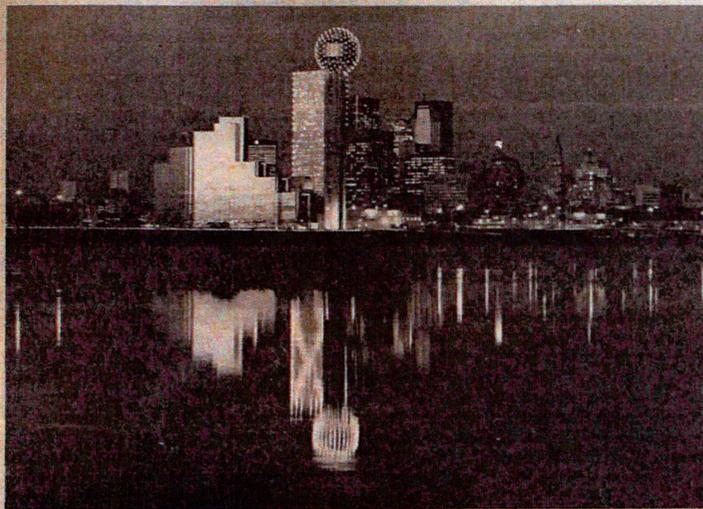


Baptist and Reflector

Convention Sermon
by Charles Fuller
See pages 8-9

Vol. 151/No. 23/June 12, 1985

News journal of Tennessee Baptist Convention



HOST CITY FOR '85 SBC — The night skyline of Dallas, centered on the sphere atop Reunion Towers, reflects in the waters of the Trinity River. Dallas is the host city for the annual meeting of the Southern Baptist Convention this week.

Supreme Court strikes down Alabama silent prayer law

By Stan Haste

WASHINGTON (BP) — On June 4, the U.S. Supreme Court struck down an Alabama law requiring the observance of moments of silence "for meditation or voluntary prayer," but suggested strongly that more generally worded "silence" statutes do not violate the Constitution.

Acting on the most publicized of seven church-state cases considered during the current term, the court ruled 6-3 that the Alabama law — passed in 1981 — violated the Constitution's ban on an official establishment of religion because it "had no secular purpose."

In an opinion written by Justice John Paul Stevens, the court majority upheld the contention of agnostic Ishmael Jaffree of Mobile, Ala., that enactment of the silent prayer statute advanced religion and infringed on the rights of his three school-age children. Jaffree contended throughout his lengthy challenge to the Alabama law that his children were held up to ridicule by other pupils and teachers critical of his action.

Stevens' opinion relied heavily on the testimony of the bill's primary sponsor, state Senator David Holmes, that the legislation was an "effort to return voluntary prayer" to public schools. The law was one of three passed in quick succession between 1978 and 1982 by Alabama's legislature and designed to circumvent the Supreme Court's historic 1962 and 1963 decisions forbidding state-written and state-prescribed religious exercises in public schools.

Besides the challenged law, a separate 1978 statute set aside one minute at the beginning of the school day as a period of silence, without specific mention of

prayer. That law was not challenged by Jaffree.

The third statute — challenged along with the silent prayer law — gave classroom teachers authority at their discretion to lead students in an oral prayer written by the son of then-governor Fob James. Although the law was upheld by U.S. District Court Judge Brevard Hand, it was struck down by the Fourth Circuit Court of Appeals, a decision affirmed unanimously by the Supreme Court last year.

On the same day it affirmed that decision, the high court agreed to review the silent prayer statute.

In assessing the law, Stevens wrote: "The legislative intent to return prayer to the public schools is, of course, quite different from merely protecting every student's right to engage in voluntary prayer during an appropriate moment of silence during the school day. The 1978 statute already protected that right, containing nothing that prevented any student from engaging in voluntary prayer during a silent minute of meditation."

By specifying the period was for prayer, Stevens said, "the state intended to characterize prayer as a favored practice. Such an endorsement is not consistent with the established principle that the government must pursue a course of complete neutrality toward religion."

Justice Sandra Day O'Connor, who joined the majority in its judgment but exercised the option of issuing a separate opinion setting forth her own reasons for voting to strike down the law, wrote: "Nothing in the United States Constitution as interpreted by this court or in the

(Continued on page 2)

Rogers tells pastors to claim their victory

DALLAS — During the opening session of the Southern Baptist Pastors' Conference Sunday night, Adrian Rogers, pastor of Bellevue Baptist Church, Memphis, told his fellow pastors that victory already is theirs to claim.

A crowd estimated at more than 17,000 gathered in the Dallas Convention Center also heard major addresses by Bill Weber, pastor of Prestonwood Baptist Church of Dallas, and James Kennedy, pastor of Coral Ridge Presbyterian Church, Ft. Lauderdale, Fla., during the opening session.

Weber reminded the crowd that with God, all things are possible and encouraged Southern Baptists to broaden their scopes in reaching the world with the gospel.

Kennedy urged Baptists to subdue the earth and bring every sphere of life under the dominion of man. He also corrected what he sees as a misconception concerning separation of church and state and advocated more involvement of the church in the political arena.

Rogers, the only Tennessean addressing the Pastors' Conference, preached on the familiar story of David and Goliath, suggesting seven principles of victory. Cited were preparation, perspective, purpose, progression, protection, power, and praise.

"I do not fight for victory," said Rogers, former president of the Southern Baptist Convention. "I fight from victory. I can have the victory because Jesus Christ has already won the victory."

Rogers said one reason David was victorious over Goliath was because he had a different perspective than everyone else.

"Everybody else was thinking, 'Goliath is too big to hit.' David was thinking, 'Goliath is too big to miss ... look how much smaller he is than God.'"

Rogers encouraged the pastors not to fear ridicule. "They can call us fools, they can call us freaks, they can call us fanatics, but they will not be able to laugh us out of working for God."

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 this 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) 622-7930.

"Are you afraid of what might happen to you if you stand up for the Lord Jesus Christ?" Rogers asked. "Then you are not worth your salt as a preacher of the gospel."

Victory, according to Rogers, comes through prayer and dependence on God.

"The best time that you'll spend for your people or with your people is not when you're before them talking to them about God," Rogers advised, "but when you're before God talking to Him about your people."

In his only reference to the current SBC controversy, Rogers said, "I don't know what will transpire at this convention, but I want you to know before I came, I put my eyes on the Sovereign God and I'm not going to take them off."

Presbyterian Pastor James Kennedy urged the Baptist crowd to be involved in every area of life, including education, art, science, and government.

The author and founder of Evangelism Explosion, a program to teach believers to share their faith with the world, Kennedy told the pastors that there is a greater purpose than evangelism and the Great Commission is but a means to an end — to have dominion and subdue the earth.

He expressed distress at the recent Supreme Court decision refusing to allow "silent prayer" in Alabama because it would not have "a secular purpose."

"We have let the unbelievers convince America that this is a secular nation," Kennedy charged. "Nothing could be further from the truth. The pilgrims and Puritans came to these shores with the purpose of worshiping God."

He called separation of church and state "a huge axe being used to abolish every vestige of Christianity in this nation."

(Continued on page 3)

Morris Chapman to lead pastors

DALLAS — Morris Chapman, pastor of First Baptist Church, Wichita Falls, Tex., was elected by acclamation as president of the Southern Baptist Pastors' Conference during its Monday afternoon session this week.

Chapman was nominated by W. A. Criswell, pastor of First Baptist Church, Dallas. Others who apparently had planned to make nominations for the top office declined to do so after Criswell's nomination of Chapman.

Ned Matthews, pastor of Parkwood Baptist Church, Gastonia, N.C., was elected vice-president over John Wood, pastor of First Baptist Church, Waco, Tex.

Dwight Reighard, pastor of New Hope Baptist Church, Fayetteville, Ga., was elected secretary-treasurer.

Bakke decries strategy of hamburger churches

ATLANTA (BP)— Southern Baptists are using McDonalds' "golden arches Baptist model" for starting churches in the cities of America, but it will not work effectively, warned Ray Bakke, professor at Northern Baptist Seminary.

"You throw up your hamburger stand anywhere in the city, and you have instant 'Hamburger Baptist Church,'" Bakke told participants in the Spring Urban Evangelism Forum sponsored by the Southern Baptist Home Mission Board.

"It makes it easy to do church that way, and easy to train pastors, because the seminaries then become 'hamburger universities,'" said Bakke, professor of ministry at the Chicago-area seminary and internationally-known authority on urban evangelism.

Unfortunately, it will not work, Bakke observed, because "you can't reduce it

down to one model that will save the whole city." The city is too diverse for one type of church to work in every situation, he explained.

Instead, Southern Baptists must learn to "custom build" to reach a pluralistic,

urban society, said Bakke. He identified 18 different "models" or types of churches used by numerous denominations to reach urban people of different cultures and backgrounds.

At "hamburger university" seminar-

ies, students learn how to "design ministry in our own image," Bakke observed. "We learn to plan the songs we like to sing and preach the sermons we like to hear. The problem is that in the city, there are very few people just like us."

Bakke said seminaries instead need to help students learn to understand and love the people of the city, and be free enough to ask: "What would the church have to look like for those people to be reached?"

Canadian Southern Baptists constitute as convention

CALGARY, Canada (BP)— Messengers from 78 churches and missions across Canada, from Victoria, B.C., to Hamilton, Ontario, met last month to form the Canadian Convention of Southern Baptists.

The messengers voted unanimously to adopt a Constitution and form the new convention. The churches formerly were

members of the Northwest Baptist Convention (which is affiliated with the Southern Baptist Convention) with offices in Portland, Oregon.

Messengers also voted to establish a new seminary for training missionaries, ministers, and church leaders. They plan to begin the seminary in Calgary, Alberta, and begin holding classes in the fall of 1987.

The new convention is an autonomous body. An Executive Board of 12 members was elected during the meeting at Faith Gospel Church in Kelowna. It will handle the affairs of the convention between sessions, giving guidance and direction to its work. The body will cooperate with the Southern Baptist Convention in church planting and mission strategies around the world.

Allen Schmidt, a native Canadian and former pastor of the Royal Heights Baptist Church in Delta, B.C., is the coordinator of the convention, and Eugene Laird, presently director of the same church, is president.

The Southern Baptist Home Mission Board assists the Canadian convention in planting and developing churches in Canada. In 1977 there were 32 churches and missions affiliated with the group in Canada. Now there are 78.

The churches participate in the foreign mission program of the Southern Baptist Convention. The Foreign Mission Board also has participated with the group in Canada, particularly in the establishing of the new seminary and in student ministries on campuses in western Canada.

Camp openings provide fun, learning for different groups

Tennessee state camps are still available for Royal Ambassadors, Girls in Action and Acteens, mentally retarded, ethnic and deaf persons, and on church training and church music.

Camp Carson is on English Mountain near Newport in east Tennessee. Camp Linden is near the Buffalo River in central Tennessee south of Linden.

RA camps for any boys in grades 1-12 at Camp Linden are July 1-5, 8-12 and the Man and Boy Weekend is July 5-7. Boys will do canoeing, overnight camp-outs, high ropes course, rappelling, and learn missions. Also Pioneer RAs (grades 7-12) can go to Pioneer Canoe Camp Aug. 5-6 which has only a few openings left. Write Brotherhood department of the Tennessee Baptist Convention to make reservations.

GA-Acteen camps are for girls grades 1-12 and will be June 24-28 at Camp Linden and July 1-5 at Camp Carson. Just for GAs (grades 1-6) July 8-12 and July 15-19 are at Camp Carson.

The new camp director has enlisted camp counselors who include summer missionaries and missionary kids. Ac-

tivities include vespers, quiet time, candlelight service, missions jamboree, chats with missionaries, crafts, swimming, nature study, canoeing, and sports. Contact TBC Woman's Missionary Union for registration.

A Special Friends Camp for mentally retarded persons ages 10 and older is held July 15-19 at Camp Linden. Activities include Bible study, worship, music, crafts, fishing, games, and sports. Write Sunday School department, TBC, for registration by June 18.

Camp is planned for ethnic children and youth from first grade to age 15 if they are not members of another denomination. They also need a basic knowledge of English. Ethnic children in Shelby County go to camp led by their association. The camp will be Aug. 12-16 at Camp Linden. Activities will be Bible study and memorization, worship, crafts, recreation, and English study. Assistance for camp cost is available on the basis of need. Staff are still needed. Contact missions department, TBC, for information.

The weekend conference for the hearing-impaired and other interested Baptists is June 21-23 at Camp Linden. For all age groups, the conference will have Carter Bearden, Home Mission Board consultant for the deaf, workshops on ethnic and new ministries and interpreters. Cost will be from \$18 to \$30.25 for different age groups. Contact the missions department, TBC, for registration.

Church training camps will be July 22-26 and July 29 through Aug. 2 at Camp Linden and Aug. 5-9 and Aug. 12-16 at Camp Carson. For all age groups, the study will be "The Doctrine of Christ." Afternoons will be for recreation. Write TBC church training department for information.

Music camp for children is July 29 through Aug. 2 and for youth is July 22-27 at Camp Carson. At Camp Linden, camp for children is Aug. 5-9. They may learn handbells, sign language, Orff instruments, clowning, drama, strings, puppets, advanced theory, guitar, and music business, and attend other classes. Contact church music department, TBC, for more information. Sponsors are invited.

Week-long camp costs range from \$45-\$65.

Silent prayer...

(Continued from page 1)

laws of the state of Alabama prohibits public school students from voluntarily praying at any time before, during, or after the school day.

Three justices dissented.

Chief Justice Warren E. Burger, who in 1971 came up with the "secular purpose" test used by the majority to strike down the Alabama law, labeled the result "ironic" and "bizarre."

Addressing the majority's principal finding that the fatal flaw in the Alabama law was its specific mention of prayer, Burger declared: "To suggest that a moment-of-silence statute that includes the word 'prayer' unconstitutionally endorses religion, while one that simply provides for a moment of silence does not, manifests not neutrality but hostility toward religion."

He added: "... our responsibility is not to apply tidy formulas by rote; our duty is to determine whether the statute or practice at issue is a step toward establishing a state religion."

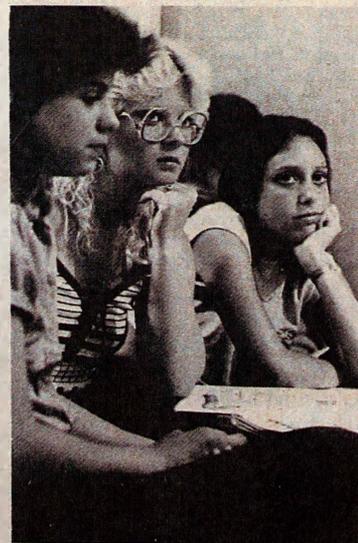
He identified two possible causes of such "arrogance." First, it comes from an achievement-oriented Baptist culture that led to establishing what he called "the nation of Texas."

Conversely, it also comes from a national inferiority complex Southern Baptists developed following the Civil War and intensified during the civil rights movement in the 1960s, when Baptists looked like racists on television, Bakke explained. As a result, Southern Baptists have become more aggressive, like the Japanese and Avis rental cars, who are in second place, so they try harder to succeed, he said.

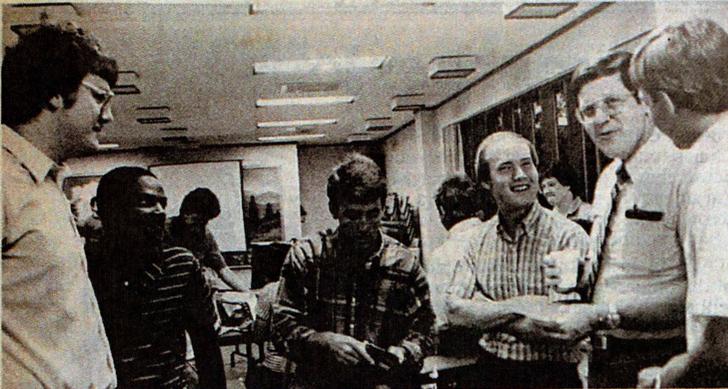
Instead of going in with all the answers, Bakke advised Southern Baptists who want to reach the cities of the North to spend at least 20 percent of their time "networking" with other Christians in the city and finding out what they are doing and what works.

Bakke encouraged new pastors in a big city to visit other ministers and every social agency in the city to find out what needs exist and what they are doing to meet them. He also suggested visits to businessmen in factories, corporations, and stores in the community.

"But don't just preach your sermons and run your programs," he warned.



VBS TIME — Youth listen closely during Vacation Bible School at Lynn Garden Baptist Church, Johnson City. Left to right are Melissa Gullion, Noel Wade, and Beverly Mann. Churches across Tennessee are conducting Vacation Bible Schools this month.



SUMMER MISSIONS — Thirty-one summer missionaries appointed by the Home Mission Board or Baptist Student Unions to work in Tennessee attended orientation at the TBC Executive Board building last week. Some of the participants are (from left to right) Joe Lamb, Blue Mountain (Miss.) College; David Dzingirai, Berea (Ky.) College (from Zimbabwe); David Acton, University of Florida, Gainesville; Danny Livingston, Dallas (Tex.) Baptist University; Ircel Harrison, program associate, TBC student department; and Kip Braswell, Middle Georgia College, Cochran.

Donald Harbuck dies June 4

Donald B. Harbuck, pastor emeritus of First Baptist Church, Chattanooga, died June 4 in Chattanooga. He was 54 years old.

He had resigned Jan. 1 from the pastorate after almost a year of treatments for an inoperable brain tumor. He had been pastor since August, 1983.

Funeral services were held June 6 at First Baptist Church, Chattanooga, and led by Walter Shurden, professor, Mercer University, Macon, Ga.; Wallace Parham, associate pastor; and Tom Cantwell, minister of youth. He was buried in Shreveport, La., after graveside services on Friday.

Harbuck came to Chattanooga from the pastorate of First Baptist Church, El Dorado, Ark., and is a former pastor of First Baptist Church, Arcadia, La.; Van-cleave (Miss.) Baptist Church; and Trinity Heights Baptist Church and Dixie Gardens Baptist Church, both of Shreveport, La.

Harbuck has served as an adjunct professor of preaching and worship at Mid-western Baptist Theological Seminary, Kansas City, Mo., as a visiting professor of pastoral studies and of preaching at Southern Baptist Theological Seminary, Louisville, Ky.; and as a dean and a professor of the Arkansas Baptist Extension Center in El Dorado, Ark. He has been a member of the Committee on Boards, Committee on Committees, and Committee on Credentials for the Southern Baptist

Convention; and a trustee of the Southern Baptist Home Mission Board, Atlanta, Ga., and the Baptist Sunday School Board in Nashville.

A native of Shreveport, La., Harbuck is a graduate of Centenary College in that city and of New Orleans (La.) Baptist Theological Seminary, and has attended Baylor University, Waco, Tex.; the University of Chicago (Ill.) and Southern seminary.

He is survived by his wife, Erma Coldiron Harbuck, four children, D. Bradford Harbuck Jr., Charles Craig Harbuck, George Albert Harbuck, and Cheryl Elizabeth Harbuck. He is also survived by his mother, Mrs. Charles Adams Harbuck; brother, Edwin Charles Harbuck; four step-children, Ella Coldiron Bryant, Beth Coldiron Frohn, Lee Moyers Coldiron, and Hal Bryan Coldiron; one grandchild; and three step-grandchildren.

Beasley joins staff at BMH, Memphis

MEMPHIS — Kenny E. Beasley has been named administrative assistant at Baptist Memorial Hospital here.

He recently completed a one-year residency with the hospital as part of the requirements for his master's degree in health care administration from the University of Alabama at Birmingham.

Beasley will be assigned to assist the administrative staff and work on special projects.

Rogers tells pastors . . .

(Continued from page 1)

He said the phrase "separation of church and state" does not accurately reflect what the First Amendment of the Constitution says.

"In fact, it distorts it dangerously from a Christian perspective," he warned. "Separation of church and state has replaced the First Amendment in the thinking of most Americans. The phrase 'separation of church and state' does not appear in the Constitution, although it does appear in the Constitution of the Soviet Union," he said to rousing applause.

Kennedy said Americans have interpreted it to mean that "I as a Christian minister don't have a right to say anything about government."

The phrase "separation of church and state," according to Kennedy, came in a letter from Thomas Jefferson, written to intimidate Baptists to "stay in their place."

"We need to understand that what the First Amendment actually teaches is the

separation of the federal government from the church — period," Kennedy concluded.

Bill Weber urged the Baptist pastors to open their minds, broaden their view of the kingdom of God, and to practice tolerance without compromise.

"I love our denomination," Weber said. "I am thankful for the inspiration and the education that has come my way through our denomination. But I am also convinced that God wants you and me to have a broad view of the kingdom of God."

"And though it may not be done always by Southern Baptists, even though there are others doing it with a different denominational badge that they may wear, if they are bringing honor to Jesus Christ and they're winning people to Jesus Christ, you and I should rejoice in their lives," he continued.

"We must remember that Jesus has forces and powers and men and women and young people around the world who are committed to telling the good news of Jesus."

Weber warned against the temptation to just reach "our kind" of people.

"If we're going to reach the world for Christ, we've got to feel about the world like Christ felt about the world — He loved the world."

All three messages during the session were interrupted by applause. Rogers and Kennedy both received standing ovations.

Churches set VBS for special needs

A church in Brentwood is having Vacation Bible School classes for hearing-impaired children and a church in Jackson is including other handicaps.

Brentwood Baptist Church in Brentwood, is having VBS classes for hearing-impaired children in ages 1-6, June 17-21. Total communication including lip-reading and sign language will be used. Classes will include Bible and missions stories, activities, and recreation. Contact Betty Stirman, 5224 Williamsburg Rd., Brentwood, TN 37027, (615) 377-3967, for more information.

The church also interprets all worship services and has a sign language class planned for the fall.

First Baptist Church, Jackson, is having special education VBS classes. Deaf, mentally retarded, and persons with cerebral palsy are already enrolled. The classes will be June 24-28. For more information contact Betty Corley, First Baptist Church, 1627 N. Highland Ave., Jackson, TN 38301, (901) 423-9315.

The church also has an after-school program for special children, Sunday School classes for special children and adults also attended by blind persons, and an interpreter for worship services.

Paul Fox dies in Chattanooga

A former minister to senior adults and evangelistic worker in Tennessee, Paul Fox, retired Baptist minister, died June 1 in a Sewanee hospital.

Funeral services were June 3 in Chattanooga. He was buried in Morristown the next day after services.

Fox was minister to senior adults at First Baptist Church, Gallatin. He was a member of Red Bank Baptist Church, Chattanooga. A graduate of Carson-Newman College, Jefferson City, he worked with his father, Arthur Fox of Morristown, in evangelistic work.

Fox also graduated from Mars Hill (N.C.) College, and Southern Baptist Theological Seminary in Louisville, Ky. After the evangelistic work, he served as pastor of churches in Arkansas, Kentucky, Mississippi, and Alabama.

He was preceded in death by his father. Surviving are his wife, Mrs. Edythe Humberd Fox of Chattanooga; daughter, Mrs. William Abel of Chattanooga; two sisters, Mrs. C. Frank Davis of Morristown and Mrs. H. Leo Edleman of Louisville; brother, Arthur Fox Jr. of Arlington, Tex., and two grandchildren.

SBC sets record

DALLAS — As of 3 p.m. Monday, 26,828 messengers had registered for the 1985 Southern Baptist Convention here, exceeding the previous record 22,872 set in Atlanta, Ga., in 1978.

Experts predict registration will top 30,000 before the end of the convention this week.

Dwight Mercer called to Pulaski pastorate

Dwight Mercer has been called by Highland Baptist Church, Pulaski, to serve as pastor.

He comes to the church from Westover Baptist Church, Jackson.

Mercer is a graduate of the University of Tennessee at Martin and Southern Baptist Theological Seminary, Louisville, Ky.

Lottie falls short of '84 goal

RICHMOND, Va. — Final receipts for the 1984 Lottie Moon Christmas Offering showed the biggest dollar increase ever, but fell \$1.2-million short of the \$66-million goal. When the books closed May 31, the total \$64,775,763.83 or 98.1 percent of the goal.

Although gifts fell short of the goal, the 1984 report was full of good news, noted Carl Johnson, Southern Baptist Foreign Mission Board treasurer. "You have to be pleased when an offering increase comes close to being three times the rate of inflation," he said.

The increase came during a period when world hunger and relief gifts also reached a new high. Southern Baptists gave a record \$7.2-million for overseas relief in 1984 and have already given more than \$5-million in the first four months of 1985.

The Lottie Moon increase of \$6.75-million was more than 50 percent larger than the 1983 increase, said Johnson. Some field capital requests based on the \$66-million goal will have to be cut, he added, but the cuts will not be as severe as last year's.

Southern Baptists have an excellent opportunity of reaching the 1985 goal after three years of shortfall, said Johnson. For the first time since 1975, less than 10 percent increase — 8.07 percent — will be needed to reach the goal. The 1985 goal is \$70-million.

Campaign in Guatemala produces 132 baptisms

GUATEMALA CITY, Guatemala — Baptist churches here have baptized 132 new believers as the result of a partnership evangelism campaign.

In one day, Baptist pastors and Southern Baptist missionaries immersed 112 people from 19 city churches in the Baptist seminary swimming pool. Twenty more were baptized in four churches around the city.

Southern Baptist volunteers from five states participated in the "Rescue '85" evangelism campaign, during which more than 400 people professed faith in Christ.

China trip etches indelible impressions

By David Wilkinson

NASHVILLE (BP)— A 19-day tour across China — “the opportunity of a lifetime” — etched indelible impressions of Chinese people, culture, and history into the “very soul” of Christian Life Commission Executive Director Foy Valentine.

The recent visit to China by Valentine and his wife, Mary Louise, was a gift provided personally by Christian Life Commission board members and other friends of the commission in appreciation for 25 years of ministry as the head of the Southern Baptist Convention's moral concerns agency.

Valentine noted that any Westerner who visits the country inhabited by one-fourth of the world's people is immediately overwhelmed by the sheer number of human beings. But emerging from the teeming crowds, he added, were individuals who left the Valentines with “a thousand vivid and treasured images.”

Valentine was impressed by the “extraordinary industriousness” of the people. The Chinese, he said, live “an incredibly hard life where the rule is to labor almost every working hour in back-breaking, life-consuming toil.”

While adequate housing remains a tremendous problem, Valentine said food actually appeared to be plentiful. The many children they met, he said, “were marvelously attractive, winsome, and happy and appeared to be deeply loved

and cared for.”

Although China supports one of the world's largest standing armies, Valentine said he witnessed “little evidence” of a “culture-dominating military machine as in the Soviet Union,” a country he visited last year.

Throughout the trip, Valentine said he perceived “appallingly little evidence of vital religious faith and religious vision” among the people, though there does exist “a pervasive commitment to leap toward justice, dignity, and life.

“These people are not without ethics,” he noted. “In fact, their ethics in some ways appear to be far more rigorous and responsible than the prevailing morality of the West. But they need to move toward the undergirding of all their social structures with the truth of revealed religion that authentic ethics issues from authentic theology.”

The best prospects for effective Christian witness in China, Valentine believes, lie in opportunities just now beginning to open for Christian laypersons who find inroads into the country through business, medicine, education, and technology.

The Valentines stepped off the beaten tourist's path on many occasions, including a trip to the Christian seminary in Nanjing where they were “cordially received.” Valentine spoke with administrators, faculty members, and some of the nearly 200 students who are training for various kinds of Christian ministry.

The faculty and students, he said, are

“deeply committed to working within the Chinese culture to expand the promising house church movement and to recover the important ground gained years ago through the work of Christian missionaries and other Christian witnesses.”

In addition to a kaleidoscope of images of the Chinese people, Valentine said he will always remember China as “a country of walls.” Symbolized most dramatically by the famous Great Wall, the thousands of walls which crisscross the farmland and surround the cities were “originally designed both to keep invaders out and to conserve the values developed within,” he explained.

Most of the cities they visited were at least 3,000 years old, he added, a “humbling reminder” of the youthfulness of our own country when compared to the venerable and ancient history of the world's most populous nation.



CLC DIRECTOR IN CHINA — Mr. and Mrs. Foy Valentine visit the Temple of Heaven in Beijing, China. Valentine directs the Southern Baptist Christian Life Commission.

Missionary trades medicine for more direct witness

By Mark Wingfield

FORT WORTH, Tex. (BP) — Carolyn Roberson is trading her stethoscope for Bible study materials.

The medical missionary to Bophuthatswana temporarily resigned her post in 1984 to attend Southwestern Baptist Theological Seminary in Fort Worth, so she can go back to the Morokwena village as a discipleship trainer.

Roberson attended Southwestern 13 years ago to receive the required 20 hours of education for appointment as a medical missionary. She now plans to complete the master of divinity program by the summer of 1986 and be reappointed by the Foreign Mission Board.

“I'm definitely going back to the same area doing a different kind of work,” she said.

In Bophuthatswana, she was the only missionary serving the 6,000 people in Morokwena and those in the 38 surrounding villages. The nearest hospital is 150 miles away. While she is at seminary, the people have no witness.

Gambian 'fellowship' constitutes as church

SERE KUNDA, The Gambia — One of three Baptist fellowship groups in The Gambia has constituted into a church.

The church has six members and two young men awaiting membership upon their baptism. The Glory Baptist Fellowship meets in the home of Southern Baptist Missionaries Jon and Emily Lorch in Sere Kunda.

Other fellowships meet in the homes of Ron and Anita Hunt in Banjul and of Chris and Karen Austin in Farafenni. Southern Baptist missionaries began work in The Gambia in 1982.

Governor of Fukuoka honors missionary

FUKUOKA, Japan — Southern Baptist Missionary Vera Campbell has been recognized by the governor of Fukuoka Prefecture (county) as a distinguished educator in private schools in the area.

Campbell, a missionary for 35 years, is vice-chancellor of Seinan Jo Gakuin, a Baptist girls' school in Kitakyushu.

Women in Ministry conference draws 350 to third meeting

DALLAS — Following the theme of “Voices of Hope from the Exile,” about 350 people attended the third annual Women in Ministry SBC conference, which met Saturday and Sunday before the Southern Baptist Convention.

Speaking from the perspective as the first Southern Baptist woman ordained in 1964, Addie Davis of Covington, Va., challenged the women to “keep on dreaming and cherish the dream God has given you. You will be delivered from exile.”

Describing exile as a “place of unrelieved heartache when one's personhood is defined by others,” Marie Bean said fellow travelers can be sustained by God's love.

“God's love gives us strength we did not know about during our struggles,” said Bean, chaplain at Mars Hill College, Mars Hill, N.C.

Bean added that many women are feeling exiled after being told during last year's convention that “God does not love us unconditionally since Eve's sin and the fall of man.” The 1984 SBC approved a resolution opposing ordination of women. One of the reasons given for opposing women's ordination was that woman was first in the Edenic fall.

Picking up on that theme was Carolyn Blevins, professor of religion at Carson-Newman College, Jefferson City, who led the Sunday morning Bible study. “Eve was created to be a helper ‘alongside man’ rather than being created to hang around only when she is needed by man.”

She said it is “ludicrous” to explain that woman, as the weaker sex, was tempted to lead man to fall with her.

“It is not a question of who led whom, but did the sinning,” Blevins said. “How did half get the blame for what both did? Neither (Adam nor Eve) were imaging

God. Both were tempted, both succumbed, and both were punished for their acts.”

Leaving participants with a word of encouragement, Molly Marshall-Green, assistant professor of theology at Southern Baptist Theological Seminary, Louisville, Ky., in her Sunday morning sermon told the women not to look at the past, but to the future.

“Our gaze and yearning efforts should be toward the horizon God places before us, rather than a stultifying preoccupation with days gone by,” she said.

During the business session, members heard a treasurer's report and were given proposed guidelines for Women in Ministry SBC. After a year of reviewing the guidelines, the membership would vote on these in 1986.

The convenor for the 1986 annual meeting is Ashley Cartwright Peak of Columbia, Mo., and Nancy Ellet Allison of Dallas is the recorder.

Plane lands safely after fuel outage

DALLAS — A private airplane carrying 10 messengers from Largo, Fla., made an emergency landing Sunday at Redbird Airport when the plane ran out of fuel. There were no injuries.

Charles Martin, pastor of First Baptist Church of Indian Rocks in Largo, Fla., said, “We just simply ran out of fuel. It was a miscalculation.”

The twin-engine, 10-passenger aircraft was headed for Love Field, but the pilot, Lynn Spence, changed course and guided the stalled plane to the smaller Redbird Airport where he was forced to use a “belly-flop” landing because the landing gear could not be engaged.

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.

Appalled at church's vote

Dear editor:

While I have been shocked and saddened at events within the Southern Baptist Convention in recent years, nothing has appalled me as much as the content of Mrs. Kathryn Culbertson's letter (May 29) regarding her church's vote not to elect her as a messenger to the SBC meeting in Dallas unless she voted as her pastor wished.

That is diametrically opposed to all Southern Baptist polity and policy. I cannot fathom the audacity of that pastor,

nor the blindness of that church body.

In 1960, when I was educational director at Edgefield Baptist Church in Nashville, a deacon asked that the pastor, Roy Babb, instruct me how to vote on a matter upcoming in the Tennessee Baptist Convention meeting. There was no surprise on my part nor hesitation on the pastor's part when he replied, "Our church does not send delegates, but messengers, to any convention meeting. We do not instruct them regarding their vote, but they follow the leadership of the Holy Spirit as individuals."

I am a messenger to the SBC meeting in Dallas this month. I am terribly saddened at the politics which will keep Mrs. Culbertson, one who has invested her life in hard places in the name of the Lord and our convention, from joining me there.

Mrs. Jerry G. Reeves
4313 Foley Dr.
Knoxville, TN 37918

Renewed remnant

Dear editor:

I attended the meeting featuring William Self and Norman Cavender (Baptist and Reflector, May 22). The service was worshipful (I was glad), peaceful (I was relieved), and loyal the Cooperative Program in the offering opportunity (I was proud). Still, I came away feeling that we are concerned, the others are consumed; we are bothered, they are busy.

I was angry that there was nothing among us akin to the rah-rah spirit reported at the Rogers/Pressler crowd. None of our subdued few leaped to his or her feet with shouts of affirmation. I was disappointed that we weren't "rallied," urged onward by some golden spurs in the sides that roll so glibly off the tongues of practiced motivators.

But wait. How dare I get angry at such? It is a precious meekness which characterizes those who strive to conserve, maintain, protect. I must thank God that there are some whose closeness to Him will not be invaded by television hype and counterfeit enthusiasm. I must praise Him for the quiet steadfastness of hearts truly His, yielded enough to lose some wars, yet win the world through His grace, wisdom, and strength, not theirs.

Thank you, seminary presidents, missions leaders, courageous pastors, and involved laypersons. Thank you for teaching us the difference between meekness and weakness; that turning the other cheek does not mean running away; that tolerance must be chosen over suppression.

Thank you, fundamentalist banner carriers, for allowing some of us our first opportunity to experience the joy of commitment to a renewed remnant.

Karen W. Carden
P.O. Box 18347
Knoxville, TN 37928

The prayer we need

Dear editor:

I'm so sick and tired of what men can do and the distraction of politics in our convention, the confusion in our churches, and the grief it's causing our missionaries. I urge all fellow Baptists to pray for our convention. My prayer today is as follows:

Our Father,

I praise You that You are sovereign,
Holy God and no one compares to You.

for it, protect it, and make it even greater.

I believe theologically conservative pastors will do more to pray for it, protect it, and advance it than any others.

However, what has made us great, effective, and blessed is not the program itself, but the people who give to it, pray for it, and make it work.

As I see it, certain other ideals have blended together to make us great. Some of these are: (1) our belief and commitment to the Bible as God's Holy Word. "Every word of Scripture is given by the Holy Spirit," and therefore is without error and is profitable; (2) our emphasis and practice of witnessing and soul winning; (3) our deep dependence and practice of prayer; (4) our understanding that the work of God goes forward by the outpouring of the Holy Spirit; (5) our belief that the command of Jesus is still "Go ye into all the world and preach the gospel to every creature"; (6) our belief that our real and leading antagonist is Satan and his helpers (demons); (7) our spirit of evangelism that permeates every area of our life, planning, and ministry.

We must all be steadfast in preserving our Biblical beliefs.

Lloyd G. Bardowell
4615 Asheville Highway
Knoxville, TN 37914

Tolerance of adultery

Dear editor:

How have we strayed so far from God's teaching on adultery? I find people marrying for the second and third time, not willing to admit (or not wanting to) they are committing adultery.

When speaking about divorce, Jesus declares remarriage of a divorced man or woman to be adultery (Matthew 5:31, 32; 19:3-9; Mark 10:2-12; Luke 16:18).

We see in Luke 16:18b that the innocent (those probably never married before) commit adultery because it states: "... and whosoever marrieth her that is put away from her husband committeth adultery."

The Bible is very clear in Romans 7:2-3.

John the Baptist was willing to lose his head by confronting Herod. Ministers today are not only committing adultery, but causing others to do so, knowing what God's Word says in 1 Corinthians 6:9.

Mrs. D. L. Woods Jr.
1811 Indian Hill Rd.
Lebanon, TN 37087

Personal Perspective

By Tom Madden

TBC Executive
Secretary-Treasurer



Recently I was a guest of the Home Mission Board on a brief tour of some of our mission work in the Northwest.

One visit was to the Warm Springs Indian Reservation. We worshiped with Brother Allen Elston and a wonderful group of Indians for prayer service. The service lasted well over two hours and was so warm, sharing, and caring. Prior to the prayer service, we were guests in Brother Elston's home.

While there I noticed a collection of different kinds of barbed wire. I remarked that I never knew that there were so many different types of barbed wire. Another person spoke up and shared with us that a friend of his had a collection of nails. I had never thought of collecting either of these.

As I reflected upon the meeting, I began to think about what part nails played in the life of our Lord. I am sure as He grew up in and around Joseph's carpenter shop, Joseph taught Him the value of nails. I am confident that they had very few and surely they were quite crude compared to our standards.

Even then, I am sure our Lord knew that if a nail was cast aside, it would rust and become an object of danger and not of usefulness. However, if it were used for the right purpose, it would embed itself and stay strong and clean and serve a most useful purpose.

I have always felt that the nails that the Roman soldiers drove through the hands of our Lord were more like spikes. I believe they drove the heads of the spikes deep beneath the surface of the flesh of our Lord. While spending those hours on the cross, the muscles of our Lord convulsed, tearing at the spikes until the wounds were open and gaping. They were not small punctures in the hands of our Lord when He held them out toward Thomas and said to him, "Behold My hands" (John 20:27).

As strong as the nails were, I do not believe it was the nails that kept Christ on the cross, but His love for us.

Father, You warned us in Your Word about lording it over our fellowman, and You've told us if we really want to be great we shall be servant of all. Father, purge our selfish attitudes and chasten us to obedience. Forgive us for being so hardhearted. Renew a right spirit within us that bears good fruit.

Help us to recognize the true enemy and fight him instead of each other. Right now in the name of Jesus I ask You to remind us that we do not war according to the flesh, for the weapons of our warfare are not of the flesh but divinely powerful for the destruction of fortresses. We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ.

Father, discipline us in Your love, and may Your children return to You with words of confession and praise for You, renouncing human allies and idols we've put in Your place, and consecrate ourselves to You.

You've said in Your Word, "I will build My church." Please make us useful building blocks that grip firmly to Jesus Christ, our Cornerstone, rather than our own selfish lusts. We need Jesus to be Lord of our lives, and in His name we pray. Amen.

I sincerely hope we Baptists will get our priorities straight.

Harold W. Denton
300 E. Elmwood St.
Jefferson City, TN 37760

Hold on to our ideals

Dear editor:

I have known many of you at the Tennessee Baptist Convention for many years, and these have been great years. I have had good fellowship with you and love you all. I appreciate the good and great work you are doing for our precious Saviour.

I am also grateful for those dedicated people who work for our Lord at the Sunday School Board and other areas of our convention.

Now, I also praise God for the unparalleled Cooperative Program. God led us into this program of giving to reach a world for Christ. We must pray

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Tennessee

LEADERSHIP . . .

First Baptist Church, Knoxville, called Lance Howerton as minister to students. A native of Missouri, he is a graduate of Campbellsville (Ky.) College and Southern Baptist Theological Seminary, Louisville, Ky. Howerton will begin his work with the Knoxville church Sept. 8, after finishing the summer with the church training department of the Baptist Sunday School Board, Nashville. A. Douglas Watterson is pastor of the Knoxville church.

Winnie Wilson has accepted the call of First Baptist Church, Knoxville, to serve as minister to youth for the summer. A. Douglas Watterson is the pastor. A native of Coalfield, Wilson is a graduate of the University of Tennessee, Knoxville. She previously served as Baptist Student Union director for Roane State Community College, Rockwood.

Keith Kincaid has resigned as pastor of West Union Baptist Church, Dresden.

Steve Vaughan is now full-time youth and music minister at Madison Heights Baptist Church, Madison. He has been serving in this capacity on an interim basis. The pastor of the church is John Humphrey.

First Baptist Church, Columbia, has called Greg Crane as minister of music. The pastor of the church is Tim Floyd.

Edward E. Adamson began serving Northside Baptist Church as minister of music and youth on May 19. He is a graduate of Carson-Newman College, Jefferson City. The pastor of the church is Jerry Plaster.

Center opens for military

The dedication of the first building constructed for the military personnel center of the U.S. Naval Air Station, Millington, was held June 3.

Commander W. B. Reding, U.S. Navy, retired, and Master Sergeant Lindberg P. Lopez, U.S. Army, retired, led the dedication service.

Also included were H. A. Hunderup Jr., former pastor of First Baptist Church, Millington, who helped Reding begin the center after Reding was stationed there; Wrex Hauth, endorsed Home Mission Board chaplain at the base; Harold Wilcox, Home Mission Board; A. Ray Newcomb, pastor, First Baptist Church, Millington; and Leslie R. Baumgartner, TBC.

The Military Oasis center has 6,300 square feet and has met in a duplex. The staff estimates that more than 280,000 military personnel or their families have visited the center since it opened in 1966.

The center provides games, snacks, kitchen, study area, TV, magazines, local maps, and information. It also has Bible classes, local church information, counseling, and referrals.

The cost of the Military Oasis center, about \$200,000, is funded by Shelby County Baptist Association.

Volunteers from the 119 associational churches also help at the center.

Calvary Baptist Church, Knoxville, has called Dan Riley as minister of youth/children. He is a native of Memphis and a graduate of Union University, Jackson. He comes to Knoxville from First Baptist Church, Fisherville, where he served as associate pastor/minister of youth. The pastor of Calvary Baptist Church is Bob Burch.

PEOPLE . . .

Havenview Baptist Church, Memphis, ordained Joseph Haire as minister of the gospel on May 26. A graduate of Southwestern Baptist Theological Seminary, Fort Worth, Tex., Haire is serving as pastor of Tula Baptist Church, Tula, Miss. Jerry Haughton, pastor of Havenview Baptist Church, delivered the ordination sermon.

David A. Green was ordained as a minister on May 19, by First Baptist Church, Bemis, where Pat Kough is pastor. He was ordained at the request of Cairo Baptist Church, Alamo.

First Baptist Church, Middleton, recently ordained J. D. Howell as deacon. C. E. Whitman is the pastor.

Ruben J. Canas, Home Mission Board appointee and bivocational minister to Hispanics at First Baptist Church in Nashville, is leading revivals and conferences in Sunday School enlargement and church growth (in English or in Spanish). He formerly served as language program leader for the missions department of the Tennessee Baptist Convention and has led conferences for the TBC Sunday School department. He may be contacted at P.O. Box 663, Brentwood, TN 37027.



GROUND BREAKING — Members of Tulip Grove Baptist Church, Old Hickory, look on as the pastor, Ken Clayton (second from right), breaks ground on April 28, for the church's family life center.

Heritage meeting set for Tennessee

Tennesseans are invited to learn about Baptist heritage by attending the annual meeting of the Tennessee Baptist Historical Society on June 29. With June being Heritage Month for Southern Baptists, the theme for the meeting will be "Leadership Heritage."

A tour of the new Southern Baptist Convention building will be held at 1 p.m. to learn of resources. A brief business meeting for society members will follow.

To join, contact the Tennessee Baptist Historical Society, P.O. Box 347, Brentwood, TN 37027. The East, Middle, and West chapters support historical work in Tennessee.

New Sunday School goal combines evangelism, Bible study, outreach

ATLANTA (BP)— A new five-year Sunday School enrollment goal is being planned for Southern Baptists even as a final push for the current goal is under way.

Challenge 10/90, with a goal of reaching a Sunday School enrollment of 10-million by 1990, was a major topic for state Sunday School directors and personnel from the Sunday School department of the Baptist Sunday School Board meeting for strategy planning in Atlanta.

Before Challenge 10/90 begins Oct. 1, "From Here to Victory," a three-month emphasis for July, August, and September, will focus on completing the goal of reaching a Sunday School enrollment of 8.5-million by Sept. 29, 1985.

"We are not going to sit back and relax at the end of 8.5. We can't afford the time to see the end of that goal before we plan for the next one," said Harry Piland, director of the BSSB Sunday School department.

The work of the 8.5 by '85 emphasis has laid a foundation for the next five-year plan. "We are going to keep moving in the same direction," Piland said. Because of the training and momentum developed with 8.5 by '85, the rate of growth

for Southern Baptist Sunday Schools should increase, he predicted.

One of the five focal points of the Challenge 10/90 plan is a goal of training 1-million Sunday School workers in evangelism. That goal represents a new spirit of cooperation between the evangelism section of the Home Mission Board and the church training and Sunday School departments of the Sunday School Board, Piland said.

Other focal points of Challenge 10/90 involve training workers and reaching out to unchurched individuals.

A goal of conducting 10,000 outreach Bible studies is designed to locate and enlist persons in Bible study who are not involved in any church activities.

The eight-session outreach Bible study program developed by the Sunday School department can be conducted in homes, businesses, parks, or other locations, Piland said. The eight sessions encourage a personal decision for Christ and involvement in a local church.

A goal of starting 8,000 Sunday Schools also supports the Bold Mission Thrust goal of having 50,000 Southern Baptist churches by A.D. 2000, Piland said. Southern Baptists have started more than 5,000 new Sunday Schools in the last five years.

An objective is to have 2,000 ethnic Sunday Schools as part of the 8,000 goal, he said.

Training workers on an ongoing basis is the concern reflected in a goal of having 10,000 churches with weekly workers meetings by 1990. "We must be prepared to teach and lead Sunday School members. When we let down on training, evangelism declines," Piland said.

He said about 7,000 churches now report weekly workers meetings.

Additional training will be involved in the goal of 30,000 leadership diplomas earned in the next five years. "The number of diplomas earned represent people trained and prepared to participate in evangelism," Piland said.

"The numbers of lost people require that we be evangelistic in our work," Piland said citing a 1984 Gallup poll survey indicating that 77-million adults were not members of any church or had not attended a church in the last six months.

Piland estimates there are more than 150-million unchurched people in the nation. "Those are the people we need to reach," he said.

Week to feature Burkina Faso

For the first time, one state — Tennessee — will be featured during Foreign Missions Week at Ridgecrest Baptist Conference Center. The focus June 25 through July 1 will be the Tennessee/Burkina Faso (Upper Volta) partnership that involved almost 500 volunteers from Tennessee.

Several Tennesseans will be a part of the programs during the week. Memorial Baptist Church, Knoxville, will be featured in a videotape about their church's involvement.

On Friday evening, the Tennessee volunteers will have a watermelon cutting. A banquet will honor them on Saturday evening. On Sunday afternoon, they are encouraged to wear dress of Burkina Faso at a lawn party.

Write to make reservations to Ridgecrest Baptist Conference Center, Box 128, Ridgecrest, NC 28770.

Dunn criticizes Reagan tax plan

WASHINGTON (BP)— James M. Dunn, executive director of the Baptist Joint Committee on Public Affairs, has faulted President Ronald Reagan's proposed tax reform program for seeking to eliminate tax deductions for contributions made to charity by non-itemizing taxpayers.

Reacting to Reagan's long-awaited blueprint for streamlining the nation's massive tax code, Dunn praised retention of the deduction for charitable contributions for taxpayers who itemize, but criticized the plan's failure to provide a deduction for non-itemizers.

"If, as predicted, 84 percent of the taxpayers opt not to itemize, the removal of all incentives for charitable giving for non-itemizers could seriously discourage voluntary support for the private sector," Dunn said.

"A certain callousness and apathy mark the zeal of tax reformers who do not take into account the impact on the churches and other charities. Those who give generously to bear much of the human needs burden of our country are entitled to deductions for charitable contributions."

In a 461-page document entitled "The President's Tax Proposals to the Congress for Fairness, Growth, and Simplicity," Reagan reversed his own Treasury Department's original plan to allow only those gifts exceeding 2 percent of the itemizing taxpayer's adjusted gross income. Although rumors persisted in Washington that the revised plan would trim the threshold to 1 percent, Reagan's finished product maintained the present practice of full deductibility.

At the same time, however, the plan holds fast on the administration's determination to eliminate any deductions for taxpayers who do not itemize.

Besides reversing the Treasury Department's original proposal last fall to curtail the deduction for charitable contributions, the new Reagan plan also scrapped Treasury's announced intention to disallow clergy housing allowances as tax-free income.

Reports from Southern Baptist agencies

Annuity Board

The key development in 1984 was the adoption of the new Church Annuity Plan in their state conventions last fall.

Total assets administered by the board as of Dec. 31, 1984, were \$1,430,966,407, as compared with \$1,251,643,084 in 1983. A record 14,011 annuitants were paid \$36,212,973 in retirement benefits during 1984; an increase from \$31,802,151 in 1983.

During 1984 the Fixed Fund earned 11.6 percent; the Short Term Fund, 10.7 percent; and the Balanced Fund, 5.1 percent.

Foreign Mission Board

Nine years into Bold Mission Thrust, Southern Baptists came to the close of 1984 with 3,432 missionaries serving in 105 countries, including for the first time Sierra Leone, Finland, and Pakistan.

The 32,000 churches and chapels to which FMB missionaries related reported 156,326 baptisms in 1984.

During the year more than 11,000 Southern Baptists participated overseas in FMB-sponsored programs. Although many of these were for brief assignments, 3,432 were for assignments of at least two years.

Home Mission Board

This year your home missions personnel force totals 3,723. Currently there are 722 Mission Service Corps volunteers on the field working in 491 locations. More than 49,000 volunteers since 1977 have served through the HMB.

There were 53,000 participants in spiritual awakening seminars in 1984. The estimate is for 100,000 in 1985 and 200,000 in 1986.

Receipts for the Annie Armstrong Easter Offering for Home Missions totaled \$24,914,311 — a 9.99 percent increase over 1983.

Sunday School Board

Baptist Telecommunication Network was launched one year ago. BTN programs are being produced and transmitted daily to more than 200 churches, associational, and agency subscribers.

The board provided \$1.8-million to 34 state conventions and four fellowships during 1984 for cooperative work. Also, \$576,000 was contributed to the SBC operating budget.

National Student Ministries reports that there are now 1,047 campuses with student ministries involving 155,070 students.

During the year Broadman Publishing released 571 new products.

Golden Gate Seminary

Enrollment for 1984 totaled 838 — 557 in the theology school, 246 in religious education training, and 35 in church music programs. The enrollment grew from 798 in 1983 and from 663 in 1982.

The seminary continues to operate centers in southern California and in the Northwest.

Midwestern Seminary

The seminary's 26th year was a time of continuing significant gains in spiritual growth and student enrollment. There were a total of 802 students enrolled during the 1983-84 school year, with 649 involved in regular degree and diploma programs and 125 persons enrolled in the School of Christian Training (evening school).

Editor's Note: At every Southern Baptist Convention, the agencies are required to give an annual report to the convention. Here are a few highlights from the written reports which are being presented in Dallas this week.

At the May 1984 commencement, 98 degree students were graduated.

New Orleans Seminary

During this past academic year (1983-84), 2,622 different students were involved in eight degree programs, the five unilateral extension centers, continuing education, and one-week academic workshops.

Forty-nine full-time administrators and faculty members having an average of 25 years of local church experience now compose the basic faculty.

A student center with 6.5 acres of land was purchased.

Southeastern Seminary

There were more than 1,600 students enrolled during the fall 1984 term — more than 1,150 in theological studies, over 175 in religious education, and 300 in church music.

In the 1983-84 school year, 316 persons graduated, bringing the total of Southeastern alumni to 5,279 since its first graduation in 1954.

Southern Seminary

Some 3,439 students, called out under the leadership of the Holy Spirit and sent to us by Baptist churches, studied at the seminary during the past year.

In 1984-85, the school of theology enrolled 1,604 students and graduated 274; church music enrolled 288 and graduated 52; Christian education enrolled 610 and graduated 107. The Boyce Bible School enrolled 312 and graduated 35, exclusive of evening school enrollment and graduations.

Southwestern Seminary

During this academic year, the Cooperative Program is providing \$6,752,845 toward the training of 5,086 student ministers. Of these, 528 are enrolled at off-campus centers in Shawnee, Okla., San Antonio, Tex., and Houston, Tex.

Major achievements during 1983-84 include renovation of Fleming Hall and the addition of 73 new courses to the curriculum to meet the changing ministry needs of churches.

Seminary External Education

In 1984 a total of 8,768 students were enrolled in pre-college or college-level studies through the division's Seminary Extension Department. Almost 40 percent of these were either already in ministry roles or were preparing for the ministry. The division's student body stretched over all 50 states and 24 foreign countries.

New seminary studies programs in Chicago and Orlando added 51 students, bringing the non-duplicating enrollment in the seminary studies program to a new high of 252.

Southern Baptist Foundation

The highlight of the year was the 27.2 percent increase in total income produced by assets being managed for various institutions, agencies, board, commissions, and individuals, for a new record total of \$3,541,566.74.

Total assets at the end of the year were \$37,261,328.44, which represents a net in-

crease of \$2,452,411.71. Combining the net increase of 6.6 percent for 1984 with the increase of the previous year, the result was a 27.7 percent growth over the two-year period.

American Seminary Commission

Funds allocated by the Southern Baptist Convention provided for 146 scholarships of \$1,025 each, under guidelines which require that each student be endorsed by his or her home church for preparation in a church-related vocation.

During the last school year, the student body included students from 14 states and seven foreign countries.

Brotherhood Commission

For the sixth consecutive year, Brotherhood involvement continues to increase. The 1984 enrollment increased to 568,383, and represents a 23 percent increase over the last 10 years.

The number of churches reporting Brotherhood units is 18,841 — an addition of 4,116 churches over the last 10 years.

The Fellowship of Baptist Men has begun, and several states have organized related groups.

Christian Life Commission

World Hunger Day, promoted in cooperation with the Foreign Mission Board and Home Mission Board, produced a combined offering of \$7,166,772 — an increase of \$1,170,772 or 19.5 percent over the 1983 total.

The commission's Christian ethics publication, *Light*, has increased its circulation to more than 16,000.

The agency offers more than 300 pamphlets, audio tapes, video cassettes, and other ethical resources to church groups.

Education Commission

The 17 state conventions sponsoring schools and the Southern Baptist Convention increased their 1984 support to the schools by \$4,163,017 for a total of \$80,669,997.

These schools reported during the 1984-85 school year 12,468 preparing for pastoral ministry; 4,117 for educational ministry, 2,087 for music ministry; 1,359 for mission service; and 1,690 for other church vocations for a total of 21,721 students.

Historical Commission

The commission is utilizing its new facilities in the Southern Baptist Convention Building, which provided 12,939 square feet in floor space.

The library now includes 19,000 books, more than 50,000 annuals, comprehensive files of Baptist periodicals, newspapers, pamphlets, photographs, recordings, manuscripts, and SBC archival materials — equivalent to 52,000 volumes of 250 pages each.

The agency has prepared for publication a "Resource Kit for Your Church History," containing 23 items to assist church leaders in preserving and communicating their history.

Radio-TV Commission

As ACTS Satellite Network completes its first year, almost 500 communities are now receiving the programs, with additional communities being added every week. During the year, the service has gone from 18 to 24 hours daily.

The radio ministry serves 6,000 stations in this country, plus Armed Forces Radio. Major programs include the "Baptist Hour," 400 stations; "Country Crossroads," 1,675 stations; and "MasterControl," 800 stations.

The commission responded to 8,570 persons who wrote for help with spiritual, personal, family vocational, emotional, and other critical problems during 1984.

Stewardship Commission

The year of 1984 was a time of preparation of materials and pilot projects related to Planned Growth in Giving.

Cooperative Program gifts, although below the SBC-adopted budget, experienced the best growth in actual receipts in over 10 years.

The endowment and capital giving program assisted 105 churches in raising \$45,791,746 for building purposes. In addition, 166 churches purchased Challenge to Build material.

Baptist Joint Committee

The Washington, D.C.-based public affairs agency continually reminds Baptists of their religious liberty heritage while constantly calling to the attention of national officials the religious freedom requirements of the First Amendment.

Among issues addressed during the past year were: the government's appointment of an ambassador to the Vatican; the "integrated auxiliary" lawsuit between Tennessee Baptist Children's Homes and the Internal Revenue Service; and equal access of public property by religious groups.

Approximately 10 percent of SBC churches observed Religious Liberty Day in June 1984.

FMB representatives begin work in Canada

CALGARY, Canada — James and Georgie Teel, the Southern Baptist Foreign Mission Board's first representatives in Canada, have begun working with Baptists in the western part of the nation.

Teel is participating in a study committee designing a theological education program for Baptists in the region. The committee has approved a recommendation calling for classes to open in Calgary by the fall of 1987.

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Editor's Note: Printed here are excerpts from the Convention Sermon which was scheduled to be preached June 12 at the Southern Baptist Convention by Charles G. Fuller, pastor of First Baptist Church, Roanoke, Va.

Too Much to Lose

By Charles G. Fuller

Recently a major general crashed his private plane into an embankment, near a freeway in our city.

And what caused this near-fatal plane crash? It wasn't due to inexperience at the controls, for the general had hundreds of hours of flying time to his credit. The weather conditions were good. There was clear radio contact with the tower, but the plane experienced a sudden and mysterious loss of power while in flight.

For whatever the reason, a mid-course loss of power is any pilot's nightmare. For even though the situation can often be corrected, no pilot wants to consider the alternative.

It is no less a nightmare for any contingent of God's people to experience a mid-course loss of spiritual power. The threat of such a situation is so fraught with danger that any sensitive, sensible Christian would seek to avoid and eliminate the potentials leading to it.

Simply stated, my fellow Southern Baptists, we Christians know that any loss of touch with God's power is just too much for us to lose!

There is a sequence of events, recorded between the sixth and ninth chapters of Mark's gospel, which are well worth the study of any Christian, any church, or any denomination, wanting the assurance of suffering no loss of God-given power.

In the first few verses of Mark's sixth chapter, we read of a congregation whose attitude actually made it impossible for Jesus to do what He otherwise could have done.

Power lost because of preconception

"And He went out from thence, and came into His own country; and His disciples follow Him. And when the sabbath day was come, He began to teach in the synagogue: and many hearing Him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto Him, that even such mighty works are wrought by His hands? Is not this the carpenter, the son of Mary, the brother of James, and of Joseph, and of Juda, and Simon? and are not His sisters here with us? And they were offended at Him. But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house. And He could there do no mighty work, save that He laid His hands upon a few sick folk, and healed them. And He marvelled because of their unbelief" (Mark 6:1-6a).

The synagogue members in Nazareth had their minds made up about Jesus, and their preconceived notions robbed them of the ministry He could have had among them. They resisted Him, for they felt they knew all there was to know about Him. Hence, the potential of Christ in their midst was forfeited because they could not accept Him for Who He really was.

We Southern Baptists would do well to learn a lesson at this point. We may insist that we would never knowingly resist the presence of Christ in our fellowship, but what if we reject one in whom Christ dwells? Do we not risk, then, the possibility of squandering the Lord's liberty and power?

For a number of years, upon seeing a pastor-friend of mine, who has spent his entire ministry in the deep South, he

would ask, with no apparent interest in my answer, "How are you and all the liberals getting along up in Virginia?"

Admittedly, I resented that inference. I felt it was an unfair generalization of my adopted Virginia Baptist family. What is more, my theological conservatism is a foregone conclusion in the state where I have served for 27½ years, and I prize that reputation.

Thankfully we Southern Baptists are not as prone as we once were to use "geographic theology" as an index by which to categorize each other. Nevertheless, the memories of such "trials by preconception" still linger.

Several of us who attended college together felt led of the Lord to travel 1,500 miles to enroll in Southwestern seminary. To do so meant we had to cross that vast theological "sea" known as the Mississippi River! It also meant we met with obvious suspicion on either "shore."

A few weeks before graduation, a minister, whom I had admired, asked what seminary I planned to attend. When I told him, he replied, "You are a 'dwarfed mule!'" (You understand, that is a translation of what he said, not the original.) Being from Virginia did not exactly open broad doors of abundant opportunity for us in the Southwest, but we will always be grateful for the likes of the late Huber Drumwright, Robert Naylor, W. A. Criswell, Bo and Dick Baker, Neal Jones, and some on the Southwestern seminary faculty, who accepted us, while others apparently wondered about our theological reliability.

Am I suggesting there is no place for theological distinctiveness? Of course not! If you were to ask me to identify myself I would readily tell you that I am a "non-union" conservative, who pays dues to no one! I would tell you that I believe the Bible is the authoritative, authentic voice of God put to print, without mixture of error, but I would ask, please let me be what I know I am, and don't try to stampee me, goad me, or isolate me to be what someone else insists I am!

Quite often there are those who want you to have the courage of their convictions, insisting you have no courage otherwise. I have found the most courageous thing for you to do is also the most difficult: simply be your own person!

What I am saying is that no Christian should reject another Christian, especially when we have never taken the time to really know each other! To do so could short-circuit the liberty and power of Christ in our midst, and that is too much for us to lose!

As we read further in Mark's sixth chapter we come to the account of the miraculous feeding of the 5,000 in Galilee (Mark 6:30-52).

The disciples had been so heavily involved in ministries of preaching and deliverance, they had little time for nourishment or rest. Doubtless, news of the tragic death of John the Baptist had further added to their weariness. So when they met with the Lord to report on their work, He suggested they all go somewhere for a time of refreshment and renewal. No sooner had they launched the boat en route to their retreat site than the crowds, anticipating where they were going, ran ahead to meet them.

So instead of a time of retreat, the Lord

and the disciples were suddenly confronted with the demands of another time-consuming ministry. Mark tells us Jesus was moved with compassion toward the crowd, but you can be assured the disciples did not feel that way about it! Once again, they felt the crowds had trespassed on their privacy with Jesus, so they seized upon the next meal-time as an opportunity to be rid of those who clamored about the Lord.

When the disciples suggested to Jesus that He send the crowd away because it was time to eat, He told them rather to seat the people. He then proceeded to feed them with the miraculous multiplication of a boy's modest lunch.

After that miraculous feeding, Jesus dismissed the crowd and told the disciples to continue their boat trip, saying He would join them later. Shortly thereafter, the disciples and their boat were being tossed about in an abrupt storm. They huddled in fear, helpless and distraught, until Jesus came walking upon the water to quiet the storm.

This group of men, who evidently felt very special about themselves and about their particular intimacy with Jesus, now found themselves utterly powerless. And what brought them to this state of affairs? Was it due only to the effects of an unexpected storm?

I think not. Jesus knew the storm was coming, even if the disciples did not.

Power lost because of pride

It is certainly conceivable that the Lord intentionally placed His disciples in the midst of that storm with the expressed purpose to correct their spirit. There can be little doubt their spirit was in need of discipline.

"And He went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered. For they considered not the miracle of the loaves: for their heart was hardened" (Mark 6:51-52).

Think of it! The disciples had witnessed the miraculous feeding of more than 5,000 but it failed to make an impact upon them! And why? Could it be they were so impressed with their exclusive relationship with Jesus, and so irritated with the attempt of the crowd to lay claim to Him, that they became oblivious even to a miracle?

For whatever the reason, it is a sad state of affairs for any Christian, or group of Christians, to be so impressed with their own nearness to the Lord that they cannot see Him at work in the lives of others! That kind of exclusivism virtually guarantees the forfeiture of any spiritual power we Christians might hope to have.

A few years ago, in a session of our Southern Baptist Convention, a man

Editor's Note: The Baptist and Reflector traditionally has carried the SBC convention sermon and the president's address in the issue printed the week of the Southern Baptist Convention. This year, however, the president's address was not available at press time. We will report the highlights of the president's address in next week's Baptist and Reflector.

preached, and delivered his soul in doing it. His message was strongly Biblical and truly Christ-exalting. As he preached, the Holy Spirit within me bore witness to the Spirit in him. Yet I was astounded at the sparseness of applause and the obvious absence of those salvos of "amens" which so often typify the response to the gospel when Southern Baptists hear it preached. What was the problem? Could it be that we were unconsciously calculating our response not to the gospel, but to the person doing the preaching? Must the preacher have certain group identifications before we can appreciate the gospel when we hear it?

Whether it be conscious or unconscious, there is no boycott quite so vicious as a boycott between Christians at the very point where they most agree!

The gospel of Jesus is the gospel, whoever is preaching it!

Maybe we Southern Baptists are like unto the disciples caught in a storm, whose need is to have our spirit disciplined. I am convinced we cannot make much progress working through our positions, polities, policies, and polarizations until we work through our spirit!

Are we committed to Christ? Or are we committed to "conservatism" or to "moderateness"?

Do not misunderstand me. I am not endorsing peace at any price; nor do I believe neutrality is our answer. I am not neutral about the Bible, evangelism, or missions! If, indeed, the Bible is our creed, our rule of faith and practice, then it must remain to us authentic, authoritative, and adequate, and it must never be held up for ridicule!

There is a need among us, however, for a purity and fairness of spirit.

If conservatism is represented by someone with the disposition of a "junkyard dog" and moderateness is the position of someone who is "profane as a pirate," where lies the hope for a purity of spirit?

If the "fairness" we seek is that of the handpicked referee who makes certain all the close calls go to the home team, where lies the hope for a fairness of spirit?

Mark it well, fellow Baptists, to risk the loss of God's power upon us because we refuse to exchange arrogance and pride for a purity of spirit is just too much to lose!

In the ninth chapter of Mark's gospel, we discover still another account of a loss in spiritual power.

Power lost because of presumption

"And when He came to His disciples, He saw a great multitude about them, and the scribes questioning with them. And straightway all the people, when they beheld Him, were greatly amazed, and running to Him saluted Him. And He asked the scribes, What question ye with them? And one of the multitude answered and said, Master, I have brought unto Thee my son, which hath a dumb spirit; And wheresoever he taketh him, he tearth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to Thy disciples that they should cast him out; and they could not" (Mark 9:14-18).

The Lord stepped into the gap left by the ineptness of His disciples and He rebuked the evil spirit within the young man. The demon having come out, Jesus

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SBC Convention Sermon

(Continued from page 8)

helped the young fellow stand up and sent him on his way.

The disciples were bewildered as to why they could not cast out the demon. After all, not long before this they had been greatly used in casting out devils and healing the sick. Evidently they presumed if they had been mightily used of God previously, they would always be so empowered.

"And when He was come into the house, His disciples asked Him privately, Why could not we cast him out? And He said unto them, This kind can come forth by nothing, but by prayer and fasting" (Mark 9:28-29).

Some things are accomplished only by spiritual means. They are done God's way and under the conditions God establishes. With regard to our usefulness to the Lord, the emphasis is not to be placed upon skill, or strategy, or past success, but upon our present spiritual condition — the current wholesomeness of our relationship to God!

No one can deny that a great deal of strategy has been designed and deployed in Southern Baptist ranks in recent days. But regardless whose strategy it is — moderate strategy, conservative strategy, well-intended strategy, devious strategy, if it is conceived by minds which are bitter, arrogant, smug, frightened, or presumptuous. God will not bless it, even if we ask Him! In fact, we ought to be embarrassed if we do ask Him!

The president of our denominational family said it well several weeks ago:

"When diverse issues rise to the surface, men of real character will be able to respond in the spirit of love and honest discussion. But when there is bitterness and anger and resentment, ill will and jealousy, that says something about the character of the men involved. When that happens, they lose their usefulness before God. God can use a man who may be in error, but whose spirit is right, but a man who is right in his theology but wrong in his spirit is a hindrance to God."

I believe I speak for an enormous host of Southern Baptists: who believe there is more to being a Baptist than being a warm body and knowing Baptist is spelled with a "p"; who believe there is a limit to the latitude for theological plurality; but who do not believe in order to have an authentically Biblical, evan-

gelistic, missionary denomination we must destroy our fellowship!

We are under no obligation to fulfill the prognostications of those who analyze and write about us. We are not compelled to go the way of some other denominational bodies. Because another group has been swallowed by a whale of compromise or obliterated by the dynamite of division is no mandate for us, nor is it a fate to which we must ever surrender!

After 140 years of preaching the gospel, building churches, sending missionaries, studying the Word, praying together, weathering wars, crises, and change, surely we know better than to say, "With God some things are impossible!"

No, it remains some things still "come out" by prayer and fasting!

'This is not so much a time for strategy as it is a time for prayer and fasting!'

A few weeks ago we buried a missionary giant among Southern Baptists, Baker James Cauthen. In 1979 he spoke to us for the last time as president of our Foreign Mission Board, and, although he spoke in the context of the enormous missionary challenge before us then, one of his statements needs to be heard again, but in the context of our present need: "Organization will not achieve what we are talking about. Promotion will not do it." Southern Baptists "must go to the depths of prayer, both individually, and as a denomination, beyond anything we've ever experienced."

If 45 of today's best-known singers of popular songs can set aside egos and the endless yards of necessary red tape, and stay up all night to make a record to raise money to feed Africa's hungry, there is no reason why Southern Baptists cannot listen to the recommendations of men like Franklin Paschall, calling for a truly representative, carefully chosen committee from our midst, to pray and fast their way to solutions for our togetherness!

Some insist there is little or no middle ground left among us. I do not believe that. And a great host of other Southern Baptists do not believe it either! When I read a statement like the one recently issued by six of our finest pastors in

North Carolina, godly men, asserting their belief in the full and absolute inspiration of the Bible, I take heart. In a preface to a sequence of unifying suggestions, men like Mark Cortis, Richard Linder, and Don Bouldin say to us:

"Baptists need to back up and take a sober look at our convention before we destroy the magnificent tool God has given us for reaching our world together for Christ."

This is not so much a time for strategy as it is a time for prayer and fasting!

For you see, whatever the cause, whatever the scheme, however impassioned or however shrewd, if we are unfit to stand on holy ground, you can write, "Ichabod" over all we are, for the "glory" is gone!

In the hours we have needed them, God has raised up statesmen among Southern Baptists; yes, and stateswomen. He will do it again. We must pray to that end. There is too much to lose if we do not.

The Lord has so much for us yet to do. Bold Mission Thrust is far from complete.

Demographics tell us there will be 7-billion people in the world shortly after the turn of the century, and we have not yet witnessed to most of the 4.5-billion who live on this earth now.

Planned Growth in Giving has barely been born.

Next year we want to concert our efforts in simultaneous evangelistic crusades, saying again to our country, "Good News, America, God Loves You!"

There are 14.3-million of us who are called Southern Baptists. If anybody can make a difference in the evangelization of our nation and the world we can! But not without the power of God upon us.

To lose touch with that power is to lose that opportunity and that is just too much to lose!

There is still another passage in Mark's ninth chapter well worth our study. It does not describe a situation wherein there is an obvious loss of spiritual power, but it reveals an attitude which thwarts and impedes the work of Christ.

Power lost because of preoccupation

"And He came to Capernaum: and being in the house He asked them, What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves, who should be the greatest. And He sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all. And He took a child, and set him in the midst of them: and when He had taken him in His arms, He said unto them, Whosoever shall receive one of such children in My name, receiveth Me: and whosoever shall receive Me, receiveth not Me, but Him that sent Me. And John answered Him, saying, Master, we saw one casting out devils in Thy name, and he followeth not us: and we forbade him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in My name, that can lightly speak evil of Me. For he that is not against us is on our part" (Mark 9:33-40).

When Jesus talked of humility, ministry, and servanthood, it appears His disciple, John, was preoccupied with the rejection of someone else's ministry. It may be he was so preoccupied with his disdain for someone else, he missed hearing what Jesus had to say altogether.

That is tragic, to be so concerned with rejecting someone because he is not in your fellowship that you turn a deaf ear to Jesus! Needless to say, that would be an almost impossible frame of mind for

God to endure with His power!

One of the most embarrassing moments in my early ministry came when I was invited to be a guest during the ordination examination of a young man who had just enrolled in one of our Southern Baptist seminaries. He had graduated from a non-denominational Bible college and that one fact seemed to be the dominant concern of every member of the examining committee. The young man was quizzed for nearly two hours, mostly about his choice of college and the effects of that choice upon his ministry. To be sure, he should have been questioned about his loyalty to our denomination. If one is going to serve Southern Baptists, he or she should be a Southern Baptist, through and through!

However, the line of questioning was so punctuated by the suspicion the group felt toward the young man, he was asked very little about his doctrinal views, his interpretation of the ministry, or his approach to pastoral leadership. When, at the end of the examination, the candidate was asked if he had any comments, he courteously responded, "I appreciate your questions, gentlemen, but I had hoped I would be able to tell you more about my calling, my beliefs, and even my conversion."

The room was filled with momentary silence, for all present suddenly realized that the affirmation of a Christian brother had been overshadowed by a suspicion of him.

Thankfully, the young man was approved for ordination, for he graduated from one of our seminaries and has now for over 25 years served as one of our most faithful foreign missionaries!

One of the chilling indictments in the Old Testament is the one leveled at the 10 brothers of Joseph before selling him to a caravan of merchants for 20 pieces of silver. Of them the Scriptures say, "They could not speak peaceably to him!"

And if you fail to see the way in which that Old Testament circumstance could well apply to those of us who are brothers in this denominational family, your problem is not with your position on Biblical inspiration, your problem is with a heart which is frozen over!

Several years ago I was a passenger on a commercial flight during one of those memorable bad weather days. About the time the flight attendants were half-finished serving beverages to the passengers, the plane was caught in some heavy turbulence. Suddenly, the plane struck an air pocket, and as the plane dropped, there was a frightening noise. For a split second, most of us on board thought we had collided with something mid-air.

Momentarily, the flight attendants hurried their beverage cart back to its place. Then one of the attendants spoke over the public address system, announcing the discontinuation of their beverage service. What she said I have committed to memory because it is replete with impact. Her message was, "Ladies and gentlemen, the air is too turbulent, and there is not enough time for us to continue to serve as we have!"

The presence of turbulence and the pressure of time could interrupt, even eliminate, cabin service, but, thankfully, they could not stop service up in the flight cabin! The captain and his crew were well in touch with the power that sustained the plane through turbulence and kept it on schedule.

My Southern Baptist family, it is not for us to despair or panic in the midst of turbulence, but to keep in touch with the power of God! We must. If we do not, there is just too much to lose!

Interpretations

The root of evil

By Herschel H. Hobbs

"For the love of money is the root of all evil: which while many coveted after, have erred from the faith, and pierced themselves through with many sorrows" (1 Timothy 6:10).

How often do we hear that "money is the root of all evil." This is not true. Money may be a root of much good. This is not to deny the Scriptures, but to refute a perversion of them. For this is not what Paul said.

Literally, Paul wrote, "For a root (no definite article) of every kind of evil is the love of money." There are other roots of evil such as sexual lust, lust for power, lying, oppression of others, and the like. It is the love of money, not money, that is a root of every kind of evil.

"Love of money" renders a word meaning "love of silver," silver being the prevailing metal out of which money was coined.

In the Greek text, "a root" is emphatic, coming at the beginning of the sentence. This is true because lovers of money for money's sake will do anything to possess it. Such leads to corruption in business, politics, crime, even war. Such a love leads many Christians to be led astray even from "the faith" or the Christian faith and ethics.

A poor man often thinks that if he had lots of money, he would have everything necessary for the good life. Having achieved it, he is like one who has pierced himself with a sword.

Money illegally obtained is a curse rather than a blessing. Even legally acquired money may become a dangerous thing. For lovers of money, the obtaining of it becomes an obsession which shuts out the Christian graces of love, mercy, and concern for others.

Money can be a great and useful servant, but it is a cruel taskmaster (Matthew 6:24).

BIBLE BOOK SERIES
Lesson for June 16

Jesus tried, condemned

By Rice Pierce
deacon and Sunday School teacher
Mt. Juliet

Basic Passage: Luke 22:54-23:25
Focal Passages: Luke 22:66-70; 23:13-25

Luke wanted to show that Jesus came not just to the Jews but to the whole world, even to the Roman Empire. This week's passage focuses upon two persons: Peter and Pilate.

Peter followed ("afar off," v.54) the arresting party from the garden. John 18:15-16 tells us that "another disciple" (likely John himself) knew the high priest and entered the high priest's palace court with Jesus in bonds. This other disciple spoke to the maid in charge of the door and brought Peter inside the courtyard.

Here it was that Peter disavowed any connection with Jesus, the last time with an oath (Mark 14:71). The cock crowed and Peter looked up to see Jesus' eyes upon him (Luke 22:61). Peter wept bitter tears of guilt and remorse.



Pierce

Condemned by the Jewish council (22:66-71)

Jesus had been arrested soon after midnight. First He was taken to Annas, father-in-law of Caiaphas, the high priest. Annas was the power behind the office. The Romans controlled the high priesthood carefully, rotating the office ("that year," John 18:13). The arresting officials hoped that this wily Sadducee could question Jesus and collect some evidence that would stand up before the Roman governor. It was in the courtyard of this palace of the high priest that Peter denied his Lord. Annas failed to get from Jesus any incriminating statement.

To while away the time until daylight when a legal trial could be held, the Temple soldiers treated Jesus with contempt and beat Him (22:63-65). Then they took Jesus to an illegal pre-dawn trial before Caiaphas and the Jewish council (Sanhedrin). (See Matthew 26:57-66). They questioned Jesus sharply and got their false evidence shaped up.

At daylight (Mark 15:1), the Jewish council legally tried Jesus again (22:66-71); pronounced sentence (Matthew 26:66); and took Jesus, bound, to Pilate (Mark 15:1; see also Isaiah 53:8).

Note some of the aspects of these Jewish trials of Jesus. Evidently Joseph of Arimathea and Nicodemus were not notified of the meetings, even though they were members of the Sanhedrin (see Luke 23:50-51; Mark 14:64). They were known to be friendly toward Jesus. Moreover, Luke 22:67-70 shows the bitter attitude of the Jewish leaders and the irony of that situation. These rigid, ambitious, jealous legalists condemned Jesus for saying that He was the very

One that He was: the Christ, the Son of God.

Condemned by Pilate (23:13-25)

Pontius Pilate governed Judea and Samaria under Tiberius Caesar from A.D. 26-36. Although he was an able man, he had been very harsh on the Jews in many instances and despised them (Philo and Josephus). Eventually he was banished to Switzerland, where tradition says he committed suicide. So as Pilate faced the supreme test of his life, he was already at serious odds with the Jews.

Pilate tried three times, maybe four, to release Jesus. He quickly discovered that under Roman law, Jesus was not guilty of anything worthy of death (v.22). He perceived why the Jewish leaders wanted so desperately to get rid of Jesus. They were jealous and fearful of Jesus' favor with the people. They may have feared that Jesus might cause an uprising against Rome, which would result in suppression and loss of their leading roles in the nation.

The accusers had their official charges ready (v.2) — all false, of course. Each charge was punishable by death: sedition against Rome, forbidding payment of taxes to Caesar (an outright lie), and claiming to be the messiah, an earthly king. Pilate questioned Jesus about these charges, especially about being king of the Jews. Then he told the council leaders that he found no guilt in Jesus as to the charges (v.4).

The leaders came back loudly and persistently, saying that Jesus had stirred up the people from Galilee to Jerusalem. Hearing that Jesus was a Galilean, Pilate quickly saw the way out of his dilemma. He sent Jesus to Herod Antipas, governor of Galilee, who was in Jerusalem for the Passover. Herod found no guilt in Jesus, but rendered no decision and returned Jesus to Pilate clothed in a beautiful, kingly robe (mockery, v.11).

Pilate again tried to release Jesus, offering again to beat Jesus severely to teach Him a lesson. But the Sanhedrin would accept nothing but Jesus' death, requesting instead the release of a true insurrectionist (and murderer), Barabbas (v.18). The leaders orchestrated the mob to chant: "Crucify, crucify Him!" Again Pilate tried to release Jesus (v.22).

Luke made it clear that Roman justice found Jesus innocent. But Roman politics condemned Jesus.

Pilate simply could not afford a Jewish delegation going to Rome with false reports about him, after his previous harshness with the Jews. At the least, he would be recalled. At the most, he would be executed for failing to keep his provinces at peace. It would have to be the life and career of a noble Roman against the death of an unknown Jewish religious misfit.

So, with a guilty conscience, he let the mob, incited by their leaders, have their way. "And Pilate gave sentence" (v.24). The vindictive agitators had their way — for a time — against the Son of God (v.25).

UNIFORM LESSON SERIES
Lesson for June 16

The day of the Lord

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

Basic Passages: Amos 5:18-20; 6:1-7; 8:7-12
Focal Passages: Amos 5:18-20; 6:1-3; 8:11-12

The theme of this lesson is one of the most important ideas in the prophetic writings. The prophets saw time as being divided into three periods — the present age, the day of the Lord, and the age to come.

The day of the Lord, while being a day of judgment for Israel, was not viewed as annihilation. Rather, it was to be a time of cleansing. There would come from that cleansing a righteous remnant of people who would form the basis for the new Israel in the age to come.

Early Christians took over this concept, seeing themselves as the New Israel. The idea was introduced first by Amos in this passage.

The day of the Lord (5:18-20)

The day of the Lord obviously meant something quite different in the popular mind of Amos' day. He reminded the people that they were desiring to see that day, viewing it as a time when Israel would become the dominant power. In their minds, they were, in the words of a well-known TV commercial, "worth it!"

Amos told them they were in for a rude awakening. It would be even more rude than the jolt I got one day when I was lecturing on this passage before a large class.

Trying to stir the students' interest in the passage, I was acting out Amos' description of the man running from a lion, meeting a bear, and then fleeing to the supposed safety of his house. As he leaned with his hand against the wall, a poisonous snake bit him (5:19).

In the classroom, I ran from the lion, met the bear, whirled around, and ran into my imaginary house. Then I made a fatal mistake. I leaned against the wall at too great an angle, not realizing that the tile floor had been freshly waxed. I hit the floor like the proverbial ton of bricks!

Since that time, I exercise a great deal more caution when I dramatize this passage. I did get the point across, however. Amos was emphasizing that the day of the Lord was to be a day of judgment, not a day of prosperity for the nation.

Polish Baptists elect new union president

WARSAW, Poland — Piotr Dajludzioek has been elected president of the Baptist Union of Poland to succeed Michal Stanekiewicz, who died Feb. 21 at the age of 61.

Dajludzioek was president of the union from 1980 to 1984 and has since been vice-president. He was pastor of First Baptist Church, Bialystock, from 1951 to 1980.

He is a graduate of the Polish Baptist Seminary and the International Baptist Theological Seminary, Ruschlikon, Switzerland.

Conceited leaders (6:1-3)

One of the themes of Amos was that privilege brings responsibility — an unpopular idea among certain classes in our own society. When the enemy invaded, because they were the leaders and because they had the treasures, the upper classes bore the brunt of the enemy's wrath. Their houses were destroyed, looted, and burned. Those who survived were taken away as captives. Often their heads were shaved and they were stripped naked and paraded through the streets in shame.

In this passage, Amos warns the upper classes of the fate that was in store for them. They thought the fortifications of the city of Samaria would protect them (6:1) but the leaders of other powerful kingdoms had thought the same. They had been strong, also, but their sins had brought God's judgment (6:2). Because they were abusing the privileges that God had given them, Israel's leaders were calling judgment down upon themselves (6:3).

An example of how they were abusing that privilege is seen in 6:4-7. They were stuffing themselves with the finest foods while their poorer Israelite brothers and sisters were being ruined. If we are not moved to feed the starving millions in our world today, Amos undoubtedly would say the same to us.

From feasting to mourning (8:7-12)

The focus in this passage is on verses 11-12, but it comes after Amos had once more reminded the people how worship had failed to affect conduct. As a matter of fact, the merchants used the time of worship to figure out ways to cheat the poor (8:4-6). Their feasts were times of self-indulgence and self-congratulation during which they reassured each other of how great they were. Amos warned them that such conduct was going to change. Days of feasting would become days of mourning (8:10).

A famine was coming, not of bread but "of hearing the words of the Lord" (8:11). They would be like a child who ignored his mother's warning that his misconduct was going to bring on a spanking. When confronted with the punishment, the child wants to change, but it is too late. Amos implies that after the judgment was set in motion, it will do the culprits no good to say, "Lord, tell us what You want us to do to stop this judgment!" No matter how much they would plead, it would fall upon deaf ears.

So much of what Amos says is frighteningly appropriate for the situation we find ourselves in today. There are so many injustices in our world that are ignored, even by Christians. Our leaders seek security in nuclear missiles rather than in the Lord. How shall we stand in our day of the Lord?

Association in Brazil reports new churches

UBERLANDIA, Brazil — Baptists recently organized three new churches in three weeks in the Triangle Baptist Association.

Only three other churches have been organized there in the past 10 years. Now the association, which covers an area the size of Missouri, has 21 Baptist churches.

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Fidelity in marriage

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

Basic Passage: Malachi 1:1-2:17
Focal Passage: Malachi 2:10-16

Although most of the Hebrew prophets lived during a time of turbulent change and political upheaval, Malachi was different. He preached during a time of uneventful waiting, a period when the people felt God had forgotten Israel.

The Jews returned from Babylon captivity in 536 B.C. and began to rebuild their Temple. It was finally completed and dedicated in 516 B.C. A temporary religious revival took place in the land. Nehemiah came in 444 B.C. and led the people to build a wall around the city. Ezra made two trips to the city and taught the law. The first was before Nehemiah and the second was after the walls were finished. Between the visits, the people lapsed back into sinful living but took fresh starts under these two leaders.

About 400 B.C., Malachi came on the scene. By this time, disenchantment had set in for the nation. The people had looked forward to great days but they had not come. Life had settled down to a dull and drab existence. The rebuilt Temple was so far inferior to Solomon's that when the people looked at it, they became frustrated. Bored with the whole thing, including religion in particular, they began to ask, "Is this all there is?"

Malachi sought to recall the people from their apathy and rekindle in them a truly religious spirit. He believed in law, but he also knew the people must serve from a love motive. He used both rebuke and promise in his messages. His style was unique, similar to the Socratic method. He asked a question, anticipated the answer, and then refuted their objection. He shared the bleak living of that day but refused to adopt their pessimism. He placed great stress on the law as necessary for discipline, but he never stooped to a hard-nosed legalism.

A serious charge (2:10-12)
Although the 10th verse has been used by some to contend for the universal fatherhood of God and the brotherhood of man, Malachi, in this context, referred to Israel. The "father" was most likely Abraham, who was called "your father" by an earlier prophet (Isaiah 51:2), or Jacob, whom Malachi mentioned frequently as the one from whom the 12 tribes descended.

The prophet was calling for loyalty within the nation of Israel. The covenant between God and Israel was important to the prophets. Malachi was disturbed over

the manner in which the nation had violated it. He could not understand why they could fail to love one another when God had loved and blessed them so much.

Intermarriage was a menace to the Jews' distinctive faith. When the men married foreign women, it was more than mixing two races. The religious life of the nation suffered. History has shown that when people compromise in order to live together religiously, almost always the less demanding standards prevail. Lower spiritual values had caused the Babylonian Exile, and Malachi feared that what was happening was putting the entire community at risk for another such tragedy.

Another indictment (2:13-15)

Israel was committing a further sin. Before mentioning it, however, Malachi commented on their excessive grief shown by emotional outbursts at the altar. The claim of some that it was deserted wives crying seems untenable because he had not yet mentioned them. He felt the wailing was shallow, superficial, and hypocritical.

He then mentioned the terrible sin of forsaking the bride of their youth when they took the foreign wives. How terrible it is when a man in his middle years or even later sees a young girl and "loses his head over her" to the point of leaving a wife that has been faithful to him, bore his children, and helped him achieve financial success.

A concluding warning (2:16)

While the Book of Deuteronomy made



Wood

provision for divorce under certain circumstances, the New Testament makes it clear that God never approved divorce of any kind. Malachi put it in clear simple terms when he said, "For the Lord, the God of Israel... hateth putting away."

The expression "one covereth violence with his garment" reads literally "he covered violence upon his garment." The idea is that the people have covered themselves with violence or sin. Hebrew scholars call attention to the ancient custom that man claimed a woman for his wife by spreading his garment over her. The Hebrew word for "garment" is similar, almost identical, with an Arabic expression in the Koran as an image of the close relationship between husband and wife. Bearing this in mind, one scholar translates, "For one who hates and divorces, says the Lord God of Israel, covers his clothing with violence." This suggests a woman was as dear to

her husband as his garment. Malachi urged the people not to be a party to any kind of action that jeopardized the community's solidarity or God's will for a stable society.

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East Texas churches cross racial barriers

By Ken Camp

DALLAS (BP) — In a region generally characterized by strict segregation just one generation before, two east Texas Baptist churches are crossing barriers of color and culture to minister to blacks in their communities.

First Baptist Church, Pittsburg, and Trinity Baptist Church, Mt. Pleasant, have entered into a cooperative agreement with Harmony-Pittsburg Baptist Association and the Baptist General Convention of Texas to sponsor new black congregations. Both churches will receive \$500 start-up gifts from the missions funding committee of the BGCT state missions commission.

In Pittsburg, the desire to reach the local black community grew out of a youth revival three years ago in which more than 20 black teen-agers made professions of faith.

"We tried follow-up and discipleship with them, but we couldn't get them involved in the youth group here except for special youth activities," said Sam Jones, pastor of First Baptist Church, Pittsburg. When 30 more blacks were saved at a Paul Jackson Crusade last November, First Baptist Church decided to conduct a feasibility study with the cooperation of the BGCT church extension section to determine the need for a

black Baptist congregation.

The study revealed Pittsburg had a black population of 2,480, about 36 percent of the total community, and no black Southern Baptist church.

In nearby Mt. Pleasant, Trinity Baptist Church's plan to begin a black work grew out of the church's long-range plan for mission action. Since its inception, the two-year-old congregation has been committed to sponsoring multiple congregations.

"Our church was born with a real mission goal," said Reggie McNeal, pastor of Trinity Baptist Church. "We want to show that a church our size can do missions in a big way." The congregation, which averages just over 100 in Sunday School attendance, began a mission in a blue collar area in south Mt. Pleasant on the church's first anniversary, and coincidentally approved the proposal to begin a black work on its second anniversary.

Trinity Baptist Church also began its mission preparation with a feasibility study. The study revealed several pockets of unchurched people in Mt. Pleasant, including a major portion of the black community.

Trinity Baptist Church then ordered a specific study for the black community, conducted by a couple from Southwestern Baptist Theological Seminary, Fort Worth, Tex. The study revealed a black

population of 2,345, about 16 percent of the total population. There was no black Baptist work in the immediate community.

The church unanimously approved a proposal to begin a black congregation and began putting together a budget for the work. McNeal is now working with the placement office at Southwestern seminary to locate a pastor for the congregation.

Both First Baptist Church and Trinity Baptist Church stress beginning black missions is not a substitute for welcoming blacks to the sponsoring church. It is simply an alternative. "We have an open door policy here (at First Baptist Church)," said Jones, who came to Pittsburg from the Fort Worth area. "We had that understanding when I came here.

"Of course, it's a different culture here. It's more like the old deep South," he said, noting black slaves had at one time been members of the 127-year-old congregation. But the Lord has touched the hearts of both the leadership and the rank and file of this church," he said. Today, blacks make up a large segment of the viewing audience of the church's televised worship services, and blacks are welcomed into the membership of the church.

Likewise, Trinity Baptist Church maintains an open door membership pol-

icy. "Our mission strategy is not an attempt to insure a homogenous community here at this church," said McNeal, pointing out Trinity Baptist Church is not strictly Anglo.

The rapidly growing non-Anglo population in Texas is one of the targeted areas of Mission Texas, the five-year plan to reach people, develop believers, and strengthen missions. Texas' black population of more than 1.7-million is projected to increase by 15.9 percent by 1990, according to Roy DeSilvey, BGCT church extension for black work.

McNeal hopes Trinity will serve as an example to other Texas Baptist churches. "Frankly, we need models," he said. "We need to do black work to see how it's done. Our people are willing to take the lead."

As Trinity Baptist Church continues its plans to start five or six congregations within the next 10 years, McNeal expressed hope other Texas Baptist congregations would look for places of ministry in non-traditional areas.

"We've had one bullet we've shot at everybody," McNeal said. "We've so socially entrapped the gospel we think it only works one way — the way we know. We've wanted to start churches and have them grow up to be just like us," he said. "We must realize flexibility is the key to mission work."

Conference urges awareness of black, white differences

By Leisa A. Hammett

CLEVELAND (BP) — Southern Baptists must recognize the cultural diversity within the black community in order to effectively reach black people for Jesus Christ, Southern Baptist leaders were told during a regional conference.

Willie McPherson, Southern Baptist

Home Mission Board national consultant for new church starts, told black and white Southern Baptists representing 10 northern states that their denomination was setting a convention precedent by purposely starting black Southern Baptist churches within black communities.

"Brothering My Brother," a three-day conference sponsored by the Southern Baptist Home Mission Board black church relations department, drew leaders from New England, New York, West Virginia, Pennsylvania, Maryland, Virginia, Ohio, Indiana, Illinois, and Michigan conventions.

Since most new black Southern Baptist churches will, for a while, be started by 99 percent white leadership, McPherson urged caution in those church starting efforts.

McPherson, HMB's first black national church extension consultant, said the two groups could relate more harmoniously if they took time to understand their cultural differences.

Chan Garrett, associate director of HMB black church relations department, said there is legitimacy and value

in black church tradition. "We can't throw that out and say we are just going to talk about churches," said Garrett.

Southern Baptists need to understand black history in order to understand black churches, Garrett said. Racial criticism stems from the lack of understanding of those historical differences, he added.

Garrett noted black churches rose out of the slave era, during which blacks were scrutinized by white taskmasters. Blacks took refuge in the church, which served as a vehicle of survival and self-improvement. More recently, the black church has been the supporter of black education and community needs, he explained.

"To be authentic, a church will be involved in those needs," he noted.

Garrett also pointed out white ministers are encouraged to be active in civic affairs — chamber of commerce, city council, for example — but black ministers are criticized for their involvement. The black church is going to be more involved in politics than whites, he added. "It is impossible to separate the black

church and the black community."

McPherson declared if Christians allowed the Bible rather than society to influence their thinking, there would be no need for such conferences between blacks and whites. He compared the human brain to a programmed computer and said Christians had let society and not God program racial prejudice.

McPherson said he grew up with the wrong program of hate for and inferiority to whites. Following Martin Luther King's assassination, his hatred for whites was so intense that only his wife prevented him from joining the Black Panthers, a militant American black liberation group.

When he let God deal with his racial "tension," McPherson said, he was eventually able to change his attitudes.

He added that black church starting will not be accomplished until Christians rid themselves of their prejudices. He urged Southern Baptists to purge their churches of "junk attitudes" and their refusal to relate to others as persons.

"We need to burn off the facade and deal with the real issues," he said.

Baptists in Uruguay plan to reach cities

MONTEVIDEO, Uruguay — Baptists in the small South American nation of Uruguay are planning evangelistic efforts in 22 cities and towns that have no Baptist churches.

"This will be the greatest evangelistic effort ever attempted by Uruguayan churches in a single year," said Daniel Kernke, secretary of the Baptist convention's board of evangelism and missions.

The board held a strategy conclave last year to plan evangelism in 20 cities with populations of 5,000 or more. Regional promoters, including Southern Baptist missionaries, visited churches and pastors nationwide to encourage local planning for the effort.

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