

# Baptist and Reflector

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News journal of Tennessee Baptist Convention

## Board sets state offering, budget goals

By Al Shackelford

At its midyear meeting last week, the Executive Board of the Tennessee Baptist Convention set the 1985 Golden State Missions Offering goal; adopted guidelines for the 1985-86 TBC Cooperative Program budget-goal; and authorized a subcommittee to proceed with detailed plans for a conference center.

The board met May 7 at the Executive Board Building in Brentwood.

In other actions the board members elected F. Greer Ruble as director of the Sunday School department; authorized construction of another access road to the Executive Board Building; and voted to extend the current endowment campaign of the three TBC colleges for an additional year.

The Executive Board approved a joint recommendation from its state missions committee and Tennessee Woman's Missionary Union to set the goal for the 1985 Golden State Missions Offering at \$655,000. Allocations for the distribution of the offering receipts were also approved. (The detailed list of allocations is printed on page 8.)

Before approval, questions were raised about a \$6,000 allocation for "Retarded

Adult Home." It was explained that this was a one-time grant to help in the beginning stages of a home for retarded adults which has been started by Baptists in the Knoxville area.

The allocation recommendation was amended to specifically designate the grant for "Baptist Homes for Retarded Adults, Caryville."

The board took two actions concerning the 1985-86 Cooperative Program budget-goal. One action established a projected budget-goal for between \$20-million and \$21-million to be used as a guideline in budget planning. The present goal is \$19,625,000.

At its Sept. 13 meeting, the board will approve its recommended Cooperative Program budget-goal for consideration at the 1985 state convention which will meet Nov. 19-21 at First Baptist Church, Memphis.

The board also approved a \$1-million challenge section above the basic budget-goal. Gifts received in this section will be divided 40 percent for Southern Baptist Convention causes and 60 percent for Tennessee Baptist Convention causes.

Also, the Executive Board voted that

the percentage of the basic budget-goal shared with Southern Baptist Convention's Cooperative Program be increased by 0.25 percent — from the present 36.5 percent to 36.75 percent.

In response to a report from its administrative committee regarding a proposed conference center, the Executive Board asked that the "long range subcommittee continue with developing details concerning a conference center in order to bring specific recommendations in September to the Executive Board that can be presented to the Tennessee

Baptist Convention in November."

The subcommittee is studying the construction of the center on a 127-acre tract near Franklin. The property was given to the convention by Woman's Missionary Union.

James McCluskey, subcommittee chairman, said that the subcommittee is studying the possibility of construction of an initial building which would have a 290-seat auditorium, a cafeteria, seven conference rooms, and 68 "motel-type" rooms each with two double beds.

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CONFERENCE CENTER — James McCluskey, chairman of the long range subcommittee, shares results of studies being made concerning a state Baptist conference center. Seated behind McCluskey is Executive Board President Jerry Oakley.

## Moore agrees to nomination in SBC presidential election

By Toby Druin

AMARILLO, Tex. (BP) — With the urging of "several hundred letters" and the conviction "it is time to turn our convention to the mainstream and its main commitment to missions, Christian education, and service," W. Winfred Moore announced May 10 that he will allow his nomination for president of the Southern Baptist Convention in Dallas, June 11.

His announcement, he said, came after long deliberation and prayer and with the full support of his wife and the deacons at First Baptist Church, Amarillo, where he has served as pastor for the last 25 years.

Moore ended months of speculation about whether he would oppose current SBC President Charles Stanley, who previously announced that the Lord had given him "perfect freedom" to allow his nomination for a second term.

Moore, who is in his second year as president of the Baptist General Convention of Texas, earlier had said he did not think he or Stanley were the men to lead the SBC.

He has changed his mind, he said, "because nobody else has come forward to say they are willing to do it."

"I had kept hoping that somebody would emerge that everybody could agree was the person to lead us, but it hasn't happened," he said. Instead, he has received hundreds of letters from pastors and laymen from every area of convention life indicating they think

he is the man.

Nevertheless, he agreed reluctantly, he said.

"As the year has gone by and I have tried to look at what we are doing as Southern Baptists, I have been convicted we have to go back and support our institutions and agencies and get on with Bold Mission Thrust," Moore said.

He has never given credence to the "liberal drift" in the convention, he said. Of his own theology, Moore said, "I believe the Bible just like it's written. I accept it as God's Word to me. I have no problem accepting any of it — the original manuscripts or the Bible we have today."

Moore's church was for many years  
(Continued on page 3)

## Youth conference set for March 7-8

Baptist youth from across Tennessee will meet March 7-8, 1986, for the State Youth Evangelism Conference, according to Woody Watkins, evangelism director for Tennessee Baptists.

Nashville's Vanderbilt Memorial Gymnasium, which seats about 16,000 will serve as the primary meeting facility for the conference.

## Pari-mutuel gambling bill returns to committee before House vote

A bill which would legalize pari-mutuel gambling on horse races surprisingly resurfaced in the Tennessee House of Representatives last Thursday (May 9) and was referred back to the House State and Local Government Committee.

On April 25 the representatives had sent HB624 back to their Calendar and Rules Committee, because sponsors admitted that they did not have the 50 votes necessary for passage. Most political observers considered that the bill would not be brought out of that committee until the General Assembly reconvenes in January.

However, on Wednesday of last week, Alvin King of Memphis, one of the bill's sponsors, used what he described as a "sneak attack" to bring the matter back to the House floor.

"We need to put a final say-so on pari-mutuel betting," King told the representatives. "We can settle the issue and never have to deal with it again."

Most of the discussion and maneuvering in the House last Thursday dealt with the handling of the bill rather than the

merits of the bill itself, after it became apparent that the sponsors still did not have enough votes.

Representatives staved off a move to table consideration of the bill, and then defeated (44-49) a motion to table another motion which would have referred the bill back to the Calendar and Rules Committee.

Also defeated was an amendment by Jimmy Davis of Knoxville calling for a statewide advisory referendum in the May 1986 election regarding pari-mutuel gambling. Davis' amendment would have delayed consideration of the bill until 1987.

The discussion ended when the bill was sent back to the State and Local Government Committee, which at this point is not scheduled to meet before the General Assembly adjourns later this month. However, the bill would still be in that committee when the General Assembly reconvenes in January.

A similar bill (SB604) passed the Ten-  
(Continued on page 3)

## SBC Pastors' Conference to explore God's promises

DALLAS (BP)— The annual Southern Baptist Pastors' Conference, held prior to the yearly Southern Baptist Convention, will meet at the Dallas Convention Center, June 9-10. The 1985 theme is "Tracing the Rainbow Through the Rain."

The program includes 15 sermons, including two by former presidents of the SBC. Though most speakers will be Southern Baptists, a minister from England (educated at Southern Baptist Theological Seminary, Louisville, Ky., and a former pastor of SBC churches in Florida) and a Presbyterian pastor are also on the program.

"This is the 50th anniversary of the Pastors' Conference and we felt it was a good time to focus on God's promises," said O. S. Hawkins, pastor of First Baptist Church, Ft. Lauderdale, Fla., and president of this year's conference.

"Ever since God set the rainbow in the sky for Noah, rainbows have made people think of promises. Each of our speakers will focus on one of God's promises."

The Sunday evening program June 9 begins at 6:30 p.m. and will feature Bill Weber, pastor of Prestonwood Baptist Church in Dallas; Robert Hamblin, vice-president for evangelism at the Southern Baptist Home Mission Board in Atlanta; D. James Kennedy, senior minister at

Coral Ridge Presbyterian Church, Ft. Lauderdale, Fla., and Adrian Rogers, pastor of Bellevue Baptist Church in Memphis and president of the SBC in 1980.

The morning session on June 10 starts at 9 and features David Walker, pastor of First Baptist Church, San Antonio, Tex.; Jack Graham, pastor of First Baptist Church, West Palm Beach, Fla.; Tom Elliff, pastor of Applewood Baptist Church, Denver; and Arthur Blessitt, evangelist from Hollywood, Calif.

The afternoon session June 10 begins at 1:15 and will include the election of officers as well as sermons by Morris Chapman, pastor of First Baptist Church, Wichita Falls, Tex.; Edwin Young, pastor of Second Baptist Church, Houston; John Wood, pastor of First Baptist Church, Waco, Tex.; and Jack Taylor, head of Dimensions in Christian Living, Fort Worth, Tex.

The 1985 conference will conclude with a June 10 session beginning at 6:30 p.m. Featured speakers will include Richard Jackson, pastor of North Phoenix (Ariz.) Baptist Church; R. T. Kendall, senior minister from Westminster Chapel in London, England; and W. A. Chriswell, pastor of First Baptist Church, Dallas, and president of the SBC for 1969 and 1970.

## Shuttle bus, child care set for messengers in Dallas

DALLAS (BP)— Free shuttle bus routes and child care information for messengers to the annual meeting of the Southern Baptist Convention, June 11-13 in Dallas has been released.

Shuttle buses will connect all the major hotels not within walking distance and a major parking area with the Dallas Convention Center.

Preschool child care will be housed at First Baptist Church in Dallas while the Brotherhood Commission will host a missions day camp for children in grades one through six at a local park.

For \$7 per day (\$20 for all three days), elementary school children will be provided supervised activities which include mission studies, games, crafts, nature study, and sports. Children will be taken to a city park by bus, leaving the convention center each day, Tuesday through Thursday, at 8:30 a.m. They will return to the convention center at 5 p.m. on June 11, 12:30 p.m. on June 12, and 4:30 p.m. June 13.

Registration and additional information will be available beginning June 10 at the Brotherhood Commission booth in the convention display area. There is no preregistration but interested parents are encouraged to sign up on June 10.

Preschool child care for messengers who live outside the Dallas-Fort Worth area will be provided at First Baptist Church in Dallas for \$5 a session. The May 24 preregistration deadline is important. Planning will be based on the number signed up by the deadline.

"Messengers who show up needing preschool child care without preregistering them are not guaranteed anything," Tim Hedquist, director of financial plan-

ning for the SBC Executive Committee and convention manager, said. "We will certainly do everything we can to help them but we can't stress enough the importance of contacting the people at First Baptist in Dallas in advance."

K. Adele Suddath, director of preschool ministries at the church, is heading up the program. She may be contacted by mail at First Baptist Church, 1707 San Jacinto, Dallas, TX 75201 or by phone at (214) 969-0111. A complete information sheet and registration form will be sent to anyone requesting them.

For the adults, of course, parking and transportation is always a major concern. This year there are several bits of good news. First there are, "a couple of thousand" parking spaces in the convention center complex, according to Hedquist. Secondly, the shuttle bus system is not only extensive — it will be free.

The shuttle service will not cost users in 1985 because of the generosity of the Dallas Baptist Association and the Baptist General Convention of Texas. The national convention budget always heavily subsidizes the bus service to keep the cost low. This year the national budget will contribute \$25,000 but the Dallas association and the BGCT have agreed to make up the difference riders usually have to pay.

The shuttles will begin running at 7:30 a.m. each day of the convention and will run until 9:30 p.m. on June 11 and 12 and until 5:30 p.m. on June 13. For schedule information, messengers should check with the convention information booth in the Convention Center when they register or at their individual hotels.

## Integrity, rules highlight SBC registration process

DALLAS (BP)— "The integrity of the registration and balloting process at the 1985 annual meeting of the Southern Baptist Convention depends on the integrity of the local church," said Lee Porter, SBC registration secretary.

Porter noted the registration process has been "tightened up" across the past several years, particularly as controversy in the 14.3-million-member denomination has intensified.

"Because feelings are so intense on both sides, it is absolutely essential the registration and balloting process be without question," he said.

As in the past, he added, the local church is the key. "It is the responsibility of each local church to see they follow the provisions of the convention Constitution in selecting their messengers and in making sure the messengers are properly certified," he said.

Porter added the "messenger's conscience and the local church's integrity are the main insurance the system works. However, he said, checks will be made to make sure churches and individuals do not violate the registration provisions in the SBC Constitution and Bylaws.

"At the convention," he said, "we want to certify every messenger from every church who follows proper procedure. The church needs to understand the importance of electing 'messengers.' In Southern Baptist life, we elect 'messengers' and not 'delegates.' They come to the convention, hear the discussions, and then, as best they know how, follow the leadership of the Lord in every vote."

Porter said every church "which is in friendly cooperation with this convention and is sympathetic with its purposes and work and has during the fiscal year preceding been a bona fide contributor to the convention's work" is entitled to one messenger.

One additional messenger is allowed for every 250 members or for each \$250 paid to the work of the convention. "No church is entitled to more than 10 messengers," Porter said, pointing out some churches become confused because they are allowed more messengers to the

## Texas church ups gifts in 'protest'

HOUSTON (BP)— In response to "those in the denomination who would withhold their financial contributions for obviously political reasons," Willow Meadows Baptist Church in Houston voted April 24 to immediately increase the church's gifts through the Cooperative Program from 10 percent to 13 percent.

Acting on a resolution of "concern and recommitment" presented by George Gaston, pastor, the congregation overwhelmingly approved an immediate increase in funding of the Cooperative Program and a systematic increase to 20 percent during the next three years.

The resolution also said: "Our gifts to the cause of cooperative missions will be given regardless of who is elected president of the Southern Baptist Convention in the coming years; and... we call upon all Southern Baptists to join us in recommitting ourselves to a lifestyle devoid of threats and manipulative political activity, and a renewed investment of our lives and resources to the cause of Christ through the Southern Baptist Convention."

state convention or associational annual meeting.

Porter pointed out two additional factors which have caused some confusion in the past:

—"There is no provision for alternates, and alternates should not register. The Constitution provides only for a maximum of 10 messengers.

—"Churches which have organized since Jan. 1, 1985, are not eligible for representation. We count the provision in the Constitution concerning contribution to mean the preceding calendar year. Therefore, churches organized since Jan. 1, 1985, would have been mission churches and their contributions were counted through their mother church."

Porter added: "No one is automatically a messenger. Messengers must be elected by the churches. Pastors, denominational employees or missionaries are not messengers by virtue of their position. They, too, must be elected by the congregation."

He said churches should secure registration cards either from state convention or associational offices.

"The messenger should bring that card to the registration booth at the Dallas Convention Center. I would suggest messengers register as soon as possible after arriving," Porter said. "If persons are unable to secure cards, they should bring a letter from their church certifying they are messengers. If they do not have a card or letter, they will have to telephone the church and have the church send a telegram to the Credentials Committee at the Dallas Convention Center."

## FMB seeks help in Jamaica effort

Volunteers are being requested to serve July 12-22 in Jamaica, where they will lead Vacation Bible Schools, visit, and help churches. Volunteers for other countries are also needed.

"The Foreign Mission Board has an urgent call for 160 more people to go to Jamaica," said Archie King, Brotherhood department director at the Tennessee Baptist Convention.

"They estimate the cost from Miami to be \$465 per person including food and lodging in rustic dorms or in homes of nationals (Jamaican people). They need to be prepared to work with 75 students in VBS in the morning and possibly visit in the afternoon. Some of the churches will want to have an evangelistic service in the evening," said King.

"They want groups of five but will take individuals and fit them with other groups," said King. Other states are sending volunteers too. Men and women, especially preachers and singers, are requested. Youth who will be juniors in high school next year or older also are needed.

Those interested should call the Foreign Mission Board at (804) 353-0151 extension 515 for Carol Reich or extension 516 for Ed Bullock, associate director, volunteer enlistment department, Foreign Mission Board, SBC.

Tennessee has also been asked for an MK (missionary kid) teacher in Burkina Faso, a math teacher in the Philippines, a computer specialist in Bolivia, construction workers in Brazil, and there is an urgent need for blocklayers for Venezuela.



**SERVICE ANNIVERSARIES** — Recognized by the Executive Board for their years of service were (front row, from left) Jearl Ann Johnson, Lyn Brasfield, Louise Fox, and Gerry Mayes; (second row) Dot Fore, Sarah Bottom, Minnie Dorris, and Fonda Johnson; (back row) Martha Grove and Wendell Price.

## Board honors employees on service anniversaries

Ten employees of the Executive Board — with a total of 165 years of service — were recognized for their service to the Executive Board during the board's May 7 meeting.

The employees were honored on their work anniversaries and were presented service pins by Tom Madden, TBC executive secretary-treasurer.

Martha Grove was recognized for 35 years of service. She is controller-director of the accounting office.

Recognized for 30 years of service was Dot Fore, executive assistant and accountant for the Tennessee Baptist Foundation.

Minnie Dorris, computer operator and bookkeeper in the accounting office was awarded a 25-year service pin.

Two employees in the Sunday School department were recognized for 20 years of service: Wendell Price, department director, and Lyn Brasfield, director of youth work. Price will retire as department director on June 30.

Receiving 10-year service pins were Louise Fox, secretary in the evangelism department, and Gerry Mayes, administrative assistant in the convention ministries division.

Three employees were honored for five years of service. These were Sarah Bottom, secretary in church-ministers information office; Fonda Johnson, secretary in the media ministries department; and Jearl Ann Johnson, bookkeeper in the accounting office.

Executive Board employees are presented service pins at five-year intervals of Executive Board employment.

## Moore . . .

(Continued from page 1)

the leader in Cooperative Program giving and this year will give \$827,000 — 19.15 percent of its undesignated receipts. The church voted in 1981 to increase its Cooperative Program support by 1 percent per year through the 1980s, Moore said, "and thus far we are ahead of schedule."

If he is not elected as president of the convention, he said, it will have no effect on the church's Cooperative Program support. Some churches have threatened to escrow their Cooperative Program gifts if Stanley is not elected. Others have asked to be allowed to exclude certain SBC agencies from their gifts and still have it considered to be Cooperative Program, Moore said.

He decried the emergence of politics in the denomination, stating he "doesn't like any part of it." If elected, he said he will support a committee to try to find a solution to the denominational controversy.

"The only way we can arrive at reconciliation is to look specifically at areas where people think there are problems, whether it is seminaries or agencies," he said, "to look at them realistically, prayerfully, with a view to making whatever corrections need to be made without accusing anybody and everybody."

Such a committee, he said, would have to represent every school of thought — "to sit down together and work through this so we can all do the mission work God has given us to do."

A native Tennessean, Moore received his education at Lambuth College, Jackson; Union University, Jackson; and George Peabody College for Teachers, Nashville.

## Pari-mutuel . . .

(Continued from page 1)

nessee Senate April 4 with a 20-11 majority. When the legislature reconvenes next winter, that approval will still stand.

Because the present House version of the Senate bill has been amended by the House of Representatives, if the representatives do pass HB624, the matter will have to go back to the Senate for its concurrence on the House amendments.

Although the bill would legalize pari-mutuel gambling on horse races, voters in a local referendum must approve the matter before pari-mutuel gambling can begin in their municipality.

Throughout the heated discussion on pari-mutuel gambling during recent weeks, Gov. Lamar Alexander has repeatedly stated his personal opposition to state-sanctioned gambling.

## Board elects Greer Ruble to lead Sunday School work

The Executive Board of the Tennessee Baptist Convention has elected F. Greer Ruble Jr. as director of the Sunday School department. Since January 1984, he has been serving as director of adult work in that department.

Ruble will assume the directorship on July 1, replacing Wendell Price who is retiring on June 30 after 20 years as Sunday School department director.

A native of Knoxville, Ruble is a graduate of Tennessee Technological University, Cookeville, and Southwestern Baptist Theological Seminary, Fort Worth, Tex. While serving in the U.S. Army, he also graduated from the Command and General Staff Officer College, Fort Leavenworth, Kan., receiving the rank of lieutenant.

Prior to joining the TBC staff 16 months ago, he was minister of education for 18 years at First Baptist Church, Kingsport. Previously, he held that position at Bell Avenue Baptist Church, Knoxville, and Westlawn Baptist Church, Mobile, Ala.

Active in denominational life, Ruble has served as Sunday School director for Holston Baptist Association and president of the Religious Education Association of the Tennessee Baptist Convention. He has been widely used to direct conferences throughout Tennessee and in other states.



F. Greer Ruble Jr.

He is married to the former Ruth Grove, and the family includes two grown children: Forrest, a student at the University of Tennessee, Knoxville; and Sarah Ruble Hawk.

Mr. and Mrs. Ruble are members of Judson Baptist Church, Nashville.

## Belmont College names Early to vice-president position

Morris C. Early of Nashville has been named administrative vice-president of Belmont College, according to President William E. Troutt. He will assume the newly created position on July 1.

Early, chairman of trustees for the Baptist college, is vice-president of Merrill Lynch, Pierce, Fenner, and Smith Inc. and is administrative manager of the company's Nashville office. He has been with that organization for more than 27 years.

As administrative vice-president, Early will have overall responsibilities for the management of Belmont College's non-academic on-campus functions including facilities, business affairs, and student services.

A native of Nashville, he attended Vanderbilt University in that city. He has been a member of Dalewood Baptist Church, Nashville, for 28 years, serving as deacon, trustee, and Sunday School teacher. For five years he served part-time on the church's administrative staff.

In denominational life, Early has been a trustee of the Southern Baptist Founda-

tion for eight years and a trustee of Belmont College for 12 years.

He is married to the former Mildred McClanahan, and the couple has one son, James C. Early of Mt. Juliet.



Early

## TBC board . . .

(Continued from page 1)

He said that this size facility would handle about 90 percent of the conferences and meetings held by convention departments.

The Executive Board approved construction of an access road from the Executive Board Building to Franklin Road. Approval has been given by the state and the city of Brentwood. The cost of construction will come from funds paid to the convention by the state and the city for land taken in street-widening projects. This money is now in the general fund.

On recommendation from its education committee, the Executive Board voted to honor the request of the three TBC college presidents to extend the endowment funds drive for an additional year. The action was requested, so that the colleges will have the opportunity to meet with more Tennessee churches.

The funds campaign was extended to Sept. 30, 1986.

In other action, the Executive Board (as convention ad interim) approved a recommendation from the TBC Committee on Boards that Henry Guy Jackson Jr., a member of First Baptist Church in Kingsport, be elected as a trustee of Harrison Chilhowee Baptist Academy. Jackson will fill the unexpired term of Sam Coulter.

The next scheduled meeting of the Executive Board will be Sept. 13 at the Brentwood building. All meetings of the board are open to visitors.

## Hungarian Baptists set baptism record in '84

BUDAPEST, Hungary — Hungarian Baptists baptized 330 persons in 1984, their highest total in the past 10 years, according to the Baptist Union's president, Janos Viczian.

One 40-member church baptized 40, Viczian reported during the union's annual conference in late March.

## EDITORIAL

# PRAYER: a necessity for the Dallas SBC

Next Sunday, May 19, could well be Southern Baptists' most important day in 1985 — and perhaps the most important day in the 140-year history of the Southern Baptist Convention.

Jack May, president of the Tennessee Baptist Convention, and the other state convention presidents are asking that May 19 be observed as a day of prayer for next month's convention. The TBC Executive Board has endorsed May 19 as a special prayer day.

The state convention presidents unanimously approved a statement which said in part:

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 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."

What caused the state convention presidents to make this unprecedented plea?

In recent months, wild charges and inflammatory statements have been made by spokespersons of both SBC "political parties" — indicating their desire to have a "showdown" in Dallas.

Confidence in our leadership — both elected and professional staff — is at the lowest level in the denomination's history.

Divisive issues and personal ambitions are on the verge of polarizing the political factions of our convention to the degree that healing and understanding is unlikely, if not impossible.

Is it possible for us to have a constructive, God-honoring meeting next month in Dallas?

Judging by the strong charges and countercharges being freely thrown around these days, the answer would be "No" — by human standards.

Is it hopeless? Is there any possibility that we will leave Dallas united around those primary objectives

of missions, evangelism, Christian education, and benevolence?

We do not wish to sound pessimistic, but quite frankly, the deep-seated wounds seem to offer little encouragement but that this will be the bloodiest convention in history.

Certainly, this is why May 19 is such an important day. Southern Baptists have reached the point in our denominational life that, unless God intervenes, our beloved denomination will enter its darkest, most ineffective era.

But it is not hopeless. Prayer is earnestly needed. It is an obvious necessity.

No one but Almighty God Himself can heal the denomination's self-inflicted wounds. Only He can revive our dwindling Christian fellowship. He alone can replace our polarized pride with Christian humility and love. Without God's power, there is no way that we can replace our goals with the goals of our convention — and the goals of the gospel.

Pray for God's will to be done. Don't merely pray that "our side" will win, or that God will show "them." Unless God's will is followed, all Southern Baptists will lose.

Pray for the officers. Their healing influence must be evident, utilized, and followed.

Pray for the speakers. Their messages can focus our attention on the presence and power of God.

Pray for our agency executives. Their reports must be used to provide answers — rather than to raise more questions.

Pray for the SBC committees. Much of the spirit and attitude of the convention sessions will be related to the reports of various committees; especially the Resolutions Committee, the Committee on Boards, the Committee on Committees, and the Committee on Order of Business.

Pray for the related meetings. All the meetings which are held prior to the convention itself must provide a plateau for peace — not poison.

Pray for the SBC messengers. The Bible says, "Unreliable messengers cause trouble, but those who can be trusted bring peace" (Proverbs 13:17, Good News Bible). Pray that the power of messengers will be swayed ONLY by God.

Pray continually. May 19 is not only a very important date because of what can happen in that day, but also because it must lead Southern Baptists to pray daily for God's will in our denomination before, during, and after the June Southern Baptist Convention.

## Cicero's comment



By the editor

Cicero was invited to the first meeting of a new Baptist organization called PINCH.

I was greeted by Miss Fitts, who explained that PINCH is for Baptists who drop out in a pinch or who feel the irritating pinch of church membership and decide to become inactive.

"What does PINCH mean?" I asked. "It comes from the first letters of the words Passive Inactive Non-Church Helpers," Miss Fitts said. "We are looking for Baptists who could be called 'church losers' — those who have been lost to active church membership."

Cicero noted that there would be a lot of prospective members, judging by the number of inactive and non-resident Baptists on church rolls.

"Right," agreed Miss Fitts. "We feel that it's time that the more than three-million-plus of us organized to exert some influence on our denomination."

I inquired about the requirements for PINCH membership.

Otto Church, membership chairman, explained, "A member will be one who (1) does not know what is going on in church, (2) does not like what is going on, (3) does not care what is going on, or (4) any combination of these."

Cicero decided to interview some of those attending.

Harmon E. Knott said he dropped out of church because the church was not in harmony with him. "It seemed that every motion I made in church business meeting was defeated," adding that even his wife did not vote for his motion to disband Sunday School.

Otto Tune observed that his church had completely ignored his musical taste. "All I asked was that we sing 'I'll Fly Away' at every service, with me doing a solo on the second verse."

We were interrupted by Pitt E. Mee, who complained that never more than 17 people asked him how he felt when he went to church. Pitt E. said that he was not sure he would become a member of PINCH, since he had been there 13 minutes and no one had asked about his health — to which Hugh Carres responded, "Who cares?"

Kent Parke said he did not go to church because he had a hard time finding a parking place. "Why not reserve parking spaces for members, based on church membership — the longer you have been a member, the closer your reserved space is to the church door."

Lucy Touch said she never intends to attend church again. "I have been completely ignored!" she screamed. "They voted to change the morning worship service from 11 a.m. to 10:45 a.m. — and I didn't even find out about it for seven months!"

The first agenda item was what to do with a new member, Stan Weakly. It seems Stan had violated one of the membership requirements by attending a church when it wasn't Christmas, Easter, or a grandchild's baptism.

Miss Fitts appointed a committee to investigate this charge, along with the rumor that Stan had violated another requirement — signing a pledge card!

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DEAR GOD, PLEASE MAKE  
THE BAD PEOPLE GOOD  
AND THE GOOD PEOPLE  
NICE!



# 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.

## Not impressed by preachers

Dear editor:

As the current SBC controversy droned on, the charge is often heard, especially from those proud not to be "on either side," that it is all "a preacher fight." I do not believe the contentions can be explained so simply. But hearing that charge does prompt a concern that needs hearing, and one that may hold out some hope - Where are the laypersons in all this?

It is time for qualified, experienced laypersons to walk the aisle to the front of the SBC and give themselves to the cause of peace and the task of leadership. I am not impressed with the thousands of preachers in the SBC; its the millions of able laypersons that generate my hope.

There are people throughout our convention, who through the years of service and sacrifice at every level of SBC life, have gained the experience, knowledge, and sympathy that we now need.

They are not novices in the faith, nor are they amateurs at using their spiritual gifts. Their professional skills are needed.

Their fairness has been missed for too long.

Their devotion to Christ, above personal ambition or party loyalty, is their greatest virtue in this hour. To the extent that trust can be earned, they have, and we ought to trust them now.

Where are the laypersons during this time in SBC life? I hope they will be on the ballot at the SBC in Dallas. If they are, I and I hope others, will vote for them.

Jay S. Casey  
7921 Sam Furr Rd.  
Huntersville, N.C. 28078

## A strong foundation

Dear editor:

We need more informed laymen like Norman Cavender (May 1, page 8). May his kind speak up now and attend the convention in June.

All Southern Baptists are encouraged to read Blueprints: 10 Challenges For A Great People, by Lloyd Elder, president of the Sunday School Board, and Baptist Polity: As I See It, by James L. Sullivan (both by Broadman). They both help to focus on how the convention has always functioned.

Southern Baptist Theological Seminary is my alma mater (MRE 1965). I'm grateful to God for that opportunity, and I hope my ministry has reflected both the scholarly tradition and the depth of Christian commitment taught in that free atmosphere of learning and enlightenment. Great men of God - Loessner, Edge, Dale Moody, Hull, and others - gave me a strong foundation upon which to build; at no time did they cause me to doubt the Bible as God's Word. To the contrary, they taught me to love the Bible, God's message to man, a road map for the Christian, and sound principles of interpretation.

I, too, hear strong accusations about my alma mater which I never experi-

enced, observed, or even suspected. Those voices are puzzling!

As my friend, a retired missionary, says, "If you want to raise Southern Baptist kids, you must feed them Southern Baptist groceries." A large number of persons evidently were fed other than Southern Baptist groceries.

Because of the present polarization in the SBC, here are two suggestions: (1) the suggestion made by O'Dell F. Barnett, pastor at Levittown, Pa., that he be elected president, is a good one; and (2) or elect an outstanding minister of education as president, and who would work with convention agency and institution staff members on Bold Mission Thrust instead of politicking.

Matthew H. (Matt) Nevels  
3809 Sliger Circle  
Chattanooga, TN 37415

## Sickness in the SBC

Dear editor:

Our Southern Baptist Convention is sick, very sick. Many spiritual "doctors" have diagnosed the disease during these days of fever, but none seem to be able to bring about the healing. That is because they can't. What I mean is no physician can accomplish what his patient does not want to receive.

Do we really desire the healing of strife and discord in our convention? The evidence says "no."

Some among us say that our problem is doctrinal error (such as Biblical interpretation, charismatic theology, women in ministry, and many others too numerous to mention), but upon careful examination, we discover those are only surface indications. The inner root of our Southern Baptist illness is the absence of love.

Our leaders need prayer. When diverse issues surface, men of real character will respond in the spirit of openness and honest discussion. However, if there is bitterness, anger and resentment, ill will, jealousy, and conniving, then that indicates the inner condition of the people involved.

I am sick too - sick of our condemnation of other believers who don't instantly conform to our exact specifications on any issue or belief - sick of immaturity, sick of hypocritical attitudes, and sick of unwarranted controversy.

I love my denomination dearly and ask you to join me in prayer for it. In June at our annual meeting in Dallas, may we fully grasp the divine phrase, "Blessed are the peacemakers." Jesus cures sickness. He is the Doctor we all need.

Dan Martin  
5007 Southside Dr.  
Louisville, KY 40214

## Convention must split

Dear editor:

I have long been a defender and believer of the Southern Baptist Convention. However, during the last several years, I have gradually become aware of eroding errors creeping into our schools and literature; like little foxes eating the grapes.

We are being scratched and bruised by the two quarreling factors, namely, the "conservatives" versus the "liberals." The Cooperative Program is suffering. Our overall missionary involvement is very likely to be deeply hurt. These are tragic consequences which should grieve each one of us with godly sorrow.

However, it has been my growing con-

viction that healing will not come until the wound has been clean cut through and through and it will be deep. It will truly hurt. The great Southern Baptist Convention must divide. We, who are "conservative" will go our way while the "liberal" side go their way. As I see it, there is no other way. "Can two walk together, except they be agreed?" (Amos 3:3). The sooner we get this surgery over with, the better.

Perhaps God is reminding us that He is bigger than any manmade program; yes, even bigger than our Southern Baptist Convention.

Norma Cox  
Rt. 2, Box 190  
Holladay, TN 38341

## Abolish the presidency

Dear editor:

I would like to add my two cents. When men of God have open warfare over any issue, they are out of the perfect will of God. We have sin in the camp, not that anyone is wrong or right but this seat of presiding has caused brothers in Christ to take up arms. The Master told us that if any part of our body causes sin, then we should remove that part.

I would like to see the office of the president of the Southern Baptist Convention abolished. Instead elect one individual from each state, forming a holy alliance (Cooperative Program) to carry out the responsibilities of the past office of the president.

This form of disagreement will never bring honor to God. We must be about our Father's business, not the world's. My pastor said it looks like a picture of the disciples at the Last Supper jockeying for position, and I must agree.

Wayne Groves  
310 Memorial Drive  
Chattanooga, TN 37415

## Distressed at statements

Dear editor:

As a Christian, I was distressed by the many articles in your May 1 issue in which our Southern Baptist leaders so freely attacked other Christians and denominations. Who are we to set ourselves up as judges for what God has called others to do?

Roy Honeycutt, president of Southern Baptist Theological Seminary, really hit the nail on the head when he said, "Now is the time for leadership which has lived the Southern Baptist heritage, supports our cooperative mission, and is committed to healing the wound that is hemorrhaging the life from our convention."

First, we must realize that this is not our convention and work, but God's.

Secondly, in that statement the truth of the conflict is finally beginning to emerge. The real issue, as I see it, is the protecting of Baptist tradition which has become doctrine. Jesus spoke very sternly to the leaders of His day about the same issue, "But in vain they do worship Me, teaching for doctrines the commandments of men" (Matthew 15:9). Is our worship in vain?

Honeycutt went on to say, "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" - Amen to that!

Could it be that God has already heard and answered that prayer through the

leadership of Charles Stanley? Have we as a convention failed to recognize this man as God's chosen leader just because he did not come up through the ranks of Southern Baptist leaders?

We must remember that Jesus Christ, God's chosen One, did not come up through the rank and file of His day either. Let us be careful lest we also crucify the one God has sent to be our leader as did the Pharisees.

Dorothy Hudson  
21 Laurie Cir.  
Jackson, TN 38305

## Definitions, ground rules

Dear editor:

I went to hear Judge Paul Pressler speak. He is articulate, disarming, shrewd, and obviously knows how to turn things to appeal to the jury.

His play will work for any of us. He gave his definitions of key words. He gave his rules for the game. All of us can look like winners, and put those who hold opposite views in a box by the use of such tactics. It worked in the McCarthy era. It works well now.

In his opening remarks he gave the following guidelines, which supposedly were being used by his opponents. If the facts are on your side, play up the facts. If the law is on your side, play up the law. If neither is on your side, attack the credentials of the witness and make him look as badly as possible. However, he is the lawyer. He seemed to know how to play the game quite well.

Pressler then said he only wanted dialogue, but it soon became apparent that "dialogue" also had a new meaning. For Pressler it obviously means capitulation. "You agree with me or why bother to speak."

He used the usual approach of taking portions of a book out of context. He used one illustration of an unfortunate event by students at a seminary, but told the story so it would be taken as official policy by the school. When pinned by embarrassing questions, he shifted the emphasis and used his oratory to end up shifting blame or otherwise never answering the question.

I came away saddened. There were many good, honest folk there who obviously did not realize that Pressler had set the ground rules and thus had control of the game.

If Southern Baptists collapse, it will not be brought about by the extreme "liberals," nor by the extreme "fundamentalists." It will be because we have forsaken our rich, Baptist (Biblical) heritage; because we have denied the concept of the priesthood of the believer and our commitment to unity in diversity.

Howard G. Olive  
1735 Old Niles Ferry  
Maryville, TN 37801

## Thanks to Tennessee

Dear editor:

My wife and I were privileged to be the guests of Tennessee Baptists as we were appointed as missionaries to Korea at last month's Foreign Mission Board appointment service in Nashville.

We wanted to thank all of you, but especially those who took part in the arduous and detailed task of bringing together the banquets, meetings, and the service itself for making this event unforgettable in our own Christian pilgrimage. You displayed Southern hospitality at its finest!

May Christ draw us all closer together in bringing the gospel of the Great Commission to all the world.

Steve and Cathy Blanchard  
P.O. Box 273  
Brownsburg, IN 46112

## Five companies submit bids to insure Baptist personnel

DALLAS (BP) — Five companies are bidding to become the carrier of insurance programs covering Southern Baptist church and denominational personnel.

The Annuity Board submitted specifications on the Church Agency and Seminary Student Insurance Programs April 4 to Aetna Life and Casualty, Equitable Life Assurance Society, John Hancock Mutual Life, The Prudential Insurance Co., and the Metropolitan Life Insurance Co., according to John Dudley, vice-president of insurance services.

Dudley said the carriers have six weeks to bid on the programs which have a volume of over \$1-billion of life insurance and generate more than \$50-million in annual premiums.

Every five years the Annuity Board puts the programs up for bid.

In addition to the five companies bidding on the total package, five casualty companies are being invited to bid on the accidental coverage, while five others will submit proposals on cost containment measures.

Dudley noted the Southern Baptist programs are so large that only selected companies can meet the necessary requirements and estimated the carriers could spend in excess of \$100,000 preparing their proposals.

He said the carrier must have at least \$10-billion in assets, insure other large

groups and companies, have a computerized claims system, be ranked as one of the top-rated companies in the nation, and be licensed by the state insurance commission in all 50 states.

Dudley said the proposals will be reviewed and a company or companies selected by the Annuity Board staff and consulting actuaries from The Wyatt Company by Aug. 1. The program will become effective Jan. 1, 1986.

## ABTS commission reaffirms stance

NASHVILLE (BP) — The Southern Baptist Commission on the American Baptist Theological Seminary reaffirmed its stance as a missions outreach of the Southern Baptist Convention during its annual meeting in Nashville.

Commission members adopted a 1985-86 budget of \$283,650, an increase of 2.7 percent from the previous year.

The budget will provide 140 scholarships of \$1,000 each to students attending American Baptist College of the American Baptist Theological Seminary, a black Bible school co-sponsored by the SBC and the National Baptist Convention, U.S.A. Inc.

Students receiving the SBC scholarships must be committed to a church-related vocation in a National Baptist church and be recommended by their church and pastor, according to general guidelines established by the commission in 1979 when the scholarship program began.

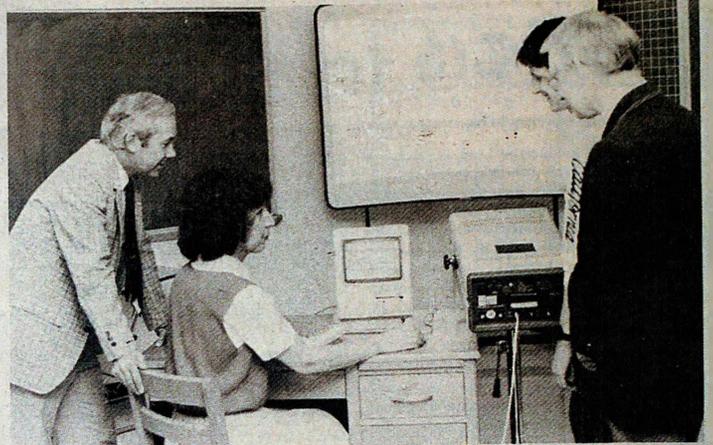
J. David Jicka, pastor of First Baptist Church, Sheffield, Ala., was elected chairman of the ABTS commission for 1985-86. Other officers include: Kenneth Castleberry, pastor of Dalewood Baptist Church, Nashville, vice-chairman; and Joe P. Williams, pastor of Baptist Tabernacle, Louisville, Ky., recording secretary.

## State missions committee elects two new Tennessee BSU directors

Two new Baptist Student Union directors will fill vacancies in Morristown and Knoxville. They were elected by the state missions committee of the Tennessee Baptist Convention Executive Board on April 23.

Martin Klinghard will become BSU director at Walters State Community College, Morristown, on June 1. He has been pastor of the Green River Baptist Church, Waynesboro, since 1982. He was interim BSU director at Roane State Community College, Harriman, for a short time in 1982. He has served as pastor in Harriman, Clifton, and West Point and in Mississippi. He is a graduate of New Orleans (La.) Baptist Theological Seminary.

Bill Choate will become associate BSU director at the University of Tennessee, Knoxville. He has just earned a master's degree in religious studies from U.T. While at U.T., he was a graduate assistant working with international students through the BSU. He also is a graduate of Southern Baptist Theological Seminary, Louisville, Ky., and served on the staffs of churches in Louisville, Ky., and Wilson, Ark. He is a native of Memphis.



**NEW VIDEO DISPLAY UNIT** — Patricia Finney, associate professor of computer science at Belmont College, Nashville, demonstrates the college's Electrohome large screen data/graphics machine. Purchase of the machine was made possible by a \$5,000 grant from the Alcoa Foundation, Pittsburgh, Pa. With Finney are (left to right) Donald Ramage, dean of the School of Sciences; Terry Craft, student; and Raymond Medley, computer science chairman.

## Baptist employee gets transplant

TUCSON, Ariz. (BP) — Dwain Marrow, director of the Christian education division of the Baptist Convention of New Mexico, received a heart transplant April 30.

Director of the BCNM division of Christian education since 1981, Marrow was admitted to the University of Arizona Health Sciences Center March 18 for evaluation as a possible heart transplant candidate. Marrow suffered a heart attack 11 years earlier in Fort Worth, Tex., after undergoing cancer surgery.

While in the Tucson hospital for evaluation, Marrow suffered another heart attack March 23. Since that time, he has suffered still another attack, but finally regained sufficient strength to have the transplant.

After the surgery, physicians said Marrow was "critical but stable." A later report on May 3 indicated Marrow was continuing to make satisfactory progress.

By Tom Madden

TBC Executive Secretary-Treasurer



Some notable prisoners are described in God's Word.

Joseph was a prisoner because of his fidelity to God. The Hebrew children, Shadrach, Meshach, and Abednego, were prisoners because they would not worship false idols.

Someone has said that when Paul went into a city, he checked the jails because he knew it would not be long until he would be an occupant there. Because of his total devotion to God, he spent much time in prisons.

While we may not be placed behind bars and locks, there are other ways we can be in prison.

Some are imprisoned because of bad habits. To the best of my knowledge, the writer of Psalms was not in a literal prison when he said, "Bring my soul out of prison" (Psalm 142:7).

There is indication in the New Testament that there were those who were prisoners of rigid traditions and customs that kept them bound.

We could be prisoners of our lack of faith. Our Lord talked about people of little faith and all that could be done if we would exercise more faith.

There is a cardinal teaching running through the Word of God that people can be prisoners of possessions. Our Lord told of several experiences that indicated that the people were prisoners of possessions, including the rich farmer and the rich young ruler.

As I have tried to minister across the years, I have become aware that there are some who are prisoners of fear — especially the fear of death and judgment.

All of us need to remember that we could easily become prisoners of sin. An illustration of this is when Samson presumed upon God and failed to keep his commitment to Him. "But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house" (Judges 16:21). The Philistines may have changed their names, but always are they upon us.

Our Lord teaches us that real freedom is in Him. He still sets us free.

## Mt. Lebanon calls D. Sharp as pastor

David C. Sharp began his ministry as pastor of Mt. Lebanon Baptist Church, Maryville, on May 1.

A native of LaFollette, Sharp comes to the church from First Baptist Church, Oliver Springs. Other pastorates include First Baptist Church, Spring City; First Baptist Church, Kingston; Pleasant Heights Baptist Church, Columbia; First Baptist Church, Sevierville; First Baptist Church, McMinnville; and Fairview Baptist Church, Oak Ridge.

Before serving at Oliver Springs, he was special assistant for the Billy Graham Evangelistic Association in Minneapolis, Minn.

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

He has served on the Executive Board of the Tennessee Baptist Convention, as well as on the board of trustees for Belmont College, Nashville, and Harrison-Chilhowee Baptist Academy, Seymour.



**TENNESSEANS DONATE VAN** — New Mexico state home missionary Dalton Edwards (left) and New Mexico Baptist Executive Director Claude Cone stand by the side of a 1985 van recently given to Tohatchi Mission in western New Mexico. The van was given by Luke and Ann Davis of Knoxville.



Klinghard

Choate

## Union to feature Landrum Leavell

JACKSON — Landrum P. Leavell II, president of New Orleans (La.) Baptist Theological Seminary, will speak at a 10 a.m. chapel service at Union University May 17.

The public is invited to attend. In 1975, Leavell became the 7th president of New Orleans seminary. Before that, he was pastor of churches in Mississippi and Texas.

A Tennessean, Leavell is a native of Ripley.

# State leaders confirm disparity on nominees

By Dan Martin

DALLAS (BP)— Southern Baptist Convention President Charles F. Stanley largely disregarded suggestions by state convention leadership when he made appointments to two key committees, according to an elected SBC official and a survey of state convention presidents.

Stanley, pastor of First Baptist Church of Atlanta, recently appointed the 52-member Committee on Committees and the 10-member Resolutions Committee to serve at the 1985 SBC, scheduled in Dallas June 11-13.

In announcing the appointments, he said the 62 were selected from a list of more than 500 names submitted by "state convention executive directors, presidents ... and individuals."

Don Wideman, pastor of First Baptist Church of North Kansas City, Mo., and

second vice-president of the convention, said according to his records state executives submitted "about 300 names" to Stanley for consideration. "Only three of those names showed up on the Committee on Committees and one on the Resolutions Committee," Wideman said.

Following Wideman's comments on the disparity between recommendations by state leaders and appointment, Baptist Press contacted the presidents of 21 of the 26 states eligible for representation on SBC committees.

With only one exception — Alabama — each of the presidents reported none of the persons they nominated for the two committees were named.

The president of the Tennessee Baptist Convention, Jack May of Memphis, told the Baptist and Reflector that he responded to Stanley's request and sent

four names to him. "None of those which I recommended were appointed," he added.

"Although I do not know personally the two from Tennessee appointed to the Committee on Committees, I have no reason to question their loyalty to all Tennessee Baptists," May said.

"It was a nice, friendly gesture for Dr. Stanley to invite us to have input," said Raymond Boswell, a Shreveport insurance executive who is president of the Louisiana Baptist Convention. "But in the end, it didn't mean anything."

"We got a letter inviting our recommendations. Dr. Lee (Robert L. Lee, executive director of the LBC) and I both submitted names of people who are actively involved in the life and work of their local church, association, state, and national conventions," Boswell said. "None of the people we recommended were appointed. I have to say I am very disappointed," Boswell said. "From what I have heard, that seems to be true across the convention. I am very concerned that out of all of the names submitted by all of the state convention presidents and executive directors, there was an apparent disregard for the nominations."

Only one state convention president, Wallace Henley, pastor of McElwain Baptist Church in Birmingham, and president of the Alabama Baptist Convention, said he had nominated a person who ultimately was appointed.

"I put together a list of names but I probably overdid it. I submitted three pages of names to him (Stanley)," Henley said, adding he nominated Al Jackson, pastor of Lakeview Baptist Church in Auburntown, who was appointed to the Committee on Committees.

According to Wideman's records, only in Alabama, Arkansas, North Carolina, and Missouri were recommendations followed.

Wideman said only Jackson; James Bryant, pastor of Grand Avenue Baptist Church in Fort Smith, Ark.; and John Gilbert, pastor of First Baptist Church of Poplar Bluff, Mo., and president of the Missouri Baptist Convention, were recommended by state leadership and appointed to the Committee on Committees.

Only Billy Cline, pastor of Merrimon Avenue Baptist Church in Asheville, N.C., was recommended by state leadership and ultimately appointed to the Resolutions Committee.

The Baptist Press survey revealed the presidents of the 21 state conventions did not nominate those ultimately appointed. They are Arkansas, California, Colorado, District of Columbia, Florida, Georgia, Illinois, Kansas-Nebraska, Kentucky, Louisiana, Maryland-Delaware, Missouri, Mississippi, North Carolina, New Mexico, Oklahoma, South Carolina, Tennessee, Texas, and Virginia.

Presidents of Arizona, Indiana, Michigan, Northwest, and Ohio were not contacted.

The executive director of the Kentucky Baptist Convention, William Marshall, confirmed that none of the suggestions he made were appointed. Marshall commented the president of the KBC, James Lewis, pastor of Westport Road Baptist Church, Louisville, Ky., made several suggestions, none of which were accepted.

"The only conclusion I can draw is that the people suggested by us were not acceptable to Mr. Stanley," Marshall added.

Winfred Moore, pastor of First Baptist Church of Amarillo, and president of the Baptist General Convention of Texas, said "not one single name I suggested showed up on the appointments of the two committees."

Moore took exception to Stanley's published comment that the SBC president used suggestions "from out of" Texas because "there is emotional involvement on both sides."

"If there is any turmoil in our state convention, I am not aware of it. The Co-operative Program is up \$1-million over last year, Mission Texas is right on schedule, and we are moving right along," he said.

"What shocked me was that his office wrote and asked us for input. I assumed they at least wanted them: then I find out they never considered them because there was so much 'turmoil.' I would have rather he had not even asked for my recommendations," Moore said.

## Tennesseans earn SWBTS degrees

FORT WORTH, Tex. — Twelve Tennesseans were among the 468 students receiving degrees from Southwestern Baptist Theological Seminary May 10. It was the largest graduating class in the seminary's history.

Two Knoxvilleans received their doctorates. Dallas L. Blair received the doctor of musical arts degree and William D. Henard received the doctor of ministry degree.

Receiving master of divinity degrees were Robert Franklin Brown of Knoxville, Donald Lee Bowery of Johnson City, Mark R. Jordan of Knoxville, Nathan W. Livingston of Johnson City, Robert E. Rosser of Oak Ridge, Van E. Sanders of Chattanooga, and Verda Yvonne Wood of Nashville.

Mark G. Tummons of Hendersonville received the master of religious education degree.

Receiving the master of arts in religious education degree were Debbie Sue Ruth of Columbia and Carl A. Smith of Memphis.

# Elder defends commentary, urges harmony in Dallas

By Linda Lawson

NASHVILLE (BP)— If Lloyd Elder could choose the primary focus for the 1985 Southern Baptist Convention June 11-13 in Dallas, it would be on Bold Mission Thrust, which he called "the single most burning issue facing Southern Baptists."

However, if predicted conflicts dominate the agenda, the president of the Baptist Sunday School Board said the denomination will "have the kind of situation where 14.3-million Southern Baptists have worked 362 days to share the gospel with the whole world and then we spend three days wrangling over issues we disagree on."

In contrast, Elder emphasized, "I believe our people are ready to set forth Bold Mission Thrust 1985-90 as an opportunity to begin again, to dream again."

Elder made his comments in a wide-ranging interview appearing in the May issue of Facts and Trends. Emphasizing commitment to Holy Scripture, he highlighted a variety of issues related to the Sunday School Board which might surface at the convention.

Issues included criticism of two volumes of The Broadman Bible Commentary, editorial guidelines for Broadman Press, use of the historical critical method of Bible study in board literature, and editorial guidelines concerning ordination of women.

Elder said recently published criticisms of volumes of The Broadman Bible Commentary on Exodus and 2 Kings by Roy L. Honeycutt have created the impression that the commentary, published in 1970, is new. Honeycutt is president of Southern Baptist Theological Seminary, Louisville, Ky.

"The commentary publishing project was reported to or acted upon by the trustees of the Sunday School Board a dozen or so times. During the period it was under publication, reports were made to Southern Baptist people," Elder said.

He called it unfortunate that critics have implied that they believe the Bible while whatever author they are challenging does not.

"The Broadman Bible Commentary is solid, dependable Bible commentary," said Elder. "Any commentary has limitations because it sets forth one person's interpretation of Scripture. I may not

personally agree with every interpretation but I accept the interpreters as devout Bible-believing scholars."

Regarding editorial guidelines for Broadman Press, which publishes books, music, and other resources for Baptists and the general public, Elder said the overall guide is the Baptist Faith and Message.

However, he said, "Baptist and other Christian writers for Broadman have more liberty than for church literature products. For example, a Broadman writer cannot deny the authority of Scripture, but may give one's own interpretation without referring to other views."

He said the historical-critical method of Bible study can be "used wisely and helpfully or it can be misused." He said the board through its literature "has sought to use historical-critical methodology down through the decades to help people understand the original meaning of the text so they can rightly understand and apply it to our lives today."

Elder said he personally would prefer no motion or resolution concerning ordination of women be introduced at this year's convention.

"If any action were taken, I would wish it to be a request for the Sunday School Board to convene a national consultation on ordination — men and women, ministers and deacons — to make a careful study of the Biblical view of ordination," Elder said.

He added that goals for such a consultation should include: "a careful study of the Biblical view of ordination, to distinguish Baptist tradition and practice, to set forth the diversity of interpretation among us, and to discover the most basic core of common understanding concerning ordination of any God-called person."

Elder emphasized he does not feel that he or the board is under attack.

"There may be a few single-issue Southern Baptists who disagree with the board so thoroughly that they attempt to discredit the board or its president to prove a particular point," he said. "But by and large, Baptist people trust the Sunday School Board to stay true to Holy Scripture, to be effective, and do well because we work directly in relationship to the goals of the local churches."

He said his personal goal and that of the board is to be trustworthy.

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## Citizen's Corner

By Jerry Self  
Public Affairs and  
Christian Life  
Consultant



The pari-mutuel bill is dead for this year.

Last Thursday, sponsor Alvin King brought it back to the floor of the House thinking he might have the votes to pass it. Nobody knows why he thought so.

The bill was referred back to the State and Local Government Committee which means it is in worse shape for next year's session than before King brought it out of the Calendar Committee.

Who should get the credit for defeating gambling this year? Three individuals have to be considered.

Governor Lamar Alexander made increasingly strong statements in opposition to gambling as the bill rushed further through the legislative process. The threat of a veto — although the governor never announces a veto in advance — surely had some effect on the bill.

Speaker Ned Ray McWherter agreed that the bill was moving too fast and helped slow it down. When management of the bill was badly handled last week and the House seemed locked into a bind of not being able to pass the bill nor able to table it, McWherter exerted the force of his position to send it back to committee.

Perhaps the credit could go to Representative Alvin King who never had the votes, who bewildered co-sponsors and proponents, who confused the lobbyists, and who finally shot himself in the foot by tabling the motion to return the bill to the Calendar Committee and thus eliminated his own best alternative.

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## 1985 Golden State Missions Offering allocation

These are the allocations for the 1985 Golden State Missions Offering which will be received with the Week of Prayer for State Missions, Sept. 8-15. The allocations were approved by the TBC Executive Board at its May 7 meeting.

Program of Work:	1984 Allocation	1985 Allocation	Increase (Decrease)
Burney Love Gifts (for children of Tennessee foreign missionaries)	\$ 9,500	9,500	-0-
Black Baptist Student Work	7,500	7,500	-0-
Camps Capital (new buildings, improvements, etc.)	168,000	170,000	2,000
Camps for Mentally Retarded, Sunday School Dept.	15,000	15,000	-0-
Campus Baptist Young Women (Supplement)	1,500	-0-	(1,500)
Church-related Vocations Students' Emergency Aid	7,000	7,000	-0-
Disaster Relief: Brotherhood	10,000	10,000	-0-
Emergency Relief Funds — Baptist Health Care Center Patients, Lenoir City	5,000	2,000	(3,000)
Gifts to Native Tennessee Missionaries at Christmas	6,750	10,500	3,750
Baptist Home for Retarded Adults, Caryville	-0-	6,000	6,000
International Student Ministries	12,000	12,000	-0-
Language Missions Ministries	20,000	20,000	-0-
Military Oasis, Millington	-0-	3,400	3,400
Ministers' Aid Fund	7,500	7,500	-0-
Ministry to the Handicapped	6,000	6,000	-0-
Mission Lot and Building Fund	75,000	65,000	(10,000)
New Work Revolving Loan Fund	60,000	60,000	-0-
Offering Promotion Expense	17,000	17,000	-0-
Prison Ministry (Scripture distribution)	6,000	6,000	-0-
Proposed Conference Center Fund	40,000	40,000	-0-
Resort Missions	8,500	6,000	(2,500)
Special Rural and Mountain Missions	15,000	16,000	1,000
Student Scholarships (WMU)	29,500	29,500	-0-
Student Summer Missions (Missions Dept. & WMU)	9,500	9,500	-0-
Summer Preachers' Schools	12,000	12,000	-0-
United Tennessee League, Inc.	65,000	70,000	5,000
VBS Summer Missionaries (Sunday School Dept.)	6,500	7,000	500
Videotape Ministry — Associations	1,200	1,200	-0-
Videotape Ministry — Bold Missions	6,000	5,000	(1,000)
Weekday Missions Ministries	2,500	2,500	-0-
WMU Budget Supplement (Metropolitan WMU Promotion)	13,250	13,250	-0-
WMU Budget Supplement (Rural WMU Promotion)	5,000	5,000	-0-
Contingency Fund	2,300	3,650	1,350
<b>TOTAL</b>	<b>\$650,000</b>	<b>\$655,000</b>	<b>\$5,000</b>

\*The last \$40,000 of the offering goal will go to the proposed conference center fund.

\*WMU scholarships: Graduate Scholarship Fund: \$3,500; Mary Northington at three colleges: \$7,500 at Harrison Chilhowee: \$3,500; Medical: \$500; Acteens Stadiact: \$5,000; and "At Large": \$5,000. Allocation of the additional \$4,500 is subject to action of the WMU Policy Committee.

\*Any offering above the \$655,000 goal will go to the proposed conference center fund.

## Baptist radio efforts in Beirut draw positive audience response

BEIRUT, Lebanon (BP) — Workers at the Baptist Center for Mass Communications in east Beirut do not have to ask, "Is anyone out there listening?"

A record 900 letters from throughout the Arab world were received in March, reports Pete Dunn, the Southern Baptist missionary who directs the center. Several programs are produced at the center

for various radio stations broadcasting to the Middle East.

"The war in Lebanon seems to be endless," Dunn comments. "There are shortages of spare parts for studio equipment, electricity is scarce ... yet the Baptist Center continues to function. The employees are subject to bombardment and kidnapping as they come and go, but they continue."

Listeners' letters, Dunn quotes one employee as saying, "make all our efforts worthwhile." Still, "We need prayer — concentrated prayer — that we might be able to continue to function," Dunn says.

From Egypt, a man wrote, "I was lost, I was in the evil way. But when I heard the Baptist program ... on Radio Monte Carlo, I came back to God. I said to Him: 'Give me mercy. I'm a sinner.' And in the same hour I felt a new spirit inside me. I am asking you to send me the Holy Bible so I can grow in faith."

A woman from Syria wrote that she "received the second birth about six months ago. I became a daughter to Him Who gave His life for me. I have listened to your programs ... a long time."

During 1984, two missionaries and three Lebanese employees at the Baptist center recorded 2,400 contacts from 260 radio programs they produced.

## Lebanon missionaries appreciate prayers

BEIRUT, Lebanon — A belief among Islamic extremists that America is their enemy is behind the kidnapping of several Americans in Lebanon in recent months, writes Southern Baptist Missionary Leola Ragland.

She and her husband, Jim, lead the Beirut Baptist School in west Beirut.

The extremists believe "they must fight against Americans everywhere," Mrs. Ragland says, noting that the prayers of Southern Baptists "have brought to us the courage and wisdom we need to continue living in this part of Beirut."

The "prison-like" lifestyle that Americans there face "is depressing at times, but your intercession and encouragement bring the grace to bear it."

## Holman orders more Testaments

NASHVILLE (BP) — Southern Baptist churches and other groups have ordered more than 1.1-million Good News America New Testaments in the three months since they were made available at cost by the Sunday School Board through Holman Bible Publishers.

Because of the early orders, Johnnie Godwin, director of Holman, has ordered an additional 3-million copies to be printed by Kingsport Press of Knoxville. This will bring the total number of New Testaments in print to 8-million.

The Good News America New Testaments are published for use in preparation for the 1986 nationwide simultaneous revivals. With the new order, there will be 4-million King James, 3-million New American Standard, and 1-million Spanish New Testaments in print.

The price for the New Testaments in King James, New American Standard, or Spanish version will remain at 32 cents per copy, in multiples of 50. Godwin said, until the 8-million copies already printed or ordered are sold out. Any additional printing likely will require a price increase of one or two cents per copy to cover higher costs. The price does not include shipping and handling.

## Ethnic camps set at Linden, Carson

Two camps will be held this summer for ethnic children and youth from across the state. They will be June 24-28 at Camp Carson, Newport, and August 12-14 at Camp Linden, Linden.

All ethnic children who have completed the first grade to age 15 can attend if they are not members of another denomination. They also need a basic knowledge of English. Ethnic children in Shelby County go to camp led by their association.

The cost of \$45 should be paid by families or churches, but assistance is available through the Tennessee Baptist Convention on the basis of need.

"We are hoping to reach children of migrant farm workers and internationals," said James Redding of the TBC missions department.

Additional counselors, Bible teachers, and other staff for both camps are still needed. Workers should be high school graduates or adults.

Contact the missions department, TBC, P.O. Box 347, Brentwood, TN 37027 for information about staff and registration for campers.

## Chileans plan to rebuild quake-damaged churches

RICHMOND, Va. — Jewelry and other sacrificial gifts from Chilean Baptists and \$80,000 in disaster relief funds from Southern Baptists comprise the early seed money for rebuilding or repairing 21 Baptist churches damaged during the March 3 earthquake in the South American country.

Authorities in the cities hit hardest by the earthquake, Santiago, Vina del Mar, and Valparaiso, have ordered three churches demolished. Labor for the rebuilding will be arranged by Chilean Baptists, according to Bryan Brasington, Foreign Mission Board director for western Southern America.

# Tennessee

## LEADERSHIP . . .

Joan Clark is serving as minister of childhood education at Central Baptist Church, Knoxville. She is a graduate of Berea (Ky.) College; the University of Arizona; Tuscon; and the University of Tennessee, Knoxville. Clark comes to the church from the Tennessee Department of Education where she served as director of vocational education. The pastor of Central Baptist Church is Bill Bruster.

David Wayne Lature has joined the staff of First Baptist Church, Memphis, as minister of youth and recreation effective April 28. Lature is a graduate of

Murray (Ky.) State University and Southern Baptist Theological Seminary, Louisville, Ky. Previous church staff positions include youth/education minister, Park Memorial Baptist Church, Anniston, Ala., and minister of activities, First Baptist Church, Yazoo, Miss. The pastor of the Memphis church is Earl C. Davis.

Rodney Burnett, pastor of Black Oak Baptist Church, Clinton, has accepted the pastorate of Hopewell Baptist Church, near Paducah, Ky. He will assume his new post in June.

J. R. Sisco is serving as interim pastor of Hanging Limb Baptist Church, Crawford.

Criewood Baptist Church, Nashville, has called David Bridges as minister of music. He comes to Nashville from Jefferson City, where he served as minister of music at First Baptist Church. Dwayne Cole is the pastor of the Criewood church.

Frank Starr will begin serving First Baptist Church, Jackson, as minister of education on May 21. Trevis Otey is the pastor.

## Union names Green as baseball coach

JACKSON — William O. "Bill" Green, a coach at Knox Dross Junior High School, Hendersonville, has been named head baseball coach at Union University, effective Sept. 1.

Green, former head baseball coach and athletic director at Trevecca Nazarene College, Nashville, is a graduate of the University of Northern Colorado, Greeley, and has done additional graduate work at the University of Wyoming, Laramie; Kansas State Teachers College, Pittsburg; University of Tennessee, Knoxville; and Tennessee State University, Nashville.

Two other Union coaches will make adjustments in their duties.

Linn Stranak will continue to work with Union's baseball program in an administrative capacity. He will be responsible for recruiting and scheduling. He also will continue academic responsibilities as chairman of the department of physical education and health.

David Blackstock, stepping down from the baseball program at his own request, will continue as Union's athletic director and as coach of the Lady Bulldogs, the women's basketball team.



**NOTE BURNING** — Joel Tate is assisted by Christine Bess in a note-burning ceremony at Irving College Baptist Church, McMinnville. The service was held March 17, at the church where Dwight Everett is pastor.

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## J. Gardner accepts call to First Church, Obion

Joe L. Gardner, a native of Fulton, Ky., began serving as pastor of First Baptist Church, Obion, on March 15.



Gardner is a graduate of Union University in Jackson and Midwestern Baptist Theological Seminary, Kansas City, Mo. Previous pastores include the New Prospect Baptist Church and Bethel Baptist Church, both in Slater, Mo.; Adel Southern Baptist Chapel, Adel, Iowa; and New Hope Baptist Church, Newton, Iowa.

While serving as pastor in Iowa, he was vice-moderator for Metro Association in Des Moines, Iowa.

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Joe Helms resigned as minister of music of First Baptist Church, Jackson, to accept the position of minister of music with Bannockburn Baptist Church in Austin, Tex. Trevis Otey is pastor of the Jackson church.

John Marshall began serving as minister of youth at Ivy Memorial Baptist Church, Nashville, on April 28. He is a student at Belmont College, Nashville. The pastor of the church is Harlan Williams.

## PEOPLE . . .

Union Baptist Church, Wartburg, recently ordained six deacons in a service led by Ronny Jones, pastor of Woodland Park Baptist Church, Oak Ridge, and William Hancock, pastor of the church. Those ordained were: Rob-

## Workshop to probe needs of refugees

A Refugee Resettlement Workshop will be held at Ridgedale Baptist Church, Chattanooga, on May 28 at 7 p.m.

Tennessee Baptists can learn about the needs, procedures, and requirements of refugee sponsorship by individuals, groups, or churches. A sponsor and a sponsored refugee will speak and a film-strip will be shown.

It will be directed by James Redding of the missions department, Tennessee Baptist Convention.

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ert Lee Heidle, James Thomas Jones, Clyde A. Kelly II, Brian Leopper, Houston Sweat, and Leamon Woods.

Donelson View Baptist Church, Nashville, recently ordained J. T. Culbertson and Marion Elsbury as deacons. David Moore is serving as interim pastor of the church.

## CHURCHES . . .

A ground-breaking ceremony for a new building was held March 17, at Union Baptist Church, Wartburg. The pastor of the church is William Hancock.

New Prospect Baptist Church, McKenzie, celebrated their 100th anniversary April 21, with a special service and dinner on the grounds. Billy Joe Patterson is the pastor.

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## BIBLE BOOK SERIES

Lesson for May 19

# Purpose of Jesus' ministry

By Rice Pierce  
deacon and Sunday School teacher  
Mt. Juliet

Basic Passage: Luke 18:35-19:27

Focal Passages: Luke 18:35-43a; 19:2-10

Twice-Born Men, an evangelistic book, was popular for inspirational reading a generation or two ago. Yet the incidents which we now study in Luke offer just as vivid pictures of two twice-born men as this treasured old book offered.

Jesus concluded His teaching ministry by telling the parable of the pounds (the three servants). Believers were/are to work diligently to help produce and nurture twice-born people while waiting for the Lord's glorious return.



Pierce

Jesus' healing of a blind man (18:35-43)

Jesus and the disciples had joined a caravan of Galilean, Passover-bound pilgrims going down the east side of the Jordan River in Perea (to avoid hostile Samaria). The huge crowd crossed the Jordan at Bethabara and headed for Jericho, about five miles away and the traditional last stop before arriving in Jerusalem.

The caravan had left the old city (the Jericho of Joshua) and was approaching the new Roman Jericho. A blind beggar (Bartimaeus, Mark 10:46) had stationed himself strategically along the way. Religious pilgrims could be counted upon to be generous, and alms were his only support.

As the crowd began to pass by, Bartimaeus' sensitive ears detected something special about these pilgrims. They were talking excitedly as if something important was going on. The blind man asked passers-by what the commotion was all about — he "kept on asking" until someone finally told him. "Jesus of Nazareth passeth by."

Immediately Bartimaeus began to shout, "Jesus, Thou Son of David, have mercy on me" (v.38). He likely had heard of Jesus' healing power and firmly believed Him to be the long-promised Messiah Who would open the eyes of the blind (see Luke 4:18; 7:21; Isaiah 29:18; 35:5). Here was his chance to see again! When people tried to hush him up (v.39) and not interfere with such a glorious procession, he loudly screamed all the more, "Thou Son of David, have mercy on me!"

Jesus heard the desperate blind man calling out to Him in clearly messianic terms. He stopped and ordered that the man be brought before Him. He asked Bartimaeus what he wanted of Him.

When we approach God in beseeching prayer, we should have searched our hearts so deeply that we can express to the Father what we really, intensely want.

Bartimaeus replied, "What I really want is that I can see again!" Jesus answered simply and directly, "See again" (v.42). Then He added that the formerly blind man's faith had "saved" him, had allowed God's power to work in his blinded eyes.

Bartimaeus had received both physical and spiritual healing. He had proclaimed Jesus Messiah before all, and he now began to and kept on following Jesus.

Jesus' ministry to Zacchaeus (19:1-10)

The procession entered Roman Jericho and increased in numbers. Here Jesus would meet a man whose eyes

could see quite well, but whose soul was blind.

Zacchaeus was very rich (v.2). He owned the Roman tax-collecting rights for the whole Jericho region, with tax collectors working under him. His name meant "pure, righteous," but he had not lived up to his name. Perhaps this fact had been troubling him, for he tried every way he could in the vast throng to see this person he likely had heard felt kindly toward despised publicans.

Finally his shrewdness went to work. He simply ran ahead of the dense (and probably hostile to him) crowd that he could not penetrate. He climbed up and perched his small body on the lower limb of a fig-mulberry tree, and waited for Jesus to come to him.

By the time Jesus had reached the tree, someone likely had pointed out Zacchaeus to Him. If so, the identification of the comical-looking chief tax collector, like a monkey in a tree, was probably done in derision. At any rate, Jesus called him by name. He may have known his name supernaturally, for Jesus knows the name of every lost, seeking person. Approaching the tree, Jesus told Zacchaeus to hurry down, for He "must" (He had a moral and spiritual impulse to) stay with Zacchaeus that day while in Jericho (v.5). Zacchaeus was overjoyed that the Toast of Jericho would choose his despised house to rest in.

Jesus again broke several social and religious taboos when He, for the first time ever recorded, invited Himself thus to be a guest. But Jesus sensed that Zacchaeus was ripe for conversion and finally was ready to live up to the meaning of his name. We, too, can sense when people are ready to receive Jesus.

The crowd was shocked (v.7) at Jesus' casual violation of customary religious practice — going into the home of a publican, a sinner, and maybe even eating with this chief of publicans!

Jesus no doubt began talking with Zacchaeus soon after entering the house. Perhaps by the time they completed the evening meal, Zacchaeus was saved and made his remarkable vow of benevolence and restitution (v.8). These were acts worthy of repentance as John the Baptist had urged upon believers. Jesus told the buzzing, critical crowd that Zacchaeus was, and even more so now, a true son of Abraham in spite of what they thought. Jesus had come to seek and to save the lost, as He had shown with Zacchaeus. This also is the mission of all believers today.

The parable of the three servants  
(19:11-27)

Excitement now was high in the messianic-minded crowd and among the disciples. They thought Jesus' kingdom was to come in its glory "immediately" (v.11). Jesus had to calm down these hopes.

In the parable of the pounds (the three servants), He taught them that a long wait was necessary. Meanwhile, they should use the grace and gifts given to them by Jesus (the nobleman) to demonstrate their commitment to Him. When He returned from the "far country" (v.12), He would assign their future responsibilities according to how they witnessed and ministered for Him while He was gone.

This life is one for proving the degree of our commitment to Christ.

## UNIFORM LESSON SERIES

Lesson for May 19

# The value of wisdom

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

Basic Passage: John 10

Focal Passage: John 10:1-16

One of our favorite programs on the radio in the 1930s was "Lum and Abner." We laughed at the antics of the bumbling Lum and his sensible partner, Abner, as they operated the "Jot-em Down Store" in Pine Ridge, Ark. We particularly enjoyed Lum's "old Eddard's sayin's," proverbs which he bent all out of shape.

Every family has its own store of proverbs that have been passed down from generation to generation. Proverbs are distilled bits of wisdom relating to some aspect of life.

The Book of Proverbs was a school book, designed to teach young people how to get along in society. Chapters 1-9 contain a series of short poetic paragraphs, cast in the form of a father's advice to his son. These generally were of two types: (1) warnings against various temptations that befall young people, and (2) positive pleas to seek wisdom and its virtues.

Wisdom's rewards (3:13-18)

Wisdom might be defined as having



Tullock

knowledge and knowing how to use it. In this passage it is compared to the wise investment of money. The wise person is both able to avoid those things that destroy or cause loss of his assets as well as having the good judgment to make the best use of them. No other characteristic can be so valuable (3:13-15).

A second thing to be said for wisdom is that it leads to long life and economic prosperity. This was a commonly held view in ancient Israel and one which, in general, is a valid conclusion (3:16).

The wise man is peaceful in his ways, being careful in his personal relationships to promote those attitudes that lead to peace. How we all could wish that the leaders of the world could acquire this kind of wisdom. If it were so, the "tree of life" for all of us would be more vigorous and healthy than it seems to be now in this time of world tensions.

Wisdom's greatness (8:6-11)

In this passage, wisdom is cast as a woman calling to the "simple" and "foolish" (8:5), encouraging them to listen to the worthy things she has to say. In passing, it needs to be noted that even though women usually held a secondary position in Israelite society, it is a commentary of her recognized importance in that wise men cast wisdom in the role of a woman.

The wise person is concerned with truth and opposed to wickedness in any form (8:6-7). Furthermore, such a person is fair and just in word and deed when dealing with others, avoiding anything that is crooked or perverse. People who are in the know recognize one who is wise (8:8-9).

Finally, the value of wisdom is reaffirmed, being compared to those things men value most — money (gold, silver and jewelry (rubies)).

As I think back on the lessons I have learned in my life, some of the most precious things I have acquired have been those lessons I learned from my parents, from other people in our communities, and from the pastors of our little country churches who frequented our home. What they gave to me could not be bought with any amount of money.

The greatest gift of all, of course, was the knowledge that led to a personal commitment to Jesus Christ as Lord of my life. Nothing can compare to that!

## Variety program debuts on ACTS

FORT WORTH, Tex. (BP) — Building on the success of its counseling program, "Cope," the ACTS network will premiere a second live television show June 3.

"Life Lines," a one-hour variety program, will be carried on the Baptist-sponsored satellite network Monday-Friday at 3 p.m. Eastern time and, like "Cope," will field telephone calls from the viewing audience.

Each episode will feature an upbeat interview and a demonstration of some hobby, health tip, or home improvement idea. Then viewers will be asked to call a toll-free number with questions about the day's topics.

Lawanna McIver, co-host for "Life Lines" on ACTS, will conduct the interviews. Mike Frazier, host of "Cope," will anchor the demonstration segments of "Life Lines."

People interviewed for the program will be both well-known and unknown, according to McIver, but all will have an interesting story to tell. While the intention of "Life Lines" will not be evangelistic, some of the interviews will reflect the spiritual dimensions of people's lives, she said.

## Merritt takes post as BSSB consultant

NASHVILLE — Douglas Merritt, a Knoxville minister of youth education, has joined the Baptist Sunday School Board as a Sunday School youth consultant.

Merritt was minister of education at First Baptist Church, Concord, in Knoxville, for five years. He previously was minister of youth at Snyder Memorial Baptist Church, Fayetteville, N.C.

He is a graduate of the University of Tennessee, Knoxville, and Southern Baptist Theological Seminary, Louisville, Ky.

## G. Miller accepts call to Cedar Grove church

Grady C. Miller Sr. accepted the call to Cedar Grove Baptist Church, Johnson City, to serve as pastor, and began his new pastorate on April 1.

The Greenville, S.C., native is a graduate of Carson-Newman College, Jefferson City. He comes to the church from Fairview Baptist Church, Sweetwater. Other pastorates include Shiloh Baptist Church, Marietta, S.C.; First Baptist Church, Tellico Plains; Fairview Baptist Church, Mohawk; and Buffalo Grove Baptist Church, Jefferson City.

On the associational level, Miller has served as moderator and vice-moderator for different associations in Tennessee and South Carolina. He was president of the pastor's conference of North Greenville Baptist Association in South Carolina and Nolachucky Baptist Association in Tennessee.

LIFE AND WORK SERIES  
Lesson for May 19

# Don't preach at us!

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

Basic Passage: Micah 2:1-13  
Local Passages: Micah 2:1-4, 6-11

While the peerless Isaiah was preaching in Jerusalem and "hobnobbing" with royalty, a country preacher named Micah" also was delivering God's Word out in a different location. He stayed mostly in the region of Moresheh Gath, a small village about 5 miles southwest of the capital that as or had been controlled by the Philistines.



Wood

Although his book is small and his ministry was limited geographically, there is nothing "minor" about this man. He was not nearly as interested in international events such as the Assyrian Empire's rulers as he was in ethical righteousness and the need for people to practice fairness in dealing with their fellowman.

Four lessons are devoted to Micah's message. An overall look at the book shows that there is difficulty in deciding where one address leaves off and another begins. Most scholars see a three-fold division: a graphic picture of coming doom because of the people's sins (1:2-3:12), a glorious picture of better days (4:1-5:15), and God's controversy with Israel and the ultimate victory (6:1-7:20).

This week's lesson is taken from chapter 2 which, with the exception of the last two verses, has one single theme - a denunciation of the people's sins which merited the punishment described in chapter 1. Especially, the oppression and exploitation of the poor are set forth.

### Greedy people (2:1-2)

Micah flamed with indignation as he saw the rich attempting to become richer regardless of whom they hurt. He pictured them as lying on the bed at night planning how they could squeeze more from the peasants, hardly able to wait until morning when they could put their plotting into practice.

The word "devise" has the idea of not only thinking but planning skillfully. This word is used for an artificer, especially one who works in various colors such as a damask weaver.

The expression "seize them" has the idea of doing something by corrupt legal procedures rather than by force. To Micah, this legalized robbery was more repulsive than violent usurpation because no defense was possible against corrupt court decisions.

### Proclamation of punishment (2:3-4)

In describing the coming judgment against the people, Micah used the same Hebrew word to describe God's intention to bring calamity on the people that he used to picture those who plotted iniquity against the underprivileged. The "devise" suggests careful planning and also implies the determination to do it.

The "family," in this context, suggests the whole nation. He could have included both the Northern and Southern Kingdoms in his thought, but, since he was

from Judah, he probably referred to his own people. Though the Southern Kingdom did not go into captivity until more than a century later, they suffered much from Assyria when Sennacherib invaded the land shortly after the Northern Kingdom fell to that nation in 722 B.C.

The word "parable" is a generic term that describes any form of poetical composition which uses parallelism as the principle of its construction. The Hebrew reads literally, "They shall lament a lamenting lamentation." The expression "utterly spoiled" is an intensive one. A literal reading is "being plundered, we are plundered." The switching back and forth in verse 4 from plural to singular and third person to first person was a prophetic style, especially in the poetical segments.

Since the Hebrew mind saw all actions as coming directly from God, even though there was a human source, Micah intermingled the idea of God allowing the enemy to come with the fact that the judgment came because the selfish people had wearied Him with their greed and ruthlessness.

### Attempt to silence the prophets (2:6-11)

At this point, Micah described the effect of prophetic preaching upon those who are guilty of the sins charged. He did more than "step on their toes." He made them uncomfortable all over.

Because they were stung by his words, the wealthy unscrupulous land owners who wanted more clamored for him to stop. He, however, refused to be intimidated and flung back the same words at them which they hurled at him. He challenged the popular and comforting doctrine of Israel that she was God's people and thus safe from all harm.

The expression "is the spirit of the Lord straitened" means, "Has the Lord lost patience?" The answer is, of course, that everything Micah says is from the Lord and his words are good to those who live righteously but a terror to those who are guilty of the sins condemned.

Though the enemy who would bring God's judgment upon the land was Assyria and later Babylon, Micah made it clear that the people were their own "worst enemy." He pictured the greed and overbearing workers of iniquity as abusing the rights of their creditors by taking and illegally holding articles of clothing as pledges for loans or in pay-

ment of taxes. The rich and powerful, however, felt themselves to be above the law if they indeed even thought of the law at all.

The "women" in verse 9 refers to the widows of those who had been destroyed, possibly by war or by being dispossessed. When one took a woman from her home, he took her from her dearest possession. Because God always delighted in the coming generation, the damage to the children was inexcusable. God had not meant for the people to engage in such practices when he brought them from Egypt and into Canaan.

With rare sarcasm, Micah commented on the entire scene. These wealthy people had been permitted, even encouraged, to do their terrible deeds by hirelings or "false prophets" who had opposed Micah. Anyone who encouraged drinking of strong drinks would be accepted gladly by them as "their kind of preacher."

An outstanding Baptist writer, Donald Ackland, who continues to be creatively productive since retirement from the Baptist Sunday School Board, writes in his recent book *Day By Day With The Prophets*, "The peril of the pulpit is to yield to pressure to say only those things people want to hear. Some preachers succumb to the temptation. They either confine their utterances to anemic platitudes or otherwise betray their sacred trust by condoning the weaknesses of their listeners."

Of one thing we can be sure. Micah was not that kind of man!

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# Baptists begin border ministry in Arizona

By Wayne Grinstead

NACO, Ariz. (BP) — The tall chain-link fence separating Naco, Mexico, and Naco, Arizona, does little to hinder the flow of pedestrian traffic across the border; a gaping hole in the fence sees to that.

Through that hole and across the official crossing nearby, hundreds of Mexicans legally and illegally pass daily into the United States.

Illegals who slip through the fence are seldom caught. Most, like those who cross the border legally, stay only a short time to buy groceries, attend school, or visit family and friends. Then they return.

But recently, some have returned to Mexico with gratitude to Southern Baptists for a new skill: the ability to read and write English.

Since last October, Hispanic adults on both sides of the border have attended literacy classes at the Sharing Center in Tucson, about one-half mile inside Arizona. The center is part of a border-ministry effort coordinated by Southern Baptist Home Missionary Ross Hanna.

"We wanted to begin a work in Naco," explained Hanna, "but had nowhere to meet." The Cochise Baptist Association contributed \$11,000 to purchase a small house in the middle of town. When two Southern Baptist Home Mission Board volunteers arrived, the center opened, he added.

"Volunteers knocked on every door in town, gave out food, doughnuts, and clothing," said Hanna. "They invited children to attend day camp and adults to attend literacy and craft classes."

As a result, more than 200 are now en-



**BORDER MINISTRY** — Ross Hanna (left), pastor/director of three Baptist centers in Tucson, Ariz., recently began three new Baptist center ministries along the Mexico-Arizona border. As a result, many Mexicans who pass into the United States return with the ability to read and write and with a personal relationship to Jesus Christ.

rolled in center activities and 40 in literacy classes.

"Literacy is one of our best outreaches," continued Hanna. "Two-thirds of our literacy students have made professions of faith. You can start a church through literacy work because of the relationship that develops between the teacher and the students."

Hanna, who coordinates ministry at three Baptist centers in Tucson and supervises the work of 54 volunteers, wants to see a network of Southern Bap-

tist ministries along the Arizona-Mexico border.

"Mexico is changing and we must be ready to meet the challenge," said Hanna. "Five-million people live between the border and the second checkpoint, eight to 20 miles inside Mexico. By the year 2000, because of unrest in Mexico, we expect 10-million."

The U.S. border population will also increase, predicted Hanna.

"On this side we have 2-million people. We expect another 1.5-million by the year 2000," he said.

In addition to the work at Naco, Baptist volunteers have begun work in Sasabe, Nogales, and Douglas, all in Arizona and all with sister cities across the border.

The ministry in Douglas, 25 miles east of Naco, is led by volunteers Don and Dianne Leadbeater.

After Leadbeater retired from police work in St. Petersburg, Fla., he and his wife applied to the Home Mission Board to become Mission Service Corps volunteers. Last June, they were assigned to Hanna, who asked them to work along the border in Douglas, population 15,000.

Once home for Phelps-Dodge Mining

Company, Douglas became an oasis in the Sonoran desert when people arrived to work the copper, rock, and lime mines.

The Leadbeaters began their work in a small building purchased years ago by the Home Mission Board. On the day the center opened, two children came to day camp. Refreshments, Bible stories, sports, music, and word of mouth soon brought others.

Less than a year after the work began, the center now enrolls about 200.

The ministry in Douglas quickly spread across the border. "We went over (into Mexico) because we heard about a child who was starving," Leadbeater recalled.

The Leadbeaters began distributing food in a poor section of Auga Prieta, Douglas' sister city across the fence. Soon the food ministry was allowed into the city's prison.

"We began by going to the prison with a load of sandwiches on Sundays," said Leadbeater. "These men get a daily ration of one sandwich and one bowl of soup. We wrapped a sandwich and a tract in a piece of paper and had no trouble giving them away."

Prison authorities responded to the Leadbeater's work. "Soon they came to us and said that they had seen a difference in the men since we had been coming. They told us that we were welcome anytime, whether during visiting hours or not," said Leadbeater.

With that encouragement, he began a Saturday afternoon Bible study with 22 prisoners. "Because of the relationships built through the food ministry and the Bible study," he added, "seven prisoners have come to know the Lord."

Such stories are examples of what Hanna called a whole ministry to the whole person.

"Christian social ministries is evangelism in action," said Hanna of the work in Tucson and along the border. Yet many churches delegate the role of caring to the government, claimed Hanna.

"In 1935," he said, "churches cared for 60 percent of the needy. Last year churches cared for less than 2 percent."

"We all need a second conversion," he continued. "Our first conversion called us out of the world to accept Christ. Our second conversion should call us back into the world for service and ministry."

## Evangelist accuses Nicaragua of confiscating food, clothing

WASHINGTON (BP) — A Southern Baptist evangelist has charged that Nicaraguan authorities have gone back on their agreement to permit him to distribute food and clothing and to conduct evangelistic services in the war-torn Central American nation.

Larry Jones, who heads an Oklahoma City-based evangelistic and relief ministry called Feed the Children, told reporters two weeks ago that top Nicaraguan officials, including President Daniel Ortega, had assured him he could preach without restrictions and that more than 130 local participating churches would be allowed to distribute the food and clothing supplied by his ministry.

Instead, Jones charged during an April 23 press conference on Capitol Hill that Nicaraguan authorities had confiscated

his large food shipment as well as religious publications he took with him to Nicaragua. Rather than being permitted to preach in a national stadium or some other large facility, Jones told a group of reporters in the office of Oklahoma Senator David L. Boren, that he spoke in a church yard while in Nicaragua.

Jones said he returned to Washington to meet with Boren and other members of the Oklahoma congressional delegation in hopes of having pressure exerted on Nicaraguan leaders to release the food and other supplies. He dismissed the notion of any connection between his press conference and the House and Senate votes scheduled the next day on President Ronald Reagan's request for \$14-million in aid to rebels fighting Nicaragua's Sandinista government.

Jones said his shipment of 228,000 pounds of beans and rice and 25,000 pounds of clothing arrived in Nicaragua in late March. He estimated the food he shipped would supplement the diets of 50,000 people for a month. In addition, Jones said he lost 5,000 Spanish New Testaments, 600 Spanish Bibles, 50,000 gospel tracts, and 10,000 sermons translated into Spanish.

A member of First Southern Baptist Church, Del City, Okla., Jones told reporters three stipulations must be met before his ministry goes into a country. He must be permitted to preach; local churches must be permitted to distribute food and clothing; and Jones must be allowed to film some of the distribution activities.

## Spanish Baptists' giving makes dramatic increase

MADRID, Spain — Spanish Baptists' giving in 1984 was 40 percent more than in 1983.

The 60 congregations in the Baptist Union of Spain gave 11.5-million pesetas, surpassing their 10-million goal in Cooperative Program receipts.

According to Marcelino Huidorro, the union's stewardship and administration promoter, stewardship studies last year through a partnership between Spanish Baptists and the Baptist General Convention of Oklahoma contributed to the increase.

## Interpretations

### The One Mediator

By Herschel H. Hobbs

"For there is One God, and One Mediator between God and men, the man Christ Jesus" (1 Timothy 2:5).

Literally, the verse means, "One Mediator of God and of men, a man Christ Jesus," or "One Mediator partaking of the nature of God and of men."

"Mediator" translates Mesites. When two people went into court with a difference between them, the judge appointed a mesites to settle that difference. He was to represent both parties perfectly and do all that was necessary to bring them together.

Christ Jesus fulfilled this role. As "Christ," He was perfect deity. As "Jesus," He was perfect humanity. So as "Christ Jesus," He was perfect deity-

humanity. The late George W. Truett, former pastor of First Baptist Church, Dallas, Tex., was fond of saying that Jesus was God as though He was not man. He was man as though He was not God. He was the God-Man. Then Truett would add, "Never did hyphen mean so much!"

He perfectly represented both God and man.

He did all that was necessary to bring them together. He was "the one giving Himself a ransom for all." This does not mean that God paid a ransom to Satan. Rather, it means that in His atoning death, Christ Jesus created the conditions whereby God could forgive sin.

Thus it is that as perfect deity-humanity, it is in Christ Jesus that God and man meet in reconciliation.