

# Baptist and Reflector

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News journal of Tennessee Baptist Convention

## Appeals court to hear IRS-TBCH case Feb. 10

A hearing on the appeal by Internal Revenue Service of a court decision favoring Tennessee Baptist Children's Homes will be held Feb. 10 by the United States Court of Appeals for the Sixth Circuit in Cincinnati, Ohio.

After an August 1984 trial in the United States District Court for Middle Tennessee, Cookeville, the jury had determined that TBCH's principal activity is "exclusively religious" and therefore it is exempt from filing Informational Return Form 990 as required by the Internal Revenue Service.

That verdict and a Nov. 14, 1984, memorandum from Judge L. Clure Morton declared that TBCH is considered an "integrated auxiliary" of Tennessee Baptist churches under the Tax Reform Act of 1969.

The federal government filed a "notice of appeal" in January 1985 to challenge the district court's ruling. That appeal will be heard Feb. 10.

TBCH filed a cross appeal, seeking to recover attorney's fees and to have the IRS regulation which had required TBCH to file Form 990 declared unconstitutional. Both of these had been denied in Morton's memorandum.

The judge did instruct IRS to refund \$29,665.12 in penalties assessed against TBCH for 1977-82, plus interest, for TBCH's failure to file Form 990.

"This issue is critical, not only to Tennessee Baptist Children's Homes, but to

all our Baptist institutions," according to Gerald Stow, executive director of Tennessee Baptist Children's Homes. "The basic issue is one of separation of church and state. Since TBCH does not receive any funds from the state or federal governments in its operation and does report publicly its financial status, the filing of Form 990 is not necessary and should not be required," Stow added.

"In addition, the lower court has ruled that our ministry is an integrated auxiliary whose primary function is exclusively religious," he said. "The government's position is that the caring for children is not a religious act."

Stow said he believes TBCH is being true to the Word of God in carrying out Matthew 25:31-46.

The TBCH leader has asked that Tennessee Baptists pray for a favorable decision in the appeals court in Cincinnati, so that the work of the children's homes and other religious organizations will not be hampered.

In the 1984 trial, IRS contended that TBCH is not "exclusively religious," since it provided for children such non-religious services as food, shelter, medical expense, and education, and therefore declared that TBCH is not exclusively religious.

TBCH countered with testimony that services provided by TBCH are different because of its difference from non-sectarian child care institutions.



**A CHURCH IS BORN** — Baptists in Trinidad recently celebrated the "birth" of a congregation on the West Indies island. In a home overlooking the Maraval Valley, 65 people gathered for the first service of Maraval Baptist Mission, sponsored by Patna Baptist Church. The service was led by Missionary Clarence Jackson (seated at right of pulpit), who works with the Patna congregation.

## Burundi denies visa requests of two missionary families

**BUJUMBURA, Burundi (BP)** — Two Southern Baptist missionary families will not be working in Burundi unless visa policies are changed.

Dale and Nelda Gann and Dwight and Brenda Jackson have left Burundi and are transferring to Tanzania. The Ganns will work in Lindi and the Jacksons in Dar es Salaam.

Both couples have been working in Burundi as evangelists, but current Burundi visa requirements make it difficult for evangelists to remain unless they have additional skills.

The Ganns are the Southern Baptist pioneer missionaries in the African nation, having entered the country in 1979. The Jacksons have served one term and recently returned to Burundi after a year's furlough.

Fred and Sami Sorrells, who came on furlough from Burundi in August, are applying for visas now in order to return early to their work in Kirundo. They had been scheduled to return in July or August.

Sorrells is an agricultural missionary and has broad contacts in the Kirundo Province. According to Ken Lyle, executive director of the Baptist Convention of Maryland/Delaware, the partnership between Burundi and the convention hinges largely on whether the Sorrells family is granted visas to enter the country and continue their agricultural work.

They hope to return to Burundi by March if they are granted visas. A favorable action was taken last summer when the Burundi Baptist Union restructured its Constitution, which is now sanctioned by the government.

Young Baptist leaders were elected at

that time and seem eager for Maryland and Delaware Baptist work crews to continue assisting them in construction, well drilling, tree planting, health care, and other community projects.

The fourth Baptist missionary family, Paul and Carol Boone and their three children, are scheduled to return to Burundi in the summer of 1986 after a

(Continued on page 3)

## Wears Valley parsonage burns; fire inspector declares arson

The parsonage of First Baptist Church, Wears Valley, was gutted by fire Sunday night, Jan. 5. The state fire inspector has declared arson as the cause of the fire.

The pastor, Roy Gose, and his family lost all of their personal belongings in the fire except the clothes they were wearing, a car, and a truck.

Gose said he, his wife, and son were at evening worship when the fire broke out. A neighbor phoned in a fire report at 7:35 p.m.

Someone interrupted Gose's Sunday night sermon to report the fire. The family and several church members rushed to the scene, but flames already were coming through the roof when they arrived, Gose reported.

The Tennessee Bureau of Investigation and the local sheriff's department are investigating the fire. Neighbors and church members have been interviewed. At press time, no suspects had been apprehended in connection with the arson.

The home and personal belongings were covered by insurance, although the insurance may not cover the full value of either, according to Roy Miller, director

of missions for the Sevier County Baptist Association.

Church members rallied to collect clothing and funds to assist the family in its loss, Miller reported. The church also has begun to make plans for rebuilding the parsonage.

The family has moved into an apartment in Walden's Creek until more permanent arrangements can be made.

## Evangelism Conference gets telephone numbers

Two telephone numbers have been announced for persons wishing to contact someone attending the 1986 Tennessee Evangelism Conference.

The telephone numbers, for telephones located in the conference office at Belmont Heights Baptist Church in Nashville, are 298-4795 and 298-4878. These are in the 615 area code.

The conference will be held Jan. 20-21.

## Meeting planned by evangelists

Three Tennessee Baptist evangelists will speak at the annual session of the 1986 Evangelists' Conference Jan. 20 in Nashville.

The one-session conference, which is sponsored by the Fellowship of Tennessee Baptist Evangelists, will begin at 10 a.m. CST. The conference meets annually just prior to the State Evangelism Conference.

The three speakers will be Terry Wilkerson of Nashville, Ted Witchen of Memphis, and Frank Floyd of Knoxville. Special music will be provided by Georgia Wilkerson of Nashville, Gary Rice of Johnson City, and Steve Shirk of Knoxville, with Trent Hall of Memphis serving as music director.

The meeting, which is open to pastors, evangelists, and others, will be held in the chapel at Belmont Heights Baptist Church, Nashville, which is host for the Jan. 20-21 State Evangelism Conference.

## Consultation of BSSB staff explores Biblical authority

NASHVILLE (BP)— In response to continuing interest of Southern Baptists in the place of Biblical authority in the work of the Sunday School Board, President Lloyd Elder said the Bible has been and will continue to be the foundation of everything the board does.

"The Sunday School Board is a Bible board, a special kind of educational board," Elder said during a Jan. 6 consultation on Biblical authority attended by BSSB employees. "I do not believe the expectation of us as a Bible board will or ever should go away."

Elder emphasized he has found a high view of Scripture — which he described as Biblical conservatism — reflected in employees' work throughout the institution. "I stand in awe at the phenomenally consistent quality of work by our editors," he said.

James Williams, associate to the president, said the purpose of the one-day consultation was to enhance understanding of the place of the "Baptist Faith and Message" in the work of the board, identify key theological concerns facing Southern Baptists and evaluate principles of Biblical interpretation including guidelines for board literature. Also, employees could receive counsel from the board president in dealing with questions related to Biblical authority, Williams said.

Also during the consultation, reports were given on efforts to implement a guideline adopted by the board's trustees in August 1985 urging "special care in determining the Biblical and doctrinal commitment of writers by carefully reviewing their published works, their public statements, and their personal testimony."

Persons under consideration as writers are being asked to provide information about their beliefs and their writings and recommendations are being sought about potential writers, according to reports from several managers.

Elder said "enlisting writers is one of the most profound ways editors guide the board in meeting its editorial accountabilities for what is published."

He added, "Our ability to publish quality literature for churches is made possible by the commitment of the hundreds of Baptists who write for our publications each year."

Questions directed to the board related to the "Baptist Faith and Message" most often deal with the statement's preamble and Article I on Holy Scripture, Elder noted.

In applying Article I, Bill Stephens, curriculum development coordinator in the church training department, said the Bible must be approached with a sense of awe, wonder, and anticipation as God's authoritative revelation and with a conviction that the canon is complete and correct.

Stephens also noted that editors should affirm the role of the Holy Spirit in interpreting Scripture and should "probe Biblical truths by using every available resource plus a believing heart."

In Biblical interpretation, Bob Dean, editorial and curriculum specialist in the office of church programs and services, said editors and writers should deal with four questions: What does the Bible passage say? What did it mean to the author and the first readers? What abiding truths does it teach? How does it apply to our lives?

Noting that the medium of church lit-

erature is not face-to-face communication but "cold print" where it is easy to be misunderstood, Dean suggested several guidelines in writing and editing.

First, he said materials should affirm basic Christian and Baptist beliefs and deal factually and fairly with issues about which there are genuine differences of opinion.

"Avoid anything that could appear to cast doubt on the truth of Scripture," he said. "Deal with diversity of Scripture in such a way as to affirm the unity of Scripture."

Follow an educational approach to change, Dean suggested. Leave people room to find and hold their own views. Also, he urged extra effort to study manuscripts for any writing that is unclear and could be misunderstood. Present unusual interpretations of Scripture in the context of traditional views, he said.

Johnnie Godwin, director of the Holman division, reported findings from a recent seminar in which selected employees attempted to identify key theological issues being discussed among Southern Baptists today.

After a brainstorming session in which 20 topics were listed, participants identified eight priority issues: inspiration of the Bible, Biblical interpretation, ordination, role of deacons, humanity of Jesus, role of women in ministry, the age of accountability, and the authority of the pastor.

"Divisions of opinion are evident among Southern Baptists, but a division of heart ought not to exist," said Godwin, a former curriculum editor.

Elder concluded, "I see our best days in front of us. I just do not want us to have a climate of fear in a place of love like this. We will continue to do our work in faithfulness to Scripture and in support of Bold Mission Thrust."

## Georgia convention committee approves facilities, employees

ATLANTA (BP)— The Georgia Baptist Convention soon will have a new Royal Ambassador camp, two major new facilities at their hospital, and three new administrative employees. The actions were approved by the convention's Executive Committee at its annual organizational meeting in Atlanta.

The committee voted to buy a 118-acre tract of land south of Forsyth, Ga., 70 miles north of Atlanta, to develop a Royal Ambassador camp. The tract includes a 25-acre lake.

The Georgia convention has operated an RA camp at Camp Glenn near Brunswick for more than 30 years but it sold the camp earlier in 1985 because it was too far from population centers of the state to be widely used.

The Georgia committee also authorized Georgia Baptist Medical Center in Atlanta to borrow \$9.5-million to erect a multistory parking garage plus another \$1.5-million to build a preventive medicine center. Both loans will be self-amortized over 15 years.

Warren C. Fields, minister of music at First Baptist Church in Statesboro, was elected director of Georgia Baptist church music department. Fields will succeed Paul C. McCommon Jr., who retires Dec. 31 after 34 years as the only

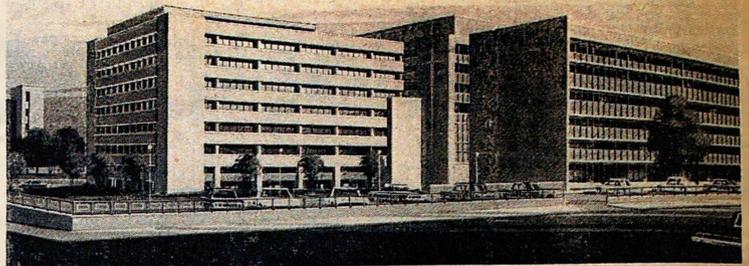
director of Georgia's church music department.

Jack P. Lowndes, pastor of Bull Street Baptist Church in Savannah, Ga., will become director of church minister relations for the Georgia convention about Feb. 1. He was executive director-treasurer of Baptist Convention of New York from 1975-1982 and was president of the Southern Baptist Home Mission Board from 1972-1973. Lowndes succeeds W. Howard Ethington who retires Dec. 31 after 11 years as director of church minister relations.

James O. Dorriety was named associate in the Georgia Baptist stewardship and annuity department. His primary duty will be to raise monies for endowment. Dorriety is pastor of First Baptist Church in Blakely and a member of Southern Baptist Stewardship Commission.

The Executive Committee also approved a 1986 state missions budget of \$5,587,579 an increase of 11.54 percent over the 1985 budget.

Floyd F. Roebuck of Rome, Ga., state convention president, said March 16 had been set aside as a day of prayer for Georgia farmers and their families. This followed a motion at the annual convention session in November calling for prayer support for "the farm crisis."



EXPANSION — The architect's rendering shows Baptist Hospital's proposed West Tower and its relationship to present buildings.

## Baptist Hospital breaks ground for new \$20-million West Tower

NASHVILLE — Groundbreaking ceremonies for Baptist Hospital's new \$20-million West Tower were held Dec. 11.

The eight-story West Tower, located on 21st Avenue North, will adjoin the Central Building and will house modernized obstetrical, surgical, and intensive care units. The intensive care units will utilize state-of-the-art technology.

The limestone building will also feature expanded administrative and support services such as the laboratories, pharmacy, and central supply, and a

new loop drive with a covered canopy for convenient patient pick-up.

"We are pleased to announce the construction of the West Tower, which is the last phase of our \$50-million expansion and modernization program," said C. David Stringfield, president of the hospital. "In addition, there will be renovation in the Central Building in order to better serve our patients."

Baptist Hospital's construction program includes the new Gene Kidd Building and the Baptist Medical Plaza and Health and Fitness Center.

## NOBTS plans student center

NEW ORLEANS, La. — The executive committee of the New Orleans Baptist Theological Seminary trustees voted in December to proceed with construction of a student center and additional office space.

Trustees approved final plans for renovation of part of a two-story, 119,000-square-foot building purchased in 1981. The building sits on 6.5 acres east of the seminary quadrangle on Gentilly Boulevard in east New Orleans.

The project will convert a portion of the ground floor into a student lounge, snack bar, bookstore, student store, and clinic. Also, office space will be constructed for registry, business, public relations, campus police, student recruitment, and Student Body Association operations.

Bids for the renovation work will be received this month. Actual work will begin as soon as possible after a contract is signed.

This first phase of renovation is expected to be completed in late 1986. Some space on the ground floor will remain undeveloped to allow for expansion.

## Park Avenue calls Couey for blind work

Charles Couey has been called as volunteer director of ministries with the blind at Park Avenue Baptist Church, Nashville, to begin Feb. 2.

Couey, a resource person in blind ministries for the Tennessee Baptist Convention and president of the Tennessee Baptist Fellowship of the Blind, has been blind since birth. He was ordained at Saturn Drive Baptist Church, Nashville, and is a native of Oak Ridge. Couey is a member of Haywood Hills Baptist Church, Nashville, where he is RA director.

He has served as associate pastor of Cora Tibbs Mission and Fern Avenue Baptist Church, Nashville; interim pastor and associational Brotherhood director in Pennsylvania; and supply preacher in the Nashville Baptist Association. A graduate of Geneva College, Beaver Falls, Pa., he works at the Tennessee Department of Employment Securities in the data systems management division. He and his wife have two children.

Park Avenue Baptist Church currently has seven persons in the blind ministry and project reaching 75-100 in the west Nashville area with their ministry, according to Couey. Bob Mowrey is pastor of the church.

## Baptists in Asia organize to pool mission resources

HONG KONG (BP)— Baptist leaders from five Asian nations and Hong Kong are jointly seeking evangelism projects for their own foreign missionaries.

The leaders — representing Baptists in South Korea, Japan, Taiwan, Hong Kong, Singapore, and the Philippines — met in Hong Kong in mid-December.

They elected Korean Pastor Han Ki Man as chairman and promised to work for support for foreign missions from their national conventions.

The leaders also agreed to submit specific proposals for cross-cultural evangelism and church-starting projects.

Han Ki Man, pastor of Yoido Baptist

Church in Seoul, South Korea, "set the direction for the group. . . . He made an impassioned plea for joint cooperation in evangelism, pastoral training, church planting, and discipleship," said Jimmy Maroney, evangelism and church growth consultant for the Southern Baptist Foreign Mission Board. Maroney represented Southern Baptists at the meeting.

The eight Asian leaders moved ahead with a strategy discussion begun last June in Ridgecrest, N.C. They met there with Baptists from 15 other countries who already send or plan to send missionaries abroad. The global evangelization consultation at Ridgecrest, proposed by Foreign Mission Board President R. Keith Parks, encouraged the Baptist leaders to begin sharing information on their existing and potential foreign mission work.

The Asians decided at Ridgecrest to explore ways to coordinate their mission efforts. In Hong Kong, all eight came together again and formally organized as a regional group.

Most of the Baptist groups represented have sent mission workers of some type abroad, but on a small scale and often for short periods of time. The leaders examined the problems Asian missionaries face, such as lack of available training and financial support. Many missionaries depend entirely on individual church support where convention mission programs are weak or non-existent. Most of them work abroad only with people who speak their own language.

The leaders discussed the potential for cooperation in missionary work among their conventions and how to develop a strategy for truly cross-cultural missions in Asia and beyond. A number of possible mission fields within their own region were mentioned, along with nations such as India, Sri Lanka, Brazil, and several Communist countries in Asia.

The regional group does not necessarily intend to become a missionary-sending body, at least not any time soon. "I think they look at themselves right

now as initiators and promoters of projects, trying to get their conventions to recognize the need," Maroney said. "They're trying to find out what they're capable of doing."

When the group meets again in April in Seoul, each representative will propose a cross-cultural evangelism or church-starting project identified by his own national convention. The group will select one or two projects with a good chance for success and consider how each can be funded and supplied with trained mission personnel. The selected proposals will then go back to the conventions for final approval and action.

The group is recommending the first several projects be completed within a year of approval. If they succeed, longer-term projects will be attempted, possibly involving career-type missionaries.

The Asian leaders also are asking Southern Baptists for a permanent representative to their group. During the Seoul meeting, they want detailed suggestions from the Foreign Mission Board on how their conventions can begin their own foreign mission departments or boards.

Foreign Mission Board staffers took a deliberately low profile at last summer's Ridgecrest consultation to allow maximum interaction and avoid Southern Baptist "domination" of the meeting. In Hong Kong, the Asian leaders expressed appreciation for that approach. But they repeatedly said they want active Foreign Mission Board participation and support, especially in the areas of missionary strategy and training.

Maroney said a "strong, solid base" was established in Hong Kong, though it may be years before the effort actually produces career missionaries fully supported by the conventions. He added, however, that the Asians are moving surprisingly fast.

Han Ki Man will spend the time between now and the group's April meeting contacting key Baptist leaders in each Asian convention and asking for support.

## Criswell clarifies comments about retirement, successor

By Ken Camp

DALLAS (BP)— W. A. Criswell, pastor of First Baptist Church, Dallas, announced in a Jan. 5 sermon that he is praying for a young preacher to "come serve alongside" him and ultimately to succeed him as pastor of the largest church in the Southern Baptist Convention.

Criswell also said a new executive administrator had been hired to assume the church's programming responsibilities in the near future.

Coming in the same sermon, the two announcements resulted in some confusion and unfounded speculation that the 76-year-old pastor is preparing to retire and that the new administrator was intended as future pastor.

However, in a telephone interview with Baptist Press Jan. 7, Criswell denied he is making any immediate plans to retire and explained the administrative post is unrelated to the co-pastor's position.

"They are two different things altogether," he said. The executive administrator's slot is an already-existing position, previously held by Tom Melzoni, who left to become pastor of Central Baptist Church, Oak Ridge.

Criswell said the future executive administrator currently is a minister of music in another state. The administrator asked that his name not be released until after Jan. 19 in order to provide him time to resign and make arrangements to leave his church.

The proposed "fellow pastor" will occupy a new position, sharing the pulpit with the pastor until "my time comes," said Criswell. He said he hopes to follow the Biblical model of Moses preparing Joshua, Elijah raising up Elisha, and Paul training Timothy.

"I would love for us to have a man to come here to be with me and serve alongside me so that when my time comes, he might carry on — that there might be no hiatus, no break in continuity," Criswell said. "I think that would be the most marvelous thing for our church and its ministry."

He said he will ask First Baptist Church to set up a pastor search committee to find the man to work with him and share the pulpit.

For two years, leading Southern Baptist pastors have preached the Sunday evening services at First Baptist Church. Criswell said he had hoped that one of the preachers would stand out as being especially well-received by the church, but no one emerged as their clear choice.

Criswell said none of the men would be eliminated from consideration by the committee, nor would Paige Patterson, president of the Criswell Center for Biblical Studies, fail to be considered.

"Once the committee is appointed and they begin to pray, seeking God's guidance, any man to whom they are led could be considered by them, and he (Patterson) is certainly one of them," he said.

## Cecile Lancaster dies in Houston

HOUSTON, Texas — Cecile Lancaster, a member of the first faculty of Seinan Jo Gakuin Baptist girls' school in Japan, died Jan. 2 at the age of 90.

The emeritus Southern Baptist missionary died in a Houston nursing home after a long illness.

Lancaster began her 40-year career in 1920, two years before the girls' school was founded in Kokura, Japan.

A member of Houston's Tallowood Baptist Church, she had worked with the international ministry and had spoken to a number of other groups in the church. Her funeral was in the church Jan. 6.

For many years at Seinan Jo Gakuin, Lancaster taught all beginning English classes to meet new students as soon as possible. An estimated 2,000 girls were in her classes. From 1934 to 1957, she was the school's vice-president.

The school opened with a class of 97, none of whom were Christian. Within two years, 65 students had become baptized believers. Today there are more than 2,000 students in Seinan Jo Gakuin's junior and senior high schools and in its junior college division.

During World War II, she taught at the Gila River Japanese relocation camp in Arizona and worked among the Japanese in Texas and Hawaii.

She returned to Japan in 1947 and in 1952 was named by the Emperor's Cabinet Board of Decoration to the "Order of the Sacred Treasure" for her education work among Japanese women.

Lancaster was a native of Lorena, Texas, and grew up in Waco. She was a graduate of Howard Payne University (then College), Brownwood, Texas, and Baylor University, Waco.

She is survived by two sisters, Pearl Lancaster of Houston and Gladys Taylor of Birmingham, Ala.

## Burundi...

(Continued from page 1)

year's furlough. Since the Boones are medical doctors, their visas may be granted with less difficulty. They have been working at the hospital in Musema.

The Ganns worked in Bujumbura, the capital city; and the Jacksons worked in Rubura, a rural area. The status of Katrina Knox, a nurse headed for a Rubura clinic, now in language study in Paris, is uncertain. A Tennessean, Knox is a native of Columbia.

It is not unusual for nations to require missionaries to be skilled in other than evangelistic work. The Foreign Mission Board has encountered such regulations many times, FMB officials say.

## Six west Tennessee towns to host Union seminary extension classes

JACKSON — Seven Bible classes leading to the diploma in pastoral ministries or Christian leadership will be offered through six Union University Seminary Extension Center locations this winter.

Registration for the classes, which will be conducted in Covington, Dyersburg, Huntingdon, Jackson, Martin, and Tiptonville, will be held for the second and third weeks of February.

Cost of enrollment will be \$42.50 per course plus any required textbook. The classes will meet one night each week for 13 weeks. Up to eight semester hours of work may be transferred from the program to Union for college credit.

Curriculum recommended by the Southern Baptist Seminary Extension Department is used at the center. Regular college entrance requirements are waived for the program.

First Baptist Church in Dyersburg will be the setting for a study of "Romans." Registration will be Feb. 10 at 7 p.m. The course, taught by Judd Lambert, pastor of First Baptist Church in Tiptonville, will meet on Mondays from 7 to 9 p.m.

Also on Feb. 10 at 5 p.m., registration will be held at the same location for a study on "Evangelism." Robert Orr, pastor emeritus of the Dyersburg church, will teach the course on Mon-

days from 5 to 7 p.m.

At the college in Jackson "Ephesians and Philippians" will be taught on Mondays from 7 to 9 p.m. by Matt Tomlin, pastor of Ward's Grove Baptist Church in Jackson. Registration will be Feb. 10 at 7 p.m. in Room C-18.

At the Carroll-Benton Baptist Association's missions center in Huntingdon, the Book of Mark will be taught on Tuesdays from 7 to 9 p.m. Wesley Pitts, pastor of First Baptist Church, McKenzie, will teach. Registration will be Feb. 11 at 7 p.m.

Registration for a study of the Book of John will be Feb. 11 at 7 p.m. at the Big Hatchie Baptist Association's center in Covington. The course, which will meet on Tuesdays from 7 to 9 p.m., will be taught by Dennis Pulley, pastor of First Baptist Church in Ripley.

At the Regional Prison Center in Tiptonville, the Book of Romans will be taught on Thursdays from 7 to 9 p.m. Judd Lambert will instruct the course which registers on Feb. 13 at 7 p.m.

The Book of John will be taught at First Baptist Church in Martin on Tuesdays from 7 to 9 p.m. Joe Gardner, pastor of First Baptist Church in Obion will teach. Registration will be Feb. 18 at 7 p.m.

## EDITORIAL

# Human life is special, distinctive

"And God said, Let Us make man in Our own image, after Our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him; male and female created He them" (Genesis 1:26-27).

"And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul" (Genesis 2:7).

From these verses at the beginning of Scripture, it is obvious that human life is a special, distinctive

creation of God. Human life is completely and gloriously different from all other forms of life created by God.

Southern Baptists, who are unashamedly believers of God's Word, grasp the Scriptural significance of human life — a holy gift from a holy God.

The 1963 Baptist Faith and Message accepted this concept by declaring, "Man was created by the special act of God, in His own image, and is the crowning work of His creation. . . . The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore every man possesses dignity and is worthy of respect and Christian love" (Article III: Man).

The 1985 Southern Baptist Convention by official action of the messengers placed "Sanctity of Human Life Sunday" on the official denominational calendar for Jan. 19, 1986, and subsequent years.

Although this is the first time for this special observance, our belief in the sanctity of human life is not new. For many years convention resolutions have addressed various issues which threaten human life and its fulfillment. Among these are moral issues such as war and peace, world hunger, nuclear annihilation, genetic and biological manipulation, and abortion.

The major emphasis for Sanctity of Human Life Sunday will doubtless be on abortion, coming as it does near the anniversary of the 1973 United States Supreme Court decision (*Roe vs. Wade*) which resulted in abortion laws in many states (including Tennessee) being declared unconstitutional.

Without restrictive abortion laws, the number of known abortions has increased drastically to an estimated 1.5-million per year.

Prior to this landmark court ruling, Southern Baptists were already concerned about the moral aspects of abortion. For example, the 1971 SBC passed a resolution which stated:

"...that this Convention express the belief that society has a responsibility to affirm through the laws of the state a high view of the sanctity of human life, including fetal life, in order to protect those who cannot protect themselves . . . (and) that we call upon Southern Baptists to work for legislation that will allow the possibility of abortion under such conditions as rape, incest, clear evidence of severe fetal deformity, and carefully ascertained evidence of the likelihood of damage to the emotional, mental, and physical health of the mother" (1971 SBC Annual, page 72).

SBC resolutions through the years have always opposed "abortion on demand." Christians must never support abortion as simply a matter of mere convenience.

Although there is still medical and legal debate on the exact beginning of human life in the womb, it is apparent that abortion cuts off the beginnings of a new human life which is already forming.

The Christian view of human life demands that we be active in developing public standards on abortion which strive to provide workable laws that recognize the value of life of both the mother and the fetus. Such laws are desperately needed.

In our attempt to change public policy on this issue, we must not resort to violence, threats, nor inflammatory rhetoric.

At the same time, we need to provide alternatives to abortion, such as counseling and care for unwed mothers as offered by our Tennessee Baptist Children's Homes.

Undergirding all our efforts to provide and to proclaim an alternative to abortion, we must exercise responsible Christian love.

Human life is sacred. Each life is a gift from God and must be used to bring glory to the Creator.

## The Sanctity of Human Life: A Prayer

O God, our Father, we pause today in special celebration of thy gift of life.

We celebrate the sanctity of human sexuality, the sanctity of family life, and the sanctity of new life which begins in thy divine providence and develops from earliest conception according to thy divine plan. We celebrate the sanctity of the life of newborn babies and the sanctity of the lives of the mothers and fathers responsible for parenting them. We celebrate the sanctity of the life of young children, laughing and playing, the sanctity of the life of mature adults, toiling and serving, and the sanctity of the life of the aging, crowned with experience and wisdom.

Help us, we pray, to be good stewards of thy gift of life. Help us as people created in thy image and after thy likeness always to deal responsibly with the awesome powers of procreancy with which thou hast endowed humanity. Help us never to treat carelessly that life with which we are entrusted by thee and for which we are responsible to thee.

Enable us, we pray, to be instruments of thine in rejecting the abuse of sex, the abandonment of moral values, and the tragic epidemic of abortions now plaguing not only the world but also our own beloved country. Enable us to feel true compassion and to provide clear counsel for any who are tempted to leave thee out of their decisions about sex, marriage, pregnancy, children, or any of the other great issues of life.

Give us, we pray, eyes of faith to see that our human sexuality is thy unique gift to be used only in accordance with thy divine purposes. Give us hearts of hope to energize us for improving the quality of life for all thy children everywhere. And give us hands of love to model both our lives and our ministries on thy disciplines and by thy grace.

In the name of Jesus, "the way, the truth, and the life," we pray.  
Amen.

## Sanctity of Human Life Sunday January 19, 1986

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## Cicero's comment



By the editor

January is Make Your Will Month on the calendars of both the Tennessee and the Southern Baptist conventions.

Although I have promoted this emphasis — and even written editorials supporting it — in my 20 years as editor of the Indiana Baptist and the Baptist and Reflector, this January is different.

This year I can promote Make Your Will Month without hypocrisy. On Dec. 12, 1985, in the office of the Tennessee Baptist Foundation, my wife and I signed our wills.

Yes, I am embarrassed to admit it — but maybe my confession that I lived 53 years of my life without a valid, legal will might cause some of my readers to think about preparing their own wills.

It is not that one morning I awoke with an urgent desire to have a will. I have believed in the importance of such a document for years, but I seemed to be too busy with the urgency of the present to get serious about the future.

Perhaps I have been influenced by society's emphasis on "life" — preferring not to think about death. Maybe I considered that God will take care of His children — including my loved ones — so trying to determine the future might appear to be a "lack of faith."

However, I now must confess that the greatest reason I did not have a will was laziness, somewhat influenced by apathy.

So, now that I have a will, I can look you in the eye and ask, "Do you have an up-to-date Christian will?"

Don't bother me with excuses — I know and have used them for years.

My personal favorite excuses for not having a will are these:

—"I don't know anybody who would want my debts."

—"My financial condition is changing. What I put in a will now might not be relevant later."

—"My family knows what my priorities are — and how I would want my money spent."

—"Wills are really for rich people."

—"It would be better to wait until I get my financial condition stabilized."

—"I don't have enough assets for anyone to fight over."

—"If I make a will, people will find out that I don't already have one."

—"It cost money to make a will, so I'll wait until I can afford it."

—"Wills are really for old people."

—"It is important to have a will, and I do plan to make a will — later."

While I am in a "confessing" mood, let me hasten to admit that none of these excuses are valid. I am not sure I ever believed them myself.

Regardless, I now have peace in my mind and spirit because I finally did it. I am pleased that a percentage of my estate (regardless of its small size) will be administered by the Tennessee Baptist Foundation to aid missions through the Cooperative Program.

So, swallow your pride and embarrassment and make your will. Write to the TBF office for guidelines and assistance.

# 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.

## Insult to lay people

Dear editor:  
In an editorial in the Western Recorder (Dec. 17) entitled "An Insult to Lay People," Editor Jack Sanford takes issue with a pastor at the recent meeting that produced the news "about the possible candidacy of Adrian Rogers" for SBC president. The pastor is quoted as saying about messengers from his church, "If they're going to go, they're going to have to vote like I vote." Other statements were quoted indicating that several at the meeting felt much the same way.

Sanford asks, "If the pastor is the only person led by the Spirit of God, why even send lay people to Baptist meetings? Can this sort of super spirituality be a cover of arrogance?"

The editorial speaks of the erosion of freedom and democracy among Baptists and says these qualities were dealt a "severe blow" during the business sessions last year at Dallas.

The Kentucky editor takes his stand like Martin Luther in declaring, "I will vote my conscience and will allow no person to tell me he knows God's will for me." He believes every individual must claim that same responsibility.

Regardless of views, I hope everyone will try to read Sanford's editorial thoughtfully. I have only given a couple of the high points.

Bill Moore  
1197 Cumberland Dr. Ext.  
Clarksville, TN 37040

## Sharing of ideas

Dear editor:  
I should like to address the subject of a letter in your Dec. 18 edition.

The writer was resentful because you had given coverage in your Nov. 13 edition to Nancy Ammerman's words about Sanctity of Life Sunday. He said further that the Christian Life Commission should be abolished.

Now, I suppose, the commission was established as a result of a majority opinion in a Southern Baptist group and surely represents some of us Southern Baptists.

Moreover, I liked Nancy Ammerman's ideas. I didn't consider them drivelt at all. And I am a voting, contributing member-in-good-standing of a Southern Baptist church.

It seems to me the trouble with many of our members is that they want to disinherit some of us if we don't toe the line on all issues — their line.

To me, your paper appears to be a well-balanced publication as to opinion; as witness your publishing two such divergent views as from Nancy Ammerman and the letter writer.

Helen Garrigan  
Rt. 4  
Union City, TN 38261

## Jesus did not file suit

Dear editor:  
I noticed the headline in Baptist and Reflector, "Crowders file lawsuit for irreparable harm" (Dec. 11).

If our Lord Jesus had filed suit for the irreparable harm done to Him in Pilate's judgment hall and at Calvary, we would not even have a Southern Baptist Convention or a Bold Mission Thrust.

Let's demonstrate the Spirit of Christ and pray for and love each other, and let's continue to pray for our SBC Peace Committee.

John David Laida  
435 Madison St.  
Clarksville, TN 37040

## Continuing agenda

Dear editor:  
Like thousands of other Southern Baptists, I have watched with high hopes the work of our Peace Committee this year. I had hoped that they could lead us to peace, acceptance, and the work of evangelism and missions in our nation and our world.

I cannot say how disappointed I was to hear of the meeting in Florida in which the ultra-conservative group announced its plans to continue its agenda and chose a prospective presidential candidate.

This turn of events forces we Southern Baptists to ask some probing questions. If we as a denomination are to have peace, why are the ultra-conservatives holding political caucuses, announcing their continuing agenda, and choosing a candidate? Do not these actions force us to believe their talk of peace is merely talk? How are we ever going to work together in missions and evangelism while one group is plotting to dominate all others of us?

Something else may come of this. There is a strong possibility that Adrian Rogers, the announced candidate of the ultra-right, will withdraw saying that he does not feel any member of the Peace Committee should be a candidate for the presidency in Atlanta. This move is likely an orchestrated effort on the part of the far right to take Winfred Moore (also a Peace Committee member) out of the picture as a likely presidential candidate. This may not happen. However, we Southern Baptists should be aware of this scenario in order that, should it come to pass, we see it for what it is.

Our convention does not need a group

or a president to exclude other Southern Baptists. We need full acceptance by all, of all, to do Christ's work in our world, and we need it now.

Bill Sherman  
2100 Woodmont Blvd.  
Nashville, TN 37215

## Hunter responds

Dear editor:  
I wish to explain a recent statement of mine concerning liberalism that received wide coverage in Baptist Press (Baptist and Reflector, Dec. 11).

First, the most vicious of attacks upon the human family came in the Garden of Eden when the serpent deceived Eve by placing questions in her mind about the exactness of the Word of God. The results were devastating, even until this very day.

Therefore, I am on safe Scriptural ground when I assert that the most destructive of instruction is that kind which short-circuits the power of God in an individual's life by asking, "Did God say?" Instead, we should proclaim, "Thus saith the Lord!" Anything other is of that old serpent, the devil.

Second, it is my conviction that messengers should know the mind of the congregation that they are representing and vote accordingly on certain crucial issues such as the election of the convention president. Since God has made the pastor an overseer of the church (Acts 20:28), he should do everything within his power to see that his church's wishes are expressed by the messengers. If a church is overwhelmingly conservative in its theology, its messengers ought to reflect the same. If liberal, then liberal.

Third, our church has already designated 10.32 percent of its 1986 budget to the Cooperative Program.

My concern is of a theological nature that recognizes the deadly eternal consequences of liberal theology that deceives otherwise noble men and women into becoming its most ardent proclaimers and defenders.

Harold F. Hunter  
6415 Pearl St.  
Jacksonville, FL 32208

## Personal Perspective



By Tom Madden  
TBC Executive  
Secretary-Treasurer

"O come, let us worship and bow down: let us kneel before the Lord our maker" (Psalm 95:6).

Asked what church he attended, one person replied that he did not go to any church regularly but the Baptist church was the one he stayed away from the most. That story may be true but I do not think Baptists have a monopoly on the "stay-aways."

I am grateful to God that not all people stay away from church. I think from time to time about why some do not go and why so many of our people do go to church. In this Psalm, I am reminded of some of the reasons we worship regularly.

For one thing, worship involves fellowship. "Let us kneel before the Lord our maker." It is a fellowship with fellow believers but also a fellowship with our Lord. "Where two or three are gathered together in My name there am I in the midst of them." To abide in Christ, yet to isolate oneself from the church which is His body, is well nigh impossible.

An invitation to worship also involves participation. To bow down and to kneel indicates that we are not just spectators or members but participants. We attend church not just to get, but to give, not to simply observe but to be involved. I am convinced that those who truly participate in worship within the walls of the church are also those who participate in the work that goes on beyond the church walls.

As we worship we experience a transformation. A preacher friend of mine tells about walking down the streets of a big city, and noticing all of a sudden that the people he was meeting had a different look upon them. There was joy and radiance that set them apart from the anxious pressured faces of the other passers-by. He determined to find the source from which the people were coming and found it was a church. Obviously there was some type of a convention in progress and about the noon hour the congregation had dismissed. As my preacher friend shared this story with me, I thought of the Scripture, "... And they took knowledge of them, that they had been with Jesus" (Acts 4:13).

Worship is a call to fellowship, entering into a partnership with God to be strengthened and transformed.

God bless you as you worship in your church this Lord's Day.

## Former Tennessee pastor dies Jan. 1 in Memphis

Lyn Claybrook, 88, died Jan. 1. He retired to Memphis in 1962 after serving as pastor of churches in Tennessee, Kentucky, and Texas. Claybrook continued to serve as interim and supply pastor after his retirement.

A graduate of Union University in Jackson, he attended Southwestern Baptist Theological Seminary in Fort Worth, Texas.

He is survived by his wife, Annie Skinner Claybrook of Memphis; five children: Virginia Harrison of Pocahontas, Ark., P. E. Claybrook of Springfield, Ill., Martha Tidwell of Memphis, William L. Claybrook of Petersburg, Va., and Mary Ann Haigis of Howe, Texas; 17 grandchildren; and 15 great-grandchildren.



TRAINING TO TRAIN — Tennesseans Joan McDonough (center), a special worker for the Baptist Sunday School Board and a member of First Baptist Church, Nashville, and Sara Farmer, secretary at North Johnson City Baptist Church, Johnson City, talk with Tim Holcomb, consultant in the BSSB church administration department, during an orientation session to qualify as certified church secretary instructors.

# New Lebanon workers arrive; first in 10 years

By Frances Fuller  
SBC missionary to Lebanon

BEIRUT, Lebanon (BP) — Five Southern Baptist missionaries have begun language study in Lebanon, a country that has not had that many new missionaries in a decade.

Karl and Thelma Weathers, Gary and Jeree White, and Russell Futrell all have come to Lebanon with a firm conviction that it is God's place for them, in spite of the daily hazards of living here.

Jeree White grew up in Lebanon as an MK (missionary kid) and always had an inclination to come back, but her husband, Gary, used to say, "I would never go to Lebanon." It took a long process of prayer and thinking to change his mind.

The Weatherses feel God gave them no choice. "We waited 11 years for a mission appointment, and the first time a job that suited our qualifications opened up, it was in Lebanon. So we didn't doubt that we were supposed to take it," they said.

They were appointed to work with the Beirut Baptist School. They have two children, Eddie, 13, and Elizabeth, 12.

Futrell first came to Lebanon as a journeyman in 1978. God had used many different people and events to bring him to that step. For two years, he worked among university students in west Beirut. They were tumultuous years in Lebanon, but Futrell, who had friends of all political persuasions, rarely let the tension and violence prevent his moving around and being with people.

But he did have a few narrow escapes. Once late at night, he almost drove into the middle of a small-arms skirmish on a Beirut street. To avoid it, he turned into a driveway, where he suddenly found a pistol at his temple as a man demanded to be driven out of the area. Futrell escaped out the other side of the car and into an apartment house.

When he left Lebanon, he promised everyone he was coming back. By the time he finished a master's degree in linguistics at Louisiana State University and a year at New Orleans Baptist Theological Seminary, the situation was more uncertain than ever in Lebanon.

Futrell was strongly encouraged to go to some other country. Even the mission in Lebanon did not think it wise for him to live in Beirut and sent him to Jordan for a year of language study. Two years of language study routinely are required in the Arabic-speaking world.

At the same time, the Weatherses, also under appointment to Lebanon, were

asked to go to Jordan for their first year of language study. They went, but deep inside they felt that everyone concerned should understand that they were called to Lebanon and should be permitted to go there.

They already had faced a lot of open opposition from well-meaning family members and friends who felt they would "get themselves killed" or that it was unfair to take two children into a war zone. Such statements also caused the children to become apprehensive.

Living in Lebanon turned out to be the best antidote to those fears. Eddie and Elizabeth study by correspondence under the supervision of a young American teacher. Their main problem is the lack of friends their own age who speak their own language. A little gunfire now and then does not upset them.

The Whites first were appointed to Jordan and spent a whole term there before asking for a transfer. "The easiest thing," Gary says, "would have been to go back to Jordan. We have deep friendships there. Our two children are Jordanian. (The Whites have adopted children, Susan, 2½ years old, and John Bill, 6 months.) We did a lot of praying and thinking before we knew we were called to Lebanon."

White adds, "You have to be called to Lebanon; otherwise, you wouldn't come."

Five days after the Whites arrived in Lebanon, there was an afternoon of heavy shelling. Two shells fell in the front yard, and Gary threw himself across the baby to protect him from flying glass.

Jeree, daughter of Bill and Vivian Trimble, missionaries in Lebanon since 1961, says, "It takes a certain kind of person to live here." With a laugh, she says, "a crazy person," and then becomes serious again. "We live here with the basics — just life and death. Even the mission has narrowed everything down to the basics. But the Lord has given us a love for these people that I can't explain. I want to be an encourager."

In fact, their presence already is doing that. In meeting new missionaries in the Mansourieh Baptist Church, a young believer commented, "It encourages us to have new missionaries coming, when a lot of other people are leaving."



**DARING TO CARE** — Thelma Weathers, one of five new Southern Baptist missionaries in Lebanon, gives a smile and a hug to the child of a student at the Arab Baptist Theological Seminary, Beirut.



**DEALING WITH GRIEF** — Capt. John Wilkes, a Southern Baptist chaplain at Fort Campbell, Ky., visits with a family member of one of the 248 soldiers killed in the Arrow Air plane crash. Photo by Richard Shock.

# Chaplains at Fort Campbell face own grief experiences

By Sherri Anthony Brown

FORT CAMPBELL, Ky. (BP) — After visiting the 71 families grieving for their lost children, spouses, and parents, the nine Southern Baptist Army chaplains at Fort Campbell, Ky., confronted their own grief.

"I'm so tired," admitted Lt. Tom Preston, Southern Baptist chaplain. "I don't feel there's much emotion left in me."

Preston, a native of Chattanooga, along with the 32 chaplains assigned to Fort Campbell, spent the week after the crash visiting families, planning, and conducting memorial services for each unit.

A chartered Arrow Air DC-8 plane crashed in Newfoundland Dec. 12, killing 248 Fort Campbell soldiers who were returning from a six-month peacekeeping mission on the Sinai Peninsula.

"We (chaplains) spent the first morning with the families. We prayed, held their hands, and gave out Kleenex's. At that time I didn't have time to deal with my feelings," said Preston.

Preston visited a family with an 18-month-old girl. For weeks she had been told her daddy was coming home. When Preston walked in the room, her face lit up and she cried, "Daddy! Daddy!"

"She grabbed my neck and hugged me," Preston said. "And she wouldn't let go. When it was time to leave I had to pull her off."

Going to his own home was not easy for Preston. "My wife met me at the door. We held each other and I cried.

"Even my own daughter has been affected," said Preston, explaining that during her bedtime prayers, she prayed, "God, please help the children who have lost their daddies."

The 32 chaplains also have had to work through the grief of losing a fellow chaplain in the crash. Major Troy Carter, a Pentacostal Church of God chaplain, had been scheduled to return a week before the crash, but switched places with his assistant, a younger soldier who needed to spend more time with his family.

"I've had to begin to come to grips with my own mortality," said Preston. "It hasn't challenged my faith, but I've had to reach deeper for it.

"I've also had to decide how committed I am to my calling because I know there is a possibility of this happening to me," he continued. "But when someone

says, 'I don't know what I'd do without you,' it affirms my call."

"All of us recognize it could have been me," said Southern Baptist chaplain Capt. Douglas Carver of Rome, Ga. "When I see children without fathers, I wonder how it would be if it had been me."

It was Carver's child who made him realize he must deal with the reality of life, even during the tragedy of death. "I didn't feel like decorating our Christmas tree after all this," admitted Carver, "so we put it off."

But his 9-year-old daughter refused to give up the tradition of a Christmas tree. She hung a paper tree she made with ornaments and popcorn balls taped to it on her bedroom wall. "We've got to have a tree," she told her father.

"Not only do we have to deal with death, but we also have to deal with the reality of life," said Carver.

The division chaplain responsible for coordinating the ministry of the 32 chaplains, Southern Baptist chaplain Col. John Allen, West Palm Beach, Fla., said he is proud of the way the chaplains ministered to the grieving families, and to each other. "Southern Baptists should be proud of these chaplains who represent them," he added.

# TBC sets meets for VBS teams

Six-member associational Vacation Bible School teams will be trained in six meetings across the state by the Tennessee Baptist Convention Sunday School department.

The meetings will be Feb. 17 at Manley Baptist Church, Morristown; Feb. 18 at First Baptist Church, Athens; Feb. 19 at First Baptist Church, Cookeville; Feb. 20 at First Baptist Church, Goodlettsville; Feb. 21 at Englewood Baptist Church, Jackson; and Feb. 24 at First Baptist Church, Lawrenceburg. The time of each meeting is 9 a.m. to 2:15 p.m.

Conferences for middle preschool, older preschool, younger children, middle children, youth, adult, and general officers will be held, in addition to conferences for the mentally retarded at Athens, Cookeville, and Jackson.

Reservations for child care should be made at each church if needed.

# Spanish Baptist Union publishes Hughey book

BARCELONA, Spain — A history of Spanish Baptists and their struggle for religious freedom, written by the late J. D. Hughey of the Southern Baptist Foreign Mission Board, has been translated into Spanish and published by the Spanish Baptist Union.

Hughey, who spent 17 years as director of mission work in Europe and the Middle East and four years as fraternal representative to Spanish Baptists, died in 1984 at the age of 70.

His widow, Evelyn Wells Hughey, received a copy of the book during the union's meeting in Barcelona, Aug. 28-30. The title of the book, translated from Spanish, is *Baptists in Spain: A Search for Responsible Freedom*.

# Elder voices optimism on state of convention

By Linda Lawson

NASHVILLE (BP) — "I'm not getting ready for the fragmentation or the 'en-smallment' of the Southern Baptist Convention but for its enlargement," the president of the Baptist Sunday School Board told state convention leaders in annual planning meetings in Nashville.

Lloyd Elder said despite controversy in the SBC, he continues to be guided by the Bold Mission Thrust dream of 50,000 churches and 24-million Southern Baptists by A.D. 2000.

"I'm going to be speaking on the bright side of God's grace and not on the dark side of the diversity of His children," said Elder.

"There is no state convention that can do its work apart from the others. And the Sunday School Board is desperately and happily dependent on you and interdependent with you," he added.

Earlier, Elder reported on 1985 SBC statistical projections, describing them as "not greatly encouraging, but they are challenging to us." He noted 1985 marked the end of the first six years of Bold Mission Thrust and that substantial gains have been made in enrollments of Sunday School, church training, and church music, three programs assigned to the Sunday School Board.

For 1979-85, the ongoing Sunday School enrollment increased by 8.4 percent or 617,950 to a projected total of 7,935,910. The 1985 projected gain is 1.0 percent or 78,573.

Church training for six years registered a net gain of 8.7 percent (155,586) for a total of 1,951,205. In 1985, church training is projected to show a slight decrease of 1.1 percent or 21,702.

Church music enrollment from 1979-85 has grown by 14.4 percent or 211,645 to a projected total of 1,677,389. The 1985 projected gain is 0.6 percent or 10,004.

"We are not finished. There is work to be done. We are not satisfied because we care about the masses of people. And we are not alone because this board and the state conventions will work with the churches to respond to the needs of people," said Elder.

In his address on the board's theme in support of Bold Mission Thrust 1985-90, "Touching Lives — Growing Churches," Elder cited a number of issues affecting the 17 convention-assigned programs of the board.

Maintaining Biblical foundations in every dimension of the board's work will continue to be a key priority, Elder pledged. "We want to reach out and touch people and bring them into the family of God," he said. "We do not apologize for asking God to give us an enlarged number of people to be reached, disciplined in our churches, and involved in our mission programs."

He said Baptists will be hearing more about a concept, "Toward Excellence," being implemented at the board which impacts management, employee rela-

tionships, and customer service.

"We want to be our very best for Southern Baptists," said Elder. "We know there are other ways to serve Southern Baptists better and we're going to find out about them."

Citing a major market/ministry study under way, he said, "Our goal is to learn how we can do a better job of assessing wants and needs of Southern Baptists and of channeling our resources."

Elder appealed for help by state leaders in communicating to Baptists an understanding of the financial structure of the board.

"We must serve and produce in such a way that we earn our own way and contribute back to the work of the convention," said Elder. "It is tough to do that, especially if there is a perception by some that the Sunday School Board is large and doesn't need them."

Elder said the board faces competition from profit-making outside publishers and vendors with no denominational ties. "We no longer have a monopoly. Sometimes we start out as a large underdog," he said.

"We are not neutral. We are pro-denominational," he emphasized. "We want to serve you in a way that we are

partners with churches and state conventions. Please help us."

Support of the SBC Peace Committee was also listed as a key issue. Elder urged prayer for the committee.

"The Sunday School Board has tried to do its work without taking a political position on the crisis in our denomination," said Elder. "We have tried to be a stabilizing influence."

Coordinated promotion planning, cooperative work with state conventions, the development of the Baptist Telecommunication Network, and the positive influence of church literature produced by the board were also listed by Elder in support of Bold Mission Thrust.

In conclusion, he said it is a critical time for denominational leaders "to state our devotion to Jesus and testify of our long-term commitment to Holy Scripture and that we have come to our positions by the call of God."

"We love the Lord. We are led by His Spirit. We have a task to do that is God-given. Let us encourage one another and build one another up as we go across this convention rebuilding trust in this denomination in order to have the privilege of touching lives and growing churches," he concluded.

## Moore to deliver lectures at C-N

JEFFERSON CITY — "A Cry in the Night — The Narcissist's Fear" and "Frog Legs for Breakfast — The Hedonist's Problem" are but two of the six lectures that will be featured during Carson-Newman College's annual Ashe lecture series.

Peter C. Moore will speak Jan. 28-30 on finding ways "out of the iron furnace; exit routes from today's secular faiths."

Moore has served on the Council for Religion in Independent Schools Inc., as associate director and as director. He founded the Fellowship of Christians in Universities and School Inc. in 1973 and continues to work with the organization.

He is a graduate of Yale University, New Haven, Conn.; Oxford University in England; and Episcopal Theological School, Cambridge, Mass.

Lectures will be 9:30 a.m. and 7 p.m. Tuesday, 9 a.m. and 7 p.m. Wednesday, and 9:30 a.m. and 6:30 p.m. Thursday.

## WMU names Owen to position on staff

BIRMINGHAM, Ala. (BP) — Woman's Missionary Union, SBC, has named Jennifer Bryon Owen as products group manager.

Owen is the first to hold this new position. She will be responsible for managing the work of the products editors, editorial assistants, and artists relating to the WMU administrative magazine Dimension and to products development.

Before accepting the WMU post, Owen owned a public relations and marketing firm. For 13 years, she worked at the Baptist Sunday School Board in Nashville.

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# Interpretations

## Death knell to slavery

By Herschel H. Hobbs

"Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon, our dearly beloved, and fellow-labourer ... Apphia, and Archippus ... and to the church in thy house" (Philemon 1-2).

This little letter of 25 verses is Paul's death knell to slavery. It is probably the

most powerful document ever written against this tragic system.

Onesimus, Philemon's slave, ran away to Rome. There he met Paul who apparently led him to Christ. Now Paul sends him back to Philemon with this letter. He was accompanied by Tychicus who also bore Colossians (Colossians 4:7-9) and Ephesians (Ephesians 6:21-22). They were written during Paul's first Roman imprisonment.

Philemon is a masterpiece in tact and persuasion. While Paul did not command Philemon to free Onesimus, it is clear that this was his intention.

In keeping with ancient practice, Paul signed the letter before writing it. Usually he dictated his letters, but probably wrote this one himself.

He declares himself to be "a prisoner of Jesus Christ," not of Rome. He was in Roman bondage because of his faithfulness to Christ. He was under house arrest (Acts 28:30), but constantly guarded by a Roman soldier.

Possibly a manacle on his writing hand rattled as he wrote, reminding him that he was a prisoner. He called himself a prisoner rather than an apostle because this would be more effective with Philemon. He included Timothy in the signature because he was with Paul at the time.

Then Paul addressed this epistle to Philemon primarily as the owner of Onesimus, but also included Apphia, Archippus, and the Colossian church. Philemon was his beloved and fellow worker in the gospel.

Though Paul most likely had never been to Colossae, they were in the same Christian work. The Greek reads "to Apphia the sister" (adelphai, feminine of adelphos, brother). She was probably Philemon's wife. As Paul's "fellow-soldier" Archippus may have been pastor of the church.

"The church (ekklesia) in thy house" denotes the early Christian custom of the church meeting in some member's home (Acts 12:12; Romans 16:5; 1 Corinthians 16:19; Colossians 4:15). The word kuriakos, belonging to the Lord, was used with reference to Roman imperial matters such as finances. The first known use of this word to denote a Christian church house is in a fourth century A.D. papyrus: "when I had gone out to the church (kuriakon) at Sambatho." This shows that the "church" is not a building but the people.

## Carson-Newman sets generic nursing study

JEFFERSON CITY — Carson-Newman College is enrolling its first students in the new four-year generic nursing program which begins this month.

The program, which will be conducted in cooperation with East Tennessee Baptist Hospital in Knoxville, will have a strong clinical base. Students will get about 1,566 hours of clinical laboratory experience and about 426 hours of classroom instruction in nursing.

Clinical experience will be obtained in a variety of settings — hospital and clinics, health departments, schools, home health, and nursing homes. According to Kathlyn Gaines, who heads the program, "Nursing students today need a broader scope. By 1990 most nursing care will be outside the traditional hospital setting. Nurses will need to care and instruct patients in three levels — preventive, chronic, and acute illnesses."

## Newbury to lead Howard Payne

BROWNWOOD, Texas (BP) — Howard Payne University trustees elected Don Newbury as the new president of the Texas Baptist university.

He will assume the presidency immediately, succeeding Ralph Phelps who will be chancellor until his retirement in May.

Newbury has been president of Western Texas College in Snyder for the last five years. He previously was director of community relations for Tarrant County Junior College in Fort Worth, Texas, for 14 years and also was on the faculty of Sul Ross University and Howard Payne University, where he taught journalism immediately following his graduation in 1961.

A native of Brown County, Texas, Newbury is a graduate of Howard Payne, the University of Texas, Austin, and North Texas State University, Denton.

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# Evangelism Conference

Belmont Heights Baptist Church, Nashville January 20-21  
(All times listed are Central Standard Time)

## MONDAY AFTERNOON

- 2:00 Welcome; Announcements; Hymn; Invocation by J. B. Miller
- 2:10 Bible study by Frank Pollard; Musical meditation by Lois Holland
- 2:40 "Evangelize or Fossilize" by Tom Madden
- 3:10 Hymn
- 3:15 "Preach Repentance" by Ken Carter
- 3:45 Planned Growth in Giving-Evangelism, Orvind Dangeau
- 3:55 Special music by Ken and Lois Holland
- 4:00 "A New Creation" by Clarence Williams
- 4:30 Benediction by Charles Earl

## MONDAY NIGHT

- 6:45 Tennessee Baptist Chorale
- 7:00 Invocation by Tommy Futrell
- 7:05 Hymn
- 7:10 Bible study by Frank Pollard
- 7:40 Tennessee Baptist Chorale

- 7:55 Message by James McCluskey
- 8:25 Hymn
- 8:30 Evangelism Council, Charles Page
- 8:40 Special music by Ken and Lois Holland
- 8:50 "The Work of the Evangelist" by Wayne Bristow
- 9:15 Benediction by Otto Giles

## TUESDAY MORNING

- 9:30 Hymn; Invocation by Joe Franklin
- 9:35 Hymn
- 9:40 Bible study by Frank Pollard; Musical meditation by Lois Holland
- 10:10 Presentation of vocational evangelists; Music by Trent Hall
- 10:15 "What I Believe about Jesus" by Earl Taylor
- 10:45 Hymn
- 10:50 "Taking the Great Commission Personally" by Wayne Bristow
- 11:20 Special music by Ken and Lois Holland
- 11:30 "Be Strong in the Lord" by Clarence Williams

## TUESDAY AFTERNOON

- 2:00 Hymn; Invocation by John Parrott Jr.
- 2:10 Bible study by Frank Pollard; Musical meditation by Lois Holland
- 2:40 "The Good News of Serving the Lord Christ" by Ray Babb
- 3:10 Hymn
- 3:15 "A Vision, a Dream, a Challenge" by Ludwig A. Villamizar
- 3:45 Lay Evangelism School, Tom Atwood
- 3:55 Special music by Ken and Lois Holland
- 4:00 "Revival Before Evangelism" by James Smith
- 4:30 Benediction by John Churchman

## TUESDAY NIGHT

- 6:45 Dalewood Baptist Church Choir
- 7:00 Invocation by Tom Brown
- 7:05 Hymn
- 7:10 Testimonies, introduced by Archie King
- 7:30 Dalewood Baptist Church Choir
- 7:40 "Being God's People in the Marketplace" by Fred Roach
- 8:10 Hymn
- 8:15 Continuing Witness Training, Richard Emmert
- 8:25 Special music by Ken and Lois Holland
- 8:35 "Witnessing Men" by James Smith; Benediction by Forrest Watkins

## BTN offer brings 600 responses

NASHVILLE (BP) — Due to a large response from churches, trustees of the Baptist Sunday School Board executive committee voted Dec. 19 to allocate reserve funds for a total of 700 satellite receiving systems for churches willing to sign a five-year subscription agreement to BTN (Baptist Telecommunication Network).

The action was taken after more than 600 churches responded to a November announcement that 250 satellite receiving systems would be made available. As of Dec. 19, 199 of those churches had returned five-year subscription agreements.

"Many churches have been interested in participating in BTN but could not afford the initial cost of the satellite receiving system," said Jimmy D. Edwards, vice-president for publishing and distribution. We are delighted with the response of churches to this offer. We are particularly pleased that we have heard from many churches in new work areas."

As of Nov. 1, a total of 432 churches and associations were subscribing to BTN with approximately 5,600 churches having access to network programming through their associations.

By Dec. 20, subscriptions had topped 600 and responses to the five-year subscription offer will almost triple the number of subscribers, Edwards said.

Included in the agreement is a Broadman 10-foot satellite receive-only antenna, a Uniden receiver, 100 feet of cable, and all regular manufacturers' warranties. Churches are responsible for shipping costs from the manufacturer, installation, additional options, on-site survey (if needed), and repair and maintenance beyond warranty coverage.

The retail value of the equipment is approximately \$2,000, Edwards said.

At the end of the five-year period, churches may choose to sign another five-year agreement, at the end of which the equipment would belong to the church; purchase the equipment for \$500; or remove and return the system to Broadman, freight paid.

James Clark, executive vice-president of the board, said the offer could be enlarged if more than 700 churches request subscription contracts in the near future.

## SBTS telecast focuses on local church work

LOUISVILLE, Ky. — "Doing the Word in the Local Church" was the theme of the January edition of *Doing the Word*, a program produced by students at Southern Baptist Theological Seminary for Baptist Telecommunication Network (BTN).

The program was broadcast by BTN on Jan. 14.

The seminary's January program featured a number of Southern seminary students who are putting seminary training into practice through involvement in Louisville-area churches. Among those highlighted was Tennessean Sharon Lawhon, a music student from Springfield. The program also discussed the new Dehoney Center for the Study of the Local Church.

**BOOK REVIEW**

By Michael Davis

**Appealing evangelistic sermons**

*Christ at the Door* by Earl C. Davis; Broadman; 224 pages; \$5.95

Who benefits when a minister like Earl C. Davis, pastor of First Baptist Church in Memphis, commits his sermons to writing? In *Proclaim* magazine, Davis' articles and sermons have served as resources for those who preach, but it would be a mistake to assume that only ministers who preach will profit from this collection of 21 evangelistic sermons.

Most of the listeners to these sermons are laypersons, and it is their needs that are being addressed. The reader will not hear the voice of a lecturer, but that of a pastor — a preacher, speaking to non-Christians and Christians. He addresses their different needs with equal clarity. His sermons on the devil ("Why is the Devil So Mad?") and procrastination ("A Convenient Season") show this balance.

The Christian is made aware that he is an enemy the devil seeks to defeat; the non-believer is reminded that the devil wants him to be eternally separated from God. Likewise procrastination affects the witness of the Christian and takes away the joy of salvation. The non-Christian faces the possibility of eternal separation from God.

Although the sermon subjects and content vary, the appeal to those who have heard the gospel to accept Jesus Christ as Saviour is the main theme that reoccurs in each sermon.

Davis writes in a clear and readable style which makes what he says understandable to laypersons and pastors. Concepts like salvation and hell are

presented with clarity of expression and Biblical insight.

He writes of salvation, "Salvation is something God has to do for us. Salvation is a free gift God holds out, and yet it is not ours until we reach out and receive it."

Of hell, "Some preachers love to ring the changes of hell on the concept of fire, and I do not deny that; but remember fire is the symbol for terrible misery and loss. I think hell is best — or worst — perceived of in terms of loss, and the reality is worse than the symbol; loss, first of all, of God. As surely as heaven is best defined as the presence of God, so hell is the absence of God forever."

*Christ at the Door* is recommended reading for its theological content, good organization, appropriate selection of illustrations, variations in style, and evangelistic appeal. Such reading can enable the church as a whole to think more clearly and speak more convincingly its message of Christ.

**James D. Keith leads Fairview congregation**

James D. Keith began as pastor of Old New Hope Baptist Church, Fairview, Dec. 15.

He came to the church from West Trinity Lane Baptist Church in Nashville, where he was pastor.

Keith has served several churches in the Nashville and Concord Baptist associations.

**C-N plans event for high schoolers**

JEFFERSON CITY — The admissions department of Carson-Newman College is sponsoring a welcome weekend on Jan. 25 for high school juniors and seniors who may be interested in attending Carson-Newman.

A special invitation also is given to any student considering transfer to the four-year liberal arts college.

The welcome weekend provides an opportunity to explore various aspects of college life through talking to students,

faculty, and college personnel. Topics which will be covered during the program will include student life and activities, how to choose a major, and information about financial aid.

Registration will be held from 8:45-9:15 a.m. in the lobby of the Music Building.

Any prospective student is encouraged to stay overnight in one of Carson-Newman's residence halls. There is no charge, but reservations should be made as soon as possible.

**MAKE YOUR WILL MONTH**



Dr. Ralph Norton, Former Executive Secretary-Treasurer Tennessee Baptist Convention SPEAKS FOR

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The month of January has been designated as Make Your Will Month. This emphasis is to encourage all of us to do something we know we should do but which we have been putting off. If our estate is to accomplish that which we want it to accomplish, which is to serve a worthy purpose after our death, then we must decide to do something about it without risking further delay.

Making a will is just a very sensible thing to do. We not only need to make a will, but many of us need to review and up-date our present wills.

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I heartily recommend the services of this fine agency and urge you to make, review, or up-date your will during this month. My wife Louise and I are recipients of their service in our wills.

Dr. Ralph Norton  
Former Executive Secretary-Treasurer  
Tennessee Baptist Convention

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BIBLE BOOK SERIES

Lesson for Jan. 19

# Church leader guidelines

By Ray Newcomb, pastor  
First Baptist Church, Millington

Basic Passage: 1 Timothy 3:1-16  
Focal Passage: 1 Timothy 3:1-16

The church is an organism, a living and growing body united in Christ. The church is also an organization. If the local church is to do its task effectively, it must have leadership, which implies organization. Everything rises or falls with leadership.

In this section, Paul describes the leadership of a local church. He names three different groups: the bishop, the deacons, and the church itself. By studying these three groups, we shall be able to give better leadership to the ministry of the church.



Newcomb

The shepherd — bishop, pastor, elder (3:1-7)

The terms pastor, elder, and bishop refer to the same office (Acts 20:17, 18; Titus 1:5, 7). The pastor was an elder in terms of spiritual maturity and an overseer in terms of ministry.

His character (3:2-3) — The pastor must be blameless. His reputation must be "above reproach," or a "blameless reputation." There is to be nothing in his life that the enemy can lay hold of to hinder the work or ruin the witness.

In verses two and three, we note seven virtues or graces the pastor is to possess: (1) "vigilant" means "temperate" or "disciplined," (2) "sober" means "self-controlled," (3) "of good behavior" means "modest," a Christian gentleman, (4) "not given to wine," not a drinker, (5) "not a striker" means "not quarrelsome or contentious," (6) "patient" means "gentle," "kind," "peaceful," (7) "not a brawler" means "not contentious, not a controversialist."

He is to be given to hospitality and apt to teach. The heart of the pastor should be open and generous and his mind should be skilled in teaching and preaching the Word. His attitude toward money must not be one of greed.

The shepherd's companion (3:2-4) — The pastor is to have only one wife. Polygamy was common in Paul's day and bigamy was certainly prevalent. I think the primary meaning here is that a pastor should not have two wives. The pastor's home life is very important, especially his marital status.

Verse three makes it clear the pastor must manage his own domestic affairs. He is to be the leader of his family. It is clear that a man's ability to manage his own marriage and home indicates ability

to oversee a local church.

The shepherd's children (3:4) — The children are to be in obedience to their father's leadership. They are to respect the Lord and their parents and grow to be examples as all Christians should. This does not mean that the pastor's children will not be real children!

The servant (3:8-13)

The word likewise shows us the relationship of pastor and deacon (servant). Deacons can purchase to themselves a good degree and great boldness in the faith.

The deacon's character (3:8-10) — Several words give us the characteristics a deacon should possess. He must be grave (serious and dignified), not double-tongued, not given to much wine (Paul advised Timothy to use wine for medicinal purposes — 1 Timothy 5:23), not greedy of filthy lucre, to be doctrinally sound, and to be tested and proved.

The deacon's companion (3:11) — The deacon's wife is a part of his ministry. She must be a Christian woman who is serious about the ministry, not given to slanderous talk, and faithful in all that she does.

Some think verse 11 refers not to wives of the deacons but to another order of ministers, the deaconess. Because of the context, I feel the passage is talking about deacons' wives.

The servant's children (3:12) — The deacon's family is to set an example for the church family to follow. His children are to be in obedience like the pastor's children.

The saints (3:14-16)

In these verses, Paul shows the important of the local church. The believers were expected to unite with the local assemblies and go to work for God.

Three phrases give us a good view of the believers in the church: (1) the house of God, the family of God on earth, (2) the pillar and ground of truth ("ground" means bulwark or foundation), (3) the body of Christ. Verse 16 is an early Christian hymn, memorized by the saints for their worship services.

The main truth to which a church should bear witness is seen in the Lord Jesus Christ. Notice these great truths: manifest in the flesh (John 1:14), justified in the Spirit (Hebrews 7:27), seen of angels (Matthew 28:1-7; Acts 1:10-11), preached to all nations (Matthew 28:19-20), believed on in the world (Acts 2:41), and received up into glory (Acts 1:2, 22). This is a summary of the Person and work of Christ. The idea is that the local church now continues the work which He began.

What an exciting challenge to elect leaders, join together as the body of believers, and to witness to the lost sinners at home and around the world!

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UNIFORM LESSON SERIES

Lesson for Jan. 19

# Concern for others

By William L. Palmer, president  
Harrison-Chilhowee Baptist Academy, Seymour

Basic Passages: Matthew 25:31-46  
Focal Passage: Matthew 25:31-46

This passage of Scripture brings to a conclusion the "Olivet" discourse of Jesus which began in Matthew 24:4.

Jesus had lamented over Jerusalem (Matthew 23:37-39). He had departed from the Temple. He sat upon the Mount of Olives.

His disciples came to Him privately and asked three questions (Matthew 24:3): (1) When would the Temple be destroyed? (2) What would be the sign of His coming? (3) What will happen at the end of the world?



Palmer

The Olivet discourse was Jesus' reply to His disciples' questions. In the final words of this instruction, Jesus talked to them about judgment.

While many details of future events and judgment are beyond my present comprehension, some simple things I can understand very well. I believe Jesus is coming again. In His coming, He will be the Judge. Some folks shall go away into eternal punishment. Some folks shall go into eternal life.

Our time of anticipation and waiting for the Lord's return should not be a time of inactivity but a time of earnest activity. We have a responsibility for using our abilities. Jesus taught those truths simply and decisively. As He had concern for others, we are to have concern for others.

We are to be ready for His return. In the Scriptures (Matthew 25:1-30) just immediately preceding our lesson, Jesus pointed out the truth of watchfulness. Jesus used the parable of the 10 virgins and the talents to teach the necessity of readiness. He said of the inactive servant, "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth" (v.30). That is a sobering thought.

When Jesus finished that statement, He challenged the minds and imaginations of the disciples with a magnificent and glorious spectacle — the gathering of nations in judgment before the glorious Son of Man sitting "upon the throne of His glory" (v.31). He pictured His coming in glory with all the angels. That sight challenges the heights and depths of men's imaginations.

Can you imagine the time of judgment for a whole world? The world is a multitude of individuals. The nations constitute all mankind, the whole race of men, who shall stand before Jesus to be judged. The multitudes, the small and the great, will stand before Jesus. That is awesome!

Very simply Jesus said, "And He shall separate them one from another" (v.32). Separation was as a shepherd dividing his sheep from his goats. The Shepherd of all mankind can surely distinguish sheep from goats. "And He shall set the sheep on His right hand, but the goats on the left" (v.33). His judgment is univer-

sal and impartial.

Jesus refers to the Judge as the "Son of Man" (v.31). The Son of Man is one of us. He has been through our experience. He "was in all points tempted like as we are, yet without sin" (Hebrews 4:15b). Jesus came as one of us to be our Saviour. His second coming will be as our Judge.

In verse 34 we read, "Then shall the King say." The king is the authority. His judgment is final. His decision is just.

To those on His right hand, the sheep (the profitable, faithful, and good), He said, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world" (v.34). The blessed are "heirs, heirs of God, and joint heirs with Christ" (Romans 8:17).

Jesus described the kinds of acts which He deemed worthy of eternal reward in verses 35 and 36. The inheritors had given meat to the hungry, drink to the thirsty, clothing to the naked, hospitality to the stranger, attention to the sick, and encouragement to the prisoners. These works were evidences of self-denial, pity, sympathy, and love (care and concern).

The questioning response of the righteous (vv.37-39) was not as much an expression of surprise as it was an expression of their humility. They felt they really had done little. They had not ministered to Jesus personally.

Jesus again taught that the King had perfectly identified Himself with human beings. Their needs were His needs. Their sufferings were His sufferings. Their sorrows were His sorrows. He said, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me" (v.40). The blessed were commended.

The cursed were convicted, condemned, and banished (v.41). They had failed in the most elementary duties of brotherly love. In disregarding acts of mercy and kindness, they had disregarded Jesus (v.45). If their sins of omission and negligence merited "everlasting punishment," what must the judgment be upon the flagrant violators of God's moral commandments?

## White to lead Gardner-Webb

BOILING SPRINGS, N.C. — M. Christopher White has been named the 10th president of Gardner-Webb College, effective July 1, 1986.

White, currently vice-president for academic and student affairs at nearby Elon College in Elon College, N.C., will succeed Craven Williams who resigned last summer to become president of a Raleigh, N.C.-based land development and property management company.

The new Gardner-Webb president is a graduate of Mercer University, Macon, Ga.; Southern Baptist Theological Seminary, Louisville, Ky.; and Emory University, Atlanta, Ga.

He joined Elon College in 1972 as a religion professor and later was chairman of the religion department and dean of academic affairs before being named a vice-president in 1983.

The Georgia native is an ordained Southern Baptist minister and has held pastorates in Georgia, Kentucky, and North Carolina.

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**LIFE AND WORK SERIES**  
Lesson for Jan. 19

# Live by love's standard

By Alvin C. Shackelford, editor  
Baptist and Reflector, Brentwood

Basic Passage: Matthew 5:1-48  
Focal Passages: Matthew 5:17-20, 43-48

As we continue our six-month study of "God's People in a Changing World," we come to the fifth unit: four lessons on "God Changes the Life of His People." This is the first of 11 lessons in the Gospel of Matthew which ends on Easter.

Nowhere is there a more concentrated explanation of how Jesus interpreted the Christian lifestyle than in the Sermon on the Mount. Although this classic message begins with a description of the believer's relationship with God (Matthew 5:3-6), the believer's sermon deals with the most of Jesus' relationship with the world and its inhabitants.

After citing four Beatitudes which clarify the believer's blessings because of his or her relationship with others, Jesus challenges us to be the salt of the earth and the light of the world.

**The law and love (5:17-20)**

In the Beatitudes, Jesus makes no reference to our observance of the law of Moses or the thousands of laws which had evolved. However, now He notes that He had not come to abolish the law or the prophets, but to fulfill these (v.17). The purpose of the incarnation was not to change or to ignore God's messages of the past.

Rather, Jesus came to fulfill the law and the prophets in three ways: (1) He lived up to the law as a Person Whom the law was intended to produce; (2) He told and showed us that the emphasis was to be on the lawkeeper, rather than the law itself; and (3) He added the ultimate meaning of the law — a life that is controlled by law AND love.

Jesus reminds us that God's laws are eternal, lasting longer than heaven and earth (v.18). No law of God — not even one punctuation mark of His law — will vanish until God accomplishes all His purposes.

This concept is expanded as Jesus declares that all of God's laws are important and binding (v.19). Note that His comparison of the "least" and the "greatest" in the kingdom of heaven depends on how one disobeys or obeys

God's commandments.

Next, Jesus gives new meaning to the term "righteousness." A fulfilled righteousness is more than keeping the laws as interpreted by the scribes and Pharisees: we must be right "morally" as well as right "legally."

**Putting love into the law (5:21-42)**

Jesus proceeds to illustrate the "fulfilled laws" and loving righteousness by citing five Old Testament laws: murder, adultery, divorce, swearing oaths, and retribution. Note the repetition, "You have heard . . . but I say . . ." indicating Jesus' authority in interpreting and in fulfilling the law.

In each of these examples, Jesus goes beyond the letter of the law to highlight the spirit of the law. The significance of these laws is in what it does to the one seeking to keep the law — and how we are to keep these laws in a way that shows love and concern for others.

**The standard of love (5:43-47)**

Apparently, the popular interpretation of the commandment, "You shall love your neighbor" (Leviticus 19:18), was that it was acceptable to hate your enemies. Jesus' fulfillment of this commandment was to recall and expand His earlier statements in this sermon (5:11-12). The believer is to love his enemies and even to pray for them.

The reason for this attitude and action toward our enemies is so that we can be like God — to show to the world that we are His children. God showers His love and blessings on the righteous and the unrighteous alike (v.45).

Love in our relationship with others is what distinguishes believers from unbelievers, such as tax-gatherers and Gentiles (vv.46-47). If our lives are controlled only by unloving laws, "What do you do more than others?"

Tina Turner has a current popular song entitled, "What's Love Got To Do With It?" Jesus' answer would be, "Everything!"

**The supreme goal of love (5:48)**

"Therefore, you are to be perfect, as

your heavenly Father is perfect."

Some ignore this verse, having determined that "perfection" is impossible to achieve in our earthly life. Others minimize this commandment by interpreting it as, "Try to be perfect."

Having discussed the aspects of the law, love for others, and true righteousness, Jesus interjects the word, "therefore." Because of the concepts He has explained, Jesus' commandment to believers is "You ARE to be perfect like God."

Our perfection, completeness, and maturity must be the supreme goal of the believer. We must take our assurance in the truth that God never commands us to do anything without giving us the power and authority to accomplish that command.

This commandment can only be accomplished in our lives if we can love others as God loves us and them. That kind of Godlike love (agape) will result in our being able to fulfill God's laws and to be truly righteous in His eyes.

## Union, Shelby association offer three Bible classes in Memphis

JACKSON — Union University will offer Bible classes for college credit in Memphis this spring, beginning in February.

The classes will meet one night per week in area churches and will be taught by Baptist pastors. The program is a cooperative effort between the Jackson college and the Shelby County Baptist Association.

The classes, which will be offered for two hours of credit, will be taught at Ardmore Baptist Church, Raleigh Baptist Church, and Union Avenue Baptist Church. Cost for each 14-week course is \$42.50 plus any required textbooks. Classes will begin the same day of registration.

Ardmore Baptist Church will host "New Testament Survey Part II" taught on Thursdays by Chaplain Wrex Hauth of Veterans Hospital in Memphis. Registration will be Feb. 13 at 7 p.m.

The New Testament book of 1 Corinthians will be taught on Mondays at

Raleigh Baptist Church. Mike Todd, the church's pastor, will teach the course. Registration will be Feb. 10 at 7 p.m.

New Testament Survey Part II will be taught on Thursdays at Union Avenue Baptist Church. Mike Davis of Memphis, free-lance writer and supply/interim pastor, will instruct the class which will register on Feb. 6 at 7 p.m.

Instructional materials recommended by the Southern Baptist Seminary Extension Department will serve as curriculum for the classes. Regular college entrance requirements are being waived for the Memphis enrollees.

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## Southern Baptist colleges report overall enrollment gain for fall

NASHVILLE (BP) — Southern Baptist colleges and universities experienced an overall gain in enrollment during the 1985 fall semester, according to figures released to the Southern Baptist Education Commission.

Student enrollment in the 47 senior colleges and five junior colleges sponsored by their respective state conventions was 95,460, compared to 94,208 in 1984, an increase of 1.3 percent.

Figures include only students who enrolled in credit courses during the 1985 fall semester.

Palm Beach Atlantic College in West Palm Beach, Fla., had the largest percentage increase (11.6) while Southern Baptist College in Walnut Ridge, Ark., experienced the greatest percentage decrease (16.2).

Arthur L. Walker Jr., executive director of the Education Commission, expressed optimism regarding the enrollment figures. He pointed out the

number of 18- to 24-year-olds in the population dropped by 3 percent between 1980-84. Also, he said, following the end of the baby boom era in 1964, this age group is much smaller and affects not only education but other segments of society.

"Our Baptist colleges are doing unusually well, in light of the demographics, to maintain the stability reflected in last fall's enrollment figures," he said.

Walker noted the pool of non-traditional students has increased and cited statistics which show that by 1992 there will be as many college students age 25 and older as there will be in the traditional age brackets.

Tennessee's three Baptist colleges — Belmont College (2,257, 6.2 percent increase), Carson-Newman College (1,605, 6.5 percent decrease), and Union University (1,511, 3.6 percent increase) — enrolled 5,373 students, an increase of 0.9 percent.

# "BOTH - AND" JERUSALEM JUDAEA SAMARIA ... Uttermost Part of the Earth

# ALL

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## Seminary professor gives 'life' to brother

By Mark Wingfield

FORT WORTH, Texas — A Southwestern Baptist Theological Seminary professor has donated part of himself to give life to his brother.

Boo Heflin, associate professor of Old Testament, donated a quart of his bone marrow in an effort to save his only brother, Johnny, whose leukemia was diagnosed this summer.

Without the transplant, Johnny might have lived another five years. Currently he is recovering from the transplant and has a 50-50 chance of eventually returning to a "normal" life.

The medical procedure began Nov. 9 at the University of California at Los Angeles. First, Johnny was given chemotherapy and radiation in a procedure Boo called almost a "killing of the whole blood system."

Boo had to be nearby throughout the procedure because once started, the process is irreversible. If something had happened to Boo, such as a plane crash, his brother would have been left without much of his own blood and any of his marrow.

Boo literally gave life to his brother. He was jabbed in the hip 75 to 100 times during the four-hour extraction. Doctors pounded on his hip to force the marrow out. Afterward, he felt for a while like he had arthritis in the hip.

After the transplant, Boo donated blood platelets, which will help Johnny's body accept the new bone marrow until he can produce his own.

Fortunately, Boo, 43, and Johnny, 40, are highly compatible for the operation. "Johnny and I are almost a perfect match," Boo said. Generally, such a close match is found only in identical twins, he explained.

"If I had not been a match for him, the chances of finding another donor would have been slim," Boo said.

Boo sees the match as just one of God's preparations for this operation. Until last year, he had been 60 pounds overweight. He lost the weight, not realizing he might be a donor for his brother. So when he faced the grueling transplant procedure, he found himself "in the best health I've been in as an adult."

That minimized his own risk, although such a procedure poses many risks anyway.

But Boo volunteered his marrow and blood without hesitation. "This is my brother," he said. "My prayer has been that I would match."

He commended his brother's strong witness through the illness. "He has used this as an opportunity to testify for his Lord," he said. Johnny, president of Terminus termite and pest control in Little Rock, Ark., sent a letter to his employees just before his departure for Los Angeles. In it he wrote, "I know where my strength lies. That strength is all powerful and never runs out."

Johnny and his wife have two boys, ages 12 and 15. The Heflin brothers' father, Jay, is a former Southwestern trustee and serves on the seminary's advisory council.

Johnny's wife and two boys spent the Christmas holidays with him in Los Angeles. This was the first time the boys had seen their father since the transplant, Boo said.

The first year is a critical time, Boo said, because Johnny's body is especially susceptible to disease. "We are living with a perilous situation," he said.

Boo at first hesitated to talk too much

about his donation. But a student changed his mind by pointing out the parallel between Boo's experience and the gospel.

"There is a sense," the student said, "in which you really are giving your life to your brother." Boo recalled the passage from John 15: "Greater love has no one than this, that one lay down his life for his friends."

His donation of bone marrow and blood platelets to save a dying man is a simple illustration of Christ's complete sacrifice for man's sins, Boo said.

"It's one thing to talk in the classroom about theology, but quite another when you're faced with really doing it," he said.

## Holman signs agreement to print Williams testament translation

NASHVILLE — A sincere desire to put God's Word into the "language of the people" encouraged Charles Bray Williams, a Southern Baptist, to work for 20 years on his New Testament translation.

Johnnie Godwin, director of Holman Bible Publishers, said he is pleased to be able to offer the Williams translation again because of its popularity for scholars and with church members for personal study.

Holman Bible Publishers, a division of the Southern Baptist Sunday School Board, has signed an agreement with the widow of Williams to bring the popular New Testament back into print in April or May of 1986. It has not been in print since 1982.

Williams, who was born in 1869, worked on the translation at the request of his students at Southwestern Baptist Theological Seminary, Fort Worth, Texas, where he worked in the library and was an instructor.

During his career, Williams also was an instructor at Union University, Jackson, and president of Howard College (now Samford University), Birmingham, Ala.

After his retirement in 1940, Williams taught in a Bible college in Tampa, Fla.,

where one of his students was Billy Graham.

The Williams translation of the New Testament has been popular for personal use and for study because of the particular style of translation in which Williams strived to translate ideas instead of a word-for-word approach, according to Johnnie Godwin, director of Holman.

Edith Williams, widow of the translator who resides in Atlanta, said Williams did all the translation work after hours while he was working at another job.

In his translation, Williams wrote that he tried to translate the thought of the writers. For instance, Greek idioms were not carried over in the translation. Instead, he sought to substitute an English idiom which would convey the same meaning.

Williams, a North Carolina native, said in the foreword of the New Testament that he had tried to "use the words and phrases that are understandable by the farmer and the fisherman, by the carpenter and the cabdriver ... and by the woodcutter and the trucker. If these can understand it, it is certain that the scholar, the teacher, the minister, the lawyer, the doctor, and all others can."

slide that destroyed the town of Armero.

Rafael and Mary Blanco will be starting mission congregations in two nearby towns, Lerida and Guayabal. To take the assignment, Blanco is interrupting his last year at the International Baptist Theological Seminary in Cali, Colombia.

Lidia Kelly, a new graduate from the seminary, will be the social worker at the center, which will be in a large rented house in Ibague, the area where most of the mudslide survivors are relocating.

All three have participated in teams of seminary students and faculty members that already have been at work in and around Ibague.

Sewing, nutrition, and children's health will be among the classes offered at the center. Giles also anticipates efforts to match prospective employers with volcano survivors needing work.

Funds for the center and its missionaries will be provided by Colombian Baptists and the Southern Baptist Foreign Mission Board.

Another home missions couple may be appointed to work among 600 people in three shelters in the town of Chinchina.

"One of our greatest ministries is in listening and offering spiritual help," Giles said. "What they really need is the long-term therapy of being able to work through the loss of loved ones and all their possessions."

Still needed is a prosthetist to work with survivors who lost arms or legs after infectious mud caused gangrene.

"We will probably be able to help as many people as one prosthetist could take care of over a period of a year or two," Giles said. Interested volunteers should contact the Foreign Mission Board in Richmond, Va.

Two other volunteers are scheduled to work with patients at the state hospital in Ibague: anesthesiologist Raymond Peoples, a member of First Baptist Church, Hot Springs, Ark., who worked at the Baptist Hospital in Eku, Nigeria, during 1982; and plastic surgeon Ronald Stewart, a member of Ardmore Baptist Church, Winston-Salem, N.C.

To date, the Foreign Mission Board has spent about \$100,000 in disaster relief funds for emergency efforts in Colombia, according to Bryan Brasington, the board's director for western South America.

About half the money has been used to buy medicines and other emergency supplies. The other half has been used in hunger relief.

## Baptist 'Center of Hope' offers aid to Colombians

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## Texas pastor dies

DALLAS (BP)— Herbert R. Howard, who led Park Cities Baptist Church, Dallas, to become one of Southern Baptists' largest, most prestigious congregations during 29 years as pastor, died in Dallas Dec. 31, following a massive heart attack. He was 68 years old.

After retiring from Park Cities in 1976, Howard was a counselor for Masters and Johnston institute in St. Louis. He returned to Dallas to establish a marriage counseling service and taught a men's Bible class at the Park Cities church.

Howard was on the Southern Baptist Christian Life Commission and the Baptist General Convention of Texas, and on other Baptist agencies.

A native of Troy, Ala., he was a graduate of Samford University, Birmingham, Ala., and Southern Baptist Theological Seminary in Louisville, Ky.



**HUSBAND'S TESTAMENT** — Edith Williams, widow of Charles Bray Williams, author of the Williams translation of the New Testament, holds one of the earliest published copies of her husband's translation during a visit in her home by Johnnie Godwin, director of Holman Bible Publishers. Holman plans to publish the translation, which has been out of print since 1982.