

Baptist and Reflector

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News journal of Tennessee Baptist Convention

SBC messengers to elect president Largest registration in history to gather in Dallas next week

By Al Shackleford

Messengers to next week's Southern Baptist Convention will consider the election of a president, approval of a \$130-million Cooperative Program budget, and the establishment of a reconciliation committee to deal with the current convention controversy.

An expected registration of more than 30,000 messengers — by far the largest in history — will gather in the Dallas Convention Center, June 11-13.

Most of the pre-convention discussion has centered on the presidential election. Charles Stanley, pastor of First Baptist Church in Atlanta, Ga., has served one year as SBC president, and under the SBC Constitution is eligible for election to a second one-year term.

Acknowledged as the candidate of the "conservative" party, Stanley has stated he will allow his name to be placed in nomination.

Apparently, the "moderate" party will nominate W. Winfred Moore, pastor of First Baptist Church in Amarillo, Tex., and president of the Baptist General Convention of Texas.

The presidential election is scheduled for Tuesday afternoon.

The Executive Committee will recommend a \$130-million Cooperative Program budget for the 1985-86 convention year — the same amount as for the current 1984-85 convention year.

This adjustment is said to be necessary to offer a "realistic" goal. During high inflation years in the late 1970s and early 1980s, mission gifts through the

Cooperative Program grew accordingly, and subsequent goals were based on those high inflation years.

The recommended budget will allocate \$120.6-million for basic operating budget; \$6.87-million for capital needs carried over from the 1984-85 budget which apparently will not be funded, and the remaining \$1.56-million will be divided among the SBC agencies and institutions at the same percentage as the basic operating budget.

During recent months, interest has grown in the establishment of a reconciliation committee to seek healing of the current controversy in Southern Baptist life.

Proposals have been offered by Franklin Paschall, former SBC president and retired pastor of First Baptist Church in Nashville, and by a task force of state convention presidents.

In recent days, an ad hoc group led by John Bisagno and Ed Young, pastors in Houston, Tex., is seeking to bring these and other possible proposals into one recommendation which would be presented to the convention on Tuesday morning.

At this time, it is not known who will present the recommendation and what the specifics of that recommendation will be.

Another key business item will be the SBC Committee on Boards' nominations for trustees of various institutions and agencies.

At least two challenges possibly will be made to the committee's nominations:



CONVENTION SITE — The Dallas Convention Center will attract tens of thousands of Southern Baptists June 11-13 during the 128th session of the Southern Baptist Convention.

Jerry Gilmore, a Dallas attorney, who was not nominated for a second term on the Home Mission Board because his wife is an ordained Methodist minister, and William Delahoyde of Raleigh, N.C., who will be nominated as a trustee for Southeastern Baptist Theological Seminary. Objection to Delahoyde has been raised because he would be the third member of the U.S. attorney's office in Raleigh to be named as a trustee to an SBC agency or institution.

Another business item which might draw debate concerns the report from the Executive Committee that a national SBC office not be established in Washington, D.C. Messengers to the 1984 SBC on a close vote referred to the Executive Committee for study a motion "to establish a Southern Baptist presence in

(Continued on page 3)

Bangladesh asks Baptists to provide long-term aid

DHAKA, Bangladesh (BP) — The Bangladesh government has asked Southern Baptists to provide long-term relief to the country following a May 26 hurricane that killed tens of thousands of people and washed away the homes of hundreds of thousands.

Missionary R. T. Buckley, coordinator of relief and rehabilitation for Southern Baptist missionaries in Bangladesh, planned to examine the area of destruction. In the coastal village of Char Alexander, all the members of a new Baptist congregation are homeless after winds up to 140 miles per hour whipped up a tidal wave that swept over whole islands.

No members of the new congregation were killed, and Southern Baptist missionaries were not affected. But in Geneva, Switzerland, the International Committee of the Red Cross numbered possible dead at 40,000, and in Dhaka, the English-language Bangladesh Observer said up to 50,000 people might have been

killed, according to Missionary Jim McKinley.

McKinley, chairman of the Bangladesh Baptist Mission, and Buckley met for three hours May 28 with the government's minister of relief and about 90 to 100 non-government agencies. The government asked Baptists to do long-term development, McKinley said. "We have people left who are just stripped of everything — no animals, no plows, no seed, no drinking water.

"They're (government officials) thinking about getting them ready for crops, rebuilding houses, putting down wells, or providing goats and ducks and cattle to rehabilitate them."

The government acted speedily in helping those who survived, McKinley added. "They had their army and navy right out there, and helicopters with the air force. I would say they're doing a good job — better than any of us could do."

TBC gifts move closer to goal

Cooperative Program mission gifts by Tennessee Baptists in May were higher than the monthly goal and moved the state convention closer to the pace needed to reach the annual goal, according to Tom Madden, executive secretary-treasurer of the Tennessee Baptist Convention.

Mission gifts through the Cooperative Program last month were \$1,684,870.41, which is the seventh highest month in TBC history, Madden reported.

Messengers to the 1984 state convention approved a \$19,625,000 Cooperative Program budget-goal for the November 1984-October 1985 convention year. The monthly goal would be \$1,635,416.67, meaning that May's Cooperative Program gifts were \$49,453.74 or 3.02 percent above the monthly goal.

The seven-month goal for the November 1984-May 1985 period would be \$11,447,916.67. Cooperative Program gifts for that period were \$11,317,857.82, which is 1.14 percent below the seven-month goal.

However, Madden noted that Cooperative Program receipts for the November 1984-May 1985 period were 6.23 percent higher than the \$10,654,011.52 given during the same period of the previous convention year. This is an actual increase of \$663,846.30.

May 1985 Cooperative Program mission gifts of \$1,684,870.41 were 1.8 percent below the \$1,715,694.15 given during May 1984, which was TBC's sixth highest month in Cooperative Program giving.

Emergency number for SBC announced

DALLAS — A special temporary switchboard has been installed at the Dallas Convention Center for use by those needing to contact those attending next week's Southern Baptist Convention.

Although it will be impossible to beckon messengers to the telephone, a caller can leave a message to be relayed to those attending the convention, so that a return call can be made.

Calls should not be made to the Dallas Convention Center office, but to the special SBC switchboard. The telephone number is (214) 658-7950.

Farrar Patterson releases statement to refute charges

FORT WORTH, Tex. (BP) — "I am not a profane man," Farrar Patterson said in a statement released first to the Baptist Standard, news journal of the Baptist General Convention of Texas, and then to Baptist Press.

Patterson, professor of communications and preaching at Southwestern Baptist Theological Seminary, retained his post March 20 when trustees voted 19-12 to dismiss him, falling two votes short of the required two-thirds majority.

The charges against Patterson questioned his "lifestyle and behavior including profanity and vulgar language," and said his work was of poor quality.

Patterson said defending himself "against unwarranted charges is distasteful but necessary because the charges brought against me have ruined my ministry and crushed my family.

"The basic motivation of my life and that of my wife has been to serve God in the ministry of the Word. The two charges that hurt the most are that I am 'a profane man' and an incompetent teacher. The evidence contradicts the latter," Patterson wrote.

"The statements and words which... (Seminary President Russell) Dilday and William H. Tolar, dean of the school of theology, allege I said, which have been interpreted as being profane and vulgar, have been grossly exaggerated. Their charges of my using profanity and vulgarity have created in some a false impression, leaving the actual words to the hearers' imaginations — imagina-

tions fired by deliberate and gross overstatement.

"I am not a 'profane man' and do not use vulgar and abusive language. Yes, I have made the mistake of expressing strong feelings with some strong words that are too much used in today's world. I regret it and do not intend using these words. I ask forgiveness to any offended."

He commented on allegations he was "overheard cursing former dean of the school of theology Huber Drumwright, who died in 1981. "Huber Drumwright was my dear friend, teacher, and one of my spiritual heroes. Although I have no memory of the event, I might have used some strong words to express my feelings, but I did not curse him. I have never cursed anyone."

In regard to charges of incompetence in the classroom, Patterson said he has "received numerous letters from students who have been blessed by my teaching. Fifty of these were presented to the academic affairs committee (during a four-hour hearing prior to the committee adopting the recommendation to fire Patterson)."

Patterson also quoted extensively from a letter written by his secretary, Vivian Taylor, which says Patterson "never used any profanity in my presence, nor has he been verbally abusive in any way."

The secretary's letter also said Patterson "has gone the second mile to keep good student relationships," and has written a book on the inductive Bible study method, an answer to charges that Patterson "has no scholarly approach."

Honeycutt offers 'commandments' for restoring unity within SBC

LOUISVILLE, Ky. (BP) — Any resolution of the conflict within the Southern Baptist Convention must come from the messengers meeting in annual session, rather than from a small group of individuals meeting prior to the convention, says Roy L. Honeycutt, president of Southern Baptist Theological Seminary.

A "committee of reconciliation" adopted by convention action would be an example of a helpful step leading to resolution, Honeycutt says.

Writing in *The Tie*, Southern seminary's official publication, Honeycutt suggests "ten commandments of cooperation" which can form "a basis of cooperation" on which to establish reconciliation within the denomination.

"If we can agree on these ten fundamental principles — and I think we already do — why can't we use them as a common ground for restoring our unity?" asks the seminary president.

The principles Honeycutt suggests include: The centrality of Jesus Christ as Saviour and Lord; the absolute authority and unquestioned trustworthiness of the Bible; the priesthood of every believer; the universal need for salvation by grace through personal faith in Jesus Christ; the autonomy of the local congregation; church membership limited to baptized believers; the Lord's Supper and baptism by immersion understood as ordinances of the church and not sacraments; religious liberty, freedom of conscience, and the separation of church and state; the priority of the Great Commission and its mandate of missions, evangelism, and education; and the necessity for cooper-

ation among the churches in carrying out the three priorities of the Great Commission.

"What more must we believe before we can break bread and bear witness together?" he asks.

Any resolution of the denominational controversy will have to recognize the historic diversity of Southern Baptists, according to Honeycutt.

"We are not a church, as in The Methodist Church or The Episcopal Church. Instead, we are a family of churches, with differing styles, personalities, practices, emphases. We have never been bound together by an ecclesiastical hierarchy or a formal creed," Honeycutt says.

"Instead, throughout 140 years of God-honored history, we have voluntarily chosen to join together for missions, evangelism, and education. We have done this in spite of incredible variety in our local congregations and different perspectives of doctrine and practice because we knew that cooperation was essential to fulfilling the Great Commission of our Lord."

The key to restoring peace in the convention is a recognition that diversity and cooperation are both possible, the seminary president said. He believes convention leadership with a commitment to those principles will be needed to bring reconciliation.

"Now is the time for leadership which has lived our Southern Baptist heritage, supports our cooperative mission, and is committed to healing the wound that is hemorrhaging the life from our convention," Honeycutt says.



TENNESSEE WMU WRITERS — Four Tennesseans sharpened their writing skills at the 1985 writers' conference at the Woman's Missionary Union building in Birmingham recently. They are (left to right) Martha Woody, June Swann, and Barbara Cox, all of Nashville, and Beth Harris of Jefferson City.

Non-profit mailers face hikes as House, Senate budgets meet

WASHINGTON (BP) — Postal rates for non-profit publications, including Baptist state newspapers and local church newsletters, may rise significantly next fall because of budget cuts passed May 23 by the U.S. House of Representatives.

Although the 1985-86 budget approved by the House calls for an \$840-million subsidy to the U.S. Postal Service to help cover the costs of mailing those and other publications, the figure falls \$141-million short of what the Postal Service says it needs to maintain the subsidy at its present level.

According to a House budget committee spokesman, that shortfall could result in postage increases of 15-20 percent, effective Oct. 1.

Complicating the picture is the dramatically lower figure of \$100-million approved by the U.S. Senate May 10. That amount would strip the Postal Service of

nearly 90 percent of the "revenue foregone" subsidy at issue.

The House budget committee spokesman said the gap between the two versions of the new budget means the subsidy question will be a "very tough conference issue" when House and Senate conferees get together to work out a compromise. He added: "We need all the help we can get to put pressure on (Senate conferees)."

He said he foresees about a "50-50 chance" of settling the matter somewhere between the two figures, perhaps in the \$600- to \$650-million range. Such a settlement, he said, would result in a 25-35 percent postage increase for non-profit publications.

In 1970, non-profit and other subsidized mailers gradually began assuming more of the actual cost of mailing their publications in a 16-step plan that will eventually remove the subsidy entirely. They are now at step 14, with step 15 scheduled to take effect July 1, 1986.

Because of previous budget cuts pushed by President Ronald Reagan, these mailers already have absorbed repeated postage increases, the largest coming in early 1982 with passage of the first Reagan budget. The president's proposed 1985-86 budget terminates the subsidy except for \$39-million to benefit organizations that send materials to the blind.

Chandler to head Knoxville hospital

KNOXVILLE — Robert C. Chandler, executive vice-president of Baptist Medical Center Princeton in Birmingham, Ala., has been named president of East Tennessee Baptist Hospital, Knoxville, effective July 15.

Earl Skogman, president of East Tennessee Baptist Health Care System Inc., the hospital's not-for-profit holding company, has served as president of both the hospital and the parent company since the hospital was reorganized last year. Skogman will continue as president of the parent company.

Chandler has served the Birmingham hospital since 1979. From 1972 to 1978, he was vice-president for administration at Fort Sanders Presbyterian Hospital, Knoxville.

He is a graduate of the University of Alabama at Birmingham, with a master's degree in hospital and health administration. He is married and has two children.



Chandler

Tennessean wins Pugh scholarship

BIRMINGHAM, Ala. — Tennessean Tamra Davis has been named as one of three recipients of the Julia C. Pugh Scholarships for 1985.

Davis, the daughter of Mr. and Mrs. Carter Davis, foreign missionaries to Grenada, is currently enrolled at the College of Nursing at the University of Tennessee, Knoxville.

The Julia C. Pugh Scholarship is given by Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, to deserving sons and daughters of home and foreign missionaries not qualifying for regular scholarships.

The mission boards submit nominees to the WMU Executive Board which selects the winners.

Baptist Hospital dedicates fitness center

NASHVILLE — On May 29, Baptist Hospital held dedication ceremonies for its new \$13-million Baptist Medical Plaza which includes the new Baptist Health and Fitness Center.

The new eight-story, 215,000-square-foot structure contains four outpatient surgical operating rooms, outpatient radiology and laboratory facilities, the hospital's heart rehabilitation center, 40 physicians' office suites, and the Health and Fitness Center.

The center contains an indoor pool, fully equipped weight training room, gymnasium, indoor running track, as well as classrooms for health education and instruction.

Speaker at the dedication ceremony was Tom Landry, coach for the Dallas (Tex.) Cowboys professional football team for 25 years. "Baptists have a great reason to be proud of this facility and its purpose," Landry said, adding that it reflects Baptists' commitment to excellence.

Landry, who identified himself as a Methodist and a born-again Christian, commended the hospital for its "game plan to get you well and keep you well. Jesus had great compassion toward peo-

ple, and He asks the same attitude of His followers."

Presiding at the dedication ceremony was David Stringfield, president of Baptist Health Care System of the Tennessee Baptist Convention. "This complex represents Baptist Hospital's continued commitment to the healing of the sick, and also our promotion of healthy lifestyles for middle Tennesseans."

Stringfield added, "The benefits of outpatient surgery and other outpatient services are becoming more and more profound for both the patient and the hospital. Baptist Medical Plaza will greatly expand our capacity to offer outpatient services and to encourage the use of more cost-effective facilities, while reducing the need for overnight hospitalization."

He reported that the \$13-million structure is being dedicated debt-free.

A surprise participant in the dedication was Barbara Mandrell, noted country musician, who was a patient at Baptist Hospital following an automobile accident last fall. "I love the Lord and Baptist Hospital," she said. "We are very lucky to have Baptist Hospital; that's why I am alive today."

Mandrell is still involved in therapy at

the hospital for injuries she suffered in the accident. "I will be back here in September for a happy occasion (the birth of a child)," the entertainer exclaimed.

At the conclusion of the ceremony, Stringfield announced the establishment of the "Coach Tom Landry Award" for excellence in the promotion of physical and spiritual fitness. The first award was presented to Landry, and in the future the award will be presented by Baptist Hospital to other individuals who display a commitment to physical and spiritual well-being.

Others participating in the dedication ceremony were Tom Madden, executive secretary of the Tennessee Baptist Convention's Executive Board; Franklin Paschall, chairman of the Board of Trustees for Baptist Health Care System; and David Smith, chairman of the board for Baptist Properties.

The new structure is the third phase of Baptist Hospital's current \$50-million modernization and expansion program. It is the largest hospital in middle Tennessee with 750 beds and more than 2,000 employees.



MEDICAL PLAZA — The new \$13-million Baptist Medical Plaza in Nashville, dedicated May 29, includes the new Baptist Health and Fitness Center.

American Baptist leader views, SBC conflict as 'ideological'

ATLANTA (BP)— Current Southern Baptist Convention controversies are caused, not by theological differences, but by a head-on confrontation with pluralism and an inability to handle diversity in an urban society, observed Ray Bakke, professor at Northern Baptist Seminary in Chicago.

In a question-and-answer period during the Spring Urban Evangelism Forum sponsored by the Southern Baptist Home Mission Board, Bakke said Southern Baptists are grappling with the same kind of urban problems Northern (American) Baptists faced 100 years ago.

"I don't interpret Dallas (the upcoming Southern Baptist Convention) as a doctrinal or theological conflict," said Bakke. "To some extent there are some liberal-conservative elements to that, but as an outsider, I am convinced the most powerful aspects of the (SBC) dynamic are ideological rather than theological."

He said the real problem in the SBC is that Southern Baptists are being hit by

urbanization and pluralism, "and you don't know how to handle it."

Bakke said Southern Baptists have not yet learned how to live harmoniously with differing cultural, religious, and ethnic groups in a complex society. Instead, Southern Baptists want to make others "just like us," he said.

"Pluralism will kill you if you don't have enough ego-strength," Bakke said. "It will threaten you to death if you don't know who you are." He said only those with a clear understanding of self-identity can handle pluralism.

Southern Baptists have been held together, he said, by a concern for evangelism and missions, and by the Cooperative Program. "But now Southern Baptists are in a much more complex environment and need to be doing more than just evangelism," he said.

"You've been packaging Southern Baptist culture as a part of your missions (program), and now you need to step back and ask: 'Now what really is the gospel and what is culture?'"

SBC messengers to elect...

(Continued from page 1)

Washington to address public and governmental matters."

The Executive Committee will report that such an office "does not appear practicable."

The Executive Committee will also recommend that the 1991 SBC be held in Atlanta, Ga., June 4-6, 1991. When this recommendation was presented to the 1984 SBC, the messengers referred the matter back to the committee, because the early June date would come before schools are out in many areas.

The Executive Committee was not able to adjust the date because of unavailability of facilities at later dates.

As at all conventions in recent years, the report of the Resolutions Committee is expected to produce debate and close

votes. As of last week, the committee had already received more than 50 proposed resolutions from messengers who plan to present these at the convention next week.

Many of these are said to relate to unity in the convention and support for SBC agencies and institutions.

Several of these proposed resolutions are said to deal with women's role in SBC life. Larry Lewis, committee chairman, has stated he may suggest rewriting the controversial resolution opposing women's ordination which was adopted at the 1984 SBC; not to change the opposition to the 1984 resolution, but to eliminate what he calls some "poor theology" and unnecessarily offensive statements.

The Resolutions Committee is scheduled to make two reports to the convention — Wednesday morning and Thursday morning.

In addition to business items, much of the time during the three-day convention will be devoted to inspirational music and messages and to reports from all SBC agencies and committees.

Stanley's presidential address will come during the opening session of the convention on Tuesday morning. The convention sermon will be preached Wednesday morning by Charles Fuller, pastor of First Baptist Church in Roanoke, Va.

At the suggestion of President Stanley, a 10-minute prayer time for the convention will be included in each session and a message based on the convention's theme, "Pray ye therefore," will be preached Tuesday night by Tom Elliff, pastor of Applewood Baptist Church, Denver, Colo.

The Foreign Mission Board's report will be on Tuesday night and the Home Mission Board's report will be during the Wednesday night session.

Moore's church refutes 'tool' charge

AMARILLO, Tex. (BP)— In response to accusations that their pastor is a "tool for the liberal faction within the SBC," the deacon body and congregation of First Baptist Church of Amarillo has affirmed their pastor, W. Winfred Moore, in his decision to allow his nomination for president of the Southern Baptist Convention.

The SBC will hold its annual meeting June 11-13 in Dallas. A statement mailed to all state Baptist newspapers May 31 by the 10,000 member church, said since Moore, "did not intend to become engaged in the rancor of responding to charges of 'liberalism leveled by supporters' of current SBC President Charles F. Stanley, pastor of First Baptist Church in Atlanta," the deacon body and congregation both pledged "unreserved support of him through our prayers, influence, and resources ..."

Maston C. Courtney, former chairman of the Amarillo church's fellowship of deacons, said the statement was triggered by the accusation of Paige Patterson, president of Criswell Center for Biblical Studies in Dallas and associate

pastor of First Baptist Church in Dallas, that Moore was a "tool of the liberal element" of the SBC.

The statement, which was unanimously approved by both deacons and congregation called for "preceived divisions" within the SBC to be quickly healed so the convention can direct its energies toward "its historical mission of cooperation, education, and world missions."

The document stated questions which would divide the SBC are not ones of liberalism versus conservatism or inerrancy of the Scriptures.

The statement said the problems centered on basic questions of "whether Baptists will reaffirm their heritage of church cooperation through the Cooperative Program (SBC's unified effort to support world missions), and recognition of the priesthood of every believer, and support of world missions through Bold Mission Thrust (an effort to reach every person with the gospel by the year 2000) or return to the days of church creedalism."

EDITORIAL

1985 SBC: large crowd, large decisions

THE PLACE: Dallas Convention Center, Dallas, Tex.
THE TIME: Between 9 a.m. CDT June 11 and 4:30 p.m. June 13.

THE THEME: "Pray ye therefore..."

THE EVENT: the 128th annual session of the Southern Baptist Convention.

THE OUTCOME: Uncertain.

Judging by the abundance of opinions and comments, next week's Southern Baptist Convention could range all the way from a "convention-splitting shootout" to a "spiritual revival."

This will be Southern Baptists' 15th time to meet in the Lone Star State. Of these 14 previous Texas SBCs, three have been in Dallas (1894, 1965, 1974). There were 18,190 registered at the 1974 SBC.

This year's gathering in Dallas has received a lot of attention and attendance promotion by leaders of the SBC's two political parties.

The "conservative party" sees the 1985 SBC as an opportunity to solidify its purposes by electing a president of its leaning for the seventh consecutive time.

The "moderate party" sees the 1985 convention as its best opportunity in recent years to elect a president of its leaning.

Both groups have worked diligently to assure that many messengers who support their views will be on hand for next week's convention. These efforts will result in a record messenger registration of more than 30,000 — by far exceeding the present record registration of 22,872 which occurred at the 1978 SBC in Atlanta.

This mass of messengers will cause mass problems in area — and in attitudes.

There will be only 26,000 seats in the huge exhibition hall, but with standing room for an additional 3,700, there can be 30,000 people in one room. Since the hall has a flat floor, most of these 30,000 will not be able to see the platform, except on projection television screens.

Two adjacent rooms, which will provide 5,000 and 1,700 seats, will have closed circuit television for overflow crowds.

On Tuesday when the largest attendance is expected, only messengers with proper credentials and

badges will be admitted — and these on a "first-come, first-seated" basis.

The 1976 SBC in Norfolk faced a similar seating problem, and the Christian attitudes of some waned. We hope and pray for more understanding of these logistic problems this year.

The major discussion about next week's Southern Baptist Convention has centered on the election of the SBC president. In addition to the possibility of several relatively unknown "candidates," the race apparently will be between nominees backed by our two "political parties." These are:

Charles Stanley, current president who is eligible for election to a second one-year term, will be supported by the "conservative" group. A native of Virginia, Stanley is a graduate of the University of Richmond in that state and Southwestern Baptist Theological Seminary, Fort Worth, Tex. He is pastor of First Baptist Church, Atlanta, Ga.

W. Winfred Moore, pastor of First Baptist Church, Amarillo, Tex., will be supported by the "moderate" group. A native of Tennessee (Humboldt and Alamo), Moore attended Lambuth College and Union University, both in Jackson, and George Peabody College for Teachers (now part of Vanderbilt University), Nashville. He is president of the Baptist General Convention of Texas.

The approval of a recommended \$130-million Cooperative Program goal may be controversial only because it is the first time in many years that the goal has not been increased. Still the goal will be a realistic challenge.

After several years of tremendous gains and of achieved goals due to inflation, the 1982 SBC approved a 14 percent increase, and the 1983 SBC approved an 18 percent increase. However, we gave only \$102,313,308 toward the \$106-million 1982-83 goal, and only \$108,835,732 toward the \$125-million 1983-84 goal.

The 1984 SBC approved a Cooperative Program goal of \$130-million. Projections would indicate that gifts will total about \$118-million for the October 1984-September 1985 SBC convention year.

Another expected — and needed — item to be faced by the 1985 SBC messengers will be the creation of a "reconciliation committee" to investigate the sources of the current convention controversies and to make recommendation for healing and unity.

It would appear from statements being made by many of our leaders, that this approach has widespread approval. Hopefully, those involved in establishing such a committee can agree on one motion — so we will not fight over motions for a peace committee!

We strongly support this reconciliation committee concept. Too long there has been an abundance of public words and charges (yes, even in the Baptist and Reflector). Now we must entrust these problems and controversies to a committee of respected, knowledgeable Baptists.

Faced with these crucial days in the life of our denomination, we would urge the SBC Resolutions Committee to use great care and discretion in refusing to bring resolutions on critical issues which have been dealt with in recent years.

Even though much of the attention will focus on elections, motions, and resolutions, the real critical issue is "Will we let God's healing Holy Spirit allow us to exhibit true Christian love and fellowship?" Millions of Southern Baptists are praying that the gathering will be characterized by revival, not revolution; by prayer, not politics; by love, not littleness.

We believe that God is not through with Southern Baptists. We pray that Southern Baptists are not through with God's purpose of spreading the gospel to a lost world.

Cicero's comment



By the editor

"Cicero, it is time for the Southern Baptist Convention to become a real 'convention' when we elect our SBC president," declared Della Gates, noted political analyst.

You mean — like those conventions held by our national political parties?" I inquired.

"Right," Della responded. "Many of our churches are now making 'delegates' out of their 'messengers,' so let's admit it and revise the SBC Constitution. After all, we already have SBC political parties."

Della Gates said it would be exciting to have demonstrations with bands, balloons, and parades with placards when the nominations are made. "It would be better to let the messengers express themselves this way rather than in speeches at the microphones — using the hot air to fill the balloons," she added.

Della's basic proposal would be to change the SBC Constitution to allocate a number of votes to each church, rather than the present number of messengers. "Then, only one delegate would have to come to the convention and cast all the church's votes — saving travel expenses and alleviating the crowded conditions," she figured.

"That's rather drastic," I observed. "Not really," Della declared. "I think it's already being done that way in some churches. Under my new system, the church would legally decide how its votes would be cast at a convention."

Gates agreed that in order for the new procedure to work, SBC presidential candidates would have to declare their intentions to be nominated before April 1 to give time for mailouts, rallies, and politicking.

"Since we don't use the word 'primary' for younger children any longer, we could use its political definition for the method when a church chooses and commits its delegates," she continued.

Della added that the SBC Constitution should also be changed to allocate how many delegates a church might have, adding to the current provision based on membership and contributions.

"A political statistician, Jerry Mandering, has devised a complicated formula which would add such factors as: percentage of church budget given to the Cooperative Program, how the church voted in the previous year's election, number of baptisms, ratio of baptisms to church membership, number of Study Course awards earned, ratio of Sunday School attendance to enrollment, percentage of membership at prayer meeting, and seven other factors known only to Jerry's computer," announced Della.

"All of this sounds rather complicated," commented Cicero.

"True, but it would be worth it," Della Gates opined. "Just think how exciting it would be at the convention when the roll is called, and we hear, 'Mr. Chairman, the sovereign congregation of Crossroads Baptist Church casts its 13 votes for the next president of the Southern Baptist Convention...'"

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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.

Thanks from Venezuela

Dear editor:

I thank the Lord for the lives and ministries of the beloved Tennessee Baptist Convention brethren.

Speaking on behalf of the Venezuela Baptist Convention team which recently visited with you in Tennessee, we express to you our deepest gratitude for all the love bestowed upon us during this visit.

The teachings and blessings shared during those days will remain as an everlasting acquisition and will be used for the blessing of our people and for the glory of the Lord Jesus Christ.

Jacobo Garcia
Executive Secretary
National Baptist Convention
of Venezuela
Apdo. 61152 Chacao
Caracas 1060-A Venezuela

Thanks for MR retreat

Dear editor:

Having just returned from a retreat for the mentally retarded at Camp Linden and, earlier this month, from the MR retreat at Camp Carson, with a side trip to the Baptist Home for Retarded Adults in Caryville, I feel compelled to write an open letter of thanks to the TBC, and to Liz Lee in particular, for providing or helping provide these desperately needed ministries. At no time have I felt a closer communion with God or a love so true, so simple, and so open from His people.

I thank God for my mentally retarded daughter through whom I became acquainted with these ministries and with whom I can share this very special aspect of God's love.

I thank God for the pastors who support programs for the mentally retarded in their churches. I especially thank God for Jerry Smothers from Jackson and Roy Stinson from Gates for their extraordinary love and compassion and their dedication to the ministries for the mentally retarded.

I thank you, church members, for your contributions which make these provisions possible.

We can hardly wait for the MR summer camp!

Margaret Mason
907 Beatrice
Memphis, TN 38122

Role-models of leaders

Dear editor:

Inerrantist Jimmy Draper is quoted as threatening to escrow his church's Cooperative Program receipts if his choice for convention president is not elected.

Go, and do thou likewise.

Moderate Cecil Sherman is quoted as saying that because of the bullying tactics of the inerrantists he has given up hope of reconciliation.

For the kingdom of heaven belongs to such as these.

Inerrantist Bailey Smith is quoted as

saying that nobody can bring the Southern Baptist Convention together. He claims we already have two denominations, we should just admit it and go on.

Well done, good and faithful servant. Moderate Roy Honeycutt is quoted as declaring a holy war within the convention.

And the world watches and says, "Now we know that you are His disciples by the way you love one another."

Shades of Corinth!

This convention fight places me in an awkward position. My first pastorate has a history of disagreement and division. I have labored for six years teaching them to work out their differences without name-calling, side-choosing, and threat of economic blackmail. And now the leaders of our convention are role-modeling this unacceptable behavior!

And that's not the worst part.

The men involved — on both sides of the issue — are authors of books I've shared with my congregation and are preachers of sermons I've quoted to them. What do I tell my people when they bring me clippings from the secular press naming these men as contestants in the Southern Baptist heavyweight fight of the century?

If our convention conflict is resolved by division, each side, undoubtedly, will claim victory. But when the dust has settled and we have licked our wounds, counted our casualties, and gathered together what little remains, will we then turn our faces heavenward and say, "To God be the glory?"

Jack Cavanaugh
3552 College Ave.
San Diego, CA 92115

Proposal for unity

Dear editor:

Our controversy between cooperation and independency seems not to prevail in state conventions or associations.

Are there some structures of the SBC that encourage such dissension? Maybe concentration of power invites political manipulation. If so, changes in design might reduce our conflict. Could we ask the state conventions to nominate four persons of whom the president could select two for the Committee on Committees? This might distribute power, reduce manipulation, and harmonize with our policy of state and SBC cooperation. (The states now determine the SBC share in Cooperative Program receipts.) This slight alteration would only formalize our system.

Second, could we define "bona fide" contributor? The SBC receives funds from churches for missionary and benevolent purposes. It is not a creedal body. The average SBC church contributes 8 percent of its non-designated receipts to the Cooperative Program. Why not define "bona fide" (good faith) contribution as at least 4 percent? Should those not wanting to cooperate be allowed the decisive vote? Without this definition Norrisites and other independents can misuse the power of the convention.

Third, could we let the convention meet more often in the cities of the south? The meeting place determines the source of messengers. The further the convention meets from a state, the smaller the representations from that state. Holding 70 percent of our SBC sessions in the west and midwest has disfranchised the majority of our churches since 65 percent of them are in the south-

east. In 30 years between 1961 and 1990 only five sessions are scheduled there, plus three in New Orleans.

Southern Baptists have been used of the Lord by their unity of trust in spite of diversity in style. Perhaps a change in our structure would continue that advance.

Russell Bennett
400 East Chestnut St.
Louisville, KY 40202

Institutional anarchy

Dear editor:

I believe the issue which is at the heart of the convention controversy has been surfaced and very clearly identified in a recent statement by Roy Honeycutt. In the April 1985 issue of *The Call*, Honeycutt is quoted as saying, "If we don't do it in Dallas or Atlanta, we won't do it. Then we will try to save Southern Baptist seminary ourselves. We won't give it to them, we're not going to sell it to them, and they can't take it away from us for 10 years."

This statement focuses on the question of who owns and exercises control over the institutions of the convention. Do our seminaries and other institutions belong to the convention, or don't they?

I have believed that the institutions of the convention belong to the convention. Honeycutt's statement is an outright rejection of this.

As a part of the convention, I am the "them" and "they" he refers to, regardless of how I think, vote or what my theology may be. Such being true, why would one need to "give" me or "sell" me something that is already mine? And why should I need to "take away" from anyone that which is already mine?

As I see it, Honeycutt's statement is an expression of institutional anarchy and rebellion against the convention and the convention process. Such a position makes a complete farce of the convention.

Honeycutt's statement of the issue has helped me make up my mind concerning how I shall vote in Dallas. I will not support institutional anarchy. My commitment to the convention is stronger than to any institution or individual. This is the issue we will be voting on in Dallas.

J. William Bargioli
P.O. Box 444
Harriman, TN 37748

'More from Moore'

Dear editor:

I do not believe in "politicking" in the SBC, but since one group has introduced this element I feel I have no choice but to actively support for president who stands for much that I believe in.

I believe the SBC will get "More from Moore" in the following ways:

- (1) More Cooperative Program money from his church, almost four times as much percentagewise. Of course, we will get it whether he is elected or not, plus a 1 percent increase each year!
- (2) More time to lead the convention. He won't have to spend time getting to know about SBC work and agencies, he already knows them.
- (3) More commitment to SBC causes from the associational level to the uttermost parts of the earth.
- (4) More experience — he is president of over 2-million Texas Southern Baptists. He has already tried "negative

More 'letters' on page 6

designation" and repented thereof.

(5) More cooperation from others; no SBC agency will feel threatened by him.

(6) More leadership in Bold Mission Thrust.

(7) More peace in the convention. Unlike some who have promised to be president of all Southern Baptists, Moore can initiate or lead in peace efforts that all can trust.

Bill Moore
865 Gracey Ave.
Clarksville, TN 37040

140-year-old spirit

Dear editor:

A lot of what comes from the Dallas convention will directly result from the spirit with which we conduct ourselves. A lesson from 140 years ago might be in order here.

After the May 1845 meeting in Augusta to form the SBC, a New York writer reported to his readers: "A more intelligent or dignified body has rarely been assembled . . . all (were) moved by a common spirit, and apparently obeying the highest impulses of their natures. Such men may be mistaken; they may sometimes do wrong; but it is impossible not to respect them, and do homage to the sincere, manly ingenuousness, and the Christian forbearance which they evinced" (W. W. Barnes, *The SBC*, page 35).

The blessed part of this analysis is that it came from a Yankee describing Southerners who were pulling out of their former union with the North.

Let us pray that after Dallas the "moderates" and "conservatives" may so compliment one another.

Joe N. McKeever
P.O. Box 829
Columbus, MS 39703

Students' affirmations

Dear editor:

We as students at Carson-Newman College wish to share a word of personal testimony. This is our statement of affirmation and gratitude.

We affirm:

... that our education at Carson-Newman has strengthened our faith in God and our commitment to the Bible.

... that our religion professors teach and live a Biblically based, Christ-centered faith.

... that our college encourages an active faith which stresses missions involvement, denominational loyalty, and evangelism.

We are thankful:

... to God for the ability, desire, and opportunity to pursue a Christian education.

... to Tennessee Baptists, both as individuals and through local churches, for their vision of and commitment to Christian education.

... to our religion professors for their diligent work and concern for us as students.

John Sharp, Ed Winters, Greg Ross, Kerry Smith, Karen Smith, Gwen Land, Whitney Williams, Lana Hubbard, Randy Blackburn, Beth Harris, Jim West
Box 706, Carson-Newman College
Jefferson City, TN 37760

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.

Inerrancy or control?

Dear editor:

The Jim Jones Syndrome is permeating the leadership in our churches and in our denomination. It operates on the philosophy that all authority comes from the top down, which is neither Scriptural (see Mark 10:41-45), nor Baptist (see Baptist Faith and Message).

Our current controversy, "liberal" vs. "conservative," and inerrancy is surely the work of Satan himself. The technique of power politics is being employed to control our convention and exercise authority over the churches.

Liberal means freedom of individuals to act or express themselves in a manner of their own choosing, favoring representative government, tolerant of others. Conservative means favoring the preservation of the existing order, to be moderate, prudent, and cautious.

Therefore, I am a little bit liberal and a little bit conservative but basically and always Christian.

We do not have an original manuscript of any New Testament book. The current translations of the Scriptures are translations from centuries old manuscripts dating back to A.D. 350. Therefore, what criteria do we use to establish inerrancy?

I believe the Scriptures were divinely inspired and preserved; that they were written to reveal Jesus Christ as the Son of God and Saviour of all who accept Him. They are the history of God's dealing with His creation. To be inerrant, any translation of the Scriptures must affirm and confirm the creative authority of God, the virgin birth of Jesus Christ, His death, burial, resurrection, and ascension into heaven, affirm the supernatural existence of God, the existence of heaven, of Satan, and of hell.

Let's quit mutilating ourselves while trying to booby-trap each other. Surely we can unite around these basic tenets of the Christian faith and get on with the greatest mission effort of the century — Bold Missions.

E. Smith Robertson
404 McDonald Drive
Nashville, TN 37217

Change the SBC trend

Dear editor:

A British historian who died just prior to the Civil War in America wrote a warning to the U.S., "Your Republic will be laid waste by barbarians in the twentieth century as Rome was in the fifth century with this difference... The huns and vandals who ravaged the Empire came from without, while your huns and vandals will attack from within engendered by your own institutions."

It has been my observation over the past two decades that the huns and vandals within the Southern Baptist Convention have been deviously at work to change the trend of our convention from Bible-believing to a more liberal convention where anything is condoned — even a denial of God's Word.

John Wright, pastor of the First Baptist Church in Little Rock, Ark., put together a great program Feb. 28 concerning the liberal issues in the SBC. The godly men that spoke that day exposed

the newsletters of state conventions that have abetted and assisted the liberals in the convention. They also successfully exposed many of the warped minds of professors and presidents in our seminaries and universities.

Are we going to continue to allow these huns and vandals to take us down the road of infidelity or shall we under God call a halt to it? We must go to Dallas to see to it that Charles Stanley is re-elected, and to begin replacing every liberal professor and president with men who hold to the inerrancy of Scripture. We must have men on the faculty of our institutions who will walk together with our people. "Can two walk together, except they be agreed" (Amos 3:3).

Vaughn W. Denton
3665 McDuff
Memphis, TN 38111

Comments on Daley tape

Dear editor:

In a lecture at Southern seminary, Chauncey Daley, a "moderate" spokesman, defined "liberals" as those who hold to "Bultmanian existentialism of the rawest kind." Now I understand why they consider themselves "moderates" rather than "liberals." Three such teachers, he has been instrumental in dismissing. He should not, then, blame "conservatives" for favoring dismissal of those we consider guilty of heresy.

Daley says that not since J. McKee Adams has there been a teacher at Southern seminary who took a strong stand for Mosaic authorship of the Pentateuch, historical accuracy of Genesis 1-11, and Job and Jonah as historical characters. Yet it seems most of this is treated as truth by other Scriptural references, even by our Lord.

Daley says our men go to the continent to study and bring this "stuff" back, that we have been "growing up." He favors this. To me, it is heresy and will destroy Southern Baptists as a missionary force in the world.

Daley admits that the current SBC struggle is theological and that the effort to gain power is to correct the teaching in our seminaries. His hope is that our seminary-trained pastors will be able to stem the conservative tide. If they can, the SBC as I knew it in my youth has been lost to those who favor Daley's concept of inspired but inaccurate Scripture. I plan to go to Dallas and vote for Charles Stanley. I can't live with Daley's theological proteges in our pulpits, although I do respect his fairness. He advocates including someone like Paige Patterson on every seminary faculty in order to have balanced treatment. If "moderates" had been so inclined, we would not be in this battle.

I do plan to stay in the Southern Baptist Convention for a while, regardless of who is elected at Dallas.

Don Strother
209 University Parkway
Johnson City, TN 37601

Tennesseans receive New Orleans degrees

NEW ORLEANS, La. — Two Tennesseans were among the 220 students receiving degrees during recent commencement activities at New Orleans Baptist Theological Seminary.

Donald Wayne McGulley of Gallaway and Wendell G. Smith of Medina both earned the master of divinity degree.

Elder urges prayer, healing in letter to 400 churches

By Linda Lawson

NASHVILLE (BP) — Response to a May 8 letter to 400 key leadership churches calling for prayer and servant leadership to bring healing in the denomination has been overwhelmingly positive, according to Sunday School Board President Lloyd Elder.

In the letter from Elder, which was also sent to board trustees, SBC agency leaders, state convention presidents, and state executive directors, he urged, "Please, in the name of Christ and in behalf of millions of us Southern Baptists, use your voice and influence, 'not to lord it over the flock,' but to guide us through these next four crucial weeks."

Concerning election of officers, Elder did not say who he will support for SBC president, but noted, "We have not just one or two, but scores of seasoned, Bible-believing, evangelistic, missionary cooperating Southern Baptists able to serve the convention as president... We desperately need a president who will believe in our work, lead us, and encourage

us in the days before us."

Enclosed with the letter was an excerpt concerning servant leadership from Elder's book, *Blueprints*, an April 12 statement by state convention presidents, and a response card in which recipients could ask to receive a copy of *Blueprints* and/or a statistical analysis of key leadership churches.

As of May 24, Elder said he had received 305 responses from the total mailing of about 500. Of those, 222 were from the 400 key leadership churches.

Elder said he chose to do the direct mailing (which originally was not for publication) because of a "deep and growing concern for the welfare of the convention and the need for short-range and long-range efforts at denomination renewal and reconciliation."

He said he was releasing the information because "the response has been phenomenal and most encouraging, the largest I have ever experienced in this kind of selective process." Many have written letters in addition to returning the response cards, Elder said. Others wrote notes on the cards.

Respondents have promised to pray and urge others to pray for the convention, he noted. "They have said, 'We will seek to provide servant leadership and we will seek to provide long-term renewal leadership in our denomination.'"

In the letter Elder listed nine ways the pastors could be a positive influence on messengers to the convention: pray; encourage unity; trust convention leadership; elect officers and trustees; adopt a trustworthy convention budget; unapologetically support the Cooperative Program; focus on the goals of Bold Mission Thrust; discuss resolutions, motions, and reports; and maintain goodwill, stability, and joy.

He said the 400 churches were selected using research methodology based on nine key leadership factors: membership, resident membership, baptisms, Sunday School enrollment, Sunday School attendance, church training enrollment, undesignated giving, Cooperative Program giving, and total mission expenditures.

Meeting provides literacy training

The first statewide literacy conference of the non-denominational group, Literacy Missions Volunteers Inc., will be held June 6-8 in Jackson.

Mary Allred, Laubach literacy teacher certified by the Home Mission Board, SBC, will teach a seminar on using the Bible to teach reading. She is from Nashville.

The morning and evening courses will be held at Lambuth College.

For more information call Literacy Missions Volunteers (901) 422-6175.

Kentuckian accepts Tennessee pastorate

Dale Sheridan is serving in his first pastorate at Shady Grove Baptist Church, Paris.

He graduated from Murray State University in his hometown of Murray, Ky.

Previously, Sheridan served as music and youth director at Calvary Baptist Church, Coldwater, Ky.

Personal Perspective

By Tom Madden
TBC Executive
Secretary-Treasurer



Tennessee farmers are busy in the fields, plowing and cultivating the soil. This has caused me to reflect upon the parable that our Lord gave concerning the soil (Mark 4:1-8).

I am confident that He told this story to encourage His disciples. It was at this time that they were getting discouraged because of a lack of response to their ministry. I believe our Lord was saying that the fault was not in the sower or in the seed, but in the soil. He emphasized that if we keep on sowing, God will give the harvest.

The thought has occurred to me that the conditions of soil can change. The hard soil that will not let the seed sprout could be cultivated and become productive. The shallow soil in which the plants would sprout and grow, and then with the coming of dry weather would shrivel, could be deeply plowed. The thorns could be removed from the good soil as it grew up alongside the wheat. Even the productive soil could be made more productive.

God's Holy Spirit can take hearts that are stony and wills that are stubborn and mellow and change them. Lives that are not productive can be made to bear much fruit.

There is also another side of this that sobs me. That which is productive can become unproductive. The soil that could grow a hundredfold can become packed and hard and produce very little. The soil that had at one time been free of weeds can become infested with them and harvest very little.

I am happy to say that I have known lives that at one time were of little value to our God, but have become most productive. I am sad to say that I have known lives that are now far less productive than they once were.

Our Lord needs for us to get the seed out of the barn and into the soil and do our best to cultivate the soil. In due time, He will give us a harvest.

Dying woman asks God to bless missionary for delivering food

BOBO-DIOULASSO, Burkina Faso (BP) — Bill Dean gazed at the old woman's emaciated frame and knew the letter she had written her son was true. She was starving to death.

Four days later she died. Dean and the woman's son, Marcel Sama, who works in Dean's home, had come too late for her, but they had brought enough food to last her family until the next harvest.

Dean and other Southern Baptist missionaries hope to use \$360,000 of Southern Baptist hunger relief funds to prevent many similar deaths in Burkina Faso (formerly Upper Volta) in coming months. Beginning in early June, they plan to distribute 7,000 tons of grain to famine areas in this drought-stricken west African nation.

Dean asks Southern Baptists to pray they will get grain to the more remote villages before heavy rains hoped for in July make roads impassable. Already the severity of the situation has prompted the mission to request additional money to distribute 6,000 tons instead of 4,000 tons. By working with Christian and Missionary Alliance churches in famine areas, Dean thinks he can stretch funds even further to distribute 7,000 tons.

A former Texas dentist, Dean was tapped by fellow missionaries to head up grain distribution because he has not yet been able to set up his dental practice. His experience with Sama's mother brought home to him the urgency of his task.

Sama had received a letter from his mother in Bibio telling him all their food was gone. She wanted to come to Bobo-Dioulasso to be with him, but was too weak to travel. She pleaded with Sama to come help before his family was left to die.

Dean left with Sama on a Monday morn-

ing to take the family food and supplies. As they approached the family's huts, 30 or more children with spindly arms and legs and swollen bellies ran out to greet them.

Sama disappeared into a small hut for a few minutes, then stepped out to tell Dean his mother would like to meet him. As he stepped through the low door into the windowless mud hut, Dean's eyes made out the shape of an old woman who could not have weighed more than 50 pounds, propped against the wall. She was too weak to hold her head up.

Sama said to Dean, "Momma would like to thank you for coming."

Dean knelt and reached to take her hand, but she could not lift it. "Another woman placed her hand into mine, and this dear lady tried to speak with me," said Dean. "Although she could barely breathe and I could not have understood had she spoken, I understood her emotions."

"As I knelt there with her hand in mine, Marcel said, 'Momma wanted to say thank you for bringing me to see her and for bringing food. She said that we can go now.'" Dean related.

After they stepped out, Sama's brother said, "Momma is at peace now. She has gotten to see her son who had been gone for so long. He has brought food so that the family will be able to eat. He brought soap for her. She wants Marcel to go back with you to his family now."

When Dean later asked the significance of the soap, Sama explained his mother wanted to be cleaned properly before she was buried. Four days later she died.

But before she died, she told her family to send word to the one who had brought her son to her and food to her family. She wanted him to know she had asked God to bless him.

"In that I am only the messenger and my efforts would not be possible without your concern and support, I am relaying this blessing on to you (Southern Baptists)," said Dean.

Myers to direct new FMB office

RICHMOND, Va. (BP) — Lewis Myers, a former missionary to Vietnam, has been elected director of the Southern Baptist Foreign Mission Board's new Cooperative Services International office.

Myers, a member of the board's administrative staff since 1977, will lead Southern Baptists in responding to professional and social service opportunities in China. The Mississippi native was elected to the position during the board's May meeting in Richmond and assumed his new duties June 1.

The board also approved the position of a field associate with expertise in the Chinese language and culture and one or more laypeople to enlist Southern Baptists to fill needs expressed by Christian and secular institutions in China for educators, medical personnel, and other professionals and technicians. The Cooperative Services International office, however, will not send any missionaries to China. Missionaries have not been able to work in the country for more than 30 years.

Other countries where a missionary presence is not possible later may become part of the office's work.

Myers has directed consultant services at the Foreign Mission Board since 1980, coordinating the work of specialists in evangelism, relief, health care, development work, family ministry, media, and laypeople abroad. From 1977 to 1980, he was associate to the director of the board's overseas operations.

Music camps set for summertime

Children and youth may learn handbells, sign language, Orff instruments, clowning, drama, strings, puppets, advanced theory, guitar, and music business, and attend other classes at music camps at Camp Carson and Camp Linden this summer.

Children's music weeks are July 29 through August 2 at Camp Carson and August 5-9 at Camp Linden. Youth music week is July 22-27 at Camp Carson.

Charles Crocker, Asheville, N.C., will be choir director at Camp Carson children's week. Madeline Bridges, Nashville, will be choir director during that week at Camp Linden.

At youth week, junior high choir director will be David Peninger, Spartanburg, S.C.; senior high choir director will be Bob Burroughs, Rex, Ga. The band director will be Tom Tapscott, Clarksville, and the camp pastor will be John Lee Taylor, Jackson.

Camp cost for children is \$55 and sponsors \$45 and for youth is \$65 and their sponsors \$55. Registrations are received until camps are full. Contact church music department, Tennessee Baptist Convention, P.O. Box 347, Brentwood, TN 37027 for more information.

C-N plans preachers' school



Vines



Hobbs



Ward



Lesters

JEFFERSON CITY — Carson-Newman College will host the 56th annual East Tennessee Baptist Preachers' School, June 24-28.

Jerry Vines, pastor of First Baptist Church, Jacksonville, Fla., will serve as preacher of the week.

Other speakers include Andrew Lester, professor of psychology of religion at Southern Baptist Theological Seminary, Louisville, Ky.; Lester's wife, Judith, a marriage and family therapist and instructor at Southern seminary; Herschel Hobbs, pastor emeritus of First Baptist Church, Oklahoma City; and Wayne Ward, professor of Christian theology at Southern seminary.

Donald Mitchell, C-N director of church relations, will direct the school. The cost will be \$22.50 for Tennessee preachers, \$17.50 for their wives, and \$15 for their children. Out-of-state preachers will pay \$25; their wives, \$20; and their children, \$17.50.

Participants will be housed in Butler Residence Hall and meals will be provided in Stokely Memorial Cafeteria.

Registration begins at 1 p.m., June 24, in the Henderson Humanities Building, where sessions will be held. The first session begins at 4 p.m.

For more information, contact Carson-Newman College, Jefferson City, TN 37760.

CSM missionaries meet in state

One in three of the adult population cannot read and write and most are white native-born Americans, shared Home Missionary Ada Young at the an-

Young emphasized that by helping involved in Christian social ministries in Tennessee. They met May 16-17 at Pigeon Forge.

Young, regional literacy consultant for the Home Mission Board, also shared that illiterates include 16 percent of white adults, 44 percent of black adults, 56 percent of Hispanic adults, and 47 percent of black youths — expected to be 50 percent by 1990.

Young emphasized that by helping individuals learn to read and write, we are breaking bonds by giving them tools to enlarge their opportunities. And even more important it gives us, as individual believers, a way to build trust and create an openness to hear about the love of Christ.

Two main areas of training offered to volunteers interested in literacy missions are Adult Reading and Writing (teaching adults who have missed learning the reading and writing skills necessary to function effectively) and Conversational English (teaching non-English-speaking individuals who need conversational English for survival). Sarah Davis, volunteer literacy worker

and director of Woodcock Baptist Center, Nashville, led a session illustrating a literacy classroom.

Beverly Hammack, director, church and community ministries department, HMB, Atlanta, explained the division of the Christian social ministries department into two separate departments — church and community ministries department and Christian social ministries centers department.

Other personalities on the program included Gladys Farmer, director, weekday ministries, Covington Heights Mission, Springfield, and Chip Reding, director/counselor, Military Oasis, Millington. Leslie Baumgartner, Tennessee Baptist Convention missions department, coordinated the workshop.

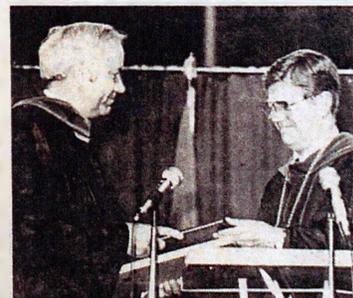
Musicians plan for Venezuela

The annual Tennessee Baptist Church Music Conference voted to support missions opportunities in Venezuela as a part of the Tennessee/Venezuela partnership which begins in November 1985. Seventy-eight musicians attended the May 16-18 meeting at Henry Horton State Park near Columbia.

Plans were announced for 1987 for the Tennessee Baptist Chorale to provide revival music in Venezuela in nine cities March 26 through April 7 and for choirs from Tennessee to sing in 200 revival crusades August 14-25.

Calvin Metcalf, pastor of Central Baptist Church, Fountain City, Knoxville; J. M. Wood, Broadmoor Baptist Church, Jackson, Miss.; Jerry Self, public affairs and Christian life, TBC; Joe Stacker, church administration department, Baptist Sunday School Board; and Fes Robertson, church music department, BSSB, were on the program.

Other events announced were the rehearsals and performance for the WMU convention, Nov. 18, and for the Tennessee Baptist Convention, Nov. 19, in Memphis. Musicians were encouraged to help churches in Michigan during the Good News America revivals April 20-26, 1986. The next annual conference will be held at Fall Creek Falls State Park, May 15-17, 1986.



HONORARY DOCTORATE — Calvin Metcalf (left), pastor of Central Baptist Church of Fountain City, Knoxville, receives an honorary doctor of divinity degree from Carson-Newman President Cordell Maddox. A graduate of Carson-Newman, Metcalf has served as chairman of Carson-Newman's trustees.

Katharine Bryan gives self, new directions for WMU

By Connie Davis

Katharine Bryan is almost disarming. The native Nashvillian sits at an elegant table in her office. But she does not mind getting dirty enough to refinish a dining table almost a century old.

Katharine Bryan is returning to the state after 26 years to be the executive director-treasurer of Woman's Missionary Union in Tennessee.

Her strong educational and administrative background is tempered by her own description of herself as "laid back."

Petite and energetic, she likes bicycling and other sports. "I ride with discipline and fervor," comments Bryan. "I play tennis. I play at racquetball." She also hikes and mountain climbs at her 20-year-old log house in southwest Colorado.

She vividly recalls her recent travels to South America and other favorite pastimes of photography and growing plants at home. "I read when there is nothing else to do," she adds.

She is rebuilding Tennessee's WMU after the early retirement of Mary Jane Nethery, executive director-treasurer, and the resignations of the four WMU age-group directors in spring, 1984.

Bryan does not have any permanent professional staff. The Executive Board voted last week not to seek age-group persons as in the past, but associates. "We will be looking for persons who have an overview of Woman's Missionary Union," says Bryan. "I'm not so certain that our people are as interested in identifying with a person as they are in knowing that someone is there to help them," she asserts. This is also different from other state organizations.

Candidly she says, "One of the things I think that is exciting right now in Tennessee Woman's Missionary Union is that they seem to be eager for change. I'm not doing anything yet . . ." Making "minor changes," Bryan says, "I don't want to fix it if it's not broken. I want to see what we need this year." She feels she is person-centered and wants the organization to be that way.

Her leadership style is drawn from her previous job and only experience outside the denomination as director of Resource Center/Student Programs, Richland College, Dallas, Tex. "They were so accepting of me that I learned from them acceptance and toleration of the uniqueness of the person. I also learned specifically participatory management. I learned that the administrator does not either have to know it all or do it all."

Bryan's experience ranges from graduation from Carson-Newman College, Jefferson City; director of education in a church; WMU field worker from 1957-59 in Tennessee, and director of each of the age-group organizations during 1965-77 in Texas. She also has worked at the national WMU auxiliary, and as adjunct professor at Southwestern Baptist Theological Seminary, Fort Worth, Tex., while earning her doctorate in education there. She has served as staff assistant; Missions Education Council, SBC; and has completed Clinical Pastoral Education at Baylor University Medical Center, Dallas, Tex.

Of her previous work in Tennessee she recalls, "That helped me to know the state and it's multifaceted. There's more out there than meets the eye when you

begin to really eat and sleep out on the field.

"I want to enjoy my work and I want the people in the churches to enjoy what they are doing. I think that's the way we enlist folks. Part of that can only be accomplished on a personal basis."

More thoughtfully, Bryan says, "We now have a generation that is TV- and movement-oriented. We cannot sit in little semicircles and have somebody talk at us or read at us unprepared. That orientation is not sin, it is not moral, it's neither negative or positive. We're also an instantaneous people. We are more careful about our commitments. One reason is an unholy reason and that is that something better may come along and that is very dangerous," emphasizes Bryan.

A friendship led her to re-evaluate her commitments. Because her friend had an "unwavering commitment to commitment . . . I was able to see how I had let my own sense of commitment waver on things that were important," shares Bryan.

"I want people in the churches to enjoy what they are doing."

Speaking of a gap between younger and older women in the church, Bryan says, "Groups don't have to conform to be successful. We need to relax enough (to be flexible).

"We are also missing the professional woman in many respects. Many do not have that time and that money already designated. But we are not making any sort of appeal to her . . . Often we tell them they are too busy," says Bryan. "Other volunteer organizations have stiff requirements but we don't make enough demands of them," she proclaims.

"I don't have any answers. You may not speak like I speak, you may not think like I think . . . Most of us do not communicate because of fear. I want folks basically to know our warts. When we know them we get some ideas of how to cure them. So we get to know them and we don't fear them and we can begin to love them and we can begin to work together," urges Bryan.



GREEN THUMB — Bryan's plants are almost taking over her home.



PAPERWORK — Katharine Bryan is assisted by Glenda Palmer, secretary in Woman's Missionary Union office.

Executive Board hears Bryan

After two months as Woman's Missionary Union executive director-treasurer for Tennessee, Katharine Bryan spoke at times with some emotion of concerns and commitments as she addressed her first WMU Executive Board meeting May 17 at Belmont Heights Baptist Church in Nashville.

Bryan announced she is committed to excellence in leadership as she looks for persons to complete her staff which she is rebuilding after the early retirement of Mary Jane Nethery, executive director-treasurer, and the resignations of the four age-group directors in spring, 1984.

Bryan is committed to excellence in leadership across the state. "We need a personal commitment so we won't become spectators in a spectator sport," she proclaimed.

In conjunction with this meeting, WMU provides training for associational WMU directors, who make up the Executive Board, other associational leadership, and directors of missions of Tennessee's associations.

"Some of you might have withdrawal if we don't do things the same," said Bryan. "We need to see new possibilities

in how we go about our training.

"But we don't know it all and we can't always be there to hold their hand. In the training meeting you will get the tools, inspiration, and be given the opportunity to have your first planning session for your association," said Bryan. She encouraged associational directors to "go with a commitment that the quality of leadership will be excellent."

Changes in the training meeting will reflect Bryan's commitment to stewardship. "The association itself was created to meet the needs of churches — all of the churches. Those churches are not churches to help us. We must get our act together to help them," retorted Bryan.

Bryan hopes that after responding to current needs she can lead in "moving on and accumulating information and recycling trainers." She presented plans to locate expertise in the state and use current leaders in training events.

Bryan said she was committed to excellence in the quality of the organization. "As leaders we need to address the problems," she said. "I want us to have the kind of excellence in our organization that we want to share it and that they will want to come.

"I want us to discover new leadership — not to be interpreted as discarding leadership," she said. "I know you can lead a horse to water but you can't make him drink. But we can feed him salt. We are to be the salt of the world. We can be the salt that creates thirst," Bryan exclaimed.

She asked associational directors to encourage their directors of missions.

In sharing future events she said some changes may be made in future planning. "I hope that there will be activities that are not meetings," suggested Bryan.

She asked directors to start planning and saving their money to go to Venezuela to support the Tennessee/Venezuela partnership which begins November of this year.

She announced the theme of the next year for WMU: Vision '88. It supports the national WMU theme of enrolling 2-million by 1988, the centennial of WMU. She reported that some associations had already reached their goals for the year which ends in September.

Bryan enthusiastically directed, "I'm givin' ya'll a whistle and tellin' you to go to it!"



HELPING MICHIGAN — Tennessee Pastor Mike Kemper (seated left) and representatives of Gibson County Baptist Association meet with Michigan Pastor Ray Bardowell (center), church members, and others. Kemper's church, White Hall Baptist Church, Trenton, has purchased property for Bardowell's congregation.

Trenton church buys land for chapel in Michigan

As a part of the Tennessee/Michigan partnership, White Hall Baptist Church, Trenton, has purchased land for Bangor Baptist Chapel, Bangor, Michigan.

Last summer a team from White Hall Baptist Church went to Bangor to lead a Backyard Bible Club. About 50 young people participated. Survey work and visitation also was done and a home Bible study was started.

Before the Tennesseans arrived, the average attendance at Bangor Baptist Chapel was four. The attendance now averages 50 in three services each week.

The chapel is the only Southern Baptist congregation in the county. Only one other small church is within 25 miles.

The Bangor area includes a total of 10,000 people who are the poorest in the state. Seventy percent have no religious affiliation and more than 90 percent do not attend church.

Ray Bardowell, pastor of Bangor Baptist Chapel and a home missionary, is the brother of Lloyd Bardowell, a Knoxville pastor. The Michigan pastor says, "I have no words to adequately describe the spiritual, moral, and financial benefits which have been and are being showered upon us by our Lord through our brothers

in the Gibson County association."

The Gibson County Baptist Association provides part of his income and has provided a van, office equipment, and supplies.

In February, the Bangor congregation began a building fund. In April the fund had \$500. Pastor Bardowell located four acres of property in a good location.

"The owner made a generous offer to sell it for \$4,000," he said.

Pastor Mike Kemper of White Hall Baptist Church reports they give 17 percent of their offerings to the Cooperative Program, 4 percent to Gibson County Baptist Association, and additional gifts directly to Union University and Burkina Faso. The church has also sent members to Burkina Faso, Mexico, and Michigan.

French church moves into new facilities

CLERMONT-FERRAND, France — The only Baptist congregation in this city of 200,000 people and capital of France's Auvergne region has moved to its new facilities on the second floor of an office building.

Couple moves to Michigan to be workers without pay

By Connie Davis

One Tennessee couple has done more than volunteer for short periods of time in Michigan.

They moved there one and a half years ago.

Bill and Linda George are another example of the Tennessee/Michigan Sister-State Relationship which began nearly five years ago.

They are currently waiting in Memphis for a car so they can return to Michigan.

The Georges had served in Tennessee churches for 25 years. Then George had an accident and Mrs. George had an illness that eventually led them to resign the pastorate of Leclair Baptist Church, Memphis, after eight years.

George thought God would lead them to another pastorate. But when that did not happen, he decided God was leading him to help churches on a volunteer basis that could not afford to pay a staff member.

The new pastor of their church suggested they consider working in Michigan. The Baptist State Convention of Michigan asked them to come and a year later they were there.

Church growth consultant for the convention, George has been asked to serve another year. Mrs. George helps as a trainer in the youth area and with secretarial work.

"Ours is a faith ministry," said George, explaining that they do not solicit financial support but depend on it. Though not Southern Baptist home missionaries, they are much like Mission Service Corps volunteers, a program of the Home Mission Board. They developed their own support. It includes four Tennessee churches that give on a regular basis; three or four WMU groups; Shelby County Baptist Association; and two churches in Washington state, a pioneer area. "The rest we just trust the Lord for," said Mrs. George.

"We have our home here in Memphis, but since we work there the Michigan Baptist convention lets us live in an apartment for furloughing missionaries and volunteer missionaries. It is thoroughly furnished. It makes it nice because we couldn't afford another

house," said Mrs. George.

Someone even provided a car for them that was a "gift from the Lord," said George. They put 34,000 miles on it in less than a year.

They were involved in the recent Enrollment/Enlargement Campaigns in Michigan that were led by many Tennesseans. (See results in following story).

"Bill and Linda George ... have been a tremendous help to us preparing for this and helping me in this growth campaign. They have been a real blessing to us," said Joe Watson, Sunday School director, Baptist State Convention of Michigan, who led the campaigns.

"Many of our churches received a new vision of growing ...," said George.

One church in Lansing George helped had 100 in Sunday School the week before the campaign. "They set a goal of 154 and had it," said George. Of the 54 new prospects 11 became members that Sunday. He said the pastor had visited a teen-age girl to enroll her in Sunday School. She said no, but came to a campaign meeting to tell the pastor that she did not want to be enrolled but she did want to be saved.

George also told of a small church in Grand Blanc which had 24 in Sunday School before the campaign. During the week the workers started three classes, had 38 in Sunday School, and a packed worship service.

In one six-day period during the campaigns George put 900 miles on a car to lead campaigns, work at the convention office near Detroit, and meet with local churches.

President to retire from Howard Payne

BROWNWOOD, Tex. (BP) — Ralph A. Phelps Jr., president of Howard Payne University since March 1, 1980, will retire by the end of the 1985-86 school year.

Phelps plans to retire by May 31, 1986, although his present contract extends until March 1, 1987. Howard Payne is affiliated with the Baptist General Convention of Texas.

Eighty lead Michigan campaigns

About 80 Tennesseans made up most of the teams that recently led Michigan churches and associations to enroll about 750 persons and to start 100 new classes or department in churches. In one association the 10 churches increased enrollment by 43 percent.

The Tennesseans, part of the enrollment enlargement campaigns in Michigan, served as associational and church campaign coordinators. They led 80 of 200 churches in 13 of 14 Baptist associations in Michigan in the week-long campaigns during April 13 through May 9.

The state Sunday School directors in Tennessee and Michigan, who have worked together in a partnership relationship for almost five years and in the campaigns for two years, have something else in common. Wendell Price of the Tennessee Baptist Convention will retire after 20 years this June. Joe Watson of the Baptist State Convention of Michigan will retire after 27 years there in January.

"The Sunday School department (of Tennessee) was a strong help in the campaigns financially as well as in human resources. The men came in the main at their own expense or at their churches' (expense)," said Watson. "I want to affirm Wendell ... for the training and enlistment of the workers. For the last three months he has spent almost as much time as we did," he said. Price also led one association's campaign.

The churches were led in a fellowship dinner, special church program activities, a people search blitz, and studied and applied growth principles to their church and outreach that led to "super Sunday." Preparation began last year.

"We are tremendously indebted to the folks in Tennessee, the churches and leadership there, and we believe it is going to really pay off and is already paying off," said Watson.



CAR FOR MICHIGAN — Archie King (left), Brotherhood director for the Tennessee Baptist Convention, receives the keys and title of the 1979 Chevrolet Caprice Classic from Evelyn Strickland, public relations coordinator for Tennessee Baptists until her retirement Dec. 31, 1983, and her husband, Alvis. The Stricklands donated the car for use in mission efforts in Michigan.

Survey shows political shift of SBC ministers to right

GREENVILLE, S.C. (BP) — An overwhelming number of Southern Baptist ministers have deserted the Democratic Party in favor of the Republican Party during the past five years, an ideological shift which may help explain the current strife within the Southern Baptist Convention, according to James L. Guth.

Guth, professor of political science at Furman University in Greenville, S.C., bases his conclusions on a recently completed survey.

"While it is true the white South, as well as the nation as a whole, has moved toward Republican affiliation since the 1980 election," Guth said, "the increase is much more dramatic among Southern Baptist ministers. I believe this is occurring largely because the Republican Party is addressing social issues relevant to the ministers and that the rift in-

side the Southern Baptist Convention is, for the first time, forcing ministers to choose sides."

Guth sent more than 1,700 surveys to a random sample of Southern Baptist pastors in 1984-85 and received nearly 1,000 responses. He asked for views on social issues, especially those of concern to the Christian right, and to see if party realignment was taking place. Many of the findings were compared to those of a similar survey he conducted in 1980-81.

He presented the findings to the annual meeting of the Midwest Political Science Association in Chicago in April.

"Like the rest of the South, the Southern Baptist ministers were, at one time, overwhelmingly Democratic," Guth said. "But now the ministers are overwhelmingly Republican, and most of the party realignment has taken place since the 1980 election."

According to Guth's 1980-81 poll, 29 percent of Southern Baptist clergymen

called themselves Republican, 41 percent were Democrat, and 30 percent were independent. By 1984, however, 66 percent of the clergy had moved into the Republican camp and the Democratic percentage fell to 25.

It should be noted the figures for both the Republicans and Democrats in the 1984 poll included independents who were "leaning." Guth said these "leaners" exhibited all the traits of those who listed themselves as "strong" Republicans or Democrats.

"Although ministers have moved in the same direction as the national and Southern white electorates, they are far more Republican and far less Democratic than either," Guth said.

The most dramatic changes have occurred in such deep south states as South Carolina, Alabama, Louisiana, and Mississippi, where fully half of the ministers have shifted their allegiance from the Democrats to the Republicans.

The number of new Republicans in the deep south is 49 percent, compared to 25 percent in the Northeast and Midwest.

Why has this party realignment taken place? Are Southern Baptist ministers becoming more conservative or has the Democratic Party failed to address issues important to clergymen?

Guth said the reasons are many. His survey found, for instance, the new Republicans overwhelmingly favored conservative issues. Eighty-eight percent were against the ERA, 84 percent were for an anti-abortion amendment, 78 percent favored the Moral Majority, and 98 percent preferred Reagan.

"Although the ministers are following a national pattern and becoming more conservative, they have, for the most part, always been conservative," Guth said. "It used to be that if you were a white Southerner, you were a Democrat, even if you were conservative.

"But that's no longer the case. The Republicans have been addressing the right issues and conservatives have been finding the party which is more in line with their political philosophy."

The new Republicans also tend to support the Southern Baptist Convention's conservative faction and its causes. Seventy percent strongly agreed the Bible is inerrant and 56 percent felt women should not be ordained. The same figures for old Democrats were 46 percent and 43 percent, respectively.

"I think it is clear that the people who have moved within the convention have moved to the conservative side," Guth said. "The Southern Baptist Convention has always had the sort of problems it is facing now, but this time the fundamentalist faction is better organized and the problem isn't so easily diffused.

"Before, the lines were never clearly drawn and there was no need for people to choose sides. But now they are and you see people making up their minds. They are having to move in one direction or another."

Guth concluded his paper with the observation that the continued allegiance of the ministers to the Republican Party would depend very much on the performance of the second Reagan administration.

"But even in the absence of major action on issues such as a Constitutional amendment on abortion or school prayer," Guth said, "one must suspect most Southern Baptist ministers will prefer the symbolic offerings of a conservative administration to those of a Democratic Party dominated by liberals."

High court agrees to hear another case on abortion

By Stan Haste

WASHINGTON (BP) — After agreeing in April to review limits which states may place on abortion, the Supreme Court announced May 20 it is adding a second abortion case, this one from Illinois, to its oral argument calendar for the term beginning next October.

The new case, challenging portions of Illinois' 1979 abortion law and amendments to that statute added last year, will give high court justices the chance to review two lower federal panels' decisions striking down portions of the law.

According to the state, the law is needed to protect women from being administered medications to induce abortion without their knowledge and to protect "viable" fetal life.

Illinois Attorney General Neil F. Hartigan and several physicians contended the law was designed to prevent the administration of so-called "abortifacients" — including prostaglandin suppositories and injections — without specific notification to pregnant women the procedures would result in abortion.

"Women have a right to choose not to have an abortion that is at least as fun-

damental as the right to choose abortion," they argued.

A group of physicians argued that the court should dismiss the state's appeal because "there is no pressing need to reevaluate *Roe v. Wade*," the 1973 decision striking down state abortion statutes. (That decision held that during the first three months of pregnancy a woman possesses a Constitutional right to privacy which enables her, in consultation with her physician, to have an abortion. During the second trimester, the court ruled, the state's interest in the unborn fetus grows and the state may place some restrictions on abortion. During the final trimester the state may go so far as to outlaw abortion.)

In announcing it will review the dispute, the high court noted the Illinois case will be heard alongside a separate Pennsylvania case accepted in April.



AWARD — James C. Stamper (left), vice-president for academic affairs at Belmont College, presents Mike Awalt's distinguished professor award to Awalt's wife, Kay.

Awalt receives Belmont award

NASHVILLE — Mike Awalt, professor of philosophy and religion in Belmont College's School of Humanities, was recently voted to receive the 1985 Chaney Distinguished Professor Award.

Presented at Belmont College's spring commencement exercises, the award was accepted by Mrs. Kay Awalt, on behalf of her husband. Awalt, who has taught at Belmont for 15 years, is now recovering from an illness and surgery that has kept him hospitalized for 11 weeks.

Since 1959, Belmont has honored one professor each year with the outstanding professor award. At the college's annual faculty honors luncheon in the spring of 1985, the award was renamed the Chaney Distinguished Professor Award.

The change honors Virginia Chaney, professor emerita of literature and language, for her 29 years of service to the college.

James E. Lee retires from Red River church

After 38 years in the ministry, James E. Lee will retire as pastor of Red River Baptist Church, Adams, effective May 31.

Previous Tennessee pastorates include Bear Cove Baptist Church in Sparta; Highland Park Baptist Church in Lawrenceburg; Hillhurst and Mill Creek Baptist churches both in Nashville; and Flewellyn Baptist Church in Springfield; as well as First Baptist Church in Flagler Beach, Fla.

Lee completes his second term of service on the Executive Board of the Tennessee Baptist Convention this year.

RA earns award and scholarship

Tim Spencer of Germantown has earned the Royal Ambassador National Ambassador Service Award, the highest RA award from the Brotherhood Commission. The award makes him eligible for a \$1,200 scholarship to a participating Southern Baptist college.

He is also state RA president.

Spencer completed 750 hours of missions service and work in the RA program which included five Ambassador Service Awards in the areas of worship, ministry, application, education, and witness.

The 17-year-old is the son of Bill and Cecile Spencer and a member of First Baptist Church, Collierville, where he is outreach leader for the youth program and involved in a discipleship group.

At Germantown High School he plays trumpet in the band, is a member of the 12-member selected High School Chorale and has won music awards. He is a member of the National Honor Society, All-State Honor Choir, C.L.I.C.K. (Christ Living in Christian Kids), and French Club.



Spencer

GGBTs trustees set new policies

MILL VALLEY, Calif. (BP) — During their spring meeting, trustees of Golden Gate Baptist Theological Seminary adopted a resolution, established two new policies, and approved an increased operating budget.

Trustees passed a resolution requesting the Southern Baptist Convention to allocate Cooperative Program funding based on total full-time equivalent students at all three of Golden Gate's locations in Mill Valley, southern California, and Portland, Ore. This action recognizes the unique mission and vast area served by the seminary which includes many smaller or mission churches whose pastors are still attending school.

In addition, trustees adopted a policy whereby entering students agree to pay back the cost of their tuition paid by the Cooperative Program if they do not pursue a ministry vocation for a period of at least five years following graduation.

The trustees also approved a housing policy which will enable new students to easily obtain on-campus housing during their first year while adjusting to the academic program. Students will then be housed both on campus and in various locations near their ministry field, in coordination with the seminary's supervised ministry program.

In other action, the board approved the appointment of Elsie M. McCall as dean of students. She is an assistant professor of religious education. Additionally, a budget of \$4,976,442 was approved for fiscal year 1985-86. Golden Gate's development program is expected to contribute over \$500,000 to the funding of this budget.



BIBLE FOR YOUTH — Clyde Hall (third from left), supervisor of the youth section of the Baptist Sunday School Board's church training department, and Johnnie Godwin (second from right), director of the BSSB Holman division, introduce the new DiscipleYouth Bible to a study group at Two Rivers Baptist Church, Nashville. The new Bible published by Holman in the New American Standard Version, features a special helps section for Scripture memorization, study, and Christian growth.

Church wins property dispute

WASHINGTON (BP)— A St. Louis Presbyterian congregation overcame its last hurdle in a five-year effort to maintain control of its property when the Supreme Court declined to accept the local presbytery's claim that it owned the property.

Members of Memorial Presbyterian Church voted unanimously in 1980 to sever ties with its mother denomination, the United Presbyterian Church, U.S.A. A year later, however, the Presbytery of Elijah Parish Lovejoy sought to take control of the property, invoking a newly adopted provision of the denomination's Book of Order.

That provision declares that local property reverts to the denomination when a congregation decides to leave.

But attorneys for the congregation argued successfully at the Missouri Supreme Court that because the provision was written after the church's decision to withdraw, it was inapplicable.

Most church property disputes in civil courts have involved Presbyterian congregations which have left their denominations because of alleged liberalism.

Virgil Peters called by Eastside Baptist

Eastside Baptist Church, Burns, called Virgil R. Peters as pastor effective May 1. He has served as interim pastor of the church since May 1984.

A native of Ringgold, Ga., Peters attended Samford University in Birmingham, Ala., and Southern Baptist Theological Seminary in Louisville, Ky.

Previous Tennessee pastorates include Antioch and Central Baptist churches, Athens; Unaka Avenue Baptist Church, Johnson City; First Baptist Church, Franklin; Saturn Drive Baptist Church, Nashville; First Baptist Church, Dayton; and Falling Water Baptist Church, Chattanooga. He was also pastor of South Fork Baptist Church in Hodgenville, Ky., and Scattoldhick Baptist Church, Blocher, Ind.

Peters' denominational activities include serving as a trustee for Baptist Hospital in Nashville, serving on the Executive Board of the Tennessee Baptist Convention, and serving one term as president of the Tennessee Baptist Pastors' Conference.

Presumably such disputes within Presbyterian structures will be reduced dramatically with the 1983 merger of the two main branches of the church into the Presbyterian Church (U.S.A.). The new body's Constitution contains a specifically worded provision that all local church property reverts to the denomination when individual congregations decide to leave.

Tubbs earns degree, joins college staff

Fred C. Tubbs, former Tennessee pastor, has joined the faculty of Southern Baptist College, Walnut Ridge, Ark., after earning a doctor's degree at Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Tubbs will be teaching courses in New Testament, Old Testament, and evangelism.

A graduate of Union University, Jackson, Tubbs was ordained by Rugby Hills Baptist Church, Memphis, in 1972. He is married to the former Jo Marie Hicks of Memphis.

Tubbs is the former pastor of Oak Grove Baptist Church, Covington; First Baptist Church, Somerville; and two churches in Texas.



TENNESSEE TRUSTEES — Roy Honeycutt (left), president of Southern seminary, talks with trustees during the spring meeting of the trustees at Southern. With Honeycutt are (left to right) Stephen Anderson and Wayne Allen of Memphis, and John Lee Taylor of Jackson.

Former Baptist chaplain develops computer Bible on floppy disc

ATLANTA (BP)— A computerized Bible described as "the Gutenberg of the computer age" was unveiled by a former Baptist military chaplain who has turned his hobby of collecting old Bibles into a modern-day business.

Lewie H. Miller Jr., president of Computer Bibles International, based in Greenville, S.C., introduced the software during a press conference.

Miller said the entire New Testament is stored on two 5 1/4-inch floppy discs as software being marketed by his firm for \$95.

Currently, only the Good News for Modern Man (Today's English Version) New Testament is available, but Miller said within the next 60 days, he hopes the entire Good News Bible will be stored on five discs.

Later in the year, Miller's firm plans to offer additional software enabling computer users to compare three English translations, plus Hebrew and Greek, on a split screen.

Miller said the computer program designer and developer, Charlie Weisel, is currently in the process of programming the King James Version, and hopes to add the New International Version later this year.

The real advantage of the computerized Bible, according to Miller, is that a

particular passage of Scripture or a key word can be found so much more quickly than using a printed concordance and Bible. His "Dynamic Concordance" program can display all verses containing a selected word or phrases from any one of the translations stored in memory, Miller said.

In four minutes, the computer can search the entire New Testament for a key word or series of words, flashing the Scripture containing those words on the screen. When the floppy disc software is transferred onto a much faster hard disc, the computer can search the entire New Testament in one minute and 18 seconds, according to Weisel.

A retired Air Force chaplain with 30 years of service, Miller became interested in collecting old rare Bibles while stationed in Europe. His collection of old Bibles was displayed at the Baptist pavilion at the 1982 World's Fair in Knoxville on loan to Holman Bibles of the SBC Sunday School Board. His interest in the computerized Bible is a logical extension of his interest in old and rare Bibles, he explained.

Miller said the firm would announce a marketing plan for the software in the next 30 days, with hopes to sell the floppy discs through Baptist Book Stores and Christian book sellers.

At the present, Computer Bibles International is not marketing hardware, only the floppy disc software. But Miller unveiled a hand-held Bible computer mock-up which the company hopes to introduce in December.

The hand-held unit, about the size of a printed Bible (6-by-7-by-2 inches), will be battery powered with a 30- or 40-character, eight-line screen. It will have a small keyboard enabling users to recall Bible Scriptures, or type in notes or instructions.

Miller said the six megabyte handheld unit will do almost all the functions of the larger desktop personal computers, but could be used by missionaries and Bible translators on the mission field in areas where the larger personal computer units could not be taken. He hopes to market the unit for less than \$1,000.



TRUCK FOR C-N PROGRAM — Bill Powell (right), president of First Peoples Bank of Jefferson City, presents keys to a pickup truck donated by the bank to Carson-Newman's Appalachian Outreach program to Jim Wilson, C-N campus minister, and Karen Smith, volunteer.

TBC trains 450 for associations

Conferences directed to all the elected leaders in every association were held by the Tennessee Baptist Convention in four locations last week.

First Baptist Church, Jefferson City, Westwood Baptist Church, Cleveland, Englewood Baptist Church, Jackson, and First Baptist Church, Murfreesboro, hosted the annual Associational Leadership Conferences on May 20-21 and 23-24. Approximately 450 directors of missions, associational officers, and program leaders attended the four meetings. Training and orientation sessions covered all areas of associational leadership.

In addition to the conferences, information was given on the Tennessee-Venezuela partnership and the "Good News America" simultaneous revivals in 1986. An update on American Christian Television System (ACTS) and Baptist Telecommunication Network (BTN) was featured. Program leaders from Sunday School, church training, and evangelism departments presented "Training 1-million Sunday School Workers to Witness," a Bold Mission Thrust training project.

New wave of Lebanese refugees includes Baptist congregation

BEIRUT, Lebanon (BP) — Members of a small Baptist congregation are among as many as 100,000 Christians driven from their homes in south Lebanon by Islamic militiamen.

As many as 60,000 refugees are jammed into Jezzine, an inland town in southeastern Lebanon. Others are farther to the south, along Lebanon's border with Israel. About 30,000 are in a Christian-controlled region north of Beirut, many having escaped south Lebanon by boat via the Mediterranean Sea.

"They've lost everything," said Ed Nicholas, chairman of the Southern Baptist missionaries in Lebanon, in a telephone interview. "They lost their homes and their businesses, if they had businesses. Everything they had has been looted or burned."

In mid-1983, Southern Baptist Missionary Jim Bethea and a Lebanese pastor, Waleed Harmouche, began working with a small congregation near Sidon, a port city in south Lebanon, and with other small groups and individuals in the area. The church had been attracting 30 to 40 worshippers each Sunday.

However, Bethea, his wife, Stephanie, and their three children left Sidon in mid-January and are now in the United States. As fighting intensified, Harmouche, his wife, and young child left the area by boat. Both families left most of their possessions behind.

"All the homes in the area where Jim and the pastor lived have been looted and burned," Nicholas said. And, according

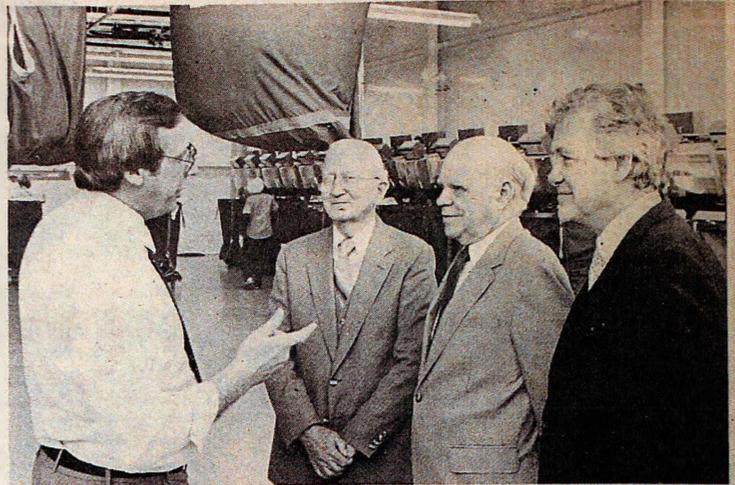
to one news report, the church neighborhood had been "picked clean" by Palestinians who also are refugees.

"The members of the congregation are scattered. Some are in Jezzine, some are along the border with Israel. I don't think any of them (except Harmouche) have come up to Beirut yet."

The new crisis began to develop in February when Israel announced its troops would end their 32-month occupation of south Lebanon. Since March, Christian militia have been unable to stop the advance by Islamic and Palestinian Liberation Organization forces, which have overrun numerous villages of Maronite Catholics, Greek Orthodox, and a small minority of evangelicals.

An April 30 editorial in the Jerusalem Post said, "The Christian community in southern Lebanon is facing the threat of extinction, without any real hope of succor from any quarter, including Israel."

Nicholas said Baptists in the Beirut area are unable to help the refugees in south Lebanon. "We cannot get to them. We have no contact with them. The area between here and there is in the hands of hostile forces." But the refugees are being aided by such groups as the Red Cross. The dozen remaining Baptist congregations in the Beirut area, encompassing about 800 believers, are helping refugees brought to their attention by church members and friends, Nicholas said.



SUPER LAUNDROMAT — Robert Helman (left), director of the newly completed multistory laundry complex at Baptist Memorial Hospital, Memphis, shows three Tennessee trustees how the facility cleans 50,000 pounds of laundry during an 8-hour period for the 2,068-bed hospital and six affiliate hospitals. Getting the details are (left to right) S. Powers Smith of Henning, Ralph Lawler of Trenton, and W. Fred Kendall II of Nashville.

Southern seminary awards degrees to 35 students from Tennessee

LOUISVILLE, Ky. — Southern Baptist Theological Seminary awarded degrees to 35 Tennesseans during its May 24 commencement.

John T. McPherson of Knoxville received the doctor of philosophy degree. Jackie Lynn Carver of Nashville received the doctor of ministry degree.

Receiving the master of arts in Christian education degree were Margaret Elaine Cook of Lafayette, John Omer Hamblen of Chattanooga, Fred Parker Lowrance of Sharon, Gary Emmert Lynn of Knoxville, William Bruce Maples Jr. of Knoxville, Andrew F. McClarny of Nashville, and Betty Sue Morris of Murfreesboro.

Debra Elaine Capell of Tullahoma, John T. Frank of Carthage, and Darryl Haskel Wilson of Nashville each received the master of divinity in Christian education degree.

Receiving the master of church music degree were Paul Benjamin Clark Jr. of Jackson, Robert Uhl Lawson of Maryville, Samuel Milton Leslie of Jackson, and Leland Lane Parks of Shelbyville.

Recipients of the master of divinity

degree were Lawrence Levi Adams of Maryville, Dennis Wayne Blazier of Knoxville, Kerry Layne Bond of Memphis, John Bernard Draper of Memphis, William Scott Drummond of Camden, Dwight Wesley Ervin of Cleveland, Dwala J. Ferrell-Irvin of Memphis, Robert H. Glass Jr. of Nashville, Todd Colby Hanson of Nashville, Rex Ervin Keener of Leoma, Leland Earl Lyon of Oak Ridge, Steven H. Meriwether of Nashville, Glynn Morris Orr of Puryear, Leo Raines Percer of Millington, Richard F. Robinson of Chattanooga, Jack Edward Roddy of Dayton, Brenda Joyce Tinker of Memphis, Timothy Carroll Turley of Knoxville, and Gerald Steven Wood of Jackson.



GROUND BREAKING — First Baptist Church, Morristown, held ground-breaking services for a new sanctuary on April 21. Pictured are: (left to right) John Bible; Dot Gibson; Carolyn Quarles; Henry Young; Bob Bible; Ian Walker, pastor; Allen Jewett; Gene North; and Glenn Toomey, director of missions for Nolachucky Baptist Association. The new facility is Phase I of a three-phase construction and renovation plan.

A. Styron accepts Memphis pastorate

Alvis Holmes Styron accepted the call of Temple Baptist Church, Memphis, to be pastor, which was effective June 2.

Styron is a graduate of William Carey College, Hattiesburg, Miss., and Southern Baptist Theological Seminary, Louisville, Ky.

Previous pastorates include St. Louis Crossing Baptist Church in Columbus, Ind., and Hollywood Baptist Church in Sledge, Miss.

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Tennessee Scene

PEOPLE . . .

Steve Bode, pastor of Grace Baptist Church, Dunlap, was ordained by First Baptist Church, Hartsville, on May 19, in a service led by his father, Kenneth Bode. The pastor of the Hartsville church is Jim Growden.

CHURCHES . . .

Bethel Baptist Church, Memphis, will celebrate their 100th anniversary during the month of June with five weekend revivals. Beginning May 31 and continuing through June 30, the revivals will feature Wayne Dehoney, past president of the Southern Baptist Convention; Tom Madden, executive secretary-treasurer of the Tennessee Baptist Convention; Forrest H. Watkins, director of evangelism for the TBC; Franklin Paschall, former president of the SBC and retired pastor of First Baptist Church, Nashville; and Bob Carroll, pastor of Bethlehem Baptist Church, Greenbrier. The Greenbrier church is the mother church of Bethel Baptist Church where John H. Rushing is pastor.

Bayside Baptist Church, Harrison, dedicated their new sanctuary on June 2. Robert Stitts, pastor of the church, led the service.

Cedar Grove Baptist Church, Maryville, celebrated its 150th anniversary on May 18-19. Special guests were former pastors and several who grew up in the church and have served in denominational vocations. Some of those who attended include: Burl McMillan, superintendent of the Tennessee Baptist Children's Home in Chattanooga; Troy Cunningham, retired home missionary; and Elizabeth Acuff Bridges, Huntsville Park Baptist Church staff member, Huntsville, Ala.

Oak Valley Baptist Church, Franklin, was constituted on May 26. The church began as a mission of Walker Memorial Baptist Church, Franklin, where John Langlois is pastor. Langlois led the service for the new church. Don Atkinson is the pastor.

New Friendship Baptist Church, Cleveland, began celebrating their 150th anniversary on April 14. The celebration will continue throughout the summer. The pastor of the church is Jon Henson.

Two Rivers Baptist Church, Nashville, held ground-breaking services on May 26, for their new educational building. Carl Duck, director of missions for the Nashville Baptist Association, led the service along with the church's interim pastor, Roy Edgemon.

REVIVALS . . .

First Baptist Church, LaFollette, was led in revival services May 5-10 by Forrest H. Watkins, director of evangelism for the Tennessee Baptist Convention. There were two professions of faith and over 75 other decisions. Harlan F. Reynolds is the church's pastor.

Slayden Baptist Church in Cumberland Furnace held revival services for two weeks during April. Earl Taylor was the evangelist and Larry Davis led the music. There were 23 requests for baptism, three additions to the church by letter, and 26 other decisions. The pastor of the church is Howard W. Lee.

LEADERSHIP . . .

Jim Gillentine has joined the staff of Bellevue Baptist Church, Memphis, as child care coordinator. He is a graduate of Arkansas State University in State University, Ark., and Mid-America Baptist Theological Seminary, Memphis. Adrian Rogers is the pastor of the Bellevue church.

Randy Hunt has joined the staff of Raleigh Baptist Church, Memphis, as minister of youth/youth music. He comes to the church from Cottage Hill

Baptist Church in Birmingham, Ala. Hunt is a graduate of the University of North Alabama in Florence. J. Michael Todd is the pastor of Raleigh Baptist Church.

Westwood Baptist Church, Cleveland, has called Don Nichols as minister of music. He previously served at First Baptist Church, Lucedale, Miss. He is a graduate of the University of South Alabama, Mobile, and Southwestern Baptist Theological Seminary, Fort Worth, Tex. A native of Mobile, Ala., Nichols has served churches in Alabama and Texas. Bob Bell is the pastor of the Westwood church.

Lee Ford has resigned as pastor of Bell Buckle Baptist Church, Bell Buckle. He will be attending Southwestern Baptist Theological Seminary in Fort Worth, Tex.

Elmer Hurst, pastor of Friendship Baptist Church, Maryville, has resigned.

J. L. Wolfe is serving as interim pastor of Zion Chapel Baptist Church, Louisville.

Shelbyville Mills Baptist Church, Shelbyville, has called Archie King to serve as interim pastor. King is director of the Brotherhood department of the Tennessee Baptist Convention.

J. Lofton Graves has resigned as pastor of First Baptist Church, Cornersville, to accept the call of Fairview Baptist Church, Franklin Ky.

The pastor of Midway Baptist Church, Louisville, Glenn Riddle, has resigned.

Chamberlain Memorial Baptist Church, Chattanooga, has called Christie Lea Seagle as full-time summer youth director. Seagle, a student of Emory University, Atlanta, Ga., began serving in her home church May 19. The pastor of the church is Edward R. Seanor.

Ron Day has resigned his pastorate at Union Grove Baptist Church, Maryville.

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Neil E. Jackson is a growth consultant, Growth Section of The Sunday School Board, Nashville, Tennessee. He authored the popular *Motivational Ideas for Changing Lives* and an audiocassette "An Effective Visitation Program."

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BIBLE BOOK SERIES

Lesson for June 9

Preparation for the cross

By Rice Pierce
deacon and Sunday School teacher
Mt. Juliet

Basic Passage: Luke 22:1-53

Focal Passages: Luke 22:17-22, 36-42, 46-48

On Tuesday night, Jesus dined in the home of Simon the leper in Bethany (Matthew 26:6). It was here that Mary of Bethany anointed Jesus' head and feet with "very precious" ointment. Judas (John 12:4) openly criticized Mary for her wastefulness and Jesus rebuked Judas. Thus rebuked, Judas went out to bargain away the life of his Master with the Sanhedrin (Mark 14:10).

Judas' plot to betray Jesus (22:1-6)

John Bunyan once said there is "a way to hell from the very gate of heaven." Judas, one of the 12 apostles, was treasurer for the group. He is a warning that no Christian, however highly placed, is ever immune from temptation and fall (note also Peter). But Judas made no rash decision after Jesus' rebuke. He had never given his life to Jesus. To Judas, Jesus was only a means to prominence in the new kingdom.

Judas, possibly more perceptive than the others, finally realized that Jesus' kingdom was not of this earth and that Jesus' fate was death. So he hurried to the chief priests to get back in the good graces of these powerful leaders. Ever mercenary, he was glad to get the 30 pieces of silver (Matthew 26:15) which the Sanhedrin happily gave him. They were intent on killing Jesus and were just trying to find a way (Luke 22:2). When Judas came to them, they moved up their schedule from after the Passover to before. Satan could orchestrate his work too. Judas in recent months had opened his heart to Satan, had listened to him, and finally Satan took over Judas' life (v.3).

Jesus institutes the Lord's Supper (22:7-22)

Jesus may have been in retreat in Bethany on "silent Wednesday." But that night or the next morning, He sent Peter and John into Jerusalem to prepare for the Thursday evening Passover meal (vv.7-13). Secrecy was necessary because Jesus knew of Judas' intention to betray Him (see John 6:70-71). Jesus meant for His last Passover with the twelve to be very special (v.15), not to be interrupted by a premature arrest. Jesus was in control, not Judas or Satan.

At the Passover meal, Jesus invited all 12 apostles to drink from His cup. It was a sign of their unity and their sharing in the destiny of Jesus — both suffering and glory (vv.17-18). Judas still had a chance to repent and receive Jesus' forgiveness.

Then Jesus instituted the Lord's Supper (vv.19-22). Many believe that Judas left after the Passover meal (see John 13:21-30; 1 Corinthians 11:23). If Judas was present for the Lord's Supper (v.21), Jesus now had done all He could to win

Judas from his treacherous course. John in his gospel showed Jesus' several indirect appeals to Judas; but Judas continued to be for Judas, not for Jesus.

Jesus said that the Lord's Supper ever was to be, for believers, a time of remembrance of His saving death on the cross; a sign of the new covenant (v.20) which God was giving mankind based on the (voluntary) death of His Son. It also was to be a time for hope (v.18; 1 Corinthians 11:26).

Jesus' instructions to His disciples (22:23-28)

Jesus had spoken of His betrayer (v.21). The apostles began to inquire "among themselves" (v.23) which one of them would do such a thing. Judas had been so cunning that the others never suspected that they had a "devil" (John 6:70) in their fellowship! Truly Satan and his servants often appear as angels of light (see 2 Corinthians 11:13-15), disguising their purposes.

But the apostles' initial humble inquiry as to who would basely betray Jesus soon became a dispute over who was most prominent (v.24). Who would control kingdom affairs? Jesus rebuked the disciples, saying that greatness in His kingdom would come through simple, humble service, not by "since I came" proclamations.

Peter was so sure of his absolute loyalty that Jesus had to warn him of Satan's designs upon him and all the other apostles (v.31; see also Job 1:6-12; Amos 9:9). The rescue from Satan would come, not from Peter's wavering loyalty, but from Jesus' prayer for him (v.32).

Satan had tried to wreck Jesus' mission in the wilderness temptations. Now he intended to disgrace and immobilize all of Jesus' special leaders. He already had Judas. Then he would bring about Jesus' death. Little did Satan know, however, that Jesus' (voluntary) death was precisely the key to God's redemptive plan for sinful, helpless mankind!

Jesus in Gethsemane (22:39-48)

Only Luke reported the angel ministering physically to Jesus (so He could continue His spiritual struggle, v.43); and the bloody sweat of Jesus as He prayed in agony (v.44; Hebrew 5:7) in the garden. Jesus had to submit to Satan's plans, though for His own reasons. Sinless, He had to feel God's wrath on sin (see Isaiah 53:10-12). This was Jesus' agony. But if there was no other way (v.42), He was willing to die.

Judas, knowing Jesus' custom of praying alone in Gethsemane, appeared on schedule with officials and guards to betray "the Son of Man with a kiss" (v.48). This was the sign agreed upon for Judas to identify Jesus, lest they arrest the wrong man in the darkness while Jesus escaped.

What futile plans men devise, while God's purpose continues to work itself out! A situation with "disaster" written all over it can be used by a wise, powerful, and loving God for redemption.

UNIFORM LESSON SERIES

Lesson for June 9

What God desires

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

Basic Passages: Amos 4:1-5:17, 21-24

Focal Passages: Amos 5:4-7, 14-15, 21-24

"Appearances can be deceiving." I have heard that proverb all my life. It refers, of course, to the fact that things are not always what they appear to be.

The newspapers occasionally tell of someone who, after his death, is found to have been quite wealthy. While he was alive, he lived in such a way as to suggest just the opposite.

Such was the case of the kingdom of Israel. The difference was that it appeared to be strong and healthy when in reality it was on its last legs. "It had one foot in the grave and another on a banana peel." But if the proper treatment were carried out in time, the disease, while serious, was not incurable.



Tullock

The way to life (5:4-7)

The larger context for this lesson includes two sermons by Amos. The first of these (4:1-13) is directed toward the people in Israel, both men and women, whose greed had blinded them to the pain and hurt of the poor around them. They faced an inevitable judgment because they were so callous in their attitude toward their fellow Israelites. Despite all God's warnings, they had not returned to Him (4:1-13).

Our focal passages come from a sermon that might be entitled "Israel's Funeral." Yet, despite the prophet's harsh condemnation of the Northern Kingdom and its leadership, this sermon holds out hope that disaster might be avoided.

Looking at the second part of this passage first, we see that Amos told them what they were not to do. Obviously, the upper classes put great store in believing that they pleased God and assured His blessings upon themselves by worshiping frequently at certain ancient shrines — Bethel, Gilgal, and Beersheba.

Bethel and Beersheba had associations all the way back to the time of Abraham (Genesis 12:8; 21:31). Gilgal was mentioned as a place where Israel worshiped after they crossed the Jordan in the conquest (Joshua 5:10).

Just as they thought that sleeping by the altar made them righteous, so they obviously thought that taking pilgrimages to special places added to their righteousness.

The Lord through Amos told them something quite different. Real life comes in seeking the Lord, not in going to special places. Seeking the Lord, in the context of the book of Amos, means living by His will. Translated into the terms of the marketplace, it means honesty and fair dealing, treating people as people and not treating them as things (5:4).

The only hope (5:14-15)

In this passage, Amos further elaborated what seeking the Lord meant for him. Seeking the Lord is seeking the good. In Israel's terms that meant living

by the principles of the covenant given at Sinai as embodied in the Ten Commandments. That covenant called for putting God first and then living out that commitment to Him in relation to others.

When you get right down to the basic meaning of the Christian faith, its expectations are basically the same — faith in Christ is to be lived out in relation to others.

Verse 15 emphasizes this point. "Hate evil, love good, and establish justice in the gates." It was in the marketplace that Amos had seen some of the most blatant examples of disregard for God's will — in the use of false weights, the selling of shoddy merchandise, and in legal dishonesty in the courts. Only when these things were changed could there be any hope that He would be "gracious to the remnant of Joseph" (the Northern Kingdom) (5:15).

Empty worship (5:21-24)

Here Amos returns to the theme of Israel's worship. There was no complaint about the quantity of worship services or the lack of sacrifices. Both were more than adequate in number.

Proper worship must begin in a proper attitude; otherwise it is meaningless. The nature of their worship was such that it amounted to an attempt to bribe God more than it did to pay homage to Him. The most glaring evidence of this lay in the fact that the worshiper was not changed by the experience. Amos implies that if they truly had worshiped, then they would be just and they would live upright lives. The sheer volume of their efforts at worship should be matched by their attempts to deal justly with everyone and to go out of their way to live morally pure lives in accordance with the will of God.

Our worship should show its results in our lives in the same manner.

Research group to meet June 10

DALLAS (BP) — The Southern Baptist Research Fellowship will meet from 9 a.m. to 4:30 p.m., June 10, at the Grenelefe Hotel, Dallas, prior to the annual session of the Southern Baptist Convention.

"Religion and the Future of American Cities" will be the topic of an address by Paul Geisel, professor of urban sociology in the Institute for Urban Studies, University of Texas at Arlington.

The president's address, "Religion Research Issues in Southern Baptist Life," will be presented by Orrin Morris, director of the division of research, Home Mission Board, Atlanta.

Other featured speakers include Ebbie Smith, assistant professor of missions and Christian ethics, Southwestern Baptist Theological Seminary, Fort Worth, Tex.; Ron Tonks, assistant executive director of the Historical Commission, Nashville; Benny Daniels, associate director of the regional office, Bureau of the Census, Dallas; and C. Kirk Hadaway, director of research, Center for Urban Studies, Nashville.

Membership in the fellowship is open to denominational agency staff, state convention staff, and local church staff involved in research.



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LIFE AND WORK SERIES

Lesson for June 9

Experts at doing evil

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

Basic Passage: Micah 7:1-20
Focal Passages: Micah 7:1-7, 18-20

An outstanding Jewish commentary divides chapter 7 of Micah as follows: earnest lament over the prevailing corruption (vv.1-6), confession and hope (vv.7-13), prayer and praise (vv.14-20).

Nowhere in the prophetic writings do we find any words as full of grief and pain as in this part of the chapter. The nation had sunk to the very bottom, and moral conditions were unbelievably corrupt.

We cannot be sure who the speaker is. This is often true in Old Testament prophetic oracles. The prophet himself or the righteous nucleus, "Israel within Israel," would be the most logical choices in seeking to identify the one proclaiming the message. Often in this type of discourse, the prophet would vary back and forth in a sort of "role playing" in order to put his message across with effectiveness.



Wood

Corrupted life in the land (6:1-6)
John R. Sampey, former president of Southern Baptist Theological Seminary and an outstanding Old Testament professor, used to say that Micah "snorted" every time he saw a city. This rustic saw city life as a place where evil was concentrated and multiplied rapidly. His description of demoralization and depravity seems directed at such places as Jerusalem where he felt iniquity abounded and no one cared for his brother.

Micah began with the picture of one who eagerly sought fruit in an orchard or vineyard but found only inferior gleanings. In verse 2, he translated his figure into an explicit application. The "good" man who Micah said had perished from the earth was unselfishly kindhearted.

The Hebrew word he used emphasized the practical side of religion rather than merely the God-man relationship. The practice of justice is an inevitable result of being right with God. Unless one loves his fellowman, he does not love God.

Micah was pessimistic as he looked around and observed the people's conduct. He felt everyone in the city was guilty of crimes and grouped them all into a single class. The "net" was that of a hunter, not a fisherman. The stretching out of both hands suggests the thoroughness with which the people sought to get all they could from the weak. The prince, judge, and great man represented the upper level of city life. All of them were corrupt. Micah viewed the corruption as so prevalent that no one could trust anyone else, neighbor, friend, or even family member.

Prophetic optimism (7:7)

When one studies the prophets, he realizes they never closed their message on a negative note. No matter how severely they condemned sin or threatened judgment, they looked beyond the gloom and doom to see a new day for both the nation and for individuals. Though Micah's eyes were set with tears, his

eyes were alight with smiles because of his faith in God. This trait should be possessed by all prophets of God in every generation. The "wait for the God of my salvation" shows that the prophet felt the people's stubbornness would be softened through the suffering they were to undergo.

Many scholars feel the prophet was speaking not so much for himself but for the nation. Actually, implicit within his words were both past salvations as well as future ones. The prophets, students of history, were well aware of God's provi-

dential dealing with the nation through the centuries. God had chosen Israel as His redemptive agent through whom He would bring the Messiah into the world to bring salvation to everyone. He would not cast aside His purpose. The people had sinned and must be punished, but He would purify not destroy them. They still had a glorious future.

A God of great mercy (7:18-20)

Micah was fond of puns. The question "Who is a God like unto thee" contains a play on the prophet's name. The question does not imply that Micah believed in other gods. The Psalmists made similar statements (71:19; 77:13; 86:8; 89:7, 9; 96:4; 97:9).

In verses 18 and 19, Micah used the three most common Biblical words for wrongdoing. Iniquity means moral crookedness, transgression means rebellion, and sin means missing the mark or falling short of a standard. The words "par-

doneth" and "passeth by" are particles which intensify the graphic nature of God's forgiveness. The first means to lift up and carry off while the second means to pass over.

Micah closed with a reminder to the people of God's covenant with Abraham which was still in effect. The Old Testament is not a history of the Israelites but a history of God's redemptive program. His purpose in choosing Israel was not to glorify a people but to make them instruments in bringing redemption to the world.

Who can be a pessimist when he serves a God like this!

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'Walking encyclopedia' writes mission book

By Art Toalston

RICHMOND, Va. (BP) — Winston Crawley probably has as clear a picture as anybody of the way Southern Baptists share the gospel with the world.

Crawley, vice-president for planning at the Southern Baptist Foreign Mission Board, has written a book, *Global Mission*, which explores "our understanding of what missions is all about." The book will be released this week by Broadman Press and will be available in the Baptist Book Store during the Southern Baptist Convention, June 11-13, in Dallas.

At the board's home office in Richmond, Crawley is known not just as the senior administrator in length of service, but as a "walking encyclopedia" on all facets of Southern Baptist foreign missions — past, present, and future.

R. Keith Parks, the board's president, asked Crawley to write *Global Mission* because Crawley has "a clearer grasp of the principles and methodology (of Southern Baptist foreign missions) than anybody else who's active today."

Crawley's extensive experience in missions began in China in 1947 and 1948. When the Communist government came to power, he moved to the Philippines where he worked until 1954, when he became the Foreign Mission Board's secretary for the Orient. Additional responsibility, as director of all overseas work, came in 1968. In 1980, he changed jobs again to focus on missions planning.

"People are always calling this office about anything in connection with the

board," Eris Anderson, Crawley's long-time secretary, said. "They think if Dr. Crawley doesn't know, nobody knows."

Parks sees "an authenticity" to the new book, beyond what might be produced in an academic setting. He said Crawley has been involved in doing missions and shaping policies to help others be involved.

A concern that "Southern Baptists do more in missions yet write less about it" is another reason Parks asked Crawley to write the book.

Global Mission focuses on major schools of thought among Christian strategists and "how our Southern Baptist approach may agree with them, modify them, or differ with them," Crawley said. The book is oriented toward a wide-ranging audience of Southern Baptists — current and future missionaries, students in seminaries and Baptist colleges, and missions-minded pastors and laypeople.

Crawley hopes the book will help each reader "understand Southern Baptist foreign missions better and do a better job of it," whether one is working overseas or undergirding a local church's prayer and Cooperative Program support of global evangelism.

"There are a lot of things in the book that would have been helpful to me when I was serving as a missionary," Crawley said. He ultimately learned the various lessons — "gradually over a period of years."

"I wish I had been more keenly aware of the importance of identifying needs as



ASK CRAWLEY — Winston Crawley, vice-president for planning at the Foreign Mission Board, has earned a reputation as a "walking encyclopedia" about Baptist mission work. His new book, *Global Mission*, explores SBC mission strategy.

people in a community perceive them, or feel them, and then working through a young church in trying to meet those needs," he explained.

Today, that is a key part of Southern Baptist missionary outreach.

Another Southern Baptist distinctive is support of missions through a convention involving churches "in everything that the denomination ought to be doing," Crawley said. The alternative is a "society" method, in which individuals or churches support specific missions organizations, programs, or missionaries.

Southern Baptist missionaries focus on churches, Crawley continued, because from a Biblical standpoint, "God intends to use the church as His tool to accomplish His mission in the world." From a practical standpoint, local churches "can do a whole lot more than a limited number of missionaries." And if a time comes when the missionaries must leave, the church still will be on the scene.

Career missionaries remain a priority for Southern Baptists, while other groups are relying heavily on short-term workers. "There needs to be a relationship in depth with the people," Crawley said. "We have to know the language, the culture, the customs. That can't be done on a trip for a few months."

In relief and anti-hunger work, Southern Baptists have integrated human needs ministries "into the rest of our program," Crawley said, whereas many denominations work through such organizations as Church World Service or World Vision. "We not only work to meet needs, but also share the gospel and plant churches at the same time."

Leaders examine bedrock on SBC's 140th birthday

By Craig Bird

NASHVILLE (BP) — The "puzzle" that is the Southern Baptist Convention received special attention May 10 during the observance of the denomination's 140th birthday.

Lynn May and Charles Deweese, executive director and director of publications and communications, respectively, for the Historical Commission of the Southern Baptist Convention, were speakers at the special chapel service held in the Southern Baptist Convention building in Nashville to mark the anniversary of the founding of the SBC.

May described "Those Days in May, 1845" which produced the SBC, while Deweese focused on "Factors Leading to the Rise of the Southern Baptist Convention."

Deweese listed six "puzzles" about the 14.3-million-member denomination spawned by the contrasts between the SBC in 1845 and the SBC today. Some of the puzzles are directly related to the ongoing strife in the convention.

Deweese noted the Southern Baptist Convention was:

- Formed in the South, considered by some to be a haven of anti-intellectualism, but now possesses "one of the most effective and theologically sound set of seminaries ever assembled";

- Founded in defense of slavery but now is one of the most integrated major denominations in the United States;

- Established with the flexibility to support missions, education, and other

worthy causes, yet it now "stands in combat position toward the efforts of some leaders who choose to negate this original calling by reducing convention programs to 'pure missions'";

- Created to solicit financial support for each of its denomination enterprises, it now "looks down the rifle barrel of insecurity as segments of its leadership threaten to undermine these enterprises by encouraging their churches either to withdraw funding (from the Cooperative Program) or place it in escrow";

- Put in place to cultivate cooperation among Baptists in the South, yet today one of its dominate characteristics is internal dissension, and;

- Built upon the principals of freedom, "it now suffers from political intrigue, surges for power, pressures for uniformity, and a weakening of the historic Baptist dedication to separation of church and state.

Despite the "humanity of its constituency," Deweese stressed many of the achievements of the SBC "are unrivaled in the development of American Christianity" and the positives outweigh the negatives "by a long shot."

The key to overcoming the negatives, he said, is for Southern Baptist leaders to "renew their acquaintance with and commitment to the Biblically based bedrock principles of our Baptist heritage," mentioned in the reasons the SBC was founded.

May traced the events of the actual meeting which formalized the split of the Southern churches from the Triennial Convention which had its headquarters in Philadelphia. He quoted extensively from William B. Johnson, first president of the SBC.

Johnson, in his address "to the brethren," stressed the split with Northern Baptists should not be exaggerated. Rather, he insisted the "disunion" was solely over how to best operate foreign and domestic missions.

"Northern and Southern Baptists are still brethren," he said. "They differ in no article of the faith. They are guided by the same principles of gospel order." It was only the failure of some to work together for missions while allowing individuals to be "free to express and to promote, elsewhere" views on other subjects (specifically slavery) "in a Christian manner and spirit," which

forced the Southern churches to form a new convention.

Representatives of the four independent structures of the Southern Baptist Convention (the local church, the association, the state convention, and the national convention) were recognized as part of the observance: David George, pastor of Immanuel Baptist Church in Nashville; Carl Duck, director of missions for the Nashville Baptist Association; Tom Madden, executive secretary of the Tennessee Baptist Convention; and Harold C. Bennett, executive secretary-treasurer of the SBC Executive Committee.

Interpretations

Saviour of all men?

By Herschel H. Hobbs

"We trust in the living God, Who is the Saviour of all men, specially of those that believe" (1 Timothy 4:10).

There is a belief called "Universalism" which says that everyone will be saved through the atoning death of Jesus Christ. Of course, this runs head-on into the many calls for faith in the Lord Jesus.

Does Paul's phrase "Who is the Saviour of all men" support this doctrine? If taken alone and out of context, it might be so construed. But what do we do with "specially of those who believe"? Theologian A. T. Robertson says that this latter phrase is "making a distinction in the kinds of salvation meant" (Word Pictures, Vol. IV, p.580).

The fact is that God wills or wishes to

be "the Saviour of all men." In His Son He has provided salvation for everyone. But providing and receiving are two different things. A mother may provide a sumptuous meal for her family. She may put it on the table. It is available to all. But only those who eat it are nourished. If one refuses to eat, he may sit at such a table and yet starve to death — if he does not eat for himself. Food eaten by others does not sustain life in him. There is no such thing as proxy feeding or proxy believing.

So while God is potentially the Saviour of all men, He is Saviour in truth only to those who appropriate salvation through faith in His Son. God's offer and provision of salvation are universal. But He is specifically the Saviour only of those who believe in Jesus Christ as Saviour.

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