

# Baptist and Reflector

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**CONVENTION CITY** — The massive freeway system in Dallas should provide easy access to the Dallas Convention Center (foreground), where as many as 30,000 Southern Baptists are expected to gather for the convention's annual meeting, June 11-13.

## Registration analysts plan for 30,000 at SBC

**DALLAS (BP)** — An expected registration of up to 30,000 messengers — by far the largest annual meeting in the 140-year history of the Southern Baptist Convention — is causing logistical problems for convention planners.

Because of the increased number of registered messengers, leaders of the convention have established several guidelines in an effort to handle the huge crowd and to allow each elected messenger an opportunity to participate.

Morris Chapman, pastor of First Baptist Church of Wichita Falls, Tex., and chairman of the SBC Order of Business Committee, said seating in the Grand Hall of the Dallas Convention Center will be limited to registered messengers only during the opening day of the convention, Tuesday, June 11.

Doors to the Grand Hall will be opened at 7:45 a.m. Tuesday, and admission will be limited to messengers who have their badges, Chapman said. The area will be closed to visitors and other non-messengers until 7:45 p.m., when convention officers and the Committee on Order of Business will decide whether to allow entry by non-messengers.

"We know this will create some inconvenience," Chapman told Baptist Press. "But we feel we have no choice other than to provide a seat for every registered messenger. We have tried to make an arrangement which will accommodate the additional number of messengers."

The guidelines on how to handle the unexpectedly large crowd were established May 23, when SBC president Charles Stanley, Chapman, and parliamentarian Wayne Allen of Memphis, met with Tim A. Hedquist, convention manager, and Harold C. Bennett, executive secretary-treasurer of the SBC Executive Committee.

When the convention was planned, registration was estimated at 23,000, according to Hedquist. Now, he predicts at least

27,000 messengers, but adds registration could increase by as much as 5,000.

Seating in the Grand Hall — originally scheduled for 20,000 seats — will be expanded by opening West Hall, which will accommodate 6,300 additional messengers. With standing room for 3,700 more, the main hall should be able to accommodate 30,000 persons, Chapman said.

In addition, the Arena, adjacent to the Grand Hall, will be opened and will be able to accommodate 5,000 persons. A microphone and closed circuit television will be provided to allow those seated in the Arena to participate in business sessions and elections, Chapman said.

Visitors will be able to watch proceedings from the Theater, which has 1,700 seats. Two six-foot television screens will be used to view the sessions, he said.

On Wednesday and Thursday, June 12-13, the West Hall will not be available and seating will be provided for 20,000 persons in the Grand Hall. On those days, seating in the Arena will be expanded to 7,300, and admission will be limited to messengers only until such time as the officers and Order of Business Committee deem otherwise, Chapman said.

## Bisagno, Young initiate another SBC peace effort

By Craig Bird

**HOUSTON (BP)** — Insisting, "some of us are beginning to feel encouraged," John Bisagno, pastor of First Baptist Church in Houston, has helped launch

yet another peace effort on the troubled waters of the Southern Baptist Convention.

Bisagno, who has been noticeable by his absence from any visible participation in the struggle which has shaken the convention for the past six years, co-hosted a meeting May 22 with Ed Young, pastor of Second Baptist Church in Houston, which brought together some of the principal personalities involved.

The meeting lasted more than eight hours.

"I have weighed heavily my place in the controversy," Bisagno said, explaining why he has stepped forward at this time. "Ed and I have sought to put ourselves in the middle as conciliators and things seem to be progressing very quickly. I am very pleased at the prospects for progress — very encouraged."

(Continued on page 2)

## 'Freedom Rally' set for Jackson

A Freedom Rally, sponsored by Jackson-area churches, will be held June 5 in the Activities Building of Englewood Baptist Church in Jackson. The rally will begin at 8 p.m.

The purpose of the rally is to bring into sharp focus the Constitutionally insured principle of separation of church and state, according to John Lee Taylor, pastor of West Jackson Baptist Church.

The rally's opening speaker will be Hugh Wamble, professor of church history at Midwestern Baptist Theological Seminary, Kansas City, Mo., who will discuss the historical perspective of "A Free Church in a Free Nation Yesterday."

Lee Boothby, Constitutional attorney, will address the current issues that affect religious liberty, using the subject, "A Free Church in a Free Nation Today."

The closing speaker will be Robert Maddox, executive director of Americans United for Separation of Church and State, Washington, D.C. Maddox will speak on "A Free Church in a Free Nation Tomorrow."

In addition to the three addresses, the rally program will feature a dramatic presentation and a mass choir with orchestra.

## Thieves murder TBC volunteer

Baptist layman William Pierce of Dyersburg, who served as a volunteer to Burkina Faso (Upper Volta) for three consecutive years, was robbed and murdered at his place of business in Dyersburg May 17. He was 50 years old.

Pierce's body was found by a customer about 2 p.m. May 17 in Pierce's Discount Sales, a store Pierce had opened in recent months. Authorities would not release additional details about the incident until further investigation can be completed. No suspects have been apprehended in the case.

Pierce, a deacon, Sunday School teacher, and trustee at Southside Baptist Church, Dyersburg, was a volunteer with the Tennessee Baptist Convention's development project in Burkina Faso in 1983, 1984, and 1985. He served about a month each year. He had served as a truck driver and as maintenance director for the project.

The funeral was held at 2 p.m., May 22, at Southside Baptist Church. The service was conducted by Southside's pastor, R. E. Wylie, and Joe T. Naylor, director of missions for Dyer Baptist Association.

In lieu of flowers, the family requested donations be made to the Foreign Mission Board through a memorial fund in Pierce's honor. The fund will assist development work in Burkina Faso.

Pierce is survived by his wife, Agnes, and five children.

## SBC CP gifts fall short of goal

**NASHVILLE (BP)** — The national mission and educational programs of the Southern Baptist Convention received \$9,789,824 in April through the Cooperative Program.

Through the first seven months of the fiscal year, voluntary receipts from the 37 state conventions affiliated with the SBC totaled \$67,892,781. This represents an increase of 7.11 percent (more than \$4.5-million) in undesignated gifts over the same period in 1983-84.

Despite the increase, more than double the rate of inflation, the national Cooperative Program is faced with a second consecutive year of income falling below budget goals.

The 1984-85 basic operating budget is \$118-million. In order to reach that figure, receipts must average \$10,021,444 over the last five months of the fiscal year (May through September). In the first seven months, income exceeded the \$10-million mark twice — in January (\$10,812,419) and in March (\$10,125,631). The monthly average through April was \$9,698,983.

# Kentucky heritage rally attracts 1,200 Baptists

By James H. Cox

LOUISVILLE, Ky. (BP) — A Southern Baptist leader embroiled in the denomination's controversy over inerrancy longs for the time "where once again we can go to the convention and not know who's going to be nominated (for office)."

Speaking at a Baptist heritage rally May 20, Roy L. Honeycutt, president of

Southern Baptist Theological Seminary, Louisville, Ky., said "leadership is the key" to resolving the dilemma in which Southern Baptists find themselves.

"This convention isn't going to split," he said. "There's nothing there to split — we're already split into 32,000 autonomous churches." Baptists are going to stay together because of "our belief in Jesus Christ," Honeycutt told the crowd

of more than 1,200, predominantly laypersons.

The rally, at Louisville's St. Matthews Baptist Church, was easily the third largest single meeting of Baptists across Kentucky in size that will be held this year. Only the state evangelism conference last February and the annual meeting of the Kentucky Baptist Convention in November are expected to eclipse the heritage rally in attendance.

Two other personalities appeared on the two-hour program with Honeycutt — Norman Cavender, a Baptist layman from Claxton, Ga., and C. R. Daley, editor emeritus of the Western Recorder, Middletown, Ky.

Daley warned Southern Baptists' "moment of decision" has arrived. "Most of us would not have chosen it," but it has been "chosen for us," he said. Too many Southern Baptists have not realized "the seriousness of this moment." The outcome will determine the direction of Southern Baptists "for years to come."

If the inerrancy faction prevails, Daley suggested there will be suspicion "of anyone who deviates from a prescribed norm." Seminary training will be "a la W. A. Criswell and a la Jerry Falwell." Sunday School literature will be scrutinized carefully "to be sure it meets certain theological interpretations." Applicants for missions positions "will have to go through narrow indoctrinations." Some "will not pass" and some "will not submit," Daley said.

If fundamentalism prevails several SBC agencies will be dissolved, he warned. The "first to go" will be the Christian Life Commission and the Baptist Joint Committee on Public Affairs. The changes he said, would "guarantee that what you and I have known and loved is vastly different" in the future.

In conclusion, Daley said, "I pray God enough Southern Baptists have realized what is happening and will stand up in Dallas and march not to an inerrant drummer but to the drum of our eternal Lord Jesus Christ."

Both he and Honeycutt received standing ovations at the completion of their addresses. Honeycutt also was interrupted for about 30 seconds by applause when he announced he would go to the upcoming convention in Dallas and vote for Winfred Moore of Amarillo, Tex., for SBC president. Moore has announced his intention to challenge the incumbent, Charles Stanley, of Atlanta, for that office.

Meanwhile, Cavender, the Georgia layman, labeled the denominational dispute "our greatest crisis in history." "Loyal, cooperating Southern Baptists

are being steadily eroded from places of leadership," he confirmed. "Sincere, honest Southern Baptists have accepted (false) claims as truths."

He cited several examples of what he called a "lack of truth in advertising" by the inerrancy faction.

Southwestern Seminary President Russell Dilday claimed several months ago an organization and mailing list for the inerrancy faction were being maintained on a personal computer by Judge Paul Pressler of Houston, one of the key leaders of that faction, Cavender reported. But when asked directly by the editor of the Indiana Baptist if this were so, Pressler "emphatically and categorically denied" the charge.

Last month, Cavender continued, immediate past SBC president James T. Draper Jr. of Euless, Tex., said in an interview "there was an organization maintained" on Paul Pressler's personal computer.

"I have a hard time dealing with this, with people who do not tell the truth," Cavender continued. "Our convention is being destroyed by deliberate, deceitful, dishonest methods of doing business. They are making words about the Bible higher than the Bible itself," he injected.

"I pray Southern Baptists will get back to walking the dusty road of ministry instead of standing in the temple and arguing over the meaning of Genesis," he concluded.

## Peace . . .

(Continued from page 1)

The two Houston pastors decided to each invite one person and then to invite Paige Patterson, associate pastor of First Baptist Church in Dallas and a leader in the inerrantist camp, and Russell H. Dilday Jr., president of Southwestern Baptist Theological Seminary in Fort Worth and a spokesman for the moderate group.

Both Patterson and Dilday were asked to bring someone of their own choosing. Dilday invited Landrum Leavell, president of New Orleans (La.) Baptist Theological Seminary, and Patterson invited Wayne Allen, pastor of Briarcrest Baptist Church, Memphis.

Bisagno invited John Sullivan, pastor of Broadmoor Baptist Church in Shreveport, La., and Young invited Barry Landrum, pastor of First Baptist Church, Pasadena, Tex.

Allen told the Baptist and Reflector that the May 22 meeting had a "very loving atmosphere" and that some "tremendous agreements were reached. I believe that reconciliation is very, very possible," he added.

"All of us are hoping and praying that we won't have such a bloodbath in Dallas that reconciliation will be impossible," Allen said.

The group agreed to keep the details of their discussion secret, "lest something rock the boat," Bisagno said. He did say that Sullivan is currently making contact with leaders across the convention who have proposed peace plans (such as former SBC president Franklin Paschall, the state convention presidents, and individual pastors).

Sullivan also is working to nail down a date when an effort can be made to mesh the peace initiatives into a single plan "we can support unanimously," Bisagno said. That gathering could involve a lot of people or representatives from each plan and might take place in person or by telephone, he added.

## Missionary grieves over SBC as Africans die of starvation

RICHMOND, Va. (BP) — Grief over the Southern Baptist battle at home is depleting his energy for battling famine in west Africa, says Southern Baptist Missionary Norman Coad.

Facing the grim reality of famine in Mali is difficult enough without having to worry about squabbles among Southern Baptist supporters at home, said Coad in the following letter to John Mills, the Foreign Mission Board's director for west Africa:

"If there is no rain this year, the entire culture will be destroyed. Every phase of it is strained to the breaking point — the Niger River culture, the migrant herding tribes, the rural farming culture, the city dwellers. This famine is so big and we are fighting back with so little.

"But fight we do. We are better organized, better informed, better equipped, and have better communications with the Malian authorities and local populations than ever before. We are doing our part. Some lives will be saved; some are seeing Christians in a positive light for the first time. The government endorsed our work on national radio yesterday, again. This is the third set of broadcasts through the national media this year that puts the Baptist Mission in a very positive light.

"God is working in the midst of it all. While we grieve, work, and pray, His

eternal purposes are being worked out. I know Him better than ever before, little as that knowledge is; yet He is even more mysterious. To really know Him I feel is beyond me, but that hunger is here inside me quenchless and strong. I have touched a nerve here for I have begun to weep.

"Since I have begun, I will finish. You have no idea how deeply grieved we are here over the insanity of our good friends who are on both sides of the issues in the present Southern Baptist Convention political crisis.

"Both groups are committed to defending the true faith. Most are good people fighting for what they believe. Yet, all I see is the demonic forces at work to destroy the SBC so that at our finest hour in missions, Bold Mission Thrust will never be attained. To me, whichever group wins, it will be a Pyrrhic victory: a victory won at too excessive a cost.

"Will there be enough unity left to carry the load of inerrantist prayer for missions or will the Spirit be so quenched that no power remains? Will we have the necessary people to staff our mission efforts or will our people be so disillusioned they no longer give themselves to missions through the SBC? Will the financial base be weakened to the point that we must cut back our forces and program? Will God leave us on the scrapheap and anoint another group with the heavy responsibility? It has happened before; it could happen to us.

"So we pray for the Southern Baptist Convention, the leading protagonists, those who will vote at this convention, that in the midst of all the noisy clamor of politics, they will perceive the will of God; that we would be preserved; that the unity of the Spirit will reign.

"We do this looking over our shoulders, depleting our energies, interceding for our base of support while the battle rages hot and heavy all around us. It doesn't seem right, but that's the way it is."

## Retired missionary dies after stroke

PAMPA, Tex. — Vada Mace Waldron, a retired Southern Baptist missionary who worked in Argentina for 32 years, died May 19 in a local hospital following a stroke. She was 80 years old.

For 20 years of her tenure, she was the director and a teacher at a Baptist good-will center in Mendoza, Argentina. She also taught courses for children's teachers and counted visitation and personal evangelistic work as other favorite activities.

Waldron was appointed a missionary in 1937, after 12 years of teaching, most of them in Clarendon, Tex.

Since her retirement in 1970, she had been a member of the First Baptist Church of Pampa. She had interpreted in the church's Spanish-language mission since its founding about eight years ago. She also had participated in several overseas evangelistic campaigns since retirement.

Waldron was a graduate of West Texas State College (now University) in Canyon and Southwestern Baptist Theological Seminary, Fort Worth.

A native of Munday, Tex., she was the youngest and last surviving member of a family of five boys and seven girls. The funeral was May 21.

## Criswell writes 36,000 pastors

DALLAS (BP) — The pastor of First Baptist Church, Dallas, has sent letters to 36,000 Southern Baptist ministers urging them to re-elect "God's prophet" as president of their convention.

The plea from W. A. Criswell, who leads the largest Southern Baptist congregation in the nation (25,000 members), asked the pastors to vote for Charles F. Stanley of Atlanta at the annual meeting of the Southern Baptist Convention, June 11-15 in Dallas.

"Let us work with our president, Dr. Charles Stanley of Atlanta, to win this lost world to Jesus," said the letter, mailed May 22. "He (Stanley) is building one of the great strategic churches (First Baptist of Atlanta) in our Southern Baptist Zion. He is God's prophet, preaching the gospel of salvation to uncounted thousands (on television) every week."

Russell Kaemmerling, editor of the Southern Baptist Advocate an independent journal which is involved in an effort to elect "inerrantists" to the presidency of the SBC and to eliminate perceived liberalism in the denomination, said he did not know the cost of the printing and mailing but that it was paid for with private funds.

# FMB affirms Parks, pledges cooperation

RICHMOND, Va. (BP) — Foreign Mission Board trustees resolved with only one dissenting vote at their May meeting to affirm the leadership of FMB President R. Keith Parks and the right of the board's trustees and staff to speak as individuals.

But they also voted 29 to 19 in a separate action to table a second resolution which would have affirmed Southern Baptist Convention President Charles Stanley by name "for his commitment to leadership as president of the SBC" and pledged him prayer support.

The first resolution followed the FMB president's public statement a month earlier opposing Stanley's re-election as SBC president because he felt it would negatively affect Southern Baptists' co-

operative approach to missions. The statement has caused widespread reaction, pro and con. Parks said two-thirds of more than 300 personal calls and letters favor his stand.

The resolution affirmed Parks' "calling, leadership, and total commitment to the cause of missions," but it also said the board will "continue working cooperatively with all elected convention officers" and pointed out personal views do not reflect official board action.

Parks, a 31-year veteran of foreign missions and missions administration, has said he realizes personal statements do not reflect official board action but believes he has the responsibility as FMB president to project trends he perceives will affect missions.

Trustees seemed to feel the first resolution sufficiently covered their intention to cooperate with all elected SBC officers. In tabling the motion on Stanley, they declined to deal with an action which would list any of those officers by name.

Their first resolution also said the FMB will serve all Southern Baptists in spreading the gospel of Jesus Christ to the whole world and urged "all Southern Baptists and their churches to continue increased giving through the Cooperative Program as the best method for growth in world missions and Bold Mission Thrust."

Additionally, they commended the FMB staff, president, and missionaries for "their commitment to the priority of evangelism that results in churches."

They also encouraged "all Southern Baptists to thank God for His providence in calling and preparing a great missionary force for serving in 106 countries" and called on "all Southern Baptists to pray earnestly for the blessing of God upon our convention meeting in Dallas and commit ourselves to pray sincerely and urgently for great spiritual awakening among Southern Baptists everywhere."

Ron Herrod, trustee from Louisiana who made the motion to affirm Stanley by name, said the board should not affirm Parks by name unless they did the same for Stanley, who serves as an ex-officio FMB trustee by virtue of his SBC presidency.

Mary Strauss, trustee from Maryland, supporting the motion to table Herrod's resolution, said, "There's a big difference between our affirmation of Dr. Parks as president of this board and a motion which, let's not be naive, could be misconstrued as an affirmation of the re-election of Dr. Stanley. Dr. Parks isn't running for re-election. Dr. Stanley is. We will continue to work with all convention officers. That means Dr. Stanley also."

Parks, asked to comment by board chairman Harrell Cushing of Alabama, explained this was not a situation which called for mediation "between two Christians who are mad at each other."

"I've heard it said that this is personal between me and Charles Stanley and that I've attacked him," Parks said. "I have not done that. It's not a personal vendetta. I don't have anything against him or any of you who disagree with me."

Parks issued his earlier statement on April 19, urging election of convention officers who support both the Bible and the SBC's cooperative convention approach to missions. Parks, responding to a reporter's question, agreed his statement meant he opposed Stanley's re-election to the SBC presidency in Dallas in June.

The FMB president told board members at the May meeting he disagrees more with the model of missions Stanley's church (First Baptist Church, Atlanta) presents to the convention than with his "minimal support of the SBC Cooperative Program." That model, Parks said, emphasizes heavy support of non-Southern Baptist causes and independent missionaries financed directly by the church outside the SBC cooperative approach.

"I've told him (Stanley) personally that I respect his right to do it differently but that the model of missions his church provides is contrary to what our convention is committed to," Parks said.

"I believe this type of model will erode and compete with the present model we

follow as a convention," Parks said.

Parks and board chairman Cushing called a special two-hour session on the first day of the three-day board meeting to allow Parks to explain his reasons for speaking out and board members to react.

The session generated spirited give and take among board members, pro and con, on Parks' point of view.

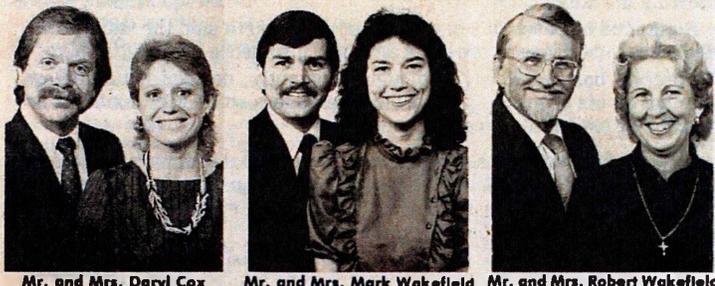
A sizable minority of trustees seemed to disagree more with Parks' decision to use Stanley's name publicly than with his freedom to make a general statement of his views.

The two-hour session resulted in Cushing's appointing a seven-person committee to bring a resolution to the final business session of the May meeting. The committee, comprised almost equally of people representing moderate and fundamentalist points of view in the current SBC inerrancy crisis, unanimously brought back the resolution passed by the board.

Parks reiterated his personal conviction during the two-hour session that the Bible is the "authoritative, inspired Word of God," and expressed chagrin that some have charged him with "liberalism" simply because he spoke his views on dangers to missions.

Parks summarized for board members: "In a word, I'm a missionary. My perspective comes from the perspective as a missionary and a missions administrator. If you feel the cause of cooperative missions is being strengthened or weakened, you have the responsibility to assess that and act accordingly. That's what I did."

"We live or die on trust," he said. "Trust is a fragile flower. Once it's crushed, I'm not sure it can be revived. Growing suspicion of (SBC) agencies, agency heads, the cooperative way, and missionaries is moving us along the path toward erosion."



Mr. and Mrs. Daryl Cox    Mr. and Mrs. Mark Wakefield    Mr. and Mrs. Robert Wakefield

## FMB appoints Tennesseans as foreign missionaries

RICHMOND, Va. — Two couples with Tennessee connections were among the 49 new missionaries appointed by the Southern Baptist Foreign Mission Board May 21 at Tabernacle Baptist Church, Richmond. Another couple with ties to the state was reappointed as missionaries.

Mr. and Mrs. Daryl K. Cox will work in Liberia, where he will be a religious education consultant and she will be a church and home worker. Currently, Cox is minister of education and youth at Strough Memorial Baptist Church, Pineville, N.C.

Born in California, Cox moved with his family to Tennessee as a child and considers Lake City his hometown and Clear Branch Baptist Church there his home church. While growing up, he also lived in South Carolina, Florida, and Rhode Island.

He has served as minister to youth at Clear Branch Baptist Church, Lake City, and Edgewater Baptist Church, New Orleans, La. He is a graduate of Cumberland College, Williamsburg, Ky., and New Orleans (La.) Baptist Theological Seminary.

Mrs. Cox, the former Glenda Quick, is a native of Georgia and also lived in North Carolina and Ohio while growing up. A graduate of Cumberland College, she has taught school and worked as an aerobics instructor. The Coxes have three children: Juston Len, born in 1978; Jared Davis, 1981; and Jordan Andrew, 1983.

Mr. and Mrs. J. Mark Wakefield will work in the South Pacific, where he will be a general evangelist and she will be a church and home worker. Currently, he is pastor of First Baptist Church, Clever, Mo.

Born in Jackson, Wakefield is the son of Mr. and Mrs. Robert E. Wakefield, former Southern Baptist missionaries to

Malaysia and Singapore, who were reappointed as missionaries to India the day after their son's appointment.

While growing up, the younger Wakefield also lived in Missouri, Singapore, and Malaysia. He is a graduate of Ouachita Baptist University, Arkadelphia, Ark., and Midwestern Baptist Theological Seminary, Kansas City, Mo. He has been a minister to youth in Missouri and a Southern Baptist Home Mission Board summer missionary to Minnesota.

Mrs. Wakefield, the former Frances Stout, was born in Texas and also lived in Germany and Arkansas while growing up. She has been a social worker in Kansas City, Mo., and a HMB summer missionary in Illinois and Minnesota. She is a graduate of Ouachita Baptist University. The Wakefields have two children: Luke Alan, born in 1981, and Ben Adam, 1982.

Mr. and Mrs. Robert E. Wakefield will work in India, where he will be a general evangelist and she will be a church and home worker. He is currently pastor of Green Valley Baptist Church, Hartsville, Mo. They had resigned their previous missionary service in 1983, after 20 years in Singapore and Malaysia.

A native of Missouri, Wakefield is a graduate of Union University, Jackson, and Southern Baptist Theological Seminary, Louisville, Ky.

Mrs. Wakefield, the former Margarita (Marge) Adkison, is a native of Missouri and attended Southwest Baptist College (now University), Bolivar, Mo.; Union University; and Georgetown (Ky.) College. In addition to their son, J. Mark, they also have a grown daughter, Pamela Jayne Spencer. The Wakefields plan to return to the mission field in July.

The younger Wakefields and the Coxes will go to Rockville, Va., in August for an eight-week orientation before leaving for the field.

## TBC selects music workers

The church music department of the Tennessee Baptist Convention has enlisted six summer music workers to assist TBC churches during this summer.

The program is designed to assist churches in organizing their music ministries and training volunteer or part-time music leaders. Each participating church will host a one- or two-week music emphasis led by one of the summer workers.

The TBC music department provides the worker's travel expense and all necessary materials. The church is asked to provide room and board, to promote attendance, and to take an offering for the worker.

Interested churches should contact the church music department of the TBC at P.O. Box 347, Brentwood, TN 37027.

One worker, Kristen Goodwill of Cleveland, will serve for her third year. She is a student at Tennessee Technological University, Cookeville. Others are Ron Alley of Chattanooga, student at Southwestern Baptist Theological Seminary, Fort Worth, Tex.; Susan Carden of Tullahoma, soon to graduate from Furman University, Greenville, S.C.; Gerald Gray of Dickson, student at Austin Peay State University, Clarksville; Karla Hearon of Oak Ridge, student at Carson-Newman College, Jefferson City; Alison Walker of Brownsville, student at Tennessee Technological University who knows sign language.

## EDITORIAL

## Special committee needed to aid SBC healing

The most optimistic possibility for healing and reconciliation at next month's meeting of the Southern Baptist Convention is the authorizing of a special committee to deal with the issues of the current controversy.

Obviously, something drastic must be done to calm the charges and reduce the rhetoric that has dominated our denomination in recent years. It is encouraging that many leaders — past and present — are involved in a committee approach as a peaceful solution to our problems.

It would seem most of those speaking out today are in favor of a convention-authorized special "crisis" committee.

There are several questions related to this committee which must be answered:

- Who will compose this committee?
- How will this committee be named?
- What authority will this committee have to deal with the problems and to make recommendations to the convention?
- Will the status of the committee itself command the respect of grassroots Southern Baptists — and the leaders of the SBC "political parties"?
- Should the committee be composed of those who have been involved in the controversy or those who have remained "neutral"?
- Will the committee be allowed to carefully perform its assigned task, without pressure and criticism from the critics?
- Will this proposed committee become the solution for the controversy, or rather become the intensifier of the controversy?

The first suggestion of a special committee came from Franklin Paschall, former SBC president and retired pastor of First Baptist Church, Nashville, in a Nov. 12, 1984, message to the Tennessee Baptist Pastors' Conference.

Paschall proposed, "I recommend that the Southern Baptist Convention authorize the appointment of a committee which would include representatives of our agencies and leaders of the conservative group who feel there has been a departure from what is commonly believed among us as expressed in the Baptist Faith and Message. This committee would report to the Southern Baptist Convention as soon as possible on specific ways to effect reconciliation, strengthen unity, and equip us to meet the awesome challenge of today's world with the glorious gospel of Christ."

Paschall had intended to present this recommendation to the convention, along with the names of the committee — rather than to place the responsibility of appointing the committee with the president or the Committee on Committees.

Later that month, Presnall Wood, editor of the Baptist Standard of Dallas, Tex., in a Nov. 25, 1984, editorial called for the SBC Executive Committee to either serve as or to name a crisis committee. The Executive Committee declined to accept this responsibility, because the 1984 SBC had defeated a motion to authorize a study committee.

In an April 24 editorial, Wood suggested that a crisis committee be composed of the SBC officers, Executive Committee officers, chairmen of the SBC board and agencies, and state convention presidents, with the SBC president serving as chairman.

It is doubtful that a committee of more than 60 members can deal effectively with the issues our convention is facing.

Then, on May 14, a seven-member task force of state convention presidents met in Memphis and disclosed their own plan for a committee to "seek to determine the sources of the controversy in our convention and make findings and recommendations regarding these controversies."

The state presidents' recommendation will name 15 persons "representing both sides of the controversy as well as those we consider bridge-builders and middle-of-the-road people." The SBC president elected in Dallas would be an ex officio member of the committee.

The task force, which includes Tennessee's Jack May, was authorized to consider this recommendation to the convention during an April 11-12 meeting of 23 of the 37 state convention presidents in St. Louis.

Bill Hickem of Florida, task force chairman, has declined to announce the 15 people who will be recommended to the convention until the task force reports to the state convention presidents at a scheduled June 10 meeting in Dallas.

Reminded of Paschall's earlier proposal, Hickem said the state presidents are "not trying to pre-empt anybody, if someone has a better plan."

Paschall has graciously, although reluctantly, decided not to follow through on his proposal, so that the messengers will not be confused or divided by two similar recommendations.

Last week, a fourth possible proposal for a special committee emerged from the efforts of two Houston pastors, John Bisagno and Ed Young, who co-hosted a meeting May 22 which brought together some of the principal leaders in the current convention controversy.

Bisagno, who is pastor of Houston's First Baptist Church, and Young, pastor of Houston's Second Baptist Church, invited Paige Patterson, president of Criswell Center for Biblical Studies in Dallas, and Russell Dilday Jr., president of Southwestern Baptist Theological Seminary, Fort Worth, Tex. Each of these four were asked to bring someone of their own choice to the May 22 meeting.

Bisagno invited John Sullivan, pastor of Broadmoor Baptist Church, Shreveport.

Young invited Barry Landrum, pastor of First Baptist Church, Pasadena, Tex.

Patterson invited Wayne Allen, pastor of Briarcrest Baptist Church, Memphis.

Dilday invited Landrum Leavell, president of New Orleans Baptist Theological Seminary, New Orleans, La.

The group met for more than eight hours and agreed not to discuss details of their meeting.

However, Bisagno did indicate that Sullivan is in the process of making contacts with leaders around the convention who have proposed peace plans, including a special SBC committee. Sullivan hopes to have a meeting, either in person or by telephone, with all those proposing "peace" recommendations, hoping to mold these into a single plan "we can all support unanimously."

It is possible, of course, that the committee recommended to the messengers June 11 will resemble one of these proposals, but may be entirely different. We are encouraged that many of our most respected leaders are working to find the best solution to our problems.

From comments we are hearing, Southern Baptists are ready and eager to authorize some proposal which holds promise to move our attention from controversy to the Great Commission. A committee of respected Southern Baptists, dealing carefully and completely with our controversy, could well be the solution to our dilemma.

Let us all join in prayer that God's Holy Spirit will lead us to properly form a committee which will prayerfully follow His leadership to bring peace, unity, healing, and reconciliation to our denomination.

## June 4: day of prayer for SBC

Charles Stanley, the president of the Southern Baptist Convention, has asked all Southern Baptists to join him in observing next Tuesday, June 4, as a day of prayer and fasting for the June 11-13 convention meeting.

He has asked all of us to pray and to fast on that day, "specifically that the 1985 Southern Baptist Convention in Dallas will be honoring to the Christ Whom we serve."

We would urge all Tennessee Baptists to heed this request by our SBC president. The reconciling power of God is our best hope — indeed our only hope — for the future effectiveness of our denomination as a part of God's redemptive message to a lost world.

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### CIRCULATION THIS ISSUE — 74,953

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News Journal of Tennessee Baptist Convention  
Tom Madden, Executive Secretary-Treasurer

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# Letters to the Editor

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

## Denied messenger election

Dear editor:

I became a Christian 55 years ago, a Southern Baptist 44 years ago, and am the widow of a Tennessee Southern Baptist rural preacher who spent the last years of his active ministry in inner-city work in Detroit, Mich. My heart is committed to the Lord's work through the Southern Baptist Convention.

I am a 68-year-old grandmother who has attended only one Southern Baptist Convention in my lifetime and that was in Detroit. My husband always pastored small churches full time. I never worked outside the home. We always had to scrape by financially. This year I am able to go to Dallas to the convention, paying my own way and staying with my children who live in the area. I was thrilled with the possibility of being elected by my church as a messenger and participating firsthand in what my husband and I had always believed in and supported.

However, today my heart is heavy because my church will not let me go as a messenger to Dallas. My pastor first requested the church to send him and his wife as messengers and to also give him a vote of confidence, which the church did. Then he requested the church NOT to send me as a messenger because I would not support Charles Stanley for president. The church sustained his request, even though it could have sent up to 10 messengers.

I probably will never have another opportunity in my lifetime to attend a Southern Baptist Convention. I have always believed Southern Baptists sent MESSENGERS who vote their own conscience under the leadership of the Holy Spirit, and not DELEGATES who are instructed to carry out a particular vote.

Is this what we are coming to as Southern Baptists?

Mrs. Kathryn Culbertson  
131 Crestview  
Martin, TN 38237

## Must work for unity

Dear editor:

I must admit I was deeply hurt by a letter printed in the May 15th issue of the Baptist and Reflector entitled, "Convention must split." It is no wonder why there are so many divorcees in America today simply because the same attitude prevails. After all, it is a lot easier to just say "you go your way and I'll go mine" than to try to work the problem out. The truth is, rather than working to solve the problems in our convention (much like a troubled marriage), many would rather take an easy cop-out and just walk away.

Amos 3:3 was quoted to defend this argument. Perhaps we should read what the rest of the Bible has to say on the matter.

First John 4:7 says, "The one who does not love does not know God, for God is love." (NAS) and 1 John 4:20, "If someone says, 'I love God,' and hates his brother, he is a liar; for the one who does not love his brother whom he has seen, cannot love God whom he has not seen."

How about the Old Testament? Psalm

133:1 says, "Behold, how good and how pleasant it is for brothers to dwell together in unity!" (NAS).

The whole Bible preaches, teaches, and beseeches unity of all Christian brothers. Ephesians 4:1-6 is a perfect summary of the Scriptural teaching.

I was saved because of the witness of concerned, committed Southern Baptists. Thanks to a Baptist Student Union on a college campus, I was directed to the right path. I have received a good Christian education at a Southern Baptist college and plan to enroll in a good Southern Baptist seminary this fall.

I know our convention has problems, I do not deny that, but through the power of God and the working of the Holy Spirit in the lives of committed believers we can achieve unity if we are not afraid to work for it, side by side.

I beseech all Southern Baptists, please do not destroy a tool in the hand of the Master-craftsman. God isn't finished with us yet.

Timothy W. Smith  
Rt. 6, Box 363  
Savannah, TN 38372

## Accusations are unfounded

Dear editor:

As all of us are praying for peace and reconciliation in our beloved denomination, I was grateful for your printing of the clear words of Keith Parks, head of our Foreign Mission Board. The accusations that some of us are "liberal," he says, and I agree, are unfounded.

We have just returned from a trip to Southern seminary, and we found a loving atmosphere and students who are loyal to Jesus, the Bible, and Southern Baptists.

Most of our family are graduates of our Baptist colleges and seminaries. Our son is a third-year student at Southern, and our daughter plans to enter this fall. Instead of having our faith shaken by our educational institutions, all of us became closer to Christ.

Our children feel called to missions or similar service, and we're concerned about what type of denomination they'll have to support them. Will it be the SBC of love, trust, and freedom we've always known, or will it be what the "take-over" group wants?

Parks says that group's goals are "a more rigid creedal approach to doctrine . . . independent local church missions instead of cooperation . . . supplanting the local churches' right to make decisions . . . creedal conformity (not trusting each individual to live under the Bible's authority) . . . civil religion replacing separation of church and state." I've seen plenty of evidence that Parks is correct.

Loyal Southern Baptists, let's pray that we can stop the forces that divide us before it's too late! We're all Bible-loving conservative followers of Jesus, but we must have freedom and trust again in order to spread the gospel to the world!

Diane Jordan  
939 Ridgeway Ave.  
Signal Mountain, TN 37377

## Defense of Stanley

Dear editor:

I will be doing Charles Stanley a great injustice if I fail to come to his aid publicly because of those who are trying to defame his good name as one of God's ministers. I'm talking about those who have been writing letters to the Baptist and Reflector that have already been published; who have been making slurring derogatory remarks about him just

because he believes and preaches that the Word of God is infallible and without errors (so do I).

From the very beginning when Stanley was elected the president of the Southern Baptist Convention (yes, even before he was elected), I could see as I read the Baptist and Reflector that there were those who had liberal views of God's Holy Word who were trying to turn other Christians against him. Those people will answer to God for all the harmful things they have said to hurt him, because God's Holy Word says, "Touch not Mine anointed and do My prophets no harm."

I know that Stanley prays for his enemies as well as for those who are his friends. He loves everyone.

I truly thank God he was elected the president of the Southern Baptist Convention. I prayed he would be. He really cares about people, and he really loves the Lord and God's Holy Word. He boldly proclaims God's infallible inerrant Holy Word and does not compromise to please anyone, including the liberals. He loves every person, even if he cannot agree with them in their ways that are wrong. God has used him in a special way to help the many people who have been hurt by others, including himself. May his tribe increase.

Meredith A. Allred  
Rt. 3, Box 258-C  
Rockwood, TN 37854

I do not recall any "letters to the editor" which made derogatory remarks about Charles Stanley's belief in the Word of God — only the degree which he and his church support the Southern Baptist Convention. (editor)

## Isn't it sad that . . .

Dear editor:

Concerning the May 15 "letters to the editor," isn't it sad that we are living in a time when seven letters on sickness, division, in-fighting, and accusations in our convention take precedence over one beautiful letter from a newly appointed missionary couple, expressing thanks to Tennessee.

Candace Brar  
50 Music City Square, Suite 405  
Nashville, TN 37203

We print the letters as they come to us. It is sad — but true — that more people had rather throw stones than bouquets. (editor)

## Baptists among the sheep pens

Dear editor:

Near the middle of Psalm 68 is a question that reads "Why did some of you stay among the sheep pens on the day of battle?"

There is a tragic battle in progress among Southern Baptists, and this layman believes it is time for more of our laypeople to come out of the sheep pens and get involved. We also must become better informed.

For several years now we have heard a cry from a politically oriented group of people that something must be done to reverse an alleged trend toward liberalism in the SBC. From my observation, the charges that they make as evidence of this trend have been dealt with by capable administrators and boards. They do not, in my opinion, demonstrate a trend toward liberalism in our seminaries and other institutions.

These same people apparently feel that they have a monopoly on truth. They need to be reminded that Jesus reserved His harshest criticism for the leading religionists of His day who firmly be-

lieved that they had a monopoly on truth.

Where do the "sheep-pen Baptists" fit into this muddled picture? We must go to Dallas and wrest control of the convention from the above-mentioned machine; elect officers with demonstrated devotion to SBC causes, including the Cooperative Program; and re-establish as a top priority Bold Mission Thrust.

May God give us the grace and the wisdom to deal with our differences in a Christian manner.

Charles J. Barton  
237 Outer Drive  
Oak Ridge, TN 37830

## Support for convention

Dear editor:

I write to express my support for our Southern Baptist Convention, its seminaries, and agencies. My entire life has been spent under the guidance of Southern Baptist churches and of pastors who knew the Lord and preached the Bible as the Word of God. I am tired of those who are trying to create strife and division within our churches and convention. And I firmly believe that our mission endeavors will continue because the Lord has blessed them from the beginning.

Having been a pastor in Tennessee since 1969, I can sincerely state that our churches are strong and interested, not in debate and accusations, but in doing the work which the Lord has given us.

I shall be in Dallas next month to give attention to the words and business spoken and to vote as a Christian with commitment only to God and my conscience. And I believe that the majority of messengers will be there for the same reason.

It is no secret that many outside our convention are hoping for a great split. I pity those who feed on the pains and troubles of others. I believe Southern Baptists who truly love the Lord will work together so that people throughout the world can continue to hear the "old, old story of Jesus and His love."

Paul S. Moody  
P.O. Box 410  
Erin, TN 37061

## Getting ready for Dallas

Dear editor:

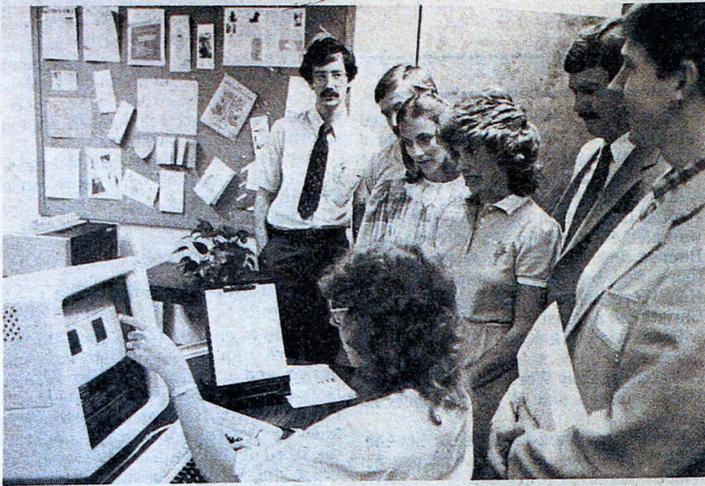
Most pastors, like myself, probably have not attended any meetings designed to enlist support for a particular cause or nominee in our current SBC crisis. We have read a lot, prayed a lot, and sought to do our own thinking.

This letter is to encourage every Baptist planning to go to Dallas to make time to read the little 150-page book entitled Love Covers. It was written by Paul E. Billheimer about two years before his death in 1983, and came to my attention recently. Billheimer was not a Baptist and there is no allusion to our convention in the book, but his message will be used by the Holy Spirit to speak to the hearts of other Southern Baptists as it has to mine.

Anis Shorrosh, whom I know only by reputation to be an evangelist and a Southern Baptist, sent the book to me because, as he said in an accompanying letter, the Holy Spirit led him to reprint this book which he had never seen, but about which he had read a paragraph in another of the author's books, and to send copies of it to his brothers in the ministry.

Reading the book has led me to intensify my prayers for our convention and to call my church to pray that God will heal the rift in the Southern Baptist Convention and to make it evident by the close of our meeting in Dallas. He can do it, and the way He does it will be RIGHT. Paul Billheimer is right — agape love covers!

Stewart B. Simms  
P.O. Box 531  
Greer, SC 29652



**NEW STAFFERS** — Sixty-six new church staff members and spouses from across Tennessee toured the Tennessee Baptist Convention building this month during an orientation meeting. Nancy Hargrove (seated), layout artist in the TBC program services department, demonstrates new typesetting equipment for one of the tour groups. Left to right are Pat Van Dyke, White Haven Baptist Church, Memphis; Mark and Debbie Williams, Blue Springs Baptist Church, Rutledge; Betsy and Rocky Ramsey, Corryton Baptist Church, Knoxville; and Perry Eaton, White Haven Baptist Church, Memphis.

## Trustees of TBCH establish 'alternative home' ministry

JOHNSON CITY — At its May 21 meeting in Johnson City, the board of trustees of the Tennessee Baptist Children's Homes approved the opening of an "alternative home" in Greeneville, for women with problem pregnancies.

TBCH will be working jointly with First Baptist Church, Greeneville, and Holston Baptist Association in the organization and operation of the alternative home ministry.

Gerald L. Stow, executive director-treasurer, said, "The purpose in estab-

lishing an alternative home for women with problem pregnancies is to express the love of Jesus Christ through a ministry to them, and to render a service to the mother, the child, and the family."

The need for such a facility grew from the lack of such homes in upper east Tennessee and the increasing demand being made by pro-life organizations for housing these women, according to Stow.

"While foster care has met this need for TBCH in the past, increasing demands in recent months on our agency to provide care for these women has saturated the foster homes available," Stow said.

TBCH will staff the home, monitor the operation of the program, and provide administration for the home. First Baptist Church, Greeneville, will provide volunteer services in an on-going spiritual ministry to the residents. Holston Baptist Association will provide financial assistance through its churches to offset part of the financial burden of opening and operating the home.

The home, scheduled to open July 1, will accommodate up to eight residents. Referrals to the home will be sought from pro-life organizations in the upper east Tennessee area. Additional referrals will be sought through pastors and other community leaders such as the department of human services.

The home will be open to persons of all religions and races. However, women who wish to place their babies for adoption will be expected to do so through TBCH, which places children only with Baptist families.

The executive committee of the board issued this statement, "Seen in the light of the entire ministry of TBCH, this ministry would complement our adoption program, would highlight our sensitivity to the anti-abortion stance in providing an alternative, and would further assist us in reaching our overall purpose of caring for families in need. The added blessing of working cooperatively as an institution with a local church and a local Baptist association increases our desire to see this project move forward."

## Tanner expresses support for six SBC seminaries

ATLANTA (BP) — SBC Home Mission Board President William G. Tanner has expressed strong support for the six SBC seminaries and their presidents, who have been under personal attack by "those who have charged there is a trend toward liberalism" in SBC seminaries.

"That simply is not true," said Tanner in a statement released to Baptist Press and mailed to all trustees of the SBC Home Mission Board.

Tanner said he wrote his statement after awakening at 4:30 a.m. on May 19, a "Day of Prayer" for the Southern Baptist Convention, and after praying for more than four hours. He was in a revival at First Baptist Church, Batesville, Ark., that week and released his statement on his return to Atlanta.

"I reached the point I had to take a stand and speak up in support of our seminaries," he told Baptist Press.

He recalled talking a few weeks ago with 74 new home missionary appointees during missionary orientation in Atlanta about their seminary preparation. "I questioned several of them carefully about their personal faith, their call to missions, their Christian commitment, and the influence of their seminary experience."

Recalling Jesus Christ had said, "by their fruits you shall know them," Tanner expressed belief that "you can conclude by the quality of their graduates that our seminaries are the finest in the world."

He described graduates of the six SBC seminaries as "the finest, best trained, and most deeply committed young people I've encountered in 30 years of denominational service."

"Reflecting on the quality of graduates our seminaries are producing, I want to express my strong support for our six Southern Baptist seminaries," Tanner said. "The Home Mission Board is proud

to be in partnership with these six seminaries."

He specifically commended the seminaries' presidents, administrative personnel, and faculty members. "They are not only competent people, but they are among the most dedicated Christian educators in our nation."

Noting much of the criticism has been directed against the six seminary presidents, Tanner expressed "strong support" for each, naming them individually.

As a graduate of Southwestern seminary, Tanner urged all other Southwestern alumni to "support our president, Russell Dilday, the administrative staff, faculty, and students." Tanner urged alumni of the other five seminaries "to do likewise."

Tanner said he was convinced the seminaries "are theologically and doctrinally sound" and have good, conservative leaders and strong, Bible-believing faculties.

"If that were not true, the Home and Foreign Mission boards would be the first to know, because in appointing our missionaries, the missionary personnel departments of both boards investigate and question the candidates on their theology," Tanner said.

Pointing out there are almost 13,000 students enrolled in the six seminaries, Tanner said the seminaries are stronger now than ever before in SBC history. "One of the things that alarms me about the current controversy," he added, "is that many of these students will become so disillusioned that they will leave our convention or fear to follow through on their call."

Acknowledging "our institutions in the SBC are not perfect, and all of us may not always agree with their leaders," Tanner insisted "they all unquestionably subscribe to Biblical authority and conservative theology" and "deserve our support."

## Kentucky pastor plans to nominate layman for vice-president of SBC

LOUISVILLE, Ky. (BP) — Henry B. Huff, Louisville attorney and prominent Kentucky Baptist layman, will be nominated for first vice-president of the Southern Baptist Convention when the convention meets in Dallas June 11-13.

T. L. McSwain, pastor of Hurstbourne Baptist Church, Louisville, said he will nominate Huff because "laymen need to be involved in SBC life at the highest level," and because Huff "has given of himself in service to Christ through the Kentucky Baptist Convention as well as significant service through the SBC."

Huff is presently teaching a men's Bible class at Crescent Hill Baptist Church where he is an active member. He is a member of the finance committee at Crescent Hill and chairman-elect of the deacons.

In Kentucky Baptist life, he is chairman of the finance committee of the executive board of Long Run Baptist Association, a member of the Executive Board of the KBC, chairman of the Administrative Committee of the KBC, and a member of the KBC finance committee.

Huff is also chairman of the board of trustees of Campbellsville College and serves on the board of trustees of Southern Baptist Theological Seminary, Louisville.

In years past, Huff has been modera-

tor of Long Run association, president of the Kentucky Baptist Convention, a member of the Committee on Committees, a member of the SBC Committee on Boards, and a member of the SBC Denominational Calendar Committee.

## C-N plans weekend to attract prospects

JEFFERSON CITY — The admissions department of Carson-Newman College is sponsoring a "welcome weekend" on June 15 for high school juniors and seniors who are interested in attending Carson-Newman. Students who are considering transferring to the east Tennessee Baptist college also are invited.

The welcome weekend provides an opportunity to talk to students, faculty, and college personnel and to discuss topics such as student life and activities, how to choose a major, and financial aid.

Registration will be from 10 to 10:15 a.m. in the lobby of the music building.

Any prospective student is encouraged to stay overnight in one of Carson-Newman's residence halls. There is no charge, but reservations should be made by June 7. Lunch and dinner will be provided for those attending the program.



**WEST TENNESSEE PASTORS' OFFICERS** — Recently elected as officers of the West Tennessee Baptist Pastors' Conference were (left to right) Joe Franklin, First Baptist Church, Bells, music director; Trevi Otey, First Baptist Church, Jackson, president; and James Daniels, Harmony Baptist Church, Brownsville, vice-president. Dennis Pulley (not pictured), First Baptist Church, Ripley, was elected secretary-treasurer.

# Too many small caskets reveal rampant hunger

By Mike Chute

ITAPORANGA, Brazil (BP) — There have been too many funeral processions in northeast Brazil in the last five years and too many of the caskets have been small ones.

Sickness and disease run rampant in the Sertao region. Regardless of the illness, doctors usually give the same diagnosis: hunger. Babies are seldom named before their first birthday. Parents do not want to become too attached to "it."

The Sertao is an inland stretch spanning five states. When it is dry, there is drought. When it rains, there is flooding. The cycle has transformed the area into a desperate center of poverty in Brazil. Unless there are drastic climatic changes, the United Nations predicts the region will become a desert within the next century.

Southern Baptist missionaries, supported by hunger funds provided by Southern Baptist churches in the United States, are fighting to break that cycle. They have just completed the first year of a five-year "Living Water" project in seven counties at the heart of the stricken area. About 100,000 people live there.

The entire project will carry a price tag of more than \$3-million. In 1984 "Living Water" received almost a quarter of all the Southern Baptist hunger funds sent to eastern South America. The ambitious main objective: to provide water for five major cities which previously had no water system.

"Brazil is the only country in which Baptist relief efforts have gotten involved in municipal water supply systems," said John Cheyne, Foreign Mission Board senior consultant for human needs ministries. But no funds are being channeled through the government. "It is a Brazilian Baptist project in cooperation with our missionaries," he explained.

The people of the region are subsistence farmers, living "from hand to mouth," said Jerry Smyth, an agricultural missionary who works in the Bahia stretch of the Sertao.

"The cities have no industry, no factories, no artisan workers," adds Missionary Ed Trott, "Living Water" project director. "Nearly all of the men of the region work as hand laborers because they have no profession."

The people are almost fanatically tied to the land. When the food runs out, as it always does, the sons leave town in search of work. Soon the fathers go, too. Most of the homes have no male presence. But when the rains come, all return as quickly as they can.

Electricity came to the area four years ago. But pure water is yet to be realized. The new governor of Paraiba state has made it a priority, however. That is where the "Living Water" project is making its greatest impact.

The overall effort includes several sub-projects. Second in importance is the "Bread for Life" project. It involves an experimental farm for training farmers in more effective production techniques. Sixteen families are taught for a year. Then they are given seven acres of land of their own. After three years they will begin to pay for the land. Those funds will go back into buying more land for others.

None of the first families in the program were employed. "They were destitute," Trott said. "But they want to work and they want to learn."

The project also has opened several

factories to give people jobs. They include brick, clothing, animal ration and canning factories, plus a fish hatchery and beehives. Chicken, cattle, and goat farming also figure in the program. All these industries are designed to be self-supporting within five years.

Baptist community centers have opened in three cities — Itaporanga, Conceicao, and Pianco. As a ministry of the local Baptist congregations, the centers provide health care, child care, education, legal help, and training. Brazilian Baptist home missionaries staff the centers, which are designed to meet the people's basic needs.

Most of the people are Catholic. "But after five years of Baptist work in Itaporanga, we have the acceptance and respect of the community as evangelicals," Trott said.

Two Baptist churches and one congregation now meet in the area, which had no Baptist work just a few years ago.

—Chute is a missionary press representative in Brazil.

## Association's leaders vote to disfellowship churches

LOUISVILLE, Ky. (BP) — Kentucky's Lincoln County Baptist Association executive board has terminated fellowship with Stanford (Ky.) Baptist Church and First Baptist Church, Moreland, Ky., over alien immersion.

Thirty-six percent of the association's receipts of \$19,234 in the last fiscal year was provided by the two churches now disfellowshipped by Lincoln County association. There are 25 other congregations in the association which contribute the remaining 64 percent of the budget.

The two congregations in question have a combined membership of 1,032. The Stanford church is the largest congregation in the association and the Moreland church is 15th.

Controversy arose in the association when the Stanford church changed the church's bylaws to receive into membership persons who "have experienced believers baptism by immersion in other than Baptist churches."

At the March meeting of the association's executive board, after Larry S. Burcham, pastor of the Stanford church, explained the new policy, a motion was made to withdraw fellowship from the Stanford church.

Following lengthy discussion of the

motion, the executive board was asked to grant the Stanford church 30 days to change its policy. This was debated and the executive board withdrew the motion to grant 30 days and asked the churches to pray about it until the April meeting.

At the April meeting the Stanford church was given 30 days to rescind the policy or face expulsion.

The deacons of the Stanford church discussed the executive board's action and recommended to the church that the new policy not be changed. The church supported the deacons' decision.

Thus, the executive board, after the 30-day waiting period expired, met the first week of May and withdrew fellowship.

Meanwhile George Darnell, pastor of First Baptist Church, Moreland, advised the executive board that the Moreland church had followed this practice off and on for more than 12 years. When this information was made known, the executive board included the Moreland church in the motion to withdraw fellowship.

Both Burcham and Darnell have written to the association expressing a willingness to explore a restoration of fellowship if the association should have a change of heart in the future.

## Interpretations

### Qualities of deacons

By Herschel H. Hobbs

"Likewise ... the deacons" (1 Timothy 3:8).

"Deacons" renders the word diakonos. It is rendered as minister or servant. Basically it denotes a slave of the lowest order. One of his duties was to rinse dust from the feet of arriving guests. Having no such slave, Jesus rendered this service to His apostles (John 13:4-15).

In the New Testament the bishops or pastors oversaw the work of deacons, not deacons the pastors.

A deacon is to be "grave" or reverent (v.8) He must not be "double-tongued" or untruthful, not talk out of both sides of his mouth. He should not be given to "much wine." In our present society he should abstain from such lest he sin against his influence. He should not be greedy for money but honest in all deal-

ings. He should be true to the Christian faith (v.9).

Men should not be made deacons to honor them. Rather they should be men who have proved themselves in the Lord's work. They should honor the office of deacon (v.10).

Verse 11 refers to deacons' wives, not women deacons. The Greek word means "wives" not "deaconesses."

Also a deacon should be a one-wifeman (see v.2). Also like bishops they should have a proper homelife. Deacons who serve well obtain for themselves a "good degree" or standing. The honor comes in being a faithful deacon.

Looking back over my ministry I can say that for the most part deacons are some of the most wonderful men I have known. When pastors and deacons work together they are a blessing to their churches and to the Lord's work.

## Personal Perspective

By Tom Madden  
TBC Executive  
Secretary-Treasurer



I had the joy recently of focusing upon the different appearances of the face of our Lord. The appearances are certainly not inclusive, but they are representative.

The face of our Lord was an innocent face. This was evident from the time He was born and the "glory of the Lord shone round about them." The face which Mary looked upon and which was viewed by the wise men and others was an absolutely innocent face. The face of Christ never lost its look of innocence.

The face of our Lord mirrored grief. As He stood by the tomb of Lazarus, He wept with Mary and Martha and tears poured down His cheeks. He was a man of sorrow and acquainted with grief.

The face of our Lord knew what it was to be wet with sweat as it fell from His forehead as He labored in the carpenter shop. The task of a carpenter was a most demanding one and called for exertion of much physical labor.

Christ's face expressed much determination. "He steadfastly set His face to go to Jerusalem." There was always a purposefulness about the life of our Lord and it was mirrored in His face.

I believe His face mirrored shock, disappointment, and indignation. This surely must have been true as He went into the Temple and observed that God's house had been used as a house of merchandise, selling sacrifices and exchanging currencies.

The face of our Lord knew what it was to be abused by cruel hands and to be spat upon by spiteful people. Those marvelous expressive eyes were blinded as they gathered around the cross to ridicule Him.

In due time, you and I shall behold Him. We shall see Him face to face and surely join together in worshipping Him.

I am grateful to know that the face of our Lord is always turned toward us.

# Southern Baptist Convention

## June 11-13, 1985 - Convention Center, Dallas, Texas

Theme: "Pray ye therefore..." (Matthew 9:38)

**TUESDAY MORNING, JUNE 11**

8:30 Music for inspiration  
 9:00 Call to order; Congregational singing; Prayer  
 9:10 Registration report and constitution of convention; Committee on Order of Business report  
 9:20 Welcome  
 9:25 Response by Dwight Reighard  
 9:30 Prayer time  
 9:40 Announcement of Committee on Committees, Credentials, Resolutions, and Tellers  
 9:45 Executive Committee report (Part 1)  
 10:40 Presentation of gavels  
 10:45 Introduction of business and resolutions  
 11:15 Congregational singing; Music  
 11:25 President's address by Charles Stanley  
 12:00 Benediction

**TUESDAY AFTERNOON, JUNE 11**

1:00 Evangelistic singers  
 2:00 Music for inspiration  
 2:30 Congregational singing; Prayer  
 2:40 Election of officers  
 2:50 Messenger information survey  
 3:00 Introduction of business and resolutions  
 3:10 Prayer time

3:20 Congregational singing  
 3:25 Executive Committee report (Part 2)  
 4:10 Annuity Board report  
 4:25 Election of officers; Committee on Boards report; Miscellaneous business  
 5:00 Benediction

**TUESDAY NIGHT, JUNE 11**

6:30 Music for inspiration  
 7:00 Congregational singing; Prayer  
 7:10 Theme interpretation by Thomas D. Elliff  
 7:25 Election of officers  
 7:45 Sunday School Board report  
 8:15 Congregational singing  
 8:20 Foreign Mission Board report  
 9:00 Benediction

**WEDNESDAY MORNING, JUNE 12**

8:30 Music for inspiration  
 9:00 Congregational singing; Prayer  
 9:10 Election of officers  
 9:25 Southern Baptist Theological Seminary report  
 9:35 Stewardship Commission report  
 9:45 Southwestern Baptist Theological Seminary report  
 9:55 Christian Life Commission report  
 10:05 New Orleans Baptist Theological Seminary report

10:15 Baptist Joint Committee on Public Affairs report  
 10:25 Golden Gate Baptist Theological Seminary report  
 10:35 Southern Baptist Foundation report  
 10:45 Prayer time  
 10:55 Report of the Southern Baptist Convention Canada Planning Group  
 11:05 Election of officers; Committee on Committees report; Committee on Resolutions (first report); Miscellaneous business  
 11:55 Congregational singing  
 12:00 Music; Scripture and prayer; Convention sermon by Charles G. Fuller  
 12:30 Benediction

**NO WEDNESDAY AFTERNOON SESSION**

**WEDNESDAY NIGHT, June 12**

6:30 Music for inspiration  
 7:00 Congregational singing; Prayer  
 7:10 Business  
 7:40 Presentation of local arrangements committee, former SBC presidents, and newly elected SBC officers  
 7:55 Bold Mission Thrust report  
 8:05 Planned Growth in Giving report  
 8:15 Congregational singing  
 8:20 Home Mission Board report  
 9:00 Benediction

**THURSDAY MORNING, JUNE 13**

8:30 Music for inspiration  
 9:00 Congregational singing; Prayer  
 9:10 Southeastern Baptist Theological Seminary report  
 9:20 Education Commission report  
 9:30 Midwestern Baptist Theological Seminary report  
 9:40 Radio and Television Commission report  
 9:50 American Baptist Theological Seminary Commission report  
 10:00 Baptist World Alliance report  
 10:10 Prayer time  
 10:20 Brotherhood Commission report  
 10:30 Resolutions Committee (final report)  
 12:30 Benediction

**THURSDAY AFTERNOON, JUNE 13**

2:00 Music for inspiration  
 2:25 Congregational singing; Prayer  
 2:35 Introduction of fraternal representatives  
 2:40 American Bible Society report  
 2:50 Woman's Missionary Union report  
 3:00 Historical Commission report  
 3:10 Prayer time  
 3:20 Committee on Denominational Calendar report  
 3:30 Denominational Press report  
 3:40 Business  
 4:30 Benediction

## Woman's Missionary Union

June 9-10, 1985 — Dallas Convention Center Arena  
 Theme: "First Love"  
 (WMU does not provide times for program items)

**SUNDAY AFTERNOON, 2:45**

Music: Prayer  
 Missions and pioneers: ministering to orphans  
 Missions and people: in Lebanon, Nancie Wingo; in Harlem, Michael Williams  
 Missions and problems: in reaching Hispanics, Miguel Mojica  
 Missions and partnership: in China, C.K. Chang; in Mexico, Esther de Fuentes

Missions and priorities: Carolyn Weatherford

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**MONDAY MORNING, 9:15**

Music: Prayer  
 Missions and proclamation: at home, Norma Mackey  
 Missions and pioneers: with K'ekchi Indians, Jane Parker, Guatemala  
 Missions and people: behind political walls, John David Hopper, eastern Europe; on the streets of America, Michael Elliott, Louisville, Ky.  
 Missions and problems: in a hungry world, John Cheyne  
 Missions and partnership: foreign WMU presentation  
 Missions and priorities: C. Anne Davis, Louisville, Ky.

**MONDAY AFTERNOON, 1:45**

Music: Prayer  
 Missions and pioneers: as a veterinarian in Bophuthatswana, Dale Beighle  
 Missions and people: in Washington, D.C., Marilyn Prickett; in Central America, Joe Bruce; in Vermont, Connie Markham  
 Business: Election of officers; Music; Report of the WMU Executive Board  
 Missions and partnership: Marjorie McCullough, Alexandria, La.

**MONDAY NIGHT, 7:15**

A rally jointly sponsored by Woman's Missionary Union, Home Mission Board, Foreign Mission Board, Baptist Sunday School Board, Brotherhood Commission, Baptist General Convention of Texas, and Directors of Missions Conference.

Music: Prayer  
 Missions and people; Missions and places: R. Keith Parks and William G. Tanner  
 Africa: John Cheyne; Central America: Joe Bruce; China: C.K. Chang; eastern Europe: John David Hopper; Middle East: Nancie Wingo; Washington, D.C.: Marilyn Prickett; Harlem, N.Y.: Michael Williams; New England: Jim Markham; Texas: Charles McLaughlin  
 Missions and partnership: in Amarillo, Texas: Winfred Moore; in El Paso, Elias Benitez; in WMU Building: Mrs. Dotson M. Nelson; in Augusta, Me.: Robert H. Brindle; in Baltimore Md.: James E. Willey  
 Missions and priorities: pushing ahead with Bold Mission Thrust  
 Address by Bill Pinson

## SBC Pastors' Conference

Dallas Convention Center, Dallas June 9-10, 1985  
 Theme: "Tracing the Rainbow Through the Rain"

**SUNDAY NIGHT, June 9**

6:30 Special music  
 7:00 Invocation, welcome, congregational music, special music  
 7:15 Bill Weber, Dallas, Texas  
 7:40 Congregational music  
 7:45 "Good News America" by Robert Hamblin, Atlanta, Ga.  
 7:55 Special music  
 8:00 James Kennedy, Ft. Lauderdale, Fla.  
 8:35 Adrian Rogers, Memphis

**MONDAY MORNING, June 10**

9:00 Special music  
 9:15 Invocation and congregational hymn  
 9:20 David Walker, San Antonio, Texas  
 9:45 Congregational hymn, special music  
 10:00 Jack Graham, West Palm Beach, Fla.  
 10:25 Special music  
 10:35 Tom Elliff, Denver, Colo.  
 11:00 Congregational singing, offering, special music  
 11:15 Arthur Blessitt, Hollywood, Calif.

**MONDAY AFTERNOON, June 10**

1:15 Special music  
 1:30 Invocation, congregational singing  
 1:35 Morris Chapman, Wichita Falls, Tex.

2:00 Congregational singing  
 2:10 Edwin Young, Houston, Texas  
 2:35 Congregational hymn, offering, special music  
 2:50 Election of officers  
 3:05 Special music  
 3:10 John Wood, Waco, Texas  
 3:35 Congregational hymn, special music  
 3:45 Jack R. Taylor, Fort Worth, Texas

**MONDAY NIGHT, June 10**

6:30 Special music  
 7:00 Invocation, congregational hymn, special music  
 7:10 Richard Jackson, Phoenix, Ariz.  
 7:35 Congregational hymn, special music  
 7:45 "Welcome to the Southern Baptist Convention" by Charles Stanley  
 7:55 Special music  
 8:00 R. T. Kendall, London, England  
 8:25 Congregational hymn, offering, special music  
 8:35 W. A. Criswell, Dallas, Texas; Introduction of new Pastors' Conference officers



**TENNESSEANS ON SBTS COUNCIL** — Three Tennessee students have been selected to serve on Southern seminary's Christian Education Council. They are (left to right) Cheryl Prose of Knoxville, Rick Snyder of Ocoee, and Barbara Oliver of Elizabethton.

## Tennesseans to view live SBC telecast

**NASHVILLE** — Six churches, three associations, the state convention, and the Baptist Sunday School Board in Tennessee plan to open their doors for interested persons to watch live sessions of the annual Southern Baptist Convention, June 11-13 in Dallas, Tex., on BTN (Baptist Telecommunication Network).

The telecast, featuring the first live, gavel-to-gavel coverage of a Southern Baptist Convention, can be seen at the following Baptist churches: First and Broadmoor, Memphis; First, McKenzie; First, Murfreesboro; Two Rivers, Nashville; and Malesus, Jackson.

Others planning to offer a place for viewing convention sessions are Hamilton County Baptist Association, Chattanooga; Robertson County Baptist Association, Springfield; and Knox County Baptist Association, Knoxville; Tennessee Baptist Convention, Brentwood; and the Sunday School Board, Nashville.

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**Gerald L. Stow  
Executive Director-Treasurer**

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Tennessee Baptist Convention*

**AN ALTERNATIVE**

Jesus said that "If the Son therefore shall make you free, ye shall be free indeed." Being free means freedom to choose. Part of the dilemma facing the unwed mother is that of not having any choice.



**Gerald L. Stow**

Since 1960, TBCH has offered help to unwed mothers through our adoptive placement program. However, last December our board expanded its policy to include assistance to unwed mothers whether they choose to place their babies for adoption or keep them.

The response to this change has been good. Formerly mothers were kept in foster homes if housing were needed. The response in recent days has been such that locating available foster homes in areas where our medical facilities were situated became a problem.

In addition pro-life groups are being overwhelmed with requests for housing many of these girls. Our board has acted prudently in cooperation with Holston Baptist Association and the First Baptist Church of Greeneville to establish an alternative home for unwed mothers in Greeneville, Tennessee.

How I thank God for our Tennessee Baptist Churches and your great support to all our work. Now through His extended ministry many little ones will have a chance to live and know the abundant life that makes us free.

Thank you for your generous support to our Mother's Day Offering. Please continue to pray for all our ministries to children and their families.

*The most compassionate  
expression of care  
for children  
and their families  
is the competent  
and effective delivery  
of the services  
that affect their lives...*

*—The National Child Welfare  
Leadership Center*

**PLANS WITH PURPOSE**

Plans are very important because they design a course of action to reach a desired goal. A part of our intake process is to determine the needs of a child, and then design a set of plans to meet those needs. These plans contain responsibilities for the child, parent or person holding custody of the child, and the Tennessee Baptist Children's Home. The goal of all parties involved is to help solve the problems which caused the child's placement, and return him to his home a stronger person with a better support system. Meetings are scheduled regularly to evaluate the



**Burl McMillan  
Superintendent**

plans and progress to see if we are moving toward the desired goal. Sometimes there is need for review, revision, or additions to the plans while keeping the desired goal in view.

It is rewarding to see the children work diligently to become stronger as they deal with their problems, and become healthier and happier persons. At this time we have some who have worked through undesirable behavior problems such as: dishonesty, low grades, low self-esteem, yielding to peer pressure, and have become good students with good behavior. One young man went from low grades to the top of the class. He looks forward to returning to his family, being a person with a healthy self-concept, Christian character, and strength to deal with the challenges of life.

**Plans Under Way for  
Christian Life Center and  
New Min-Tom Cottage**

The architect is drawing plans for our Christian Life Center on the Chattanooga campus which will be a facility of great service. It will be used to host visiting church groups as they visit the campus and learn of the ministries that are provided.

Most of our children are dealing with rejection and abuse which cause depression. Physical exercise is enjoyable for most all youth, but it is also therapeutic for those suffering from depression. Therefore, it is a necessity for the troubled youth in our care to have therapeutic opportunities. Games will be designed to meet personal and special needs of the children. But the most important use of the building will be to teach them about Jesus Christ and how to live for Him.

Plans for the Chattanooga campus include a new Min-Tom cottage. Bids have been taken, and construction will be under way before the end of May. In 1984 the original Min-Tom Home and the eighteen acres comprising the campus were sold. The funds from the sale are now being used to erect the new cottage on the Chattanooga campus.

**CAN YOU HELP ME?**

Recently, a minister of education came by the Chattanooga campus and asked if we could help him give assurance to a mother in need. The next day she was to enter the hospital to have a very large tumor removed. Realizing that her life might be short, she wanted assurance that her child would be given proper care. IT WAS A JOY to tell the minister that in the name of Jesus and Tennessee Baptists this mother's child would have the best of care.

**Mother's Day Offering**

Our churches have responded like never before in asking for materials to promote the Mother's Day Offering. The Central Office and the Tennessee Baptist Convention Office are already receiving many of your gifts. Thank you for promoting and providing for your child care ministry in this way.

Thirty percent of our budget needs come from this offering. If your church has not taken the offering yet, please help us reach our goal by receiving a generous offering. The offering goal will remain open for several weeks to allow all our churches and individuals to respond.

**Opportunity Camp**

This year, for the first time, we have planned for all of our children, about 150, to attend summer camp. We will be going to Shocco Springs Camp in Talladega, Ala., from June 30 through July 4, 1985. The cost of the camp is \$50 per child. If you would like to provide for a child the opportunity to experience the out-of-doors, please send your tax-deductible contribution to: TBCH Camps, P.O. Box 347, Brentwood, TN 37027.



**"THE ORANGE MAN"**

Archie Lane, owner of Archie's Studio in Vero Beach, Florida, has become known to many children as "The Orange Man." Each year he loads a truck with about 500 bushels of oranges and distributes them to children's homes in South Carolina, North Carolina, Tennessee and Georgia. He rents a large truck and hires a driver to assist him. For the last two years he has shared the Indian River fruit with the Chattanooga campus which in turn delivers some to the other campuses of TBCH. The children write letters and send photographs to show their appreciation for his kindness. His generosity is complimented by his enthusiastic witness for Christ.

## BIBLE BOOK SERIES

Lesson for June 2

# Jesus warns of the future

By Rice Pierce  
deacon and Sunday School teacher  
Mt. Juliet

Basic Passage: Luke 21:5-38  
Focal Passages: Luke 21:6-8, 20-28, 36

Jesus had just denounced the scribes for their pride, pretentiousness, and greed (20:46-47). He also had gone to just as great lengths to commend the destitute widow (21:1-4) who gave her two mites out of love for God. The wealthy were giving their large gifts, but Jesus took pains to point out the superiority of the widow's gift. Jesus judged by what each giver had left. The rich had much more left than they gave, while the poor widow had given all that she had (21:4).



Pierce

Jesus and the disciples then left the Temple area (see Mark 13:1) and the city. During Monday and Tuesday of Passion Week, Jesus taught "all the people" in the Temple all day and stayed on the Mount of Olives outside the city at night (vv.37-38) "under the stars." There would be more safety from sudden night arrest this way and more time to rest and commune with the Father.

Perhaps they sat down to rest as they ascended the Mount. The evening sun would have been glistening off the beautiful white marble of the Temple, which had columns of marble slabs more than 40 feet high. The disciples may have been thinking of Jesus' exaltation of the poor widow's two mites and also of the rich adornments (v.5) of the Temple. It took a lot of rich gifts to make the Temple look like it did!

One of the disciples (Mark 13:1) called Jesus' attention to the magnificence of the Temple. The Temple was all that the Jews had left to show for their once proud nation. It was the pledge of God's future restoration of Israel, the chosen people! However, while God had chosen them, they had never really chosen God as He had intended them to do.

### Prediction of the Temple's destruction (21:6)

Jesus answered the disciples by pointing to the imposing edifice with all its rich appointments. Then He told the disciples of the coming complete destruction of the Temple. This catastrophe for the Jewish nation came at the end of the Jewish War of revolt against Rome, A.D. 66-70. The Roman general Titus had told his soldiers not to destroy the Temple. But the soldiers were so incensed at the obstinate, protracted resistance of the city that when they finally broke through the walls of Jerusalem, they took the Temple apart stone by stone. No stone from the Temple itself has been found to this day.

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**Warning not to be led astray (21:7-9)**  
Jesus' great discourse here on the Mount of Olives dealt with at least three themes, all interwoven — the oriental way of expressing several great, related thoughts in one discourse. Jesus discussed the destruction of Jerusalem (vv.6, 20-24), His second coming (vv.25-31), and warnings and instructions to His followers (vv.7-19, 32-36).

Peter, James, John, and Andrew asked Jesus privately (see Mark 13:3-4) when this destruction of the Temple would take place, and what "sign" (always a Jewish concern) would herald the event. They took Jesus' dire prophecy rather calmly because they likely thought that the destruction of this Temple would usher in the more glorious Temple of the new messianic age. They were right that a new age would be ushered in (the age of the Gentiles, see v.24), but not as they thought.

Jesus warned the disciples (then and now) not to be taken in by false messiahs and the events of "wars and commotions." These events would precede His second coming, of course, but would not be the signal for entering into the new age (vv.8-9).

But they could count on God's presence during the hardships and persecutions of these days (vv.10-19). Persecution did come to believers throughout the Empire before the destruction of Jerusalem in A.D. 70.

### Prediction of Jerusalem's destruction (21:20-24)

Jesus told the disciples that when they saw Roman armies beginning to circle the city, they should flee (before the armies got set and flight would be impossible). Christians in Jerusalem during the Jewish War did just that. They fled to Pella, east of the Jordan in Perea. Of course, at Jesus' second coming there will be no place to flee for unbelievers. Believers will not want to flee the coming of their Lord in glory.

### Signs of the Son of Man's coming (21:25-36)

The destruction of Jerusalem was the beginning of the drama of God's giving the gospel to the Gentiles and of the eventual second coming of Christ. The grace period for man to accept Jesus as Lord would be long. Then catastrophic events would begin to occur (vv.25-28). Christians should then "look up" (v.28), be full of hope. The great final "redemption" would be near. The parable of the fig tree illustrated this promise (vv.29-33).

Jesus' return will be sudden, like a steel trap springing shut or a net falling (v.35). Believers are to be ever prayerful ("watch"). They are to be ready, doing the work of the Lord, and not tying themselves tightly to the things of this earth (vv.34-36). We cannot afford to be found in a state of spiritual weakness at any time. Nor do we want to have to stand before our Lord in shame ("worthy... to stand," v.36) when He comes again — or when we go to be with Him!

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## UNIFORM LESSON SERIES

Lesson for June 2

# Why judgment comes

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

Basic Passages: Amos 1:1-2:16  
Focal Passages: Amos 1:1; 2:4-8, 11-12

Almost 30 years ago, I signed up for a class in third-year Hebrew in seminary. The assignment for that class was to do a word-by-word, verse-by-verse study of the Old Testament book of Amos. That study occupied the better part of a year and left me amazed at the depth of understanding this Judean shepherd had of God and of His dealings with mankind.



Tullock

This week's study begins a series of lessons on what we know as the minor prophets. I hope when we have finished it will be evident that what these dedicated men of God had to say was of major importance.

### Amos, the shepherd-prophet (1:1)

What we know about Amos is rather sketchy. He was a shepherd from Tekoa, a small village south of Jerusalem. Amos 7:14 refers to him as a "herdsman, and a dresser of sycamore trees." The sycamore was a kind of fig, not our American kind of tree. It was used as cattle feed and also was eaten by poor people who could not afford a better quality of food. These figs were raised in the foothills area, some miles away.

Amos, though a Judean, preached in the northern part of Palestine in the kingdom of Israel, during the reign of Jeroboam II. Amos probably went north to sell wool on the markets at Samaria and Bethel, since those cities were nearer the main trade routes and he would get better prices for the wool his sheep produced.

These trips served to shape Amos' messages in several ways: (1) He was exposed to travelers from all over the Middle East. From them, he heard news of things that were happening beyond the borders of Israel that would soon have effects on the internal affairs of the nation. (2) He saw the obvious religious interest in the north, resulting in well-attended services at the numerous shrines. (3) On the other hand, he saw how little effect those religious services had on the dealings in the marketplace and how many of the services themselves incorporated practices that were foreign to what the Lord required. (4) He saw how the prosperity was limited to the few, while the ordinary people were being cheated and squeezed at every turn.

As Amos thought about what he had seen, God began to speak to him. Finally, a sense of urgency compelled him to go back to Samaria and Bethel, to stand in the market, and to proclaim a message of God's judgment. As he put it, "The Lord took me from following the flock, and the Lord said to me, 'Go, prophesy to My people Israel'" (Amos 7:15 RSV).

### Amos — the voice of God's judgment (2:4-8)

This passage needs to be read in the context of 1:2-2:7, which is a series of short sermons or oracles directed against Israel's neighbors.

They follow a pattern: (1) An opening statement names the nation, often represented by its capital city. (2) Its sin is named. (3) The punishment is prescribed. They all end with the phrase, "says the

Lord" (RSV). The importance in this lies in the fact that Amos talks about God's punishment of these nations in much the same terms of the two Israelite kingdoms — in other words, He controls them just as He does Israel.

Most Israelites were probably shocked by such an idea since they believed that the Lord was the God of Israel but that His power only extended to their borders. Other nations had gods of their own.

Amos brings his sermon to its main point by speaking first of the sins of Judah and then of the sins of Israel, here meaning the people of the Northern Kingdom.

Judah is accused of being unfaithful to God's law, following after that which is not true. Presumably this included the worship of other gods.

Israel is accused of a whole list of sins. It was an increasingly common feature of Israelite life for poor people to have to borrow money from the rich. It is not too farfetched to suggest that the rich encouraged this. Then when the poor man could not repay the debt, he was made the rich man's slave, often for a paltry sum (2:6). This was typical of the way the poor were oppressed by the rich. Amos compared it to trampling "the head of the poor into the dust of the earth." They used any help they gave as a means to control the poor.

Many of their offenses were connected with religion, religious services, or religious shrines. Fathers were taking their sons to services, where, under the pretense of worship, prostitution was practiced. This was a practice that had been taken over from the Baal cult and added to the worship of God to "pep up the services." It was an insult to the name of God (Amos 2:7b).

A second offense was also connected with an act of so-called worship. Often a poor man had only two garments — a loincloth and a cloak. The cloak was his suit and his cover at night. Often a man had to give the cloak as security for a loan from a rich man. The law called for a cloak to be returned to the owner at night so he would not suffer in the cold. Here, cloaks were being kept so the people who had taken them could sleep by the altar at night. This was supposed to give them a special blessing. Amos says that making others suffer in the name of religion is an insult to God (2:8a).

A third charge was that the priests entertained their rich friends at drinking parties using funds collected at the shrine to buy the wine (2:8b).

The worst offense was the corruption of people connected with religious professions. Nazarites were a special class of people whose practices were designed to remind others of the days in the wilderness when the covenant was made. Among other things, they were not supposed to drink wine. Prophets, of course, were to be God's spokesmen to the people. Yet there were those who were persuading Nazarites to break their vows by drinking wine. They also were saying to the prophets, "Do not tell us what God's will is for us."

Even today, religion is still being corrupted by those who want to use it rather than to be changed by it. Amos' warning is that those who do such will face God's judgment.

LIFE AND WORK SERIES  
Lesson for June 2

# What God expects of us

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

Basic Passage: Micah 6:1-16  
Focal Passages: Micah 6:3-13

Though chapters 6 and 7 both deal with God's controversy with Israel and the ultimate victory that will come, each one stands as a unit within itself.

The first section of chapter 6 (vv.1-8) is cast in the form of a trial between God and His people. The second (vv.9-16) is a warning to the city about its wickedness and a warning that judgment is imminent.

The first two verses are introductory to the courtroom scenario with God commanding the prophet to speak in His name to the nation.

### A brokenhearted appeal (6:3-5)

The opening phrase shows the tenderness of God as He pleads with the nation. In spite of all they had done, He still calls them "My people."

The questions that follow are more rhetorical than interrogative. He did not really expect an answer. Although He asks them to "testify against Me," He knows they have no legitimate reply.

He had made a nation out of 12 tribes that were diverse and selfishly oriented. The Israelites furnished nothing but raw material. God had been the master craftsman who put together the finished product. Micah challenged the people to show any time in the nation's history when God had been unfair or made excessive demands upon them.

Christian redemption through Jesus Christ was foreshadowed in God's deliverance of Israel from Egypt. This act formed the basis of God's appeal through the centuries.

A Jewish commentary speaks of Moses as chosen to teach religion and law, Aaron to show the way of atonement, and Miriam to instruct the women. Although Micah did not go into detail concerning the Balak and Balaam incident, the people were familiar with their history. Shittim was the last encampment before they crossed the Jordan and Gilgal was the first encampment on the other side. The mention of these people and places called to mind God's goodness to Israel.

The entire section brought memories of how God had turned the intended curse of the people by Balaam into a blessing, frustrating the wicked Balak who hired the "prophet" to do the dastardly work. Rather than an excuse for complaint, God's gracious treatment of Israel gave them every reason to be grateful.

### The people's defense (6:6-7)

The prophets often varied their literary style in order to catch the attention of the hearers. In these verses, Micah put four questions into the mouths of the people. Some scholars feel the questions were actually asked by the people, while others contend this was a device by which the prophet put his message across by asking rhetorical questions as though the people were speaking. Whichever view we take, one thing is evident. The people were willing to go the limit in complying with ritual requirements and in bringing gifts of material things in order to atone for their guilt.

The "burnt offerings" and "calves a year old" suggests the best of the flock. The "thousands of rams" and "ten thou-

sands of rivers of oil" was hyperbole, an exaggeration for effect, and the people recognized it as such. Since other nations practiced child sacrifice, this was included in the suggested ways the people might appease God's wrath or satisfy His demands.

The "fruit of my body for the sin of my soul" summarizes the ever-present desire of the human race to atone for sin through the deeds of their flesh. The "soul" stands for the entire person, the "psychic self," used in deliberate contrast to the "fruit of my body."

Micah's thesis was that the people were willing to do anything to secure forgiveness and remove their guilt except the one thing God wanted from them - sincere repentance, love in action, and steadfast obedience.

### God's requirements (6:8)

To the earnest but blind and weary people who were seeking God, Micah replied with a sublime statement of God's simple but intense demand. The "hath shewed thee" indicates the prophet was making no new statement. Justice, mercy, and humility were taught from the beginning in Hebrew religion. The greatness of this statement is that it penetrates to the essential elements of religion and sets them out clearly so no one can mistake God's requirements for true spiritual faith.

He placed justice first because lack of this was the one great sin of the land. Mercy, however, is necessary in order that the letter of the law might never be substituted for justice. The "walk humbly" actually means with modesty, decency, chastity, and personal purity.

### A word to the city (vv.9-13)

Though a "country preacher," Micah did not speak to the city as a biased fault-finder but for the Lord Who brought the accusation. He said that the wise person would heed the Lord's message and repent of sin.

The "rod" was probably Assyria. To "hear ... the rod" meant to listen to the message and be warned that God was going to come in judgment unless the people changed their manner of living. Verse 10 and following shows that abundant evidence existed throughout the city that ill-gotten gains contaminated the land.

Micah spoke of the coming judgment with intensity. He did not go into great detail, but no one could misunderstand his message.



Wood

# Baptists in Lebanon begin building despite civil war

BEIRUT, Lebanon (BP) - The war in Lebanon has forced Baptists to break ground for a new building for Baptist ministries to the Arab world. But they are not building because the old structure was destroyed; they have simply run out of space.

The new facility - an annex to the Arab Baptist Theological Seminary in east Beirut - will house the Arab Baptist Publication Center, the Baptist Center for Mass Communications, and the Middle East Evangelism Ministry.

"It's of necessity ... not to meet growing needs but immediate needs," says Southern Baptist Missionary Pete Dunn, who directs the mass media efforts. Dunn and his wife, Pat, are in Birmingham, Ala., for a brief visit with relatives.

The expansion has been "imposed upon us by a wartime situation which has left people destitute spiritually as well as physically." The publication, mass media, and evangelism ministries are current tenants in the three-level seminary structure built in 1961.

"We're all crowded together," Dunn says. The mass media office is "in the basement ... in the same room with the seminary's textbooks." In an adjacent small room is its audio studio. Publications work now fills the top floor. Hallways throughout the building are crowded by stockpiles of books and materials for responding to requests from throughout the Arab world.

Leadership training is jeopardized by

the tight quarters, Dunn says. "If the seminary were to start getting the enrollments of just a few years ago, there's no way it can put more students in there, because we're using most of the students' rooms." Seven full-time students from two countries are enrolled, compared to 15 from six countries several years ago.

The one-story annex is to be completed early next year. A second story will be added when more money is available, Dunn says. The annex will house a warehouse and distribution office for the publication ministry and a large studio and control room for video or audio productions by the mass media ministry.

A small bomb shelter for about 25 people will be underneath the annex if extra funding is secured this summer.

"On the surface, it may look foolish to go ahead with this kind of a building in view of the Lebanon situation," Dunn admits. But the construction was postponed when the civil war broke out in 1975, then when fighting and tensions spiraled in 1977 and 1979, then when Israeli troops invaded to rout the Palestinian Liberation Organization in 1982.

Now, the missionaries and national Baptist leaders from Lebanon, Jordan, and Egypt who serve on a board of directors for the international ministries have prayed and reached a decision that "we just absolutely have to have additional space," Dunn says.

"People are asking about Jesus Christ. People are really seeking spiritual answers to spiritual problems. It's overwhelming us. In February and March, we had more letters than we did in one whole year.

"Conflict produces need," Dunn says. "We've got to fill those needs."

## BSSB names Davis to fill new position

NASHVILLE - Lynn M. Davis Jr., coordinated promotion planning coordinator at the Baptist Sunday School Board since 1974, has been named to a newly created position, church programs and services specialist.

Davis, a 19-year veteran at the board, will undertake major staff work for Morton Rose, vice-president for church programs and services. He will also manage special CPS projects and develop and implement criteria for analyzing CPS management activities. In addition, he will manage production of Urban Review, a publication of the Center for Urban Church Studies.

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# SBC launches training for 1-million witnesses

By Jim Newton

ATLANTA (BP) — Southern Baptist state and national leaders launched a five-year plan to train 1-million Baptist Sunday School workers in evangelism, stressing the priority of evangelism in the nation's largest evangelical denomination.

SBC leaders in Sunday School, church training, and evangelism attended the meeting to launch the effort which is sponsored jointly by the Southern Baptist Sunday School Board and the Southern Baptist Home Mission Board.

Roy Edgemon, director of the church training department for the Sunday School Board, said he knew of no time in previous Baptist history when the two agencies' three programs had cooperated on such a massive, coordinated five-year project. "It is a new day in the SBC," Edgemon said.

In the closing message to the 200 SBC leaders, SBC Home Mission Board Evangelism Vice-president Robert Hamblin called for unity on the priority of evangelism within the 14.3-million-member denomination.

"We need to call on all Southern Baptists everywhere to cease to mistrust each other and cease to fight each other and gather ourselves on our knees before God under the purpose of winning every lost person in America to Jesus Christ in unity of spirit," Hamblin said.

"I cannot afford to fight my brothers and sisters when my neighbors are going to hell," declared Hamblin.

"When we cease to make the centerpiece of our conversations our differences in theology and when we cease to bicker over our programs and protect our turf, and when we come together un-

der the hand of God to train everyone in our churches to witness, then the harvest is coming," said Hamblin, who spoke on "Reaping the harvest from a million trained Sunday School witnesses."

In another major address, Harry Piland, director of the Sunday School department for the SBC Sunday School Board, offered 10 reasons why it is important for Southern Baptists to train a million Sunday School workers in personal evangelism.

Piland's 10 reasons were: (1) the condition of the nation; (2) we are not doing it effectively now; (3) the Sunday School is the major outreach organization of the church; (4) all persons "who do not know Jesus Christ as Saviour and Lord are lost"; (5) "God wants all persons to be saved"; (6) "God commands us to evangelize the unreached people of the world"; (7) sharing our faith "is God's chosen method to tell the good news"; (8) "someone else first shared with us"; (9) "sharing clearly and positively demonstrates our love for God"; and (10) "it can revolutionize our convention and churches."

Observing that Southern Baptists are not doing evangelism very effectively, Piland pointed out it took an average of 34 Southern Baptists an entire year to win just one person to Christ, and there were 6,385 churches which did not baptize any new converts last year.

Although the SBC reported 372,000 baptisms last year, Piland said only about 117,000 of those represented what he called "true conversion growth."

Almost 200,000 of the 372,000 baptisms last year were children (ages six to 17) of Baptist parents, representing what Piland called "biological growth." Another 55,000 were persons of other denomina-



**A MILLION WITNESSES** — SBC plans to train 1-million Sunday School workers in evangelism are discussed by (left to right) Roy Edgemon, director of the BSSB church training department; Robert Hamblin, HMB vice-president for evangelism; and Harry Piland, director of the BSSB Sunday School department.

tions, most of whom were already Christians, who joined SBC churches, he said.

Stressing God's command to Christians, Piland said "evangelism is not an option, a plea, a request, a suggestion, a choice. It is a positive, direct command" from God.

If Southern Baptists successfully train a million Sunday School workers in evangelism, Piland predicted "churches will take on new life, mission organizations will grow, more missionaries will go to the field, gifts will increase, people will

rejoice, and the heavenly chorus will echo its praises."

Howard Ramsey, director of the personal evangelism department of the Home Mission Board, predicted 1986 would be the highest year in baptisms in the denomination's history as a result of the effort to train a million Sunday School workers in evangelism and the "Good News America: God Loves You" simultaneous revivals in 1986.

The plan outlined during the joint meeting calls for SBC churches to begin a six-week series of training sessions on Jan. 19, 1986, during the Sunday evening church training hour.

Each year for five years, Southern Baptists would seek to train 200,000 Sunday School workers. Last year, about 156,000 Sunday School workers received training in evangelism, according to Tom Lee, general field services consultant for the Sunday School department.

Lee announced plans to hold annual nationwide training conferences in the spring of each year called "Metro Sunday School Witness Training Clinics" sponsored jointly by the three programs of work in the two agencies.

The state evangelism, Sunday School, and church training directors attending the national launch conference were challenged to take the leadership role in the training effort on state and associational levels.

"We've never done anything together this big before," said Edgemon in his address to the group. He challenged Baptists "to pull together a huge army" and pool the resources of Sunday School, church training, and evangelism. "It's just overwhelming, the awesomeness of what we are going to do together."

## Evangelism directors preview 1986 revival resources

ATLANTA (BP) — Printed and media resources for use in simultaneous revivals in an estimated 30,000 Southern Baptist churches during 1986 were introduced during a meeting of state Baptist evangelism directors.

Shortly after the materials were introduced, state evangelism directors discussed the possibility of holding a follow-up round of simultaneous revivals in SBC churches in 1990, but no final decision was made.

Richard Harris, director of the mass evangelism department for the Home Mission Board evangelism section, pointed out that the 1986 effort, called "Good News America: God Loves You," is not just a series of revival meetings.

Rather, Harris said, "Good News America" is the most organized and thoroughly planned and coordinated evangelistic effort Southern Baptists have ever conducted.

Leading up to the 1986 campaign, Southern Baptists have been asked to observe 1985 as a year of prayer and spiritual preparation for "Good News America," Harris said.

In addition, major nationwide training events will be held in 1985 to train state and associational evangelism, Sunday School, and church training leaders in preparation for the 1986 effort. National training seminars will be held July 10-12 in St. Louis, July 23-25 in Atlanta, and Aug. 1-3, in Van Nuys, Calif.

Harris said the Home Mission Board and Baptist Sunday School Board also will cooperate in a nationwide "Evangelistic People Search-Scripture Distribu-

tion" project scheduled Oct. 20-26, 1985. A free copy of an "Evangelistic People Search Guide," providing detailed information on how to conduct the project, has been sent to every SBC church and association.

Harris predicted more than 10-million copies of the New Testament and/or Scripture portions would be distributed as a result.

As part of the project, Holman Bible division of the Sunday School Board has produced New Testaments and Scripture portions using the "Good News America" logo, with its red-white-and-blue heart, printed on the cover.

Copies of the special New Testament in King James or New American Standard versions, or in Spanish, are available from the Sunday School Board's material services department for 30.5 cents per copy. In addition, copies of the Gospel of John or Book of Romans are available in

English (KJV or NAS) or Spanish for six cents per copy.

Harris said the Home Mission Board had made special arrangements with the American Bible Society to make available 100,000 copies of the Gospel of John in 10 other languages: Arabic, Chinese, French, Cambodian, Haitian, Japanese, Korean, Polish, Vietnamese, and Laotian, at a cost of 30 cents per copy. The entire Korean New Testament is also available from the ABS for 47 cents each.

The church training department of the Sunday School Board is producing a new equipping center module providing a resource kit with all materials necessary for training 1-million Sunday School workers in evangelism. The "module" (resource kit) will be ready for use after

Witness Commitment Sunday, June 12, 1986, for a six-week study during the Sunday night church training hour. Cost of the module, which includes 22 items, will be \$25.50.

Every association has been encouraged to conduct a regional training rally for the simultaneous revivals in January or February 1986, said Harris.

The Home Mission Board and Sunday School Board jointly produced a "Pastor/Church Revival Preparation Manual" which outlines detailed plans for preparing for the simultaneous revivals in the spring. Dates for the simultaneous revivals are March 16 through April 27, 1986.

State conventions are cooperating with the Home Mission Board in heavy media campaigns during the simultaneous revivals, using a series of three television

spots, four radio spots, and six direct mail letters produced by Jolly Communications of Louisville, Ky.

In addition to the \$500,000 contract between the Home Mission Board and Jolly Communications for media campaigns, the Home Mission Board has contracted with Arthur Davenport Associates of Oklahoma City for production and distribution of publicity materials.

Harris also distributed copies of a "Personal Commitment Guide" for use in personal witnessing efforts during the campaign, available from the Home Mission Board for six cents per copy. To train people to use the guide, the Sunday School Board has produced a "Commitment Counseling Manual" for 85 cents per copy.

Harris said the steering committee planning "Good News America" did not want to promote "a few weeks of revival" that becomes "just another event. Instead, we want a major emphasis and thrust on the part of Southern Baptists in the area of evangelism. We want to try to motivate Southern Baptists to take seriously the Bold Mission Thrust goal of reaching our nation for Christ," Harris said.

## Tennessean earns degree at Southeastern seminary

WAKE FOREST, N.C. — Edgar Engle of Knoxville received the master of divinity degree from Southeastern Baptist Theological Seminary during commencement exercises May 11.

### Ridgecrest staffers plan SBC reunion

Staff members who served at Ridgecrest Baptist Conference Center during the early 1950s will hold a reunion during the Southern Baptist Convention in Dallas, Tex., next month.

The gathering will be at 5 p.m. on June 12 at the Grenelefe Hotel's Skyview Cafe, 1011 South Akard St.

Additional information can be secured from Estelle Slater (214) 826-5873 or Charlene Campbell Lawrence (214) 239-3278.