liberal theology," Rogers said. He disagreed with Parks' statement there is no drift toward liberalism in the SBC, by noting: "It (liberalism) is there and it is clearly documented."

Four denominational executives — the president of the SBC Home Mission Board and three seminary presidents — also commented on Parks' statements.

William G. Tanner, president of the Home Mission Board, agreed with Parks' assessment of the effect of the current controversy on missions.

"Regardless who is elected president... both the denomination and the kingdom of God will be the loser if the focus is on politics instead of on missions and evangelism," Tanner said. "It is incumbent upon the convention president to take the initiative and provide the leadership, not just in word, but also in deed, if Southern Baptists are to be reconciled, know peace in the convention, and center on reaching a lost world for Christ."

This must be demonstrated by the president, according to Tanner, by balance in his convention appointments, in the way he conducts convention business, by his example in leading his church in Cooperative Program giving, and in participation in denominational life.

Randall Lolley, president of South-

## China missionary Harold Snuggs dies

COLUMBIA, S.C. — Retired Southern Baptist Missionary Harold H. Snuggs, who spent more than a year of his China mission career in a Japanese concentration camp, died April 22 in Columbia, S.C. He was 88 years old.

Rared by missionary parents in China, Snuggs returned there as a missionary himself in 1923 with his wife, the former Grace Mason of Natural Bridge, Va. He taught or was the principal at Baptist schools in Luichow, Canton, and Wuchow, then worked as business manager of Stout Memorial Hospital at Wuchow.

After a stint as treasurer of the South China Baptist Mission, Snuggs taught at the University of Shanghai.

Snuggs, who stayed in China when his family evacuated as World War II intensified, was imprisoned by the Japanese for 13 months before being released in 1943. He spent the rest of the war in the U.S. Marine Corps, but returned to Shanghai as a missionary teacher in 1947. He stayed there until the Communists took over in 1949.

The Snuggses were on inactive missionary status until their formal retirement in 1961. He taught at Anderson (S.C.) College in the 1960s and did work under a federal grant for needy senior citizens in the area until 1969.

Born in Singapore, Snuggs was reared in Canton by missionary parents, Mr. and Mrs. E. T. Snuggs. He was a graduate of Georgetown (Ky.) College and the University of Virginia, Charlottesville. He also studied at the University of Cincinnati, Ohio; the University of North Carolina, Chapel Hill; Duke University, Durham, N.C.; and Furman University, Greenville, S.C.

Snuggs is survived by his wife; three children, Harold Snuggs Jr. and Margaret S. Hallman of Columbia and John M. Snuggs of Atlanta, Ga.; and nine grandchildren.

eastern Baptist Theological Seminary, Wake Forest, N.C., said he "hopes Southern Baptists, hearing Dr. Parks pour out his soul, will see the issue really is the dismantling of missions, education, and benevolences by people who seem not to have that as part of their agenda."

Roy Lee Honeycutt, president of Southern Baptist Theological Seminary, Louisville, Ky., told Baptist Press: "Now is the time for leadership which has lived our Southern Baptist heritage, supports our cooperative mission, and is committed to healing the wound that is hemorrhaging the life from our convention.

"Southern Baptists should pray for the emergence of new convention leaders who will recapture the spirit that made us a worthy vessel for God's use. We

need leaders who will embrace our diversity as a blessing; who will sound the call to unity in freedom, unity in cooperation, unity in mission, and unity in reconciliation."

Russell H. Dilday Jr., president of Southwestern Baptist Theological Seminary in Fort Worth, Tex., said the comment from Parks "helped clarify the fact that the issue in the convention confrontation is not theological liberalism.

"The issue," said Dilday, "is whether Baptists will continue to be a body of autonomous churches united in our Biblical faith, engaging in cooperative efforts, or will we be a group of independent churches supporting our favorite programs with designated support in the old society method."

## Dilday, Reynolds respond to questions on SBC crisis

By Toby Druin

SAN ANTONIO, Tex. (BP) — Southern Baptists will lose Southwestern Baptist Theological Seminary in Fort Worth, Tex., within two years if the convention takeover attempt is not sidetracked, seminary President Russell H. Dilday Jr. charged last week.

Comparing his observation to that of Foreign Mission Board President R. Keith Parks who a few days earlier said the takeover movement and charges made by its leaders threaten missions efforts, Dilday said he decided to "get off the fence" after the 1984 convention in Kansas City because he saw that the future of the institution he heads was in jeopardy.

He had "weighed the statement very carefully," he said, and "in two years or less we will lose Southwestern seminary" if the convention continues along the path of trustee selection it has followed for the last five years.

Dilday and Baylor University President Herbert H. Reynolds spoke at Trinity Baptist Church, San Antonio, to a crowd of more than 700 pastors, wives, and laypersons, invited to the church by Pastor Buckner Fanning "to learn the truth" about the denominational controversy.

Fanning said he sent more than 750 invitations to persons from Austin to Brownville to have lunch at the church and then dialogue with Dilday and Reynolds. The dialogue session lasted more than three hours.

Most of Dilday's remarks were repeats of recent statements he has made in similar gatherings. He said neutrality in the denominational controversy is no longer an option, that the "ship is on fire" and while the denomination has a greater calling to missions and evangelism it must stop and put out the fire.

Louis Moore, religion editor at the Houston Chronicle, noted Dilday had been criticized two years ago because he was not more involved in opposing the takeover attempt and asked why the seminary president had gotten "off the fence."

Dilday said after the Kansas City convention he could "no longer face my family or the students and faculty" without opposing what has been happening. He is committed to being president of the seminary, a job to which he feels God has called him, he said, but at the risk of his job, he said he felt he must speak out.

C. L. Culppepper, a member of Shearer

Hills Baptist Church, San Antonio, and former longtime Southern Baptist missionary, questioned the use of the word "Fundamentalist" with a capital "F" usually associated with J. Frank Norris to describe persons who have supported the election of the last four SBC presidents.

Reynolds, to whom the question was directed, said he had not used the term but felt many who had supported the last four presidents had been swayed by rhetoric in keeping with the spirit of Fundamentalism.

John Baugh, a member of Second Baptist Church, Houston, also spoke at the meeting, announcing plans to publish a new periodical, The Baptist Laity Journal. He said he and Owen Cooper, former president of the SBC from Yazoo City, Miss., were directing publication of the journal, which would have an initial press run of 250,000 and will be designed "to inform Southern Baptist laity and to protect and preserve traditional Baptist doctrines."

## Missionary flees fire in apartment

OVIEDO, Spain (BP) — Southern Baptist Missionary Judith Hale, a native of Chattanooga, and her daughters Lisa and Kristy escaped injury in a noontime fire in their apartment in Oviedo, Spain.

Field evangelist Dennis Hale was away on mission business when the April 11 fire damaged 13-year-old Kristy's bedroom, a small bathroom, and hallway.

His wife and daughters were having lunch when they heard an explosion and their electricity went off. Firemen arrived quickly and brought the fire under control. Closed doors prevented it from spreading beyond that part of the apartment. Firemen speculate the fire was caused by a faulty table lamp cord. The heat from the fire caused the explosion, which blew out a window in the bedroom.

The Hales lost family photos and Kristy's clothing and bedroom furniture.

April 10 had been Hale's birthday, and, according to missionary press representative Karen Quimby in Spain, "The Hales feel like the prayers of fellow Baptists... helped prevent what could have been a greater tragedy."

The Hales have worked in Spain since 1965.



**VENEZUELAN DELEGATION** — Five Venezuelan Baptist leaders, three Southern Baptist missionaries to Venezuela, and three Foreign Mission Board staff members will meet with Tennessee Baptist Convention leaders this week to continue planning for the Venezuela/Tennessee Baptists United for Christ relationship which begins in November. Arriving in Nashville last week were (left to right) Luis Magin Alvarez, Patsy Davis, Jacobo Garcia, C. R. "Buck" Smith, and Alexander Montero.

## Stanley . . .

(Continued from page 1)

giving, and involvement," he said.

Stanley said he provided the lists to vice-presidents Zig Ziglar of Dallas and Don Wideman of Kansas City, Mo., for suggestions and input. "We did not sit down and discuss the whole thing, but I told them to provide me with suggestions and I would consider them," he said.

He added that while he did receive suggestions, the final selections were his.

He added that the Resolutions Committee "will have to be very, very careful. I think we don't need to contribute any more confusion or volatile subjects than necessary."

He said, however, he believes the persons he has appointed "are very wise people. I think they will serve well and make wise decisions. I think they will consider resolutions in the context of the tension (currently in the convention.)"

Stanley named George Schroeder, a physician and a member of Little Rock (Ark.) First Baptist Church, chairman of the Committee on Committees.

Larry Lewis, president of Hannibal-LaGrange College in Hannibal, Mo., was named chairman of the Resolutions Committee. Hannibal-LaGrange College is a four-year school affiliated with the Missouri Baptist Convention.

## Cedar Grove calls Miller as pastor

Cedar Grove Baptist Church, Johnson City, called Gracy C. Miller Sr. as pastor. He began his pastorate April 1.

Miller is a native of Greenville, S.C. He is a graduate of Carson-Newman College, Jefferson City.

Previous pastorates include two churches in South Carolina, Belvue Baptist Church in Travelers Rest and Shiloh Baptist Church in Marietta. Miller has also pastored several churches in Tennessee: Buffalo Grove Baptist Church, Jefferson City; Fairview Baptist Church, Mohawk; Smyrna Baptist Church, Evesville; First Baptist Church, Tellico Plains; Fairview Baptist Church, Sweetwater.

Activities on the associational level include serving as clerk for the Jefferson County Baptist Association. Miller has been moderator and chairman of evangelism for the Sweetwater Baptist Association.

## SBC organization elects Tennessean

Tennessean Christie Gambrell, director of education and school administrator at Towering Oaks Baptist Church, Greenville, was elected recently as treasurer of the executive board of the Southern Baptist Association of Christian Schools.

Other officers elected were Brad McClam of Merritt Island, Fla., president; Phillip Tingle of Augusta, Ga.; vice-president; and Bill Pevey of San Antonio, Tex., secretary.

## Baptist joins faculty at Catholic university

LOUISVILLE, Ky. (BP) — A 1984 Ph.D. graduate of Southern Baptist Theological Seminary, Andrew Manis, has become the first evangelical named to the theology faculty of Xavier University, a Catholic university in New Orleans.

Manis, who will become assistant professor of theology this fall at Xavier, is a native of Birmingham, Ala. He is a graduate of Samford University, Birmingham, and received his M.Div. degree from Southern seminary in 1980.

The new professor currently is pastor of Richland Baptist Church, Falmouth, Ky. He has been an instructor at Southern seminary, Boyce Bible School, and Simmons Bible College in Louisville.



**CHURCH SECRETARIES OFFICERS** — Recently elected officers of the Tennessee Baptist Convention Church Secretaries Organization were (left to right) Barbara Shoemaker, First Baptist Church, Maryville, vice-president; Lometa McWhorter, Cumberland Baptist Association, Clarksville, secretary-treasurer; and Shirley Kirk, Cumberland Baptist Church, Knoxville, president.

# Conservatives reject SBC 'peace initiative'

By Dan Martin

OKLAHOMA CITY (BP) — A "peace initiative," designed to avoid a "wholesale bloodbath" at the annual meeting of the Southern Baptist Convention in Dallas apparently has failed.

Gene Garrison, pastor of First Baptist Church of Oklahoma City, and former second vice-president of the SBC, told Baptist Press he proposed a meeting of key leaders from various factions in the denomination in an effort to "keep this thing (the SBC) from coming apart."

Leaders of the right-wing or inerrancy faction, he said, turned down the plan. "They said it was too late . . . that the missiles are already in the air," Garrison said.

Garrison, seen as a "moderate," said the overture was made "entirely on my own and came about because I have really been troubled by what is happening. I have promised God and everybody that I am not going to be part of the slander and divisiveness that is going on but that I will try to do what I can to bring peace.

Garrison said he had "at least three long telephone conversations with Adrian Rogers," former president of the SBC and pastor of Bellevue Baptist Church of Memphis, about ways to bring about such a meeting and a detailed agenda for any such meeting.

"We started out talking about binding arbitration," Garrison said. "But that idea was dropped because we knew there would be problems getting a panel acceptable to both sides. I suggested that we just have a meeting of the people who have been leaders on both sides to see if we could head off problems in Dallas."

Garrison said he suggested a four-point agenda and Rogers suggested a fifth.

First — "We would urge that Charles Stanley (current SBC president) be unopposed. In exchange, he would commit himself to a process of nominations and appointments which would assure fairness on all sides."

Second — "All of those who are now involved in traveling across the convention and speaking in rallies would stop speaking, or, at least, turn their attention toward peace."

Third — "During the coming year, we would make some sort of arrangement whereby the news articles concerning the controversy could be screened by

some process to have the emotional factors removed. In exchange, publications such as the Southern Baptist Advocate stop publishing entirely."

Fourth — "The Resolutions Committee (at the 1985 meeting) would either ignore or decline to handle divisive issues which have been spoken to during the last five or 10 years."

The fifth, which Garrison said Rogers proposed, would negotiate "negative designation" of Cooperative Program contributions, allowing churches to decline to support certain work such as the six seminaries, which they find objectionable.

Rogers, contacted by Baptist Press, confirmed Garrison's proposal.

"I really appreciated the effort Gene made," Rogers said. "I think his reasoning is probably sound. I don't think that what pretends for Dallas is good. I am grieved because I know the Father (God) is displeased when His children can't get along. I appreciated the effort Gene made; I appreciated him calling."

Rogers added he believes such a meeting is "still not an impossibility. It may still transpire, but the problem is that so many things have been set in motion that we don't know whether or not something like this can be done."

The Memphis pastor said he talked to Stanley about the proposal during a meeting. "Basically Charles (Stanley) felt he doesn't have anything to bargain with except good will. He said he has gone overboard to make the appointments good, solid Southern Baptists."

Although Rogers did not elaborate on the meeting in which the proposal was discussed, Baptist Press has learned Stanley and Rogers met in Dallas in the Amfac Hotel on April 17. The meeting also included former SBC presidents Bailey Smith and Jimmy Draper; Paul Pressler; Paige Patterson; Russell Kaemmerling, editor of the Southern Baptist Advocate, and Fred Powell, senior associate pastor at First Baptist Church, Atlanta.

Garrison said he asked Rogers to discuss the possibilities of such a reconciliation effort with Stanley. "He told me he would be meeting with Stanley to pray and encourage him, and that the proposal would be discussed. He (Rogers) told me there was hope — not big — but hope."

The Oklahoma City pastor said he called Rogers for an answer. "He told me he had met with Stanley and 'the brethren' and they felt they had nothing to negotiate with and that such an effort was 'too late.'"

## Fayetteville church calls Emerson Wiles

Emerson Wiles Jr. has been called by First Baptist Church, Fayetteville, to serve as pastor.

A native of Birmingham, Ala., Wiles attended Tennessee Technological University, Cookeville, and New Orleans (La.) Baptist Theological Seminary.

Wiles previously served as pastor of Friendship Baptist Church, Culleoka. He was associate pastor of Vieux Carre Baptist Church, New Orleans, La.

On the associational level, Wiles served Maury Baptist Association as vice-moderator and clerk.

## EDITORIALS

## Pari-mutuel foes gain 'temporary' victory

Morally concerned Tennesseans achieved a "temporary" victory last Thursday when the House of Representatives declined to vote on a bill to legalize pari-mutuel gambling on horse racing. Instead the matter was referred back to the House Calendar and Rules Committee for rescheduling — probably when the General Assembly reconvenes in January.

Postponing consideration of the questionable bill is strictly a matter of mathematics. The bill's optimistic sponsor, Alvin King of Memphis, admitted that he did not have the 50 votes needed for passage. Obviously, if he had enough votes, the bill would not have been sent back to committee.

The April 25 action is indeed a victory for Tennesseans who do not want the evils of gambling legalized in our state.

We commend those representatives who stood firm by their convictions under extreme pressure to vote for the gambling bill.

We also commend those concerned citizens who faithfully shared their opposition to the pari-mutuel bill with their elected officials.

And, we commend Gov. Lamar Alexander for his strongly expressed opposition to state-sanctioned gambling. It is likely that his stated convictions had significance to the legislators — who feared the governor would veto the bill if it were passed.

However, this moral victory is only "temporary."

When the 94th General Assembly reconvenes in January for its second session, the state of the pari-mutuel legislation will be exactly as it is today. The Senate's approval of a similar bill will still stand. The endorsement of the House State and Local Government Committee will still apply. The House Calendar and Plans Committee can send HB624 to the House floor whenever it chooses.

Therefore, the battle is not over — merely delayed.

We do have one benefit in the action taken by the House of Representatives last Thursday — 1986 is an election year, and all 99 representatives must face the voters for re-election. Historically, elected officials have been hesitant to vote on controversial matters during election years.

In the last 16 years, the General Assembly has considered but not passed a pari-mutuel gambling bill — but the matter keeps coming back.

Concerned Tennesseans must be just as fervent and persistent in our opposition as the gambling advocates are in their support.

## Significant statement

On April 11-12, the presidents of the state conventions affiliated with the Southern Baptist Convention met in St. Louis and approved a statement concerning the current controversy in our denomination (see *Baptist and Reflector*, April 17, page 2).

This a significant, positive action by the Baptist leaders who were elected to their posts by their states' Baptists. The statement needs to be read and studied by all Southern Baptists — including the spokesmen of the SBC political parties.

Therefore, we are printing the state convention presidents' statement in its entirety. It is our hope that you will consider seriously the concerns of these state presidents and will pray continually.

Also, we urge our churches and their members to comply with the state presidents' request to make May 19 a special day of prayer for our convention.

Most of us believe that ONLY God can heal the deep divisions among our fellowship. Let us make prayer for our convention a high priority during these troubled days.

### State convention presidents' statement

Southern Baptists have the greatest opportunity in history to reach the world with the love of Jesus Christ. We believe God will hold us accountable for how we use this opportunity. Specifically, we refer to the opportunities that are ours to proclaim the gospel through Bold Mission Thrust, Good News America, ACTS, and other ministries.

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.

We believe persons involved with all positions of these discussions are sincere people seeking to serve the cause of Christ.

We urge, however, that all participants in the debate 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. "By this shall all men know that ye are My disciples, if you have love one to another" (John 13:35).

We are convinced that only God can produce healing and reconciliation and solve the problems that confront us. We urge all Southern Baptists to unite in fervent and continual prayer for our convention. We call upon the churches of the Southern Baptist Convention to set aside Sunday, May 19, 1985, as a day of prayer for the annual meeting of the Southern Baptist Convention in Dallas, June 11-13, 1985, specifically praying for each other and ourselves: (1) that revival and the spiritual awakening will break out among Southern Baptists; (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.

We urge our fellow messengers to the Southern Baptist Convention to exercise restraint in the filing of resolutions and that discussions be conducted in Christian love.

We urge those in the Southern Baptist Convention who make appointments and those who carry out programs to be mindful of involving people from a broad range of our constituency.

We call attention to the purposes for which our convention was organized as stated in our Constitution: "To provide a general organization for Baptists in the United States and its territories for the promotion of Christian missions at home and abroad and any other objects such as Christian education, benevolent enterprises, and social services which it may deem proper and advisable for the furtherance of the kingdom of God."

## Cicero's comment



By the editor

"Cicero, our church needs help," pleaded Minnie Word, an outspoken member of Stagnant Quo Baptist Church of Complace City.

"What is the problem?" I asked.

"Our problem is that I'm afraid that we are about to lose our pastor, N. A. Rutt," Minnie mused.

Cicero was confused. "I heard rumors three months ago that you were trying to run off your pastor."

Minnie admitted this had been true.

"We tried everything to get rid of Bro. Rutt," Miss Word stated. "We had to do it. His sermons were boring; his projects were trite and time-worn; he seemed to always say things that would turn people against the church."

Minnie went on to note that attendance was dwindling and even some of the church leaders were dropping out. She reported that the offerings were running below the budget. And no one was responding to the invitation hymn.

Cicero could not think of anything to say but "Oh?"

"We started rumors about his family and his finances," Minnie said. "In conversations with church members, we would ask questions, like 'Does anyone know where he REALLY went on his vacation?' and 'Does he need to spend all that time in his office?' or drop hints, such as 'I don't think he gets ALL his sermons from books.'"

Minnie continued, "Finally we got the deacons to recommend that we have a vote of confidence for the pastor, which he barely won — in spite of our best efforts to get inactive members to the business meeting."

Cicero was puzzled — trying to relate these activities to Minnie Word's opening statement.

Minnie recognized my dilemma and continued, "Nothing seemed to work. He just plodded on. Then, I read somewhere that if you really want to get rid of your pastor, pray for him so God will help him do a better job — and some other church will call him."

Cicero nodded.

"So, we quietly organized some home prayer sessions among the disgruntled members. We prayed that his sermons would be more Biblically-based and more enthusiastic. We prayed that his visitation would result in more conversions — so other churches would notice him. We prayed that he would have more outside speaking engagements, to expose him to other churches. We prayed that his family would be an exemplary Christian family."

The dissidents began attending Sunday night services, mid-week prayer meeting, and even Tuesday night visitation.

Minnie reported that God began to answer their prayers immediately. "About six weeks ago, church pulpit committees started showing up at every service — one Sunday there were three!"

"Well," Cicero responded, "that should solve your problem, when one of these churches calls Bro. Rutt."

Minnie Word groaned. "That our new problem," she added. "Bro. Rutt has become such an effective pastor now that no one wants him to leave us!"

CIRCULATION THIS ISSUE — 74,806

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# Letters to the Editor

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

## A 'missionary' Baptist

Dear editor:  
In my North Georgia boyhood days there were just two kinds of Baptists — Missionary and Hardshell, and sometimes the difference was in name only. Our literature consisted in the Christian Index, Home and Foreign Fields, Kind

Words, and for children, picture cards received in Sunday School.

In a country preacher's home, and in the country and small-town churches I attended, a theological foundation was laid that has remained unshakable through the years, although study and experience have resulted in what I hope is a greater understanding of the being and purposes of God.

I have never doubted that God is the Creator and Sustainer of this world, but I am not going to tell Him that it had to be done in six 24-hour days.

I have never doubted that the Bible is a completely trustworthy record of His dealings with His creation, and of His revelation to man, but I am not going to tell Him that He had to use the pen of one man, for instance, to write the words attributed to Isaiah. It is His Word, and I am satisfied that it is just what He wanted us to have.

I believe in the miracles of the Old and New Testaments, I believe Jesus was the virgin-born Son of God, that He bore my sins to the cross, was raised the third day, and lives and reigns today; that He will return as He promised, but not necessarily according to the timetable set by any man. I believe that He has a plan for establishing His kingdom in the hearts of men, and that I am included in His plan.

So, in this day of names and labels, what kind of Baptist am I? How wonderful it would be to awake from this nightmare and just be a Missionary Baptist, in the best sense of that definition.

Roland C. Hudlow  
2006 Upland Drive  
Nashville, TN 37216

edge His lordship over our minds (see 2 Corinthians 10:51) and accept His teaching that God's Word is truth (John 17:17).

John O. Stevenson  
Route 15, Box 130  
Clarksville, TN 37040

## Was it only a dream?

Dear editor:  
Once upon a time there was a church in the land of Nod. Her warmth, her evangelistic zeal, and her commitment to missions were known through the land east of Eden.

Trouble came to the church at Nod. A group of disgruntled members thought things were not theologically sound. Some church leaders were accused of believing that the apple in the garden had a worm in it; the whale regurgitated Jonah because of an intestinal virus; and the streets of gold had brass decorative lamp posts!

Such heresy had to be fought. Although many disgruntled members came only to business meetings; supported the church with their change; and gave allegiance to the independent, gospel mission down the lane; they felt the anointing of God to devise a plan to take over the fellowship at Nod.

Blood flowed, staining the carpet crimson. Saint slew saint. But some members said nothing; they continued to polish their halos.

Time has passed (as it usually does). Now, nothing remains at Nod. On the dilapidated door, graffiti speaks it all: "Ichabod."

In sadness I turned to leave the church at Nod. A rustling was heard in the bushes. Emerging from the darkness was Satan. In his hand was a black, well-worn, leather-bound Bible. With a cun-

ning, smirking demeanor he laughed, "I use the Bible as a sword too! Before Armageddon, there's so much I can do!"

From the land of Nod I awoke to discover my dream was so real. Only this time it was our convention, not the church at Nod!

Samuel Dean  
P.O. Box 268  
Clinton, TN 37716

## Defense of Draper

Dear editor:  
I wanted to write a word of defense for Jimmy Draper and the possibility of his church escrowing what would be cooperative funds. The April 10 letters treated him with great unfairness. Three of the five letters were from men openly opposed to the inerrancy movement.

Those in the conservative camp are not trying to make anyone believe just like they do, and they are not trying to be uncooperative. Why should a church send funds to pay a teacher's salary who will teach something totally contrary to what that church believes? If the church should pay his salary, why not send funds to a Catholic seminary? If cooperation does not have doctrinal boundaries, then why not cooperate with Mormons, etc. Those in the moderate/liberal camp place cooperation over doctrine, but conservatives insist that cooperation be submitted to doctrine.

It only makes sense that no one wants to financially support a person or institution that believes differently than what that person or church considers to be major issues. First Baptist Church of Euless would not be "taking its marbles and going home" but rather acting out of conviction and common sense.

Rocky Ramsey  
P.O. Box 28  
Corryton, TN 37721

## Teachings of the Bible

Dear editor:  
I have been concerned for some time with news reports of actions and statements of various individuals and groups in the Southern Baptist Convention. It seems that we need to not only profess belief in the Bible as God's Word, but that we need to follow its teachings. I would like to call attention to some of those teachings that I believe would help in our present controversy.

The Bible teaches that Jesus gave "A new commandment . . . That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another" (John 13:34-35). What are we saying to the world by our actions? Do they realize that we are Jesus' disciples?

The Bible records Jesus' prayer for His disciples. He prayed "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me" (John 17:21). Do our actions and words convey to the world the truth that God sent His Son into the world to provide salvation for all who would believe in Him? We need to remember Jesus has sent us as messengers of His love to a lost world.

The Bible also records that Jesus taught His disciples to pray and promised, "If ye shall ask anything in My name, I will do it" (John 14:14). We need prayer and dependence on God rather than politics and power plays. Threats as to non-cooperation do not go with prayer.

May we all believe Jesus' promises and commit ourselves to prayer for one another and our convention.

Router Reed  
Route 4, Box 3  
Greeneville, TN 37743

## Personal Perspective

By Tom Madden  
TBC Executive  
Secretary-Treasurer



When I learned April 15, that Baker James Cauthen had died, my mind went back across many years.

I recalled the first time I heard Cauthen preach. I was a student at Southwestern seminary. He had returned from his first term on the mission fields of China and was the inspirational speaker on missions day.

The message he brought was the first of many I was to hear from him across the years. Never did he fail to inspire and encourage me.

On that particular day he brought a message from the Scripture text on "The Shadow of a Great Rock in a Weary Land" (Isaiah 32:2). He eloquently pictured the figure of a mighty rock casting his healing shadow across a weary land. He described graphically the weariness of China as a land of frustrated purposes, broken hope, poverty, pestilence, disease, and hunger.

Three or four things occurred to me as I walked around that mighty rock.

On one side of the rock I imagine I can see the Word of God stating, "God is love." The nature of God is love. He loves the world because He loves everybody in the world. His love does not come up to a certain geographical boundary, stop and skip an area, and begin to love in another boundary. He loves each one of us in the world.

On another side of the rock, I feel like I can read the Great Commission. We are still under the command to share Christ with every person everywhere in the world.

On a third side I read, "The earth is the Lord's and the fullness thereof." The world still belongs to God, not to any of its inhabitants. The world does not belong to any nation or to any group, it belongs to God.

On the last side of the rock that casts its shadow across a weary land I read, "Except your brother be with you, ye shall not see My face." God still cares infinitely for each of His creatures. The base upon which we can build our world still is that of our spiritual responsibility for each other, sacrificial service to others, and bearing one another's burdens.

Our Lord is still a mighty rock casting a loving shadow across a weary land.

## Errors in the Bible?

Dear editor:

In the April 3 Baptist and Reflector, a letter charged the Bible with four errors:

First, Deuteronomy 19:18-21 prescribes "eye for eye, tooth for tooth" for false witnesses, but Jesus teaches turning the other cheek (Matthew 5:38-39).

Secondly, Deuteronomy 22:22 prescribes capital punishment for adulterers, but John 8:3-11 shows Jesus not stoning an adultress.

There are some reasons, too lengthy to be given here, for thinking that the differences between the passages cited are not as great as they appear. (See Carson on Matthew 5:38-42 in his commentary, Zondervan, 1984, and Morris on John 7:53-8:11 in his, Eerdsman's, 1971.)

Even if these passages show Jesus making real changes in the law, there is no error entailed in God's giving Israel regulations intended to apply only until Jesus' coming.

Thirdly, Deuteronomy 14:21 forbids the Israelites to eat animals that die of themselves, but permits them to sell such animals to foreigners. The letter implies that the God of love would not have let the Israelites sell to others something unsafe to eat. The regulation, however, probably had ritual purity, rather than health, as its end. Foreigners did not observe the laws of ritual purity.

Fourthly, Genesis 1:1-18 speaks of evenings and mornings before God's creation of the sun on the fourth day. While we know evening and morning only in relation to the sun, who are we to say that the Creator could not have caused periods of light and darkness without the sun?

Let us who name Christ "Lord" acknowl-

## Citizen's Corner

By Jerry Self  
Public Affairs and  
Christian Life  
Consultant



The Tennessee House was scheduled to vote on the pari-mutuel bill last week; however, those favoring the bill found themselves a few votes shy of the 50 required for passage. As a result the bill was returned to the Calendar and Rules Committee where it will probably stay until next January.

If there is an attempt to pass the bill next year, the sponsors will have the advantage of having already passed the Senate. As long as they stick with the same bill, next year it will require only the House vote.

The disadvantage they will face will be the difficulty of passing a controversial bill during an election year.

Once again, advocates of racetrack betting claimed they were not legalizing gambling, just giving the people the right to vote. Theirs is a hollow argument. One brief section of the lengthy bill sets up the referendum process. The bill itself would set up a state racing commission and establish Tennessee as a pari-mutuel gambling state.

The referenda would simply decide where the tracks would be located.

# Journalist probes right's influence

By Lonnie Wilkey

NASHVILLE (BP) — Religious right leaders including Pat Robertson and Jerry Falwell are the most negative influence on Baptists' perception of proper church/state relations, according to a Southern Baptist journalist and authority on the relationship of church and state.

Stan Hastey, associate executive director of the Washington-based Baptist Joint Committee on Public Affairs and Washington bureau chief of Baptist Press, presented his observations during dialogue following a speech delivered to a joint meeting of the SBC Historical Commission, the Southern Baptist His-

torical Society, and the Baptist Joint Committee on Public Affairs.

Hastey said the distinguishing feature of today's religious right is "their insistence that the country really was intended in its beginning as something of a holy commonwealth."

It is disconcerting, he said, to see those views on church and state broadcast and televised daily across the country. "I am concerned because many of our own people are hearing and buying into this revisionist approach to American history."

Hastey pointed out he is worried more about the potential harm Robertson can do to church/state relations than he is with Falwell. Moral Majority leader Falwell, according to Hastey, has "contradicted himself so many times on so many issues that I do not believe he has in his own thinking a consistent church/state philosophy. I am almost persuaded that more than anything else the man wants to be liked."

Hastey said Robertson, however, is another story. The head of the Christian

Broadcast Network and co-host of the 700 Club grew up in a privileged state as the son of a U.S. senator from Virginia.

"Robertson knows better than to echo the sentiment expressed by a former president of our own convention (W. A. Criswell of Dallas) that separation of church and state is a figment of some infidel's imagination. Yet, that is what goes forth out of Virginia Beach all the time on his program," Hastey charged.

"It is very slick and he (Robertson) is a master of that medium. He is a formidable opponent to those of us with the limited resources such as those of the Baptist Joint Committee."

Hastey was asked about the American Coalition for Traditional Values which includes the current SBC president and the last three SBC presidents on its board of advisors.

"I have not been surprised at Adrian Rogers or Charles Stanley's involvement in that group because each of them came to the presidency of the SBC with a high political profile — by politics I mean the larger American political scene."

But he said he has been surprised by the involvement of James T. Draper Jr.

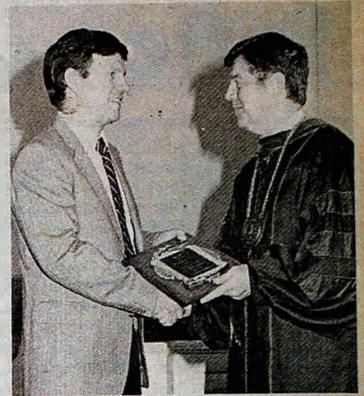
In his speech to conference participants Hastey related a brief history of the Baptist Joint Committee through the present term of Executive Director James M. Dunn.

"The real reason, in my judgment, some within Southern Baptist ranks seek to dissolve the Baptist Joint Committee has little to do with the agency's alleged ineffectiveness and everything to do with its critics' fundamental disagreement with the concept of true religious liberty and separation of church and state. Religious liberty always has been the subject of divisive public debate in this country," Hastey charged.

Hastey emphasized that for nearly two centuries before the adoption of a Bill of Rights with its cornerstone declaration that government shall establish no religion or prohibit its free exercise, colonists lived within the same rigid religious structures they had fled from England to escape.

"Yet, thanks to the truly heroic efforts of wise patriots who included a host of freethinking, freedom-loving Baptists, the long and costly battle for religious liberty was won.

"Perhaps the supreme irony on the page of Baptist history we are now writing is that so many contemporary descendants of those heroes of our faith would now toss their freedom onto the scrapheap of the nation's history," he concluded.



**C-N AWARD** — Cordell Maddox (right), president of Carson-Newman College, presents the Distinguished Faculty Award to Carey Herring, professor of mathematics.

## Ruth Haltom dies in North Carolina

ASHEBORO, N.C. — Emeritus Southern Baptist Missionary Ruth Miller Haltom, who returned to the mission field after an accident confined her to a wheelchair, died April 19 in Asheboro, N.C. She was 70 years old.

Appointed a missionary to Hawaii in 1947 with her husband, pastor and evangelist William E. Haltom, she worked with him as a pastor's assistant and kindergarten teacher in Hilo and evangelistic worker in Honolulu and Kaneohe.

A church bus wreck in Hawaii in 1954 severed her spinal cord, partially paralyzing her and confining her to a wheelchair for the rest of her life. But she refused to let tragedy end her work as a missionary and mother. She returned to Hawaii after several years of rehabilitation and, from her wheelchair, continued rearing her four children and supporting missions any way she could.

The Haltoms transferred to the Bahamas in 1961, where her husband worked as pastor of Central Baptist Church, Nassau. She took medical retirement from the Foreign Mission Board in 1966. He died in 1979.

Born in Altus, Okla., Mrs. Haltom was a graduate of Oklahoma Baptist University, Shawnee, and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

She lived in Spencer, N.C., and Asheboro during her retirement years, and did volunteer work for several Southern Baptist churches and community agencies. She instructed her children to donate her body to science.

She is survived by four children, Rebekah Coutts, a Southern Baptist missionary in Benin, west Africa; Jon Haltom of Muskogee, Okla.; Samuel Haltom of Alexandria, Va.; and Sarah Hollifield of Faith, N.C.; and seven grandchildren.



**GRAVESIDE** — Eloise Glass Cauthen, widow of Baker James Cauthen, receives words of appreciation from William O'Brien, executive vice-president of the Foreign Mission Board. Cauthen, executive director of the board for 26 years until his retirement in 1979, died April 15 and was buried April 18 in Hollywood Cemetery, Richmond, Va., where his seven predecessors also are buried.



**GROUND BREAKING** — Members of Sinking Creek Baptist Church, Johnson City, participate in a ground-breaking ceremony for their Christian life center on March 10. Pictured with the pastor, Reece Harris (third from left), and contrac-

tor, Johnny Range (third from right), are (left to right) Chester Hodge, Howard Trent, Marvin McKinney, Bill Sluder, Carroll Kite, Steve Haney, Bob Townsend, Joe Carr, Claude Lothery, Stanley Brown, Shirley McGee, and Beulah Mosley.

## Herring receives C-N faculty award

JEFFERSON CITY — Two faculty members, a retired professor, two students, and an alumnus were honored recently by Carson-Newman College here.

Carey Reuben Herring, professor in the mathematics department, was named the 18th recipient of the Distinguished Faculty Award. A faculty member since 1967, he is a graduate of Carson-Newman; Samford University, Birmingham, Ala.; and the University of Tennessee, Knoxville. He is active at First Baptist Church, Jefferson City, where he has served as a deacon and Sunday School director.

The Algernon Sydney Sullivan Award is presented each year to two students and one non-student whose "mind, heart, and conduct exhibit love and a spirit of helpfulness to mankind." This year's recipients were seniors Catherine Kelley of Big Stone Gap, Va., and Mark Tidsworth of St. Albans, W.Va., and Joe Chapman, who will retire this year as chairman of the biology department after 38 years at Carson-Newman.

Albert Myers, retired professor of chemistry, received the Lane Bryant Award for Community Service.

Samuel Nick Hyder, head football coach at Valdosta (Ga.) High School, received the 1985 Distinguished Alumni Award.

## J. H. Smothers, 86, dies in Alexandria

Retired Tennessee pastor J. H. Smothers died April 23 in a nursing home in Alexandria. He was 86 years old.

A funeral was held at 2 p.m. April 25 at West Main Baptist Church, Alexandria.

Smothers was pastor of several churches in Tennessee during his career, including Prosperity Baptist Church, Auburntown, and New Middleton Baptist Church, Gordonsville. He retired in 1963, but continued to serve in interim pastorates in middle Tennessee for several years after that.

He is survived by his wife, Minnie, who is confined to a nursing home; three children: Charlie Smothers of Brentwood, Mary Stafford of Donelson, and Hazel Pryor of Maryville; a brother, J. O. Smothers of Rutherford; 12 grandchildren; and 10 great-grandchildren.

Another, son Hubert B. Smothers, who was president of Harrison Chilhowee Baptist Academy, Seymour, died in a Jan. 1, 1984, fire.

# Center provides hope to starving Ethiopians

By Robert O'Brien

RABEL, Ethiopia (BP) — Gaunt Ethiopians struggle in growing numbers as they migrate through the canyons and across barren plateaus of the Ethiopian highlands to find relief at the Southern Baptist feeding center in Rabel.

About 7,000 of the tens of thousands of people cut off from the outside world by the terrain found their way to Rabel in the first three weeks of the center's operation as word spread of the food and medical care there.

The sight of the starving, sick, ragged remnants of families overwhelms even veteran missionaries to Africa.

Frail old people and desperate mothers with vacant-eyed, starving children fall down and try to kiss the missionaries' feet in gratitude for a system which puts food in their mouths, blankets around their cold shoulders, and provides medicine for their ills.

"We cry a lot and we pray a lot," said Mary Saunders of Richmond, Va., who spent 26 years as a Southern Baptist missionary nurse in Africa and returned in mid-March as a short-term volunteer to help open Rabel center.

Ethiopians stand outside the compound, peering through its gate like lost souls longing for a glimpse of paradise, while they await feeding, health care, and shelter for those too ill to leave. Local officials screen the masses to allow the most needy to go first.

The center is one of at least three which Southern Baptist missionaries hope to open this year in the populous Menz-Gishe (pronounced Munz-Gishay) district in the 10,000-foot highlands.

That is part of the stop-gap assistance the missionaries plan to help the people survive until enough rain comes for them to plant and harvest crops. Then plans can get under way for such long-term assistance as water and agricultural development, community health, veterinary medicine, and animal breeding.

But first the missionaries must solve difficult logistical problems to make the Rabel center, the most remote feeding center in the country, fully functional and effective.

The Lutheran World Federation trans-

ports U.S. AID grain from the port at Asab to Mehal Meda, where Southern Baptist missionaries have built a warehouse to store it before transporting it to Rabel for distribution.

The treacherous, precipitous road from Mehal Meda to Rabel, a 60-mile-long donkey path that 12,000 Ethiopians used hand tools to open, takes six to eight hours in the two seven-and-a-half-ton trucks the mission uses to transport the grain. It takes 12 minutes by helicopter.

The grueling trips pound the equipment and Ethiopian drivers mercilessly as they try to provide more than 300 tons of grain the center needs each month and get enough backlog in storage there before rain washes out the road.

Ironically, the road lies along an escarpment in an area which rain can affect despite the drought. It is likely that rain will wash out the road but geographical factors will prevent it from getting over the escarpment to the drought-stricken land.

The missionaries have ordered four more large trucks and are working against time to set up a three-pronged transportation system which will get food to the people despite the road.

The system would involve the trucks, helicopter service missionaries hope to work out, and an airplane they hope to use after they build a landing strip at Rabel.

Establishment of the transportation system will insure that the Rabel center has enough supplies and allow the mission to expand feeding and health care to other areas of Menz-Gishe where thousands already have died.

Southern Baptists have contributed \$1.29-million in hunger funds in the past six months for Ethiopia — only the beginning of what will be needed for continued short-term relief and long-range development. The Foreign Mission Board has allocated \$342,500 of that amount for use by missionaries to Ethiopia and awaits further requests from the field as the missionaries face the ever changing crisis.

Availability of food and medical supplies from other sources has allowed missionaries to use Southern Baptist hunger funds in the design of a life-saving delivery system where no infrastructure exists and little or no hunger relief took place before the system went into operation.

People would die without the system, much as the body would die without a heart and circulatory system to deliver lifeblood.

"If we had to spend the funds available on both food and transportation, we couldn't touch five to 10 percent of the people we're reaching because of the enormous cost of transporting food in here," explained Southern Baptist Missionary Veterinarian Jerry Bedsole.

The missionaries have cooperated with Lutherans, Catholics, Mennonites, and others to procure high-protein porridge mixtures and biscuits, cooking oil, beans, powdered milk, medical supplies, seeds for eventual distribution, blankets, and other supplies to make the center operational. Southern Baptists have bought the vehicles, hired Ethiopian drivers, funded transportation costs, and built facilities for storage and feeding and health care vital to saving people's lives.

John Lawrence, a volunteer veterinarian from Minden, La., extended his term of service a second time to ramrod a crew which built facilities from the ground up at Mehal Meda and Rabel.



**A LOOK TO THE FUTURE** — Feeding and health care which Southern Baptists brought to the Ethiopian highlands give this father and his two sons hope for the future as they wait for the severe drought to break and their normal farming lives to return.



**PARCHED EARTH** — Drought has squeezed the life from the soil of Ethiopia's highlands, where the 10,000-foot terrain imprisons the people from the outside world which holds their only hope for survival. Southern Baptists have designed a delivery system to bring food and health care to the Menz-Gishe district where thousands have died.

Photos by Don Rutledge

Lawrence slept in a sleeping bag in an area with no running water, electricity, refrigeration, or immediate access to the outside world to complete the job before he returned to Louisiana in early April.

Volunteer nurses Saunders and Sally Jones of Atlanta, who grew up in Kenya as the daughter of missionaries, still work under those sparse conditions, although Lawrence built beds for them.

Six volunteers have arrived to help the three career couples work against overwhelming odds. At least six others are in process, but the Foreign Mission Board still needs Southern Baptist registered nurses to volunteer for at least a year to fill the short-term positions Saunders and Jones will vacate in August.

As the number of centers increases, ground and air transportation expands, and long-range development gets under way, the missionaries will face an increasing demand for funds and volunteers.

Proud of their heritage of hard work and self-help, Ethiopian highlanders who have the strength continue to till the worthless soil, tend their dying livestock, and hope for rain and a harvest.

Until it comes, they have an ally in their fight against death.

"Now that you're here our people have hope," an Ethiopian man told Agricultural Missionary Lynn Groce.



**HE ARRIVED IN TIME** — Baptist volunteer nurse Mary Saunders examines an Ethiopian infant who is recovering from a near brush with death. He arrived at the Baptist feeding and health care center in Rabel, Ethiopia, in time to find new life.



**THE EDGE OF LIFE** — Sixty-year-old Menda and his wife, Zerfe, crossed canyons and plateaus to reach the Baptist center in Rabel. They arrived with eyes crusted shut from disease and dust. Missionaries are providing food and medicine for their eyes.

# Georgia layman identifies threats to Baptist heritage

By Bob Allen

LOUISVILLE, Ky. (BP) — A power play for control of Southern Baptist Convention organization by fundamentalist leaders has eroded vital principles of Baptist heritage, according to Norman Cavender, a Baptist layman from Georgia.

That erosion threatens to transform the SBC into "something inferior to all that we have been," said Cavender, a deacon and Sunday School teacher at First Baptist Church, Claxton, Ga. He made his remarks in a recent chapel service at Southern Baptist Theological Seminary, where he was one of three speakers for Denominational Heritage Week.

"Unless rank-and-file Southern Baptists learn again what it means to be Southern Baptist, and turn back the neo-Baptist, quasi-Baptist, pseudo Baptist, and outright non-Baptist influences among us today, we will see our Southern

Baptist heritage destroyed in our own lifetime," Cavender predicted.

Cavender identified himself as "simply a layman in a small town church."

"I am not a crusader by nature," he confessed. "However, things I see and hear in this denomination today have compelled me to get up off the pew and begin speaking out," he said.

Cavender claimed Southern Baptists' "two basic principles of relationship" — religious liberty and voluntary cooperation — have been compromised by recent SBC leaders.

He cited statements by former SBC

president James T. Draper Jr., a poor record of Cooperative Program support by current president Charles Stanley, and ethical concerns surrounding the behavior of Paul Pressler, whom he said is an architect of the SBC takeover attempt and recently elected member of the SBC Executive Committee, as evidence of the collapse of Baptist principles.

Draper, Cavender said, has stated that in order to be a Baptist, one must believe "the doctrines of plenary verbal inspiration, substitutionary atonement, and the hypostatic union."

## Brazil's drought region hit by massive flooding

FORTALEZA, Brazil (BP) — After more than five years of devastating drought, much of northern Brazil now faces massive flooding caused by continuous rain.

Almost 300,000 people in at least eight northern states had fled their homes by April 9, according to Southern Baptist missionaries in the area. The Southern Baptist Foreign Mission Board released \$20,000 in early April to aid Baptists and other flood victims in Ceara and Rio Grande do Norte, two of the hardest-hit states.

"The Jaguaribe River is just like an ocean now," said Missionary Verla Golston in Fortaleza, capital of Ceara state. "It's covering a huge area. And we have several cities that have been evacuated completely."

She said 133,000 people were homeless in Ceara alone, with the number rising

daily. "It's really serious because even though they're getting a lot of government help, there's too many people," she reported. "And now they're getting malaria and children are dying because of dehydration. They don't have enough tests; they can't get enough in . . . Some of them (the homeless) are out underneath trees because they don't have anyplace to put them. They're just out on the road."

Missionaries are buying food for homeless Baptist families in seven Ceara cities and towns. In Rio Grande do Norte, where a reported 20,000 people have lost their homes, missionaries requested \$15,000 April 10 to aid 700 flood victims in three towns with food, medicine, and seed to replace lost crops.

The rainy season began in January and hovered at "near-flood" stage through February and March, according to Missionary Jerold Golston in Ceara. Flooding began when the dams on the state's two large rivers overflowed. Flooding in the entire north reportedly stretches from Amazonas eastward to the Atlantic coast and at least as far south as Pernambuco state.

Golston believes the floods confirm the end of the worst drought in a century in northern Brazil. But drought will come again, he said. "We usually go through four or five years of hardly enough rain, then we get a year with too much rain or two years consecutively, then it floods. Then we'll go two or three years and it will go back into a drought again."

"I have been a Baptist for 40 years, and didn't even know what it means," Cavender retorted. "In my church in Georgia, when someone walks down the aisle, we do not ask him if he comes forward to profess belief in the doctrine of plenary verbal inspiration. We ask him if he comes to profess faith in Jesus Christ as Saviour and Lord of his life."

Cavender said Stanley, in 11 years at First Baptist Church, Atlanta, prior to becoming SBC president, did not register as a messenger in his state convention. During one state convention he sponsored a cross-town meeting with 50 independent Baptists on the program, and he led his church to reduce its Cooperative Program giving from 16 percent to less than 3 percent.

He cited Pressler's orchestration of a move by Fundamentalists to take over the SBC, an episode at a past SBC involving the use of an allegedly fraudulent messenger card, and admitted use of secret tape recording of telephone calls and an ensuing controversy over Baptist Press coverage of one taping.

He opined Pressler's election to the Executive Committee signals questions about SBC standards of ethical conduct.

"It may be that some of these people simply don't know what a Baptist is," Cavender remarked. "Or it may be that they know what a Baptist is, but don't want to be one. That is their right. They have the freedom to walk a non-Baptist road of creedalism, dictated beliefs, and restricted Biblical study if that is their personal preference. But they do not have the right to seize this denomination through precinct politics and drag the rest of us down the road with them."

Cavender said fundamentalist attempts at dictating beliefs and taking over theological seminaries reveal an inability "to trust God to work in a climate of liberty." If they succeed in gaining control of the seminaries, Cavender said, "our seminaries will no longer be institutions of theological excellence. They will become little more than fundamentalist Bible schools indoctrinating students with sectarian theologies."

The Georgia businessman criticized Baptist leaders "who know better" for failing to "confront the inerrancy issue head-on." Those advocating inerrancy "claim they are defending the Bible," he said, but in fact "are trying to shackle the Bible with their own opinions."

"That word (inerrancy) is being used to hoodwink a lot of good Baptists," Cavender charged. "In many cases it is being used as a cover-up for ignorance, shabby theology, lack of genuine Biblical scholarship, and pure old human prejudice."

He challenged other Baptists for trying to remain neutral. "Neutrality is no longer an option. If we do not participate in the defense of Baptist principles, we become party to the surrender of those principles."

Others, he claimed, "are voting with the fundamentalist takeover group, thinking they are voting for the Bible. In reality, they are voting away their own Baptist heritage."

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# Tennessee Scene

## LEADERSHIP . . .

James M. Gregg accepted the call of First Baptist Church, White House, to serve as interim pastor. He began April 14.

First Baptist Church, Middleton, called James Pulliam as interim minister of music.

First Baptist Church, Jackson, has called two new staff members. Charles Gipson, minister of education and activities at Mountain View Baptist Church, Huntsville, Ala., accepted the call as minister of youth and activities, and began April 28. Frank Starr will serve the Jackson church as minister of education. He comes from First Baptist Church, Sweetwater, where he served in the same capacity.

## CHURCHES . . .

First Baptist Church, Bolivar, is celebrating its 150th year as a church. The sesquicentennial celebration includes vignettes on Sunday mornings depicting events in the life of the church, old-fashioned dress up days, and a four-day celebration in August. The celebration August 21-25 will feature a message from James L. Sullivan, former president of the Baptist Sunday School Board, Nashville, and of the Southern Baptist Convention. Former church staff members

## Mickey Hanks serves at Maury City church

Mickey Hanks began his pastorate with First Baptist Church, Maury City, March 17. He is a native of Kenton.

Hanks comes to the church from Hickman, Ky., where he served as pastor of First Baptist Church. While in Kentucky, he served on the Executive Board of the Kentucky Baptist Convention.



Hanks

Previous pastorates include Beech Grove Baptist Church and New Hope Baptist Church, both in Dyer.

and other former members also will participate in the celebration. George C. Johnson is the church's pastor.

## PEOPLE . . .

Eugene Spencer celebrated his 20th anniversary as minister of music and education at First Baptist Church, Old Hickory, on April 7.

Glendale Baptist Church, Nashville, honored their pastor, Richard B. Smith, on his 15th anniversary as pastor, with a reception on April 14.

Mrs. Essie Clark Laws, clerk for East Tennessee Baptist Association for 14 years, died at East Tennessee Baptist Hospital, Knoxville, on April 8.

## REVIVAL PRAYER REQUEST . . .

First Baptist Church, Antioch, will have a family revival May 3-5. With the theme "Making Good Homes Better," Harold Bergen, family ministry consultant for the Baptist Sunday School Board, will be speaking to adults. Chris Hess will lead the music. Mr. and Mrs. David Ramsey and Jimmy Petty, from Belmont College, Nashville, will lead the

youth. A team from Hermitage Hills Baptist Church, Hermitage, will lead the children. Ron Lowery is pastor of First Baptist Church, Antioch.

## REVIVALS . . .

Germantown Baptist Church, Germantown, was led in revival April 14-19, by Rick Scarborough, an evangelist from Mobile, Ala. Alan Celoria, music evangelist from Jackson, Miss., led the music. There were 132 professions of faith, 11 additions to the church by letter, and 108 rededications. The pastor of the church is Kenneth Story.

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## BIBLE BOOK SERIES

Lesson for May 5

## The kingdom

By Rice Pierce  
deacon and Sunday School teacher  
Mt. Juliet

Basic Passage: Luke 17:1-37

Focal Passages: Luke 17:20-32, 35-37

In recent months, Christians in Tennessee have successfully overcome the latest raid by horse race gamblers, organized crime figures, and their supporters upon Tennessee's economic and social life. Pastors and other concerned persons who have had the courage to speak out and write their legislators may not be very popular with those local political leaders who have aligned themselves with the gambling and other crime forces.

Luke wrote chapter 17 in a setting similar, when Christians were beginning to face persecution for being "different," for refusing to conform to the immoral, secular society around them. As Jesus and the disciples were coming into the Galilee-Samaria region, He was teaching the twelve about this unique kind of living (vv.1-11).

As Christians agonize today as they appeal to their legislators to do the moral, economically beneficial thing for the State, so Jesus said He would have to suffer (v.25) at the hands of self-serving, crafty religious and political leaders before His kingdom could emerge.

The teaching which Jesus gave to the disciples at this point in Luke (vv.1-19) dealt with several areas of Christian living. They were to be careful not to mislead or cause to stumble any weaker Christian (vv.1-2). One would be better off dead than to mar his Christian witness further by causing lowly believers ("little ones") to sin. Those now in the new kingdom also should be ready always to forgive one who has offended, who has been rebuked, who has repented, and who has asked forgiveness (vv.3-4).

The apostles asked Jesus to increase their faith (v.5). Jesus made it plain that the question was not less or more faith. The blessings that come are because of God's love and power. They are not based upon the size of the believer's faith. God can take a little faith, like a grain of mustard seed, and work wonders in the life of one whose heart is open to the Father's leading.

A servant attitude would be essential for the disciples (vv.7-10). Kingdom members owe God their very lives. God gives lovingly and generously. But no amount of faithfulness obligates God. We cannot do more than we are supposed to do.

Jesus and those following Him were stopped by 10 lepers (vv.11-19), Jews and hated Samaritans made brothers by their common affliction. Jesus sent them to the priests for certification that they had been cured. This was before they were cured, but obeying, they went in faith. Cured as they went (v.15), only one leper returned to praise God and thank Jesus (over and over).

Jesus made much of the grateful man being a despised Samaritan. He granted the man not only the healing but, be-

cause of his warm, personal response to Jesus' love, salvation as well (as we see from the context).

The true nature of the kingdom (17:20-21)

The Pharisees in the crowd may have sensed that Jesus had been teaching the disciples about kingdom conduct. They asked Him when the kingdom would come. They impatiently awaited a brilliant political kingdom to be set up by a messiah, replacing the Romans and based in Jerusalem.

Jesus replied that the kingdom of God would not come with signs to be observed. It was an invisible, spiritual kingdom, one to exist in people's hearts ("within you"). It was already a force in their midst through Jesus' preaching, but they did not (would not) recognize it.

Warning about the future (17:22-32)

Jesus had just pronounced to the Pharisees that the kingdom was internal in its beginning and development. Now He turned to the disciples to give the other side of the kingdom coin. Being both present and future, the external, physically glorious form of the kingdom would appear at the end of history. The disciples, being believers and members of the new kingdom, needed this quite heavy teaching about Jesus' second coming. The Holy Spirit later would aid their understanding, working through Paul and others, and in their minds and hearts.

Jesus would not return immediately (v.22), though His followers would at times deeply yearn for His return. They were not to be deceived (v.23) concerning His return by the flashy religionist writer book huckster with his intriguing charts and arrows — and exorbitant price.

Jesus' return would be as clearly seen everywhere as the mighty flash of lightning across the sky (v.24). But first He would have to suffer at the hands of religiously, economically, and politically selfish and ambitious men (v.25). Perhaps Jesus meant also to indicate that if suffering was His lot, suffering also would be the lot of His faithful followers — a fact true in A.D. 27, A.D. 60, in 1985, and until He comes again.

When Jesus returns, life will be going on as usual, like it was in Noah's time when the flood came and in Lot's day when Sodom was destroyed (vv.26-30). These two destructions came because of man's materialism, irreligion, and wickedness. But Jesus' point here was that His return would be unexpected and unpredictable.

Additional warnings (17:35-37)

Jesus then stressed the need to be ready when He returned (vv.31-37), ready to drop everything and go with the Lord. There can be no looking back with yearning, as Lot's wife did (v.32; Genesis 19:26).

When the last moment of history comes, a great separation will take place: the obedient "taken" to go with the Lord (see also 1 Thessalonians 4:17), the disobedient (unbelieving) left for punishment. Verse 37 describes the punishment of all unbelieving humanity everywhere, thoroughly materialistic and devoid of the life of God.

To be ready at that last day is to care so little for the things of this world that going with the Lord will be a welcome, joyful experience.

## UNIFORM LESSON SERIES

Lesson for May 5

## Faith in spite of suffering

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

Basic Passage: Job 40:1-42:6

Focal Passages: Job 40:1-9; 42:1-6

It is generally assumed that the emphasis in the Old Testament is on the law and works, while the New Testament emphasis is on grace and faith.

After the bigger part of a lifetime devoted to the study and teaching of the Old Testament, I have discovered that there is much of grace and faith in the Old Testament as well. The emphasis on works in the Old Testament is often the outgrowth of the very practical question, "How can I best express my faith in God?"

When one meets God in a personal way and has life transformed, it is then that ways to please Him become of greater importance. This is always true when we are in love, whether with someone on the human level or with God.

In our lesson today, the conversations Job and his friends have about God fade into insignificance because Job meets God in a personal experience.

Overwhelmed by the Almighty (40:1-9)

After Job and his friends conclude their arguments with neither being convinced by the other, Job gives a summary of his life and makes a ringing defense of his integrity (Job 20-31). This is followed by a series of speeches by an arrogant and windy young man named Elihu, who contends that Job's suffering is to teach him a lesson. He never seems to get around to what the lesson is.

In Job 38, God begins to speak, asking Job a series of questions about matters

in nature. Our passage (40:1-2) is God's challenge to Job to answer the questions that He has asked Job. After calling on God to answer him, Job is overwhelmed when God does. As a result, he is speechless, awed by even being answered by the Almighty (40:3-5).

A second Divine speech begins with 40:6 and continues on through chapter 41. Here Job is challenged for condemning God's justice to make himself look good.

Having grown up in a large family, I remember how easy it was to point the finger at an older sister or brother when I was in trouble or to say, "You let Jack do it, but you won't let me!" when I wanted to do something someone else was doing. It is a mark of Christian maturity to be able to say, "I have sinned," instead of pointing the finger at someone else and trying to shift the blame to that person.

The second point at which God chides Job is at the point of power. He asks Job, "Are you as powerful as I am?" The answer, of course, is obvious to Job as it is to us — indeed he is not.

It is when Job is confronted by God that he begins to get a proper perspective on himself and his problems.

Transformed by a personal encounter (42:1-6)

Much of my life, I have heard about and seen pictures of the Parthenon in Athens, Greece. I had more than the average interest in it for two reasons: my interest in ancient history and my father was a builder and I have always been fascinated by architecture and buildings. But nothing that I had heard, no pictures I had seen, or nothing I had read could describe my feelings when I climbed the Acropolis the first time and experienced the aura of that magnificent ruin. In some ways it was even more awe-inspiring the second time as, some years later, my wife and I spent four days in a small hotel at the foot of the Acropolis and viewed the Parthenon at night as it was bathed with light. Even as a ruin, it is still one of the world's most beautiful buildings.

All his life, Job had heard about God. His teachers, his parents, the elders of the community had told him about God. He had considered himself a servant of God and was so considered to be by God Himself (Job 1 and 2). Yet, Job's knowledge of God was incomplete.

Through his suffering, Job was to come to experience God in a way he had never known before. He came to acknowledge in a new way God's power and his own weakness (42:2). He was made aware that there are mysteries about God which man cannot fathom and never will (42:3). But most important of all, Job came to experience God on a personal level: "My ears have heard of you but now my eyes have seen you" (42:5 NIV).

Just as I could not appreciate the Parthenon fully until I had seen and walked around in it, so Job came to a new depth of understanding not only of God but of himself when he has a personal encounter with the Divine. As Isaiah's vision of God brought repentance, so Job's personal encounter brought repentance also. His experience was so overwhelming that his questions about his suffering faded into insignificance.



Pierce



Tullock

## Wake Forest hosts doctors from China

WINSTON-SALEM, N.C. (BP) — Seven doctors from China's Zhongshan Medical College visited the medical school at Wake Forest University in North Carolina in April, again signing a formal agreement of affiliation originally signed last November in China.

The agreement will expand cooperation between the Chinese institution and Wake Forest's Bowman Gray School of Medicine in areas such as cancer research, arthroscopic surgery, and comparative medicine. It also provides for ongoing faculty, student, and hospital staff exchanges. Bowman Gray joins the medical schools of Harvard and Johns Hopkins Universities as the only American institutions formally affiliated with Chinese medical schools, according to Bowman Gray officials.

Peng Wen Wei, president of Zhongshan, called the agreement "epoch making... a milestone in further collaboration between the two schools." Richard Janeway, Bowman Gray dean, said, "We believe we've taken a major step toward progress between our countries and our peoples."

The Chinese doctors' long-awaited visit to the Wake Forest campus followed three trips to China by Bowman Gray doctors, led by Southern Baptist surgeon Tim Pennell. Pennell is head of Bowman Gray's office of international health affairs and longtime supporter of Southern Baptist medical work overseas.

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**LIFE AND WORK SERIES**  
Lesson for May 5

# Perils of prosperity

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

**Basic Passages:** Amos 3:9-15; 4:1-13; 6:1-14  
**Focal Passages:** Amos 3:10, 15-4:2; 6:1, 4-8

The song of the women in ancient Israel that "Saul has slain his thousands, but David his tens of thousands" has been altered and updated by someone in our day.

The new version is "Adversity has slain its thousands, but prosperity has slain its tens of thousands." How true! Many who overcome poverty are defeated and their lives ruined by affluence.

This lesson deals with the luxury created by the economic riches of Israel and the danger of such a lifestyle. Amos especially voted stern opposition to the people who filled their houses with things taken by violence from the poor and weak.



Wood

**Blinded by sin (3:10)**

In the first eight verses of chapter 3, Amos pointed out to Israel the unique responsibility that was hers because of God's blessings. He then defended his own call to the ministry. Next, he pointed out the great peril of being wealthy.

One of the most dangerous results of having too much is that we come to a place where we cannot objectively evaluate our own conduct. To put it another way, the people had sinned so much and so long that their moral sense had become blinded and their conscience seared, making it impossible for them to distinguish between right and wrong. The word "know" has reference to a knowledge of experience rather than that which comes through an academic approach to life. This word is used often in the Old Testament to express the intimate relationship of a man and his wife — he "knew" her and she conceived and bore a child.

**Sure retribution for wrongdoing (3:15-4:2)**

Amos' declaration of judgment began with verse 13 in the form of an announcement. In verse 14, he told how the worship places would be destroyed, but he then passed quickly, in verse 15, to warn that their fashionable and expensive residences would suffer the same fate. One wonders if the people were not more

concerned about their dwelling places than their "church buildings."

Though some scholars suggest 4:1-3 should be considered as a separate oracle, the thought certainly fits appropriately at this point. Women both reflect and determine the moral standards of a society. If we correctly interpret Amos' words, he was actually calling them "fat cows," a term that probably described them accurately. They pushed their men to more greed and wickedness because they desired the soft life that such riches brought.

Amos is very graphic concerning their future. Part of them will be taken away by hooks and the rest by smaller fish hooks. This double metaphor emphasized the thoroughness of coming judgment.

**Complacency in sin (6:1)**

Turning from the women, Amos addressed the aristocracy who had lulled themselves to sleep in a sense of security, false though it was. The word "Zion" probably means the entire land, though we could have a parallel with Judah and Israel represented by Zion and Samaria. The leaders of the nation were distinguished in the eyes of the people but had become too puffed up with their own importance. This is a dangerous position for one to be in because it makes him vulnerable and exposed to imminent danger.

**Frivolous conduct of sinners (6:4-6)**

Every activity mentioned in these verses suggests lowered moral standards because of too much prosperity. We can, with little effort, find parallels in modern life.

The word "lie" has as one of its meanings to engage in sexual relationships. This no doubt happened promiscuously as they reclined on their beds of ivory.

They relaxed with satisfaction as they

ate gluttony of the best cuts of meat. This custom of reclining at meals may have come from the Assyrians since it is first mentioned here in the Old Testament. Earlier passages picture the people as sitting at meals.

The music was a hurried flow of unmeaning, unconsidered words making little or no sense. Do you see any parallels in our day?

They drank their alcoholic beverages in basins in which the sacrificial blood was received. The chief ointments were perfumes.

How terrible were their actions, but the last statement contains the worst indictment. They were not concerned with the weak and afflicted in the land.

**Sin's horrible result (6:7-8)**

The "therefore now" emphasizes the logical rather than the temporal, although the time was indeed near when judgment would come. The prophet stressed, however, the certainty rather

than the immediacy of the event.

In order to add solemnity to the pronouncement, Amos recorded God as swearing by Himself that the land would be destroyed. This phrase is used because God could swear by no one greater than Himself, thus emphasizing the fact that this judgment would come as surely as God lives.

Such a lesson as this one should make us all re-examine our own personal lives and be certain we do not allow the luxuries of our day to make us unconcerned about our spiritual relationships and the needs of others who are less fortunate.

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# Desert invades Mali, brings hunger, despair

By Mary Jane Welch

MOPTI, Mali (BP)— The unknowing visitor could almost slip through Mali's Niger delta without seeing the hunger there.

But Southern Baptist Missionaries Norman and Beverly Coad recognize the signs of an ancient culture crippled by an increasingly hostile environment. And they are working to see that Mali's hungry people receive 4,000 tons of grain in the critical time just before harvest.

Hunger in Mali is not seen in the form of massive refugee camps which collect the suffering in some parts of Africa. Instead, it shows in the faces of families struggling to survive as the desert sand covers the land where their people have grazed livestock and farmed for centuries.

It is seen in the face of Jean Dara, a farmer who watches his crops shrivel as less and less rain falls each year. Dara clutches an armload of millet heads — his entire crop from the last growing season — as he talks with his American visitors. Even if he dies from the hunger and staph infections which weaken him, he will not eat that millet. It is the only hope his family has for a crop this year.

Hunger is seen in the face of a young herdsman who buys shoebox-sized bundles of nutritious peanut hay for three cows which are too weak to graze with the rest of the herd. The men in his family spend their nights driving the herd to Koro for water. The women spend days bringing water from there for the sick cattle. Still, the herdsman has lost half his herd in each of the last three years. He no longer fears death. It would be easier, he says.

Hunger is seen in the face of the Bozo fisherman still in his village in mid-morning. If there were fish in the Niger, he says, you would find no Bozo men in the village. They would be on the river, where he once caught three or four tubs full of fish each day without traveling past the next village. Today, a good catch is two to four small fish. The drought has brought disaster even to those who live on the water's edge.

Throughout the Niger River delta, traditionally Mali's breadbasket, the signs of devastation of an environment pile up. Three men bend in the broiling sun, attacking the hard ground with



**NOMAD'S LIFE** — This Malian girl is typical of thousands of nomads forced by the drought to move to the edges of towns in hope of finding food.



**AT WATER'S EDGE** — Mali's drought has taken its toll even among the people who live on the water's edge. This girl has grown too weak to sit.

short hoes. Three years of drought have given farmers every reason to give up. Last year, some farmers sowed four times and reaped nothing. But across the delta, fields are tilled, ready if the rains come.

In Douentza, the people already are collecting the wild fruit they always use to bridge the last few weeks before harvest. But the fruit is far from ripe, barely edible. There will be none left to ripen when hunger is at its worst.

The Malian government is trying to get grain into the villages before people give up in despair and leave. When grain got to villages on the Burkina Faso border too late, Malian government officials left it there. Within 24 hours, Malians began crossing the border, returning to their homes.

Members of the Christian and Missionary Alliance Church in Koro used to reserve one-tenth of their crops to give to the poor. Today, they have few crops to give. The pastor, one of the "big" area farmers, reaped only three bags of peanuts last year. His family ate one; the other two are just enough to reseed. Half of the 6,000 Christians in the area have no seed except millet, he says.

Huge stacks of firewood sit in front of the villages lining Mali's only paved highway. A truck stops at one village to buy the wood and carry it south for resale.

The villagers have formed a co-op, they explain, to collect the wood. It is the only way they can buy food. Ironically, in trying to survive, they strip the land of the trees that hold off the desert.

David Saye, a Malian teacher, points out an area where he and his friends used to hunt. As late as 1979, it was a forest. Today, there is nothing but sand and thorn trees. Stumps mark the spots where people harvested the dead trees for firewood.

Mali's nomadic tribes of the north move south into more populated areas as their animals die and they sell off other resources. They go as far as their resources will take them and stop — usually on the edge of a town, a foreign environment for them.

A year ago there were no camels in Koro; it was too wet. The desert animals walk well only on sand. Heavy vegetation and wet soil are treacherous to them.

This year camels abound. One group of 13 nomadic families has built its huts in a millet field outside Koro. The owners let the families camp

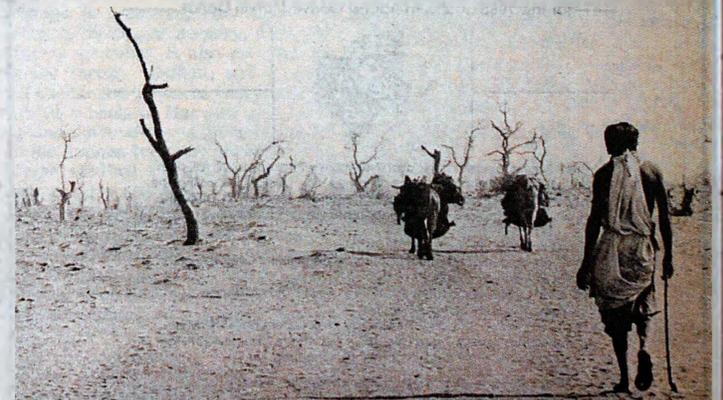
there because their animals' dung will enrich the field. When planting time comes, they will have to move on. Already they have buried seven of their group — a man, a woman, and five children — in that millet field.

Another camp of nomads outside Mopti is so ravaged by disease — tuberculosis, measles, cholera, leprosy, syphilis — that American visitors head straight for the showers when they leave. One to three people die every day in that camp, an old man says. No one is allowed to bury the dead in the fertile fields of Mopti. The nomads carry their dead out there heads several miles to the next town for burial.

As the old man spills the tale of suffering that he and other nomads face because they lack ties with established communities through which aid is channeled, Norman Coad tells them the Baptist Mission will be distributing grain in the area soon. At least 10 percent of the grain to be distributed through Baptists is earmarked for widows, orphans, and migrants, he says.

After the old man leaves, one of the young men lingers to speak. "I hope you find something which will nourish plants," he says. "In a few months, I will no longer be a human being. I will be a plant."

Coad has no answer for him. Knowing he cannot help everyone is one of the toughest things about helping at all. But



**TRAIL OF HUNGER** — This Bella man walks down a road known in Mali as the "Trail of Hunger" because so many people follow it in a quest for food. The road, marked in places by nothing more than tracks in the sand, leads through land which used to be a forest.

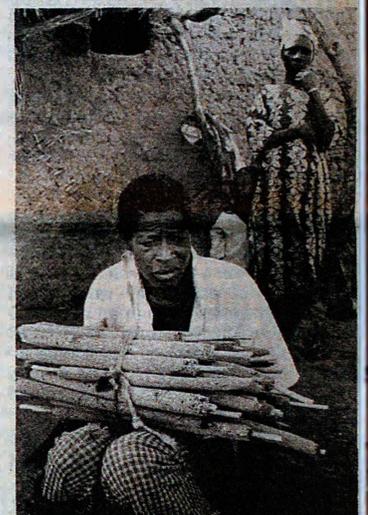
Photos by Joanna Pinneo

he is determined not to be overwhelmed by the problem. He cannot help everyone, but he can help some. And because Southern Baptists and other evangelical groups distributed the grain in a fair way which allowed people to maintain their dignity, the evangelical church in Mali is seeing a rising tide of interest in Christianity.

In Douentza, three men have come to the home of David Saye's father-in-law to greet Coad because of what he has done. These four represent the only Christian families in the area.

Before last year, Saye's father-in-law and his family were the only Christians in town. When they left their courtyard, they were insulted. But because of last year's grain distribution, they're no longer insulted and a few of their neighbors have become Christians.

The next day, Saye takes Coad away just as he is about to sit down to eat. Two men want to talk with him. What they have seen of Christianity has convinced them of its value. They want to talk about becoming Christians.



**FUTURE HOPE** — Jean Dara, a Malian farmer, vows he will not eat the millet he holds, the only grain he harvested last year, even if he dies. He wants his children to have the seed to plant again this year.