

Baptist and Reflector

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News journal of Tennessee Baptist Convention

SBC CP gifts top \$12-million

NASHVILLE (BP) — Monthly contributions to the Southern Baptist Convention's Cooperative Program exceeded \$12-million for the first time this January, announced Harold C. Bennett, president and treasurer of the SBC Executive Committee.

The Cooperative Program received \$12,772,933 in January, Bennett said. That amount is almost \$2-million — or 18.13 percent — more than the offering for the same month last year. That month previously was the second highest Cooperative Program month in history.

For the first four months of fiscal 1985-86, Cooperative Program receipts are up 8 percent over the same period in 1984-85, Bennett noted. The four-month total is \$41,864,163, compared to \$38,761,536.

The previous single-month high was \$10,991,903, set in August of 1985.



Gabriel



David Ring



Knox Talbert

Youth conference expects 30,000

"Good News Tennessee, God Loves Youth" is the theme of the Youth Evangelism Conference March 7-8 at Vanderbilt Memorial Gymnasium in Nashville.

The conference, which annually draws about 30,000 young people, will feature Knox Talbert of the evangelism department,

Baptist General Convention of Texas; and David Ring, an evangelist from St. Charles, Mo.

At both sessions, the music group, Gabriel, from Arlington, Texas, will lead the music.

Youth and college students, a college music group, a 130-voice youth choir, and personal witnessing conferences will complete the program.

poration supporting two orphanages and a school in Haiti.

Brent Johnson, all-American offensive lineman at the University of Tennessee, Chattanooga, will give his testimony Friday. After completing his master's degree of business administration in finance this summer, Johnson plans to play professional football.

Cleveland church responds to needs of tornado victims

When a tornado ripped through Bradley County Feb. 6, destroying homes, barns, crops, and killing livestock, several members of New Friendship Baptist Church, Cleveland, were at the church preparing for a mission and ministry fair.

Little did they know that the storm itself would provide the church with a challenging opportunity for a community ministry.

The damage is estimated by \$800,000, said Jon Henson, pastor of New Friendship Baptist Church, "but it will exceed that."

end of February. At that time, they will evaluate whether to continue into March.

The church also started a relief fund and formed a disaster relief committee to distribute the funds. During the first week, \$1,600 was collected. The committee will look at the long-term needs of victims and try to meet those needs, according to Henson.

He said the whole community is saddened by the destruction but the people seem to have a positive attitude.

Henson talked with a farmer who had lost cattle, crops, and a barn. "He was (Continued on page 3)

Henson noted that three homes in the area were completely destroyed, others were severely damaged, and some damage was reported in many homes.

As crews began to organize to help clean up debris, the church began serving noon meals to victims and workers each day. The church's Woman's Missionary Union took a major role in the effort. Two deacons took vacation so they could help.

At first, church members were preparing food at their homes and delivering it to the church. Later, Archie King, Brotherhood director for Tennessee Baptists, delivered a load of food from the state's disaster relief program.

The Brotherhood supplies have become the basis for the feeding effort, but church members are still bringing food, according to Henson. He estimates about 450 meals were served during the first week.

The church, which is celebrating its 150th anniversary this year, plans to continue serving meals daily through the

Fuller urges day of prayer

WILLIAMSBURG, Va. (BP) — A special time of prayer and fasting for the Southern Baptist Convention Peace Committee has been called for by the peace group's chairman, Charles Fuller.

"I would like to call upon all Southern Baptists to enter into a special time of prayer and fasting, from Sunday afternoon, Feb. 23, to noon Monday, Feb. 24, seeking the wisdom and power of God for the Peace Committee and claiming great hope for our denomination's future," he said.

Fuller, pastor of First Baptist Church of Roanoke, Va., made his request during a meeting of the Southern Baptist Press Association, which is composed of editors and staff members of the 37 state Baptist newspapers. (See related story on page 2.)

The 22-member Peace Committee was created during the 1985 annual meeting of the Southern Baptist Convention, and charged with the responsibility of determining the sources of the controversy which has rocked the 14.4-million-member denomination since 1979, and to offer possible ways the differences can be reconciled.

"The Peace Committee recognizes the need for God's leadership and for His intervention in the task we have been given. I would like to ask that we especially pray for God's wisdom and power to rest on the Peace Committee meeting Feb. 24 and 25 in Atlanta," Fuller said.

Giving his testimony on Saturday is Mike Thornton, US-2 missionary in Gatlinburg. The native of Tulsa, Okla., has served as a youth worker at churches in Texas and Oklahoma, and as a Baptist Student Union summer missionary at the Houston Mission Center. Thornton is a graduate of Baylor University, Waco, Texas.

Also on Saturday, the 1985 State Youth Speakers' Tournament winner, Angela Kelley from Cleveland, will give her testimony. Kelley is a student at Lee College in Cleveland.

Also featured in the Friday session are Cherie Carson, Acteen from Frazier, and the music group, Proclamation, from Union University, Jackson, directed by Ken Hartley.

Also featured in the Saturday session are the Tennessee Baptist All-state Youth Choir; Tim Spencer, state Royal Ambassador president from Germantown; and Rick Swett, music evangelist from South Carolina.

An interpreter and special seating will be provided for hearing-impaired youth, announced Forrest Watkins, evangelism director for the Tennessee Baptist Convention, which is sponsoring the conference.

Personal witnessing conferences will be held on Saturday at 11 different locations in Nashville.

To provide for the large crowds, Watkins noted that the schedule will be similar to last year's.

Persons from west and middle Tennessee will meet on Friday from 4:30 to 6 p.m. and on Saturday from 9:30 to 11 a.m. in the gym, and from 1:30 to 3 p.m. in personal witnessing conferences in different locations.

Persons from east Tennessee will meet on Friday from 8 to 9:30 p.m. in the gym, on Saturday from 9:30 to 11 a.m. in personal witnessing conferences, and from 1:30 to 3 p.m. in the gym.

Fuller answers skeptics concerning peace effort

By Dan Martin

WILLIAMSBURG, Va. (BP) — The peace effort underway in the Southern Baptist Convention "really matters," according to Peace Committee chairman Charles Fuller.

"I am convinced what we are doing in this peace effort is worth it all because it is something that matters, really matters," Fuller told the annual meeting of the Southern Baptist Press Association, made up of editors and staffers of the 37 state Baptist newspapers and representatives of Baptist Press.

"I love the people called Southern Baptists," he said. "I cherish my legacy as a Southern Baptist. I am convinced God still wants to use Southern Baptists. Hence, when I hear skeptical and cynical voices rhetorically asking, 'You don't really believe there is hope for reconciliation and restoration in our convention, do you?' I am even more determined to 'stay by the stuff.'"

Fuller told of the "potential for a breakthrough in our pursuit of reconciliation. We have not yet reached a breakthrough, but we may very well be approaching some significant areas where all sides can come together and honor our diversity while not dishonoring our convictions."

He did not comment on what such a breakthrough may be but said some of the progress during the Jan. 20-21 meeting of the Peace Committee "was attributable more to the emerging dynamic of the group than to the planned agenda."

Fuller told the editors, "I would be remiss if I did not express, in my behalf and in behalf of the 22 members of the committee, our genuine appreciation for every contribution you and your publications have attempted to make toward a needed and honest reconciliation in current Southern Baptist life."

He also said: "I realize my two press releases, calling upon Southern Baptists to abide by the convention's action to 'exercise restraint, to refrain from divisive action and comments, and to reflect Christian love . . . ' were perceived by some not only as a call for quiet but as a subtle or inadvertent restriction of the press.

"Regardless how those releases have been perceived, they were never intended to quell the rightful duty of any media. I am quite aware that you, who have been called of God to the ministry of Christian journalism, have both a professional and spiritual accountability to fulfill," he said.

"My appeals have been to responsible Southern Baptists in general, without any hidden agenda concerning the press or any particular theological postures. In my opinion, the key is not resentful silence but responsible speech, not a muzzled tongue but a charitable spirit."

The chairman said he would "depoliticize the entire committee" if he had his way, or even recommend a convention-wide moratorium on denominational politics. "Such is next to impossible, however, if we respect the Baptist view on personal liberty. We acknowledge the fact that Southern Baptist politics have been an ongoing reality for years, but our need is to reject the bad-spirited politics among us and seek a more wholesome version to the political process."

Fuller said within the SBC the "question is not whether we are theologically diverse, but how diverse can we be and maintain a legitimate denominational

fellowship and a trustworthy base upon which to combine our support for mutual ministries."

"At this point the parameters are flexible, but they are not limitless," he added. "The nature of our theological relationships is such that we cannot settle it 'once and for all.' Of necessity, we will periodically pass through the painful assignment of renewing our understanding and reestablishing our oneness."

He said he believes Southern Baptists "are generally quite conservative," adding, "there are those who are fundamental-conservatives and those who are moderate-conservatives." He noted there are those who fit the classic theological liberal designation, as well.

He said many Southern Baptists hold a position of "inerrancy but I do not personally believe it is a position all must take in order to remain Southern Baptists." However, he added "one hardly could claim to be faithful to the heritage of Southern Baptists . . . unless he or she held the Scriptures in the highest reverence, never dealing with them as less than God's written and revealed Word."

Fuller also said, "Creedalism is not an answer for us, nor is indulgence."

The chairman said each Christian is "competent to interpret the Scriptures, giving account directly to God . . . (but) if that Christian is going to represent other believers in enterprises they mutually undertake, there has to be some accountability to them as well."

During a question-and-answer session with editors, Fuller talked of a controversy which developed during a visit to Southeastern Baptist Theological Seminary in Wake Forest, N.C., by a four-member subcommittee.

During the visit, three members of the subcommittee met with an organized group of "conservative" students at their motel room, causing other members of the seminary community to become "quite upset."

Fuller said he has talked with Jim Henry, pastor of First Baptist Church of Orlando, Fla., and chairman of the subcommittee, about the meeting. Henry said the leader of the student group asked to meet with the Peace Committee subcommittee.

Fuller later told Baptist Press the Peace Committee had announced the "subcommittees would meet with seminary and agency officials and did not set specific guidelines for any other approach. Therefore, the subcommittee made a judgment. Opinions about their judgment may vary, but the fact is there were not specific guidelines (concerning meeting with other groups)."

He added: "We did say if an individual on one of the campuses or at an agency sought a conversation, the committee should talk. I know Jim Henry enough to know his spirit is one of openness and that would prompt him to meet with anyone. I cannot imagine the committee would have done anything that would be damaging to their visit."

Fuller added the visits made by the subcommittees "have been quite positive in the main. I am grateful there have been so few problems related to those dialogue-visits, and what few problems have been reported, I am certain have been inadvertent. I have every confidence in the spirit of our subcommittees as well as every confidence in the attitude of our seminary and agency leadership as they attempt to be part of the reconciliation process."



Cecil



Beggs



Howard

Men's fellowship to meet, plan missions in Nashville

The third annual Tennessee Baptist Men's Fellowship will be Feb. 21-22 at Judson Baptist Church in Nashville, announced Archie King, Brotherhood director of the Tennessee Baptist Convention. The theme is "Hearts God has touched."

James Cecil of the Foreign Mission Board, and Douglas Beggs and M. B. Howard of the Brotherhood Commission will speak.

Other speakers include Bob Davison, TBC Brotherhood associate; Jerry King, TBC evangelism associate; Clarence Stewart, TBC foreign mission ministries coordinator; Ralph Cordell, director of missions for Campbell County Baptist Association; Judson Hays, pastor of First Baptist Church, Jamestown; W. A.

(Buck) Caudel, veterinarian from North Carolina; and Fred Pinckard, layman from First Baptist Church, Cleveland.

State Brotherhood president Tom Brown will preside at the meeting.

Registration and the mission fair begins at 5 p.m. on Friday. The fair will provide missions information on Burkina Faso, Michigan, medical missions, starting new churches, veterinary medicine, prison ministry, disaster relief, tent revivals, Venezuela, witnessing, and the RA Congress.

King reported that after the end of the meeting at noon on Saturday, veterinarians will meet at 1 p.m. at the TBC Executive Board Building in Brentwood to organize a Tennessee Baptist Veterinary Fellowship.

U.S. Postal Service predicts another rate increase in March

WASHINGTON (BP) — The U.S. Postal Service Board of governors has announced yet another probable rate increase for non-profit mailers — including state Baptist newspapers and some church newsletters — although it has delayed a final decision until March 4.

Following a Feb. 4 board meeting, the governors issued a statement noting "it is prudent to tell the public now" about the expected rate increase. If approved during the March board meeting, the increase will take effect March 9.

The governors pointed to a reduction in postal subsidy appropriations approved by Congress and signed by President Ronald Reagan as the major reason for the second increase.

During December, the board of governors approved a rate increase that took effect Jan. 1. That increase, however, was based on the governors' assumption that the Postal Service would receive \$820-million in federal funds to subsidize non-profit mailing rates during 1986, said Bob Hoobing, a Postal Service spokesman.

Following the board's December decision, President Reagan vetoed the bill that contained the \$820-million figure and instead signed a substitute measure that contained only \$748-million. That final figure fell \$233-million short of what the Postal Service said it needed to maintain the 1985 level of subsidized rates.

Another factor in the overall postal rate picture is the anticipated implementation of a new budget-balancing act — the "Gramm-Rudman-Hollings plan" — recently approved by Congress, said Hoobing. Should that measure take effect as expected this spring, the pres-

dicted rate increase for non-profit, second-class mail would be about 7 percent. Without the budget-balancing measure, the increase would be about 4 percent.

The Jan. 1 rate increase prematurely moved non-profit mailers from step 14 to step 16 of a 16-step plan begun in 1970 to phase out the postal subsidy. The additional increase would move non-profit mailers beyond step 16 and would require issuance of new rate charts.

Two Tennesseans go to Venezuela

Two more Tennesseans have gone to Venezuela to participate in the Tennessee/Venezuela partnership to bring the total to 27 persons who have participated since the partnership began in November. The project is coordinated through the Southern Baptist Foreign Mission Board.

A three-member team was scheduled to lead a MasterLife workshop Feb. 15-23 in Caracas. Johnnie Hall, director of church training, Tennessee Baptist Convention, Brentwood; Avery Willis, supervisor of leadership development for the church training department, Baptist Sunday School Board, Nashville; and Mike Story, pastor of Angus Acres Baptist Church, Sand Springs, Okla., are on the team.

During the three-year partnership, which was approved by the 1984 Tennessee Baptist Convention, Tennessee volunteers are assisting in construction, crusades, training, evangelism, RA camp, and conferences especially in MasterLife, WMU work, and stewardship.



CHARTER MEMBERS — Seventeen people became charter members of Bethlehem Baptist Church Feb. 16 as TBC Executive Secretary Tom Madden gave an invitation at the close of an organizational service. The church, about seven miles north of Lewisburg, is about 15 miles from the site of General Motors' Saturn plant.

Church organizes near Saturn, calls Lesley McClure as pastor

LEWISBURG — On Feb. 16, only 14 weeks after holding its first service as a mission congregation, Bethlehem Baptist Church, about seven miles north of Lewisburg, held a special service to organize as a church.

The new church, located in Marshall County just across the border from Maury County, is about 15 miles from the site of the General Motors Saturn plant. Local Baptists anticipate rapid growth in the area as new businesses and subdivisions spring up to accommodate Saturn's 6,000 employees and employees of spin-off businesses.

Tom Madden, executive secretary of the Tennessee Baptist Convention, was the featured speaker for the service, speaking on the mission of the church.

Robert H. Mizell, director of missions for New Duck River Baptist Association, delivered a charge to the new congregation.

"Love one another. I call that fellowship," Mizell said. "Love your neighbor. I call that evangelism. Love your sister churches. I call that cooperation. Love your unseen friends around the world. I call that missions."

"I believe Southern Baptists have the greatest opportunity to do this than anyone in the world," Mizell stated.

Leslie Baumgartner, director of the TBC missions department, led the prayer of dedication.

After constituting as a church with 17 charter members, the congregation called Lesley McClure as pastor. McClure, who retired as pastor of Woodbury Road Baptist Church, Murfreesboro, in August of 1985, has served as pastor of the mission since its first service on Nov. 11, 1985.

McClure led the Murfreesboro church for more than 11 years and was pastor of Oakland Baptist Church, Springfield, for

more than seven years before that. He has been in the ministry for 30 years in Tennessee and Alabama.

Mizell and Laverne Douglas, pastor of Farmington Baptist Church, Lewisburg, learned of the property, which includes almost four acres and an old church building.

The association contacted First Baptist Church, Lewisburg, which agreed to sponsor a new mission there. The property was purchased for \$8,000.

Paul Woodford, pastor of the mother church, read the Scripture and led in prayer at the Feb. 16 service.

First Baptist Church's mission committee held its first meeting Sept. 22, 1985, and church members went to work immediately, according to Ray Cheatham, a member of First Baptist Church, Lewisburg, for 62 years before he became a charter member of Bethlehem Baptist Church at the special service.

"It wasn't easy giving up plush cushions for a building with no heat, but we've loved it," Cheatham quipped.

Work crews from the mother church added additional space to the old church building, dug and installed a well, installed a central heat and air-conditioning unit, did repair work, and painted the building inside and out.

Ironically, the Presbyterian group that previously owned the property, constituted as a church Feb. 16, 1861, exactly 125 years before the Baptist congregation constituted. The present building, constructed about 1914, replaced the original building that burned. The Presbyterian group disbanded in 1982.

The Baptist congregation has averaged about 25 in Sunday School and about 35 in worship since its first meeting in November.



Mr. and Mrs. Brown



Mr. and Mrs. Morris



Mr. and Mrs. Swenson

FMB names Tennesseans as foreign missionaries

RICHMOND, Va. — Three couples and one single person with Tennessee connections were among the 42 people appointed as missionaries by the Southern Baptist Foreign Mission Board Feb. 11 at Chamberlayne Baptist Church, Richmond, Va.

Mr. and Mrs. Douglas W. Brown will work in Uganda, where he will be a youth worker and she will be a church and home worker. Currently, he is associate pastor of First Baptist Church, Galax, Va.

Born in Colorado, Brown grew up in Morristown and considers that city his hometown and First Baptist Church there his home church. He is a graduate of Carson-Newman College, Jefferson City, and New Orleans (La.) Baptist Theological Seminary.

Born in Nashville, Mrs. Brown, the former Mary Sue Startup, also lived in Murfreesboro and Morristown while growing up. She considers Morristown her hometown and First Baptist Church there her home church. She is a graduate of Carson-Newman, attended New Orleans seminary, and has been a library assistant at Carson-Newman, a summer camp worker for Tennessee's Woman's Missionary Union, and a preschool teacher at New Orleans seminary.

Karen J. Brown will work in Colombia as a nurse. She currently attends Southwestern Baptist Theological Seminary in Fort Worth, Texas. Earlier, she was a critical care clinician at the North Mississippi Medical Center, Tupelo.

Born in Mississippi, she is a graduate of Baptist Memorial Hospital School of Nursing, Memphis; and the University of Mississippi Medical Center School of Nursing, Jackson. She also attended Blue Mountain (Miss.) College and Belmont College, Nashville. She also has been a summer missionary in Tennessee, sponsored by the Tennessee Baptist Convention.

Mr. and Mrs. Charles R. Morris will work in Kenya as missionary associates. He will be a business manager and she will be a church and home worker. Currently he is construction superintendent at Reed Development Corp., Memphis. They are members of Second Baptist Church, Memphis.

Born and raised in Arkansas, Morris is a graduate of Hendrix College, Conway, Ark. He has been an accountant, office manager and general manager of a lumber and millwork company, and the owner of a retail lumber company, all in Memphis. He also served as a Tennessee Baptist Student Union summer missionary in Brazil.

Also born in Arkansas, Mrs. Morris, the former Audrey Dulin, considers

Memphis her hometown she attended Shelby State Community College, Memphis, and has been a self-employed accountant and real estate associate in Memphis. She also was a summer missionary with her husband in Brazil.

One of the Morris' two sons, Mark, and his wife, Cindy, were appointed Southern Baptist missionaries to South Africa in 1983, where he is a general evangelist. Their other son, Chuck, lives in Florida.

Mr. and Mrs. David L. Swenson, both graduates of Carson-Newman, will work in Lebanon, where he will be a school chaplain and she will be a church and home worker. Currently, he attends Midwestern Baptist Theological Seminary, Kansas City, Mo.

Born in Beirut, Lebanon, Swenson also lived in Ramallah, Jordan, and Bos-cobel, Wis., while growing up. He has been a substitute teacher in Boscobel and a physical education teacher and athletic coordinator at a school in Beirut.

Born in Maryland, Mrs. Swenson, the former Joyce Engel, also lived in Virginia while growing up. She has been a secretary and case worker in Washington, D.C., and a typing, English, and biology teacher in Beirut.

The Swensons have two children: Kari Renae, born in 1982, and Mark David, 1984.

Each of the new missionaries will go to Rockville, Va., in April or June for an eight-week orientation before leaving for their fields.



Barber

Stephen Barber joins Brotherhood staff

MEMPHIS (BP) — Stephen M. Barber has been named special materials editor at the Brotherhood Commission in Memphis.

Prior to joining the staff of the Brotherhood Commission, the Atlanta, Ga., native was employed at the corporate headquarters of Holiday Inn where he produced copy in various formats and assisted in public relations.

At the Brotherhood Commission, Barber will be responsible for editing all printed material except periodicals.

Tornado . . .

(Continued from page 1) praising God that no one was killed or injured," Henson explained.

Referring to Romans 8:28, Henson said he is trying to "see what good will come out of this. We anticipate a stronger church. We want God to be glorified."

Henson expressed gratitude for the support of the Bradley County Baptist Association and the involvement of church members.

"We're just trying to help the victims cope," he said.



FULL HOUSE — About 75 people gathered Feb. 16 for a special service to constitute Bethlehem Baptist Church, north of Lewisburg.

Editorial

Government defines 'religious activity'

In August 1984, a six-member jury of the United States District Court for Middle Tennessee determined that the principal activity of Tennessee Baptist Children's Homes Inc. is "exclusively religious," and therefore the TBC institution is exempt from filing Internal Revenue Form 990 as required by the Internal Revenue Service.

Three months later, the judge of that court agreed with the jury's findings and declared that TBCH is an "integrated auxiliary" of Tennessee Baptist churches under the Tax Reform Law of 1969.

The judge also instructed IRS to refund \$29,665.12 in penalties levied (plus interest) against TBCH for the child care institution's refusal to file Form 990.

Internal Revenue Service does not take kindly to losing. Thus, the IRS has appealed the district court's decision to the United States Court of Appeals for the Sixth Circuit.

The hearing on that appeal was held in Cincinnati last week — producing some very significant statements by the attorney from the United States Justice Department in Washington, D.C.

The government's first challenge to the 1984 trial result was that the district court judge "erred" in allowing the case to be decided by a jury — because the determination of whether or not TBCH is an integrated auxiliary of Tennessee Baptist churches is "not a question of fact, but a matter of law," the attorney said.

The U.S. attorney believes that a jury of our peers is not competent to make such decisions, adding that the jury "confused motivation with activity." He observed that TBCH's motivation is "religious," but its activity of providing child care is "secular" and could be considered "charitable" or "educational" — but not religious.

The government's position is that IRS should determine who is and who is not an "integrated auxiliary of the churches" which performs a "religious activity."

The government's second challenge to the 1984 decision was even more unbelievable. The Justice Department attorney declared, "Religious activity is limited only to the conduct of worship." Using this definition, he announced that — since TBCH performs other services for children in addition to conducting worship — TBCH is not "exclusively religious."

The government's attorney remained firm in his position, even when one of the judges asked, "What if their only reason (for these services) is to convert people?" The attorney responded, "Fine — but the focus has to be on the activity itself, rather than the motivation."

This narrow definition of "religious activity" — if allowed to stand unchallenged — forebodes difficult times ahead for all Christian educational, benevolent, and missionary organizations — and for our churches themselves. At the root of this subtle definition lies the destruction of First Amendment freedom guarantees, if IRS and the federal government can arbitrarily declare that any organization or church which does anything other than conduct worship is NOT "religious" or a religion.

Using this preposterous definition of "religious activity," the government would declare that our Lord Jesus was not "exclusively religious" or even "very religious." In the New Testament there are very few references to Jesus participating in formal worship in the temple or a synagogue. Instead, He occupied most of His ministry by teaching and by healing — which do not fit the government attorney's definition of "religious activity."

It will probably be several months before the appeals court judges issue their decision concerning the IRS appeal.

Should the appeals court overturn the decision by the Middle Tennessee District Court, that reversal must be appealed to the United States Supreme Court. Tennessee Baptists must not allow the decision of record to stand on such a non-Christian definition of "religious activity."

The IRS-TBCH lawsuit has gone far beyond the refunding of penalties or even the IRS's "right" to demand Form 990. The issue now has become whether or not the government can make and can enforce this narrow, ridiculous definition — "Religious activity is limited only to the conduct of worship."

Pray for SBC peace

Charles Fuller, SBC Peace Committee chairman, spoke last week to the 1986 annual meeting of the Southern Baptist Press Association.

The association, composed of the Baptist state papers and Baptist Press, met in Williamsburg, Va.

We were excited as he said, "I am encouraged about the potential for a breakthrough in our pursuit of reconciliation. We have not yet reached a breakthrough, but we may very well be approaching some significant areas where all sides can come together and honor our diversity while not dishonoring our convictions."

The Roanoke, Va., pastor further stated, "I am convinced God still wants to use Southern Baptists. Hence, when I hear skeptical and cynical voices rhetorically asking, 'You don't really believe there is hope for reconciliation and restoration in our convention, do you?,' I am even more determined to 'stay by the stuff.' I am convinced that what we are doing in this peace effort is worth it all, because it is something that matters — really matters."

Other comments by Fuller are printed in a news article on page 2 of this issue.

Our purpose in referring to Fuller's address here is to strongly urge you to adhere to his continuing request for prayer for the Peace Committee.

The committee will meet Feb. 24-25 in Atlanta. Fuller has asked all Southern Baptists to enter into a special time of prayer and fasting from next Sunday afternoon until noon on Monday.

We appreciate those of you who have been faithfully praying for the SBC Peace Committee since its formation last June. We encourage all who believe in the power of prayer to honor this request for prayer and fasting next Sunday and Monday.

Cicero's comment



By the editor

"Cicero, our church has just approved some long-range goals for the future," confided Rhodes A. Head, a member of Foresight Baptist Church.

"That's great," I enthused. "It is always encouraging to learn that churches are making definite plans and setting goals."

Head nodded. "It was truly an enlightening and educational experience. Why, when I was named chairman of the Long-Range Planning Committee, I thought all we had to do was to plan for a bigger stove in the church kitchen!"

My visitor observed that it was an involved process. "We spent nearly a whole hour. It probably would have taken longer, but three of the five committee members skipped the meeting."

He stated that the committee examined all aspects of the church's ministry and recommended goals to the congregation. "The members were so excited. They wanted to do them all next week."

Head shared some of the major goals.

Leadership: to always have a pastor and/or be looking for a new one. Also, to use part-time church employees, since these won't expect much salary if they have another job.

Facilities: to pay off all indebtedness and have necessary funds in hand before starting any new buildings.

Worship: to have worship services every Sunday morning and Sunday night — unless weather or Super Bowls interfere.

Sunday School: to increase Sunday School enrollment each year — or at least to report an enrollment increase to the association every October. Also, to add new Sunday School classes, if someone volunteers to teach these classes — and if the present teachers are willing to give up their chronic absences.

Music: to expand our music program so long as the choir continues to use the same old hymnals.

Communications: to publish a weekly church newsletter and send it to all church families — if they will pay the \$20 per year subscription fee.

Literature: to provide free quarters to all members who tithe and attend five consecutive Sundays.

Missions: to increase our church's gifts to missions through the Cooperative Program each year, unless we can find other uses for the money. Also, to sponsor a new mission chapel, if the following provisions are met: (1) it doesn't cost us any money, (2) it is at least 20 miles from our church property, and (3) all of our church members sign a statement that they will not attend or join the new church.

Evangelism: to hold a baptismal service once each month — even if we don't have anyone to baptize. Also, to expand our soul-winning efforts by nagging our pastor to do more visitation.

Community Involvement: to allow our pastor to participate in civic affairs, if he will do this on his own time and if these do not interfere with his church work.

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Letters to the Editor

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

Challenge to debate

Dear editor:

Thank you for printing my letter expressing my opposition to Glenn Hinson and his book, *Jesus Christ*.

I hope you will understand my disappointment with the editor's comments when he said, "I have not read Hinson's book, but I am told by those who have read it that your five quotations are taken out of context and are not representative of the book's premise." I feel that was unfair to me. Who are those persons? Would they be willing to meet me in a public forum, with a copy of the book in their hands, and show where "all five of (my) quotations are out of context with the premise of the book?"

I challenge E. Glenn Hinson to a public discussion of his book! If he will name the time, date, and place, I'll be there. I challenge those anonymous persons you made reference to. Let one come forward and agree to meet me in a public discussion of the book, *Jesus Christ*. I'm waiting.

Jim Stroud
4917 Western Avenue
Knoxville, TN 37921

Hinson's book is heresy

Dear editor:

E. Glenn Hinson, professor of church history at Southern seminary, has written a book entitled *Jesus Christ*. One word describes Hinson's book — heresy. His writing is totally contrary to Southern Baptist polity and doctrine.

In 1962 the Southern Baptist Convention adopted the following resolution: "That the messengers to this convention, by standing vote, reaffirm their faith in the entire Bible as the authoritative, authentic, infallible Word of God." It passed unanimously.

In 1980 the Southern Baptist Convention adopted the following resolution: "... that seminaries and other institutions receiving our support only employ, and continue the employment of, faculty members and professional staff who believe in the divine inspiration of the whole Bible, infallibility of the original manuscripts, and that the Bible is truth without error."

In the 1981 convention Herschel H. Hobbs moved that, in light of the marvelous and challenging president's address, "We reaffirm our historic Baptist position that the Holy Bible, which has truth without any mixture of error for its matter, is our adequate rule of faith and practice, and that we reaffirm our belief in 'The Baptist Faith and Message' adopted in 1963."

In his book, Hinson writes: "Some embellishment undoubtedly occurred" in the narrative and miracle stories; he refers to "the so-called virgin birth"; that "At the outset (of His ministry) Jesus may have contemplated becoming a follower of John. According to the Gospels, however, John himself dissuaded Him"; concerning the temptations of Jesus he says, "In the interest of presenting Jesus as the Messiah-

Servant, they or their sources could have created the account"; "Jesus, therefore, was concerned with the kingdom of God, not with the church."

I am in favor of removing Hinson or any other professor from our institutions who question the inspiration, inerrancy, infallibility, and historicity of the Bible.

Alan Smith
1401 Paramount Road
Knoxville, TN 37924

Heresy knowledge

Dear editor:

I read with deep concern your reply to the letter from Jim Stroud of Knoxville in the Feb. 5 "letters to the editor" section.

While I do not wish to voice an opinion as to whether or not Glenn Hinson should be allowed to teach Seminary Extension classes at Carson-Newman College (I feel this problem lies with Southern seminary), I am deeply concerned that you have accused a brother of a grievous wrong simply on heresy knowledge.

I received a copy of a letter from Stroud dated Dec. 31, 1985, voicing his concerns about Hinson. I immediately sought (and found) a copy of Hinson's book, *Jesus Christ*. After a reading of the book with Stroud's letter in hand, I found the book to be even worse than reported in the letter. I found that Hinson believed the Holy Bible to be full of "embellish-

New C-N librarian helps find answers

JEFFERSON CITY — A good education is not supposed to have all the answers, but helping students find answers is a big part of Randy Hutton's job.

Hutton, the newest member of the Carson-Newman College staff, is no stranger to C-N. Born in Jefferson City, he is a graduate of C-N; Vanderbilt University, Nashville; and the University of Tennessee, Knoxville.

As the new reference librarian, Hutton's duties include coordinating the instructional programs the library offers and generally being responsible for the systematic organization of information.

"I don't have to know everything," Hutton quipped. "I just have to know where to find it."

Southern names black professor

LOUISVILLE, Ky. (BP) — T. Vaughn Walker has become the first black person to join the faculty of Southern Baptist Theological Seminary.

Walker, pastor of First Gethsemane Baptist Church in Louisville, has been named assistant professor of church social work.

The new professor will teach courses on the black family and the black church. He said he hopes his courses will attract students with little or no exposure to black churches or families so they will become more effective ministers to persons in those environments.

He will continue as pastor of First Gethsemane, he said, explaining, "I really feel a calling to pastor, preach, and teach."

Walker is a graduate of Hampton (Va.) University; Eastern Illinois University, Charleston; and Oregon State University, Cornwallis.

ments" (his words) and on page 57 he states, "In the case of the gospels one can safely conclude that a kernel of fact underlies the early church's handling of the material." While he does believe in a "historical Jesus," one must conclude that he does not believe in the historical Baptist position concerning the Holy Scriptures, "truth without any mixture of error."

May I suggest that the editor read Hinson's book for himself and then point out where Stroud quoted out of context or else offer a public apology to Jim Stroud.

Edward (Tommy) Futrell
1928 Wheeler Street
Johnson City, TN 37601

Editorial gimmick

Dear editor:

I am saddened and disappointed by your reply to Jim Stroud's letter appearing in the *Baptist and Reflector* (Feb. 5).

The statement "I have not read Hinson's book" may be true; however, I know that Jim read to you and discussed with you the book for over 30 minutes while I waited on him for dinner at the Evangelism Conference.

Your statement, "I am told by those who have read it that your five quotations are taken out of context and are not representative of the book's premise," is an apparent editorial gimmick to deceive Tennessee Baptists that the quotes are in error or out of context when in fact they are not. I have read the book and it is in the hands of 20 other pastors here in Knoxville, and I'm positive the quotes are in context. I find not only the five statements but many other statements that show Hinson to be not in accord with Resolution #16 adopted by the Southern Baptist Convention in St. Louis in 1980. Stating, "... the Trustees of seminaries ... only employ and continue the employment of faculty members and professional staff who believe in the divine inspiration of the whole Bible, infallibility of the original manuscripts, and that the Bible is truth without error."

Secondly, who are those that have told you that the statements are out of context? Would it not be fair to identify these

Belmont's CBYW plans two events

NASHVILLE — The Belmont College chapter of Campus Baptist Young Women (CBYW), established last semester, is showing a significant growth.

Related to Baptist Young Women, CBYW deals primarily with the needs of women on college campuses. The organization's slogan is, "Women Committed to Mission Action — Working Together to Accomplish More."

Belmont's CBYW has agreed to help in several church-related activities throughout the year. Two of their events are scheduled during the next few weeks.

A home mission study on Feb. 20 will be led by Glenda Palmer, mission study director of the Nashville Baptist Association.

A leadership training session on March 10 will be led by Sheryl Churchill, national Baptist Young Women director.

Mrs. Johnnie Walker, wife of Belmont's Baptist Student Union director, Dan Walker, is advising Belmont's CBYW this year. CBYW's church sponsor is Judson Baptist Church in Nashville.

persons who bring into question the integrity of Jim Stroud, and support such heretical views as are espoused in this book?

This kind of editorializing is one of the causes of discord in the Southern Baptist Convention.

Thomas E. Gatton
5001 W. Sunset Road
Knoxville, TN 37914

Grief for only seven

Dear editor:

The explosion of the space shuttle Challenger and the reaction of the people across the country has raised a question for me: Why have we grieved for these seven people and not for others who have met deaths equally as tragic?

I began asking this question while watching a network broadcast of the evening news the day after the explosion. Almost the entire broadcast was devoted to the explosion of the Challenger. One story told in one sentence of the crash of an airplane in Mexico in which 21 people died. It seemed out of proportion. And so I ask the question again: Why have we grieved for these seven people and not for others?

Perhaps we grieved because these seven are symbolic of the pioneering spirit that is part of us all, and with their death we see the death of a vital aspect of our very being. Perhaps with the death of these who were so courageous we have caught a glimpse of our own mortality. Perhaps we felt like we knew them as old friends because we were told so much about them. Perhaps the only suitable response to a death so public is a public grief. Perhaps our grief for them is somehow symbolic of the grief we feel for others who meet untimely ends.

The answer appears to have many aspects, and I am not able to discover all of them. I do not know if anyone can — or even needs to. We did lose something when the seven died. But didn't we also lose something when the 21 died? Why for the seven and not for the 21?

Phil Logan
513 Virginia Avenue
Louisville, KY 40222

Doctrines do not change

Dear editor:

The letter published in the *Baptist and Reflector* (Feb. 5) from a brother from Lenoir City is so full of inconsistencies, it needs a reply.

He claims Baptist doctrine "varies from church to church, pastor to pastor, and individuals." Basic Baptist doctrines do NOT change — the fall of man, the need of salvation of sinners, the Babe born in Bethlehem, the sinless Saviour, the vicarious suffering and the death of the Son of God on the cross, the resurrection from the dead, His ascension, His coming again, and His commission to His churches to preach the gospel to every person around the world.

He suggests that preachers get their sermons from some source other than the Bible. I was a Baptist pastor for 40 years, have been interim pastor of 18 churches since retirement. I have known Baptist pastors all over Tennessee. I have never met a pastor who was not conscious of his responsibility of "rightly dividing the word of God" as he stood before a congregation to preach. It is an awesome responsibility, and Baptist pastors know that and respond in prayer, study, and dedication.

I don't know where this brother has been or who he hears preach, he knows next to nothing of a dedicated pastor's heart.

Wm. A. Farmer
Gen. Del.
Como, TN 38223

Political battles in Uganda affect church, mission home

RICHMOND, Va. (BP)— Continuing strife in Uganda has caused heartbreak and hardship for at least one Ugandan Baptist church and a Southern Baptist missionary couple.

Some members of the Baptist congregation in Soroti have taken refuge in the church building from forces opposing new Ugandan leader Yoweri Museveni. The associate pastor, his wife, and their four children are among those taking refuge there.

The pastor and his family are in hiding. The pastor's father, a school-teacher, was killed in mid-January. The Soroti home of Missionaries Harry and Doris Garvin has been gutted, the third missionary home lost in Uganda in a year.

The Garvins have been on furlough in Cisco, Texas, since August. Garvin learned of Soroti's plight through telephone contacts Feb. 7 and 8.

Museveni and his National Resistance

Army are fighting forces loyal to the military government that was ousted in late January. Museveni opponents still control more than a third of the country, Garvin said, and looting is their basic means of survival.

The Garvins, who have six children, had lived in their Soroti home during most of their 16-year missionary career. It had been purchased by the Foreign Mission Board.

"We had steeled ourselves to be ready to lose our goods," Garvin said, "but for the house to burn down, that was a terrible shock. It was so full of memories. It was where we raised our children, where we started a church and over 100 people had come to the Lord as Saviour."

Last July, a Foreign Mission Board-owned house where Paul and Kay Eaton lived near the town of Lira and a house rented for Walter and Billie Allen in Lira

were destroyed in violence following the overthrow of civilian Ugandan President Milton Obote. The home of George and Doris Berry in Kampala also was looted.

Garvin is not sure how his home was destroyed, whether two opposing groups were battling to loot it or a group attempted to open a locked door with a grenade.

The Eatons are on furlough in Florida; the Allens and Berrys are on temporary assignments in Kenya.

No missionaries remain in the area held by Museveni's opponents, where more than 50 Baptist churches are located.

Included in the Garvins' loss were new appliances, his library, and college and seminary notes. Three times during the late 1970s, the home was occupied by various forces. Before furlough, the Garvins had just completed renovations.

Pastor's support of gay lifestyle creates controversy in California

SAN FRANCISCO (BP)— Controversial remarks concerning homosexuality on a television talk show have led to the removal of a San Francisco pastor from field supervision responsibilities with Golden Gate Baptist Theological Seminary and to a cancellation of financial assistance to his church from the state convention.

Pastor James Lowder's remarks were made during a November segment of the talk show, in which discussion centered on whether the church openly should accept the homosexual lifestyle.

"I believe the Bible is the supreme authority for our lives, and as a Baptist, I try to follow that; however, I do not believe, like many of my colleagues, that the Bible has a sexual ethic," said Lowder, pastor of Dolores Street Baptist Church. "It has an ethic of human relationships that are faithful, loving, life-enhancing, and caring. If a gay relationship has those qualities, then I believe the Bible affirms that relationship."

In December, Lowder was removed as one of about 100 local ministers supervising small groups in the supervised ministry program at Golden Gate seminary, located in nearby Mill Valley, Calif. That action was taken by Frank Pollard, seminary president, following charges by Golden Gate graduate R. L. Hymers Jr. that the seminary had a professor teaching acceptance of homosexuality on its staff.

Hymers, now pastor of Fundamental Baptist Tabernacle in Los Angeles, had made the charge in a May 1985 issue of *Southern Baptist Journal*. Pollard had

denied the charge but later learned of Lowder's remarks on the television show.

Writing to Hymers, with copies to several California pastors, directors of associational missions, and state convention officials, Pollard said Lowder "is not and never has been a professor, associate professor, instructor, or adjunct professor at the seminary. He has been one of about a hundred local ministers who supervise small groups in our supervised ministry program. We, of course, had no reports or complaints until now."

"Please be advised that the Word of God is the center of curriculum at Golden Gate seminary. The Bible does not allow homosexuality as an acceptable lifestyle. This is clearly stated in our catalogue. Each person employed to teach here is asked to declare that homosexuality is not their sexual preference. From hence forth, those who volunteer for supervised ministry will be asked to do likewise."

The local ministers are paid an honorarium for their services.

On Jan. 30, the state convention's Executive Board voted unanimously to cut out special assistance of \$14,964 in the 1986 budget to the Dolores Street church. The funds were provided jointly by the Southern Baptist Home Mission Board and the state convention. A year earlier, the Executive Board had removed a similar amount as pastoral assistance to Lowder but kept the amount of support for the church's ministry in San Francisco.

Lowder formerly was a missionary appointed by the Home Mission Board, but that relationship was terminated several years ago following his participation in a protest at nearby Livermore Laboratories, which does research on nuclear weapons.



GIFT — Carson-Newman President Cordell Maddox (right) accepts a \$1,500 check from William Harrell, cold drink manager for Roddy Manufacturing Company in Morristown. The check was part of a sum pledged during Carson-Newman's Vision '80 campaign.

Police arrest seminary graduate for distributing obscene material

WAKE FOREST, N.C. (BP)— A December 1985 graduate of Southeastern Baptist Theological Seminary has been arrested on charges of disseminating obscene materials through a computer network and of taking indecent liberties with children.

Arthur James Manchester was charged Feb. 5 by Wake County, N.C., sheriff's deputies on one count of disseminating obscenity and one count of disseminating obscenity to a 15-year-old boy. He was ordered held on \$250,000 bond and taken to North Carolina Central Prison in Raleigh.

One day after his arrest, Manchester also was charged with one count of taking indecent liberties with children. His bond then was raised to \$350,000.

In the 1981 Annual of the Baptist State Convention of North Carolina, Manchester is listed as minister of education at Woodlawn Baptist Church in Lowell, N.C.

Assistant District Attorney Evelyn W. Hill told Wake County Superior Court Judge Anthony M. Brannon that Manchester had received a master of divinity degree from Southeastern seminary and had used his credentials "as a cover for inducing minors to engage in the alleged acts."

Wake County Sheriff John Baker later said Manchester, who is self-employed, "does not now serve a particular church."

At a court hearing, Assistant District Attorney Linda Morris said deputies had searched Manchester's Wake Forest, N.C., home and seized a computer, videocassettes, magazines, and photographs depicting teen-age boys engaged in sexual acts. The photographs apparently were taken in Manchester's home, she said.

Manchester said he and his wife own a computer programming and consulting company that works with several businesses in Wake County.

Sheriff Baker said at a news conference that Manchester operated the Ministry Bulletin Board, a network through which computer operators could communicate with each other.

District Attorney Randolph Riley said authorities were tipped to the network by local computer experts who gained access to homosexually-oriented stories on their computer terminals and then obtained written copies of the material on computer printers. He said the network, known as "Gay Teen Conference," could

be reached by computer operators who obtained a special password. Wake County Sheriff's Department investigators were able to gain access to the material through a system owned by the department.

Deputy K.G. Hensley said he had communicated with Manchester's network at least four times.

"The express purpose of such a (network) ... is to promote interactions of and free association between juvenile homosexuals and bisexuals and for the sexual gratification of the file writer, who identifies himself as Jim Manchester," said the application for the search warrant of Manchester's house.

Staley lectures feature Sehested

JEFFERSON CITY — Len Sehested, seminar and conference leader, will be the Carson-Newman College 1986 Staley Lecture Series speaker, Feb. 18-20.

Born in Scotland, Sehested moved with her family to Sydney, Australia, where she attended grade school, high school, and teacher's college. She later moved to India, again with her family, and worked in a home and school for deprived children in the Himalayas.

After serving there for 13 years, she came to the United States and attended Texas Christian University, Fort Worth, Texas. She married Herman Sehested, a physician, who died six years ago.

After his death, she began to work with international students, speaking on many campuses and helping Ros Rinker, author and lecturer, with conferences on prayer. She presented seminars on singleness, marriage enrichment, and family enrichment, as well as working on special overseas assignments for the Foreign Mission Board.

The theme for Sehested's lectures is "Sexual, Human, and Christian: How do I handle it in 1986?" Lectures will be Feb. 18 at 9:30 a.m. and 6 p.m.; Feb. 19 at 9 p.m.; and Feb. 20 at 9:30 a.m.

The public is invited to attend all lectures.



Sehested

Mid-state pastors meet in Nashville

About 100 pastors attending the Jan. 30 meeting of the Middle Tennessee Baptist Pastors' Conference at Baptist Health Care System in Nashville, elected Richard Smith, pastor of Glendale Baptist Church, Nashville, as president of the conference.

C. David Stringfield, president and chief executive officer of the health care system, and Carroll Owen, director of convention ministries for the Tennessee Baptist Convention, spoke. Owen shared information about the partnership between Baptists in Tennessee and Venezuela.

The new president succeeds James Porch, pastor of First Baptist Church, Tullahoma, to the one-year term.

Smith has been pastor at the Glendale church for almost 16 years and has also served as pastor of churches in North Carolina, Kentucky, and Mississippi.

He is a graduate of Mississippi College, Clinton, and Southern Baptist Theological Seminary, Louisville, Ky.

BSSB leaders interpret function of music publishing department

NASHVILLE (BP) — The creation of a new music publishing department at the Southern Baptist Sunday School Board will expand the denomination's music ministry and focus more of the agency's resources on local church music program support, three board leaders reported.

Trustees of the education and publication board voted Feb. 5 to establish the department to produce music products for sale through trade outlets to churches and individuals. Currently, the board produces non-curriculum Christian music products through joint efforts of the Broadman division and the church music department.

Jimmy D. Edwards, vice-president for publishing and distribution, said the new organization, which has not yet been named, will begin work in October 1986 "to publish a wide variety of musical products for church, school, and home use."

"Previously the board has made little attempt to reach the leisure or home market, but we plan to move into that arena with vocal and instrumental tapes and records," he said.

Wesley L. Forbis, director of the church music department, said the move is "one which many persons have hoped for, long worked for, and vigorously applauded. The church music department soon will be able to devote its entire energies to program and curriculum responsibilities, including periodicals, periodical music, and recordings, Convention Press music books, and any future editions of Baptist Hymnal."

"This is the realization of a dream a lot of people have had for many years," said Gary W. Cook, director of the church and staff support division. "Persons who are involved directly in the music publishing function realized we have had a situation which did not meet the needs of our constituents."

All products currently produced under the Broadman Press, Van Ness Press, and McKinney Press imprints will be published by the new department. Printed music items are expected to include collections, cantatas, and anthems, as well as organ, handbell, and other instrumental music. Additional products

expected to be produced include vocal and instrumental audio and video items, musical instruments, and related music items.

The two components will be mutually supportive rather than competitive, Forbis said. The new music publishing department will publish products to support the church music program, he said, adding that he expects reciprocal use of copyrights between the departments.

A director for the new publishing department is expected to be elected at the August trustee meeting.

Edwards, who will oversee the operation of the new department, said extensive study, including research with ministers of music, state music secretaries, and music store owners, supported the board's perception of a large demand for Christian, evangelical music for Southern Baptist churches.

Composers and hymn writers will continue to work with the board's church music department regarding non-curriculum music until the new department assumes responsibility in October, he added.

Five new employees join staff of national WMU headquarters

BIRMINGHAM, Ala. (BP) — The Southern Baptist Woman's Missionary Union has added five new employees to its professional staff, all to hold positions in the missions education system, led by Associate Executive Director Bobbie Sorrell.

Marsha Spradlin will be Baptist Young Women consultant; Pat Ritchie, training design group manager; Carol Causey, training designer; Cindy McClain, Girls in Action/Acteens products editor; and Edna Ellison, Royal Service editor.

An Alabama native, Spradlin was Girls in Action/Mission Friends consultant for Texas WMU prior to coming to the national WMU headquarters. She also has worked with the North Carolina WMU staff.

In her new position, Spradlin will lead in designing activities for BYW and Campus BYW. She also will participate

Religious broadcasters ponder conflicting church-state views

By Kathy Palen

WASHINGTON (BP) — People who disagree on political or religious issues should not be considered less American than their opponents, former U.S. Congressman John Buchanan said in a debate during the National Religious Broadcasters annual convention.

Buchanan was countered by television evangelist Jimmy Swaggart, who insisted the "true American way is the true Christian way."

"Imposing someone's view on everyone does not result in revival," said Buchanan, an ordained Southern Baptist minister who represented Alabama in Congress from 1965 to 1980.

Buchanan said Christians in the United States should "thank God" their religious liberties are protected by the First Amendment. "Our God does not impose Himself on us, and neither should our government," he insisted.

Recalling the lack of religious liberty during the country's early days, Buchanan warned, "Pat Robertson and Jerry Falwell should remember that Virginia

Baptist ministers were beaten and run out of town, while Anglican ministers were paid out of government treasuries."

Buchanan added his advocacy of church-state separation does not mean he believes Christians should not be involved in government and politics.

"We have not only the opportunity, but the responsibility to bring faith into political life," he said. "Yes, let us be involved, but let us respect a fact of life: We Christians have always disagreed."

Buchanan, who is now chairman of People for the American Way — an organization often criticized by conservative religious-political groups — also argued that the idea of church-state separation was not born out of secular humanism or atheism. He added, in reference to Swaggart, "Just because we disagree doesn't mean he's on God's side and I'm on Satan's side."

Swaggart countered, however, that the argument is not separation of church and state, but separation of God and state.

"When they legislated God out of the country, they legislated morality out," said Swaggart, who blamed "secular humanists" for destroying traditional American values.

"The reason we have freedom in this country is because of the Bible," Swaggart continued. "During the past 40 to 50 years, secular humanists have encroached upon these freedoms, while Christianity sat back and did little."

Swaggart, who is president of Jimmy Swaggart Ministries in Baton Rouge, La., charged secular humanists with taking over the country's media, entertainment, politics, public schools, and most churches, adding, "They came within a hair's breadth of destroying this nation."

Also aiming criticism at Buchanan's People for the American Way, Swaggart said the organization in its title uses "the same play on words the Communists use." He then added the "true American way is the true Christian way."

Jackson church calls Brewer

Douglas Brewer accepted the call as pastor of Cotton Grove Baptist Church, Jackson, Dec. 1. Previously he was pastor of Union Baptist Church, Lexington.

The native of Henderson has also served as pastor of Emory Baptist Church, Emory, Texas; and Poplar Heights Baptist Church, Jackson.

Brewer is a graduate of East Texas State University, Commerce; and Southwestern Baptist Theological Seminary, Fort Worth, Texas. He also has served on the Tennessee Baptist Convention's Executive Board and as moderator of Madison-Chester Association of Baptists.

Satterfield accepts BSSB 'family' post

NASHVILLE — Sam Satterfield has joined the Baptist Sunday School Board family ministry department as a consultant in the senior adult section.

Prior to beginning work at the board in Nashville, Satterfield served 20 years at First Baptist Church, Corpus Christi, Texas, as minister of activities and senior adults and minister of youth.

A native Texan, Satterfield, is a graduate of Wayland Baptist College, Plainview, Texas, and Southwestern Baptist Theological Seminary, Fort Worth, Texas.

Court sentences Baptist pastor to six years for robbing church

MACON, Ga. (BP) — A former Southern Baptist pastor and Southern Baptist Convention Executive Committee member has been sentenced to six years in prison for stealing from his church.

During his trial last November, C. Michael Blizzard entered guilty pleas to five counts of theft from Tabernacle Baptist Church, one of the largest churches in Macon, Ga.

In exchange for the guilty pleas, prosecutors agreed to drop 40 other counts against Blizzard, who resigned as pastor of Tabernacle in January 1985 and served on the SBC Executive Committee from 1979-83. Although eligible for a second four-year term on the Executive Committee, Blizzard declined to serve.

Assistant Bibb County District Attorney Sharon Ratley said Judge Hal Bell imposed a 15-year sentence on Blizzard Jan. 27. The sentence includes the provision the former pastor will be required to serve a six-year prison term, followed by nine years' probation.

Blizzard will be eligible for parole after serving only a few months in the penitentiary, Ratley added.

The former pastor was accused of stealing more than \$58,000 — including \$522 donated by a church member to buy Christmas turkeys for the poor — from the church during 1983-84.

Luther Strickland, Blizzard's attorney, who before the trial had said his client "welcomes his day in court," called sixteen character witnesses during the sentencing hearing and introduced cancelled checks to show acts of charity by Blizzard.

Blizzard was pastor of Tabernacle from 1980 to 1985. Earlier churches included Indian Creek Baptist Church in Stone Mountain, Ga., and Lizella Baptist Church near Macon.

He is a graduate of Mercer University, Macon; Southwestern Baptist Theological Seminary, Fort Worth, Texas; and Emory University in Atlanta.

in designing curriculum and products for the age-level organization. Spradlin and other age-level consultants will implement approved plans outlined in WMU's dated plans. She succeeds Sheryl Churchill, who is now the WMU's consulting services group manager.

Ritchie and Causey will work in the training design group to develop "how to" kits needed by state WMU leadership to train workers. They will evaluate and approve plans for training design projects, including the production of training modules.

Ritchie, a native of North Carolina, has been involved in North Carolina's WMU for the past 12 years, serving as GA/MF director and MF/BYW consultant. She succeeds Donna Maples, who has joined the Tennessee WMU staff.

Causey, a native of Texas, worked as associate media minister to Broadway Baptist Church in Fort Worth for five years, prior to her new position in Birmingham. She also has worked as a teaching fellow at Southwestern Baptist Theological Seminary, Fort Worth, Texas. Causey is the first to hold the position of training designer at the national WMU headquarters.

An Arkansas native, McClain succeeds Fran Carter, who retired last year, as GA/Acteens products editor. In her new position, she will implement and interpret products in the dated plan, WMU's calendared outline of activities. McClain also will direct the work of an editorial assistant and artist.

She was a missionary journeyman to Liberia, West Africa, from 1983-85.

Ellison comes as the new Royal Service editor from South Carolina where she taught high school English for the past 15 years. About five years ago, she began free-lance writing and over the past year has written for Royal Service.

She will be involved in enlisting and training writers; editing magazine copy, and directing, coordinating, and implementing magazine curriculum plans for Baptist Women. Ellison succeeds Betty Merrell, who is now the WMU's magazine group manager.

Nashville church prepares for Good News America

By Linda Lawson

NASHVILLE (BP)— "Sharing God's Grace in the Heart of Downtown Nashville" is a commitment First Baptist Church makes through its advertising.

The 2,500-member congregation obviously is serious about the commitment as it gears up for Southern Baptists' 1986 evangelistic emphasis, Good News America, God Loves You, with multifaceted witnessing and discipleship training activities.

"Most churches in our downtown situation are going to die if we don't get back to an emphasis on personal evangelism," said Charles Page, who became pastor of the church in 1985.

Evangelism is "absolutely our first priority," Page said. He added heartfelt, person-to-person evangelism must be supported with prayer, education, and discipleship.

Preparation for the Good News America revival, scheduled April 6-11, began on Witness Commitment Sunday, Jan. 26, with a churchwide campaign to encourage members to read the book, Concentric Circles of Concern, by the late Oscar Thompson, professor at Southwestern Baptist Theological Seminary, Fort Worth, Texas. The book emphasizes lifestyle evangelism through personal spheres of influence.

The church training equipping center module, "Training Sunday School Workers to Witness," will be taught beginning Feb. 9, with Page leading the large-group sessions.

"I am personally leading these sessions because I feel so strongly that Sun-

day School workers must be committed and trained to be witnesses," he said.

A one-day training blitz, "The People Challenge," is scheduled for Saturday, Feb. 22. Ongoing training of as many as 150 encouragers, persons who will help new Christians get started in their faith, is under way, along with Continuing Witness Training and five MasterLife discipleship groups. Page leads a MasterLife group made up of church staff members.

Special prayer emphases also are planned just before the revival.

"We're doing a lot, but it's all very basic to growing a church," said Minister of Education Jimmy Dunn. "We see all of our training and discipleship programs as supplementary to our Sunday School, where our primary evangelistic thrust must take place."

"We do not have visions of being a mega-church," Page emphasized. "We hope to win people and disciple them for ministry and mission. A stream stays fresh only as you have continuous inflow and outflow."

The method of witnessing through personal spheres of influence in Concentric Circles of Concern emphasizes identifying non-Christians, praying for them, and seeking opportunities to be a witness, actions anyone can do, he said.

On the denominational level, Good News America offers Southern Baptists an opportunity to unite around a common commitment to evangelism, Page noted.

"If we can all become of one mind in the area of bringing people to Christ, this can unite us to get the job done," he said.

In his Witness Commitment Day sermon, Page listed five things "we can all do" to be witnesses. "We can commit our lives to concern for the lost, start our own prayer lists, and begin to make ourselves available," he said, also urging church members to take advantage of witness training opportunities.

And, he noted, "When God gives you a nudge, go on the basis of what He has provided.

"We must take Bold Mission Thrust seriously," Page said in his closing challenge. "Let's quit talking about it and start doing it."

Florida 'moderates' respond to 'conservative' campaign

By Greg Warner

DeLAND, Fla. (BP)— Vowing they will not be forced out of the Southern Baptist Convention, a group of Florida Baptists who are opposed to recent actions by "conservatives" in the state have met for the first time to map their own strategy.

Thirty-five people, many of them laypersons, gathered at First Baptist Church, DeLand, Feb. 4, and agreed to hold several rallies in the coming months to encourage and organize like-minded Baptists in Florida.

David Medley, pastor of Stetson Baptist Church, DeLand, organized the meeting, which he said was prompted by recent rallies headed by Jacksonville pastor Homer Lindsay Jr. Lindsay, of First Baptist Church, Jacksonville, has sponsored several meetings in the state as part of what he said is a nationwide effort to control the election of the SBC president and rid the denomination of "liberalism."

"In light of what has been happening, we felt the real conservatives in Florida needed a voice," said Medley, one of two pastors to address the two-hour meeting, which was spent primarily in open discussion about what action the group would take.

"I'm a little weary of fundamentalists being called conservatives," said Bryan Robinson, pastor of First Baptist Church, Fort Myers. "The conservatives are right here in this room. Baptists historically have insisted on freedom and missions, but neither of these concerns are being touched by those who are mislabeled (as conservatives)."

Other participants criticized reports that some Florida pastors are "hand-picking" messengers to the 1986 SBC meeting who will vote for a certain candidate for president.

Robert Mulkey, pastor of First Baptist Church, DeLand, said a feared split in the denomination "is not going to be a simple matter. We need to find a way of communicating to say, 'Look what we are going to lose if we lose each other.'"

"I'm not leaving this convention, and nobody is going to drive me from it," vowed Medley. He said he felt hopeful after the 1985 SBC meeting at which a peace committee was established to try to ease tensions in the denomination but

added the political activity in recent months "shattered that confidence."

While some participants suggested they meet with "conservative" leaders in the state to discuss differences, others favored a more direct, public response to what they called "divisive rhetoric" and "misinformation" about liberalism in Southern Baptist schools.

Personal Perspective

By Tom Madden
TBC Executive
Secretary-Treasurer



The words "Throttle up" keep sounding in my mind and heart. These were the last words heard before the Challenger exploded. Several thoughts keep probing my heart.

This tragic experience surely emphasizes the capacity our people have for compassion, sympathy, and grief. All of us suffered with the immediate families of the seven courageous astronauts.

Also, there is the lesson of the frailty and brevity of life. These seven gifted people, so healthy, alert, and well-trained, represented the very finest of our nation. Yet only 74 seconds after launch, they were face to face with eternity.

They were seeking additional knowledge, seeking to discover more of the truths of the marvelous universe created by our Lord. It reminds us that the most indispensable information needed by all mankind is the gospel of our Lord Jesus.

Christ did not say "Throttle up" as His last command. Just before He ascended, He said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Matthew 28:19-20).

As we observe this lost, dazed, grief-stricken world, I keep hearing the words, "Throttle up" and "Go ye."

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Tennessee Scene

LEADERSHIP . . .

The pastor of Batley Baptist Church, Oliver Springs, has resigned. Bill Dawson is serving as interim pastor.

Fairview Baptist Church, Oak Ridge, has called Zena Aldrige as minister of music. Milton Bolton is the pastor.

Dale Caldwell has resigned as minister of music at First Baptist Church, Norris. T. D. Hooker is the pastor.

Alan Johnston resigned as pastor of Lookout Valley Baptist Church, Chattanooga. The church held a reception for him Feb. 2. He had served as pastor for six years.

Tom Atwood resigned as pastor of First Baptist Church, Martin, effective Jan. 26, to accept the call of Prays Mill Baptist Church, Douglasville, Ga.

The pastor of True Faith Baptist Church, Union City, Henry Callison, has resigned.

Shelbyville Mills Baptist Church, Shelbyville, has called Barry Richard as associate for music and education, effective Jan. 6. Charles Williams is pastor.

Madison Heights Baptist Church, Madison, has called Andrew Bumpus as minister of music and youth. He will begin March 5. He is presently serving as minister of music at Flewellen Baptist Church in Springfield, and attending Belmont College in Nashville.

Timothy L. Hubbard has been called by Temple Baptist Church, Memphis, to serve as minister of music. He is a graduate of William Carey College in Hattiesburg, Miss. He comes to the church, where Al Styron is pastor, from First Baptist Church, Vidalia, La., where he served as minister of music and youth.

Faye Patterson has accepted the call to serve as full-time youth director at Merton Avenue Baptist Church, Memphis. Roger Richards is the pastor.

Ray Love has resigned as minister of music at First Baptist Church, Memphis, to become minister of music at Mountain Brook Baptist Church, Birmingham, Ala.

Range Hills Baptist Church, Memphis, has called Richard L. Bell as minister of education and youth. He comes to the church, where Richard Panis is pastor, from First Baptist Church, Madison, Ark., where he was youth minister.

Roaring Fork Baptist Church, Gatlinburg, recently called Chris Ogle as music director. Kyle Slater is pastor of the church.

First Baptist Church, Martin, has called Robert Orr as interim pastor, effective March 9. Orr is pastor emeritus of First Baptist Church, Dyersburg.

John C. Sharp of Maryville has been called as interim pastor of Central Baptist Church of Spring City. He was recently ordained by Mount Lebanon Baptist Church in Maryville.

Amanda Turner, a native of Florence, S.C., has joined the staff of First Baptist Church, Newport, as minister of music and students. Turner is a graduate of Winthrop College, Rock Hill, S.C., and Southern Baptist Theological Seminary, Louisville, Ky. Ralph Smith, former minister of music, education, and youth, has retired from full-time service and is serving as minister of visitation and senior adults on a part-time basis. Both staff members assumed their new responsibilities Feb. 1. Charlie Boggan is pastor of the church.

Keith Wheeler has resigned as minister of music at Hollywood Hills Baptist Church, Knoxville, to attend Southern Baptist Theological Seminary in Louisville, Ky. Tim Shockley, a student at Carson-Newman College in Jefferson City, is serving as interim minister of music.

The pastor of Newcomb Baptist Church, Newcomb, Eddie Reynolds, resigned effective Feb. 16, to become

pastor of Houstonville Baptist Church, Houstonville, Ky.

Johnny Rains resigned as pastor of Little Cove Creek Baptist Church, Caryville, effective Jan. 12.

Ralph Norton has accepted the call of Central Baptist Church, Johnson City, to become interim pastor. Norton is a former executive secretary-treasurer of the Tennessee Baptist Convention. He also served as pastor of Red Bank Baptist Church in Chattanooga. He is a native of Chattanooga and a graduate of Carson-Newman College in Jefferson City, and Southern Baptist Theological Seminary in Louisville, Ky.

First Baptist Church, Parsons, has called H. C. Zachry as interim pastor.

John O. Yarbrough has resigned as pastor of East Lake Baptist Church in Chattanooga, to become pastor of Tabernacle Baptist Church in Cartersville, Ga.

First Baptist Church, Grand Junction, called Roger Bailey as interim pastor on Jan. 12.

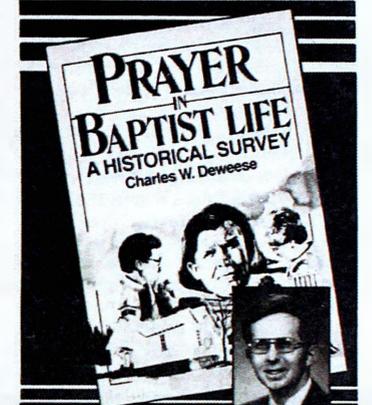
PEOPLE . . .

Ray Newcomb recently celebrated his 10th anniversary as pastor of First Baptist Church, Millington. The congregation honored him with a reception.

Hieu Bishop, a member of Calvary Baptist Church in Knoxville, and one of the founders of the Knoxville Vietnamese Ministry for Refugees, was recently awarded the Downtown Ser-toma Club's 1985 Service to Mankind Award.

Bill Swann, Melvin Burnette, and David Franke were ordained as deacons at Manly Baptist Church in Morristown on Feb. 2. Richard Emmert is the pastor.

First Baptist Church, Murfreesboro, recently celebrated with the pastor, Eugene Cotey, on his 25th anniversary with the church. He is a native of Alexandria, La., and formerly served as a pastor in Kentucky. While in Tennessee, he has served as a trustee of Baptist Hospital and Belmont College, both in Nashville, and as president of the Executive Board of the Tennessee Baptist Convention.



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Charles W. Deweese is director of editorial services for the Historical Commission of the Southern Baptist Convention.

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BIBLE BOOK SERIES

Lesson for Feb. 23

Duties of a minister

By Ray Newcomb, pastor
First Baptist Church, MillingtonBasic Passage: 2 Timothy 2:1-26
Focal Passage: 2 Timothy 2:1-26

Paul, the experienced veteran, knew that Timothy needed two things: constancy and perseverance. In this study, the apostle exhorts his young friend to be constant and to press on in the service to which God has called him.

Every servant of the Lord needs to give heed to this exhortation. Our tendency is to be inconsistent, to fluctuate, to be unstable, and variable.

Timothy was commanded to be strong in the grace that is in Christ Jesus. From Paul's witness, he was to commit the truths to faithful men, who shall be able to teach others also.

We will see seven descriptions of a faithful believer.

He must be strong as sons (v.1)

Timothy was Paul's son in the ministry. Every saved individual is a child of God (John 1:12). Each child is to grow strong in the grace that is in Jesus Christ. We must have the right food — the Word of God; the right amount of air — prayer; the right amount of sleep — rest and communion with God; and the right amount of exercise — Christ.

He must be steadfast as a soldier (v.3)

First the apostle reminds Timothy that a good soldier must take his share of suffering. A good soldier is regarded as an outstanding example of a person who is self-sacrificing. He is steadfast, loyal, and absolutely devoted to his country.

Second a good soldier must be separated. He leaves home, loved ones, and friends. He must be prepared for lonely hours and be totally committed to the task. His greatest desire must be to "please him who hath chosen him to be a soldier" (v.4).

He must strive as an athlete (v.5)

Regarding the rigors of discipline needed, Paul wrote on another occasion: "Any man who enters an athletic contest practices rigid self-control in training, only to win a wreath that withers. That is the way I run, with no uncertainty as to winning. That is the way I box, not like one punches the air (1 Corinthians 9:25-26).

The rules that relate to the athlete are all contained for us in the Word of God. The Holy Spirit waits to interpret that Word to us in order that we may keep the rules (strive lawfully). We must obey the rules that regulate the contest.

Paul kept the rules laid down in the Word of God, and one day he will get his reward from Jesus Christ. Paul was saying to young Timothy, "The important thing is that you obey the Word of God, no matter what people may say. You are not running the race to please people or to get fame. You are running to please Jesus Christ."

The rewards will be given at our ap-



Newcomb

pearing at the judgment seat of Christ. We will not be crowned, unless we strive lawfully.

He must sweat as a farmer (v.6)

We notice several practical truths from the farmer. He has to work. A field left to itself will produce mostly weeds. Real ministry is hard work. A pastor and church member ought to work in the spiritual fields as a farmer works in his field. A farmer must wait. He must be patient (James 5:7). We as Christians need to remember, "The harvest is not the end of the meeting — it is the end of the age."

A farmer must have wages. Paul says, "The laborer is worthy of his reward." A pastor should be supported by his church. God will honor a church that honors His faithful servants.

He must be a skilled workman (v.15)

The word "study" has nothing to do with books and teachers. It is the word "be diligent, be zealous." A workman needs to be diligent in his ideas, so that he will not be ashamed when his work is inspected.

"Rightly dividing" means "cutting straight." Our tool is the Word of Truth, and in order to be "approved unto God," we must be able to handle it right. Three rules should guide us in Bible study: (1) Look it up — search the Scriptures (John 5:39). (2) Let it in — let the Word into our hearts and lives (Colossians 3:16). (3) Live it out — put into practice the truth we receive (Titus 2:10).

If we would be workmen that need "not to be ashamed," we must do these regularly and diligently.

He must be a sanctified vessel (vv.20-22)

In a great house there are many kinds of vessels — some for drinking, some for cooking, and some more honorable than others. All this is true in the life and work of the church, but the great point to notice is that all vessels, whether they are gold or earthenware, must be clean and available for the Master's use. A useful human vessel of honor does not get involved in the popular things of the world. He must remain holy and separated unto God.

Verse 21 tells us to flee from sin, but follow righteousness, faith, love, and peace. It is our responsibility to keep ourselves clean. We must exercise spiritual discernment and be careful, because we are vessels sanctified unto honor.

He must be a submissive servant (vv.23-25)

The servant (bondslave) of the Lord will not strive (make war), but will obey his master. The master teaches a servant to be gentle, apt to teach, and patient.

He must instruct those who oppose him. It is not enough just to expose error and refute it, we must also teach positive truths and establish the saints in the faith.

The word "recover" in verse 26, describes a man coming out of a drunken stupor. We can sober up those who are made dumb by Satan's lies and rescue them. They will return to doing the will of God.

Conclusion: Surveying these seven aspects of the work of the ministry, we see how important and how demanding a work it is. The ministry is no place for a loafer, because it demands discipline and work.

UNIFORM LESSON SERIES

Lesson for Feb. 23

Bear your cross

By William L. Palmer, president
Harrison-Chilhowee Baptist Academy, SeymourBasic Passages: Mark 8:34-35; 9:33-37; 10:35-45
Focal Passages: Mark 9:33-37; 10:35-45

People living in Jesus' day were much like people living in our day. They wanted the comforts of life. They desired freedom from oppression. They looked for an easygoing and socially acceptable religious life. They really did not want to be identified with suffering and sacrifice. Who does?

In Mark 8:31, we read that Jesus taught His disciples "that the Son of Man must suffer many things, and be rejected of the elders and of the chief priests, and scribes, and be killed, and after three days rise again."

The thoughts of "suffering," "rejection," and "death" are most difficult. The Apostle Peter, not liking the words Jesus spoke about His future, "began to rebuke" Jesus (v.32). Jesus in turn rebuked Peter.

Jesus then called together the people and His disciples. He laid before them the conditions for those who would be His followers (v.34). The invitation is to "whosoever." "Will come" is an activity of decision. "After Me" is definitive. Jesus offers His invitation to personal identification with Him.

The first condition is self-denial, "let him deny himself." The second condition is commitment to cross-bearing. Let him "take up his cross." The third condition is surrender, let him "follow Me." Following Jesus means giving up one's all to the One Who has given all.

To give up one's self is not easy. Surrender means giving up personal ambition, personal comforts, and personal possessions. Another becomes the Master. This lesson is hard to learn. Some truths are resisted.

The disciples heard Jesus teach about His death (Mark 9:31, 32). They did not

understand and they "were afraid to ask Him." Their minds resisted His truths. The disciples talked, but they talked about other things.

Jesus observed their conversation and asked, "What was it that ye disputed among yourselves by the way?" The disciples were embarrassed because they had been discussing "who should be the greatest" (v.34). The disciples had not heard the truth of Jesus' teaching because they were thinking only about their personal interests.

Jesus sat down. Lovingly He assembled the twelve about Him and said, "If any man desire to be first, the same shall be last of all, and servant of all" (v.35). That statement was simple and profound. Jesus then illustrated His truth with an object lesson. He took a child into His arms and said to the group, "Whosoever shall receive one of such children in My name, receiveth Me: and whosoever shall receive Me, receiveth not Me, but Him that sent Me" (v.37).

Loving a child in Jesus' name is great service. Ministering, giving care and concern, to the most naive to glorify God is the greatest utilization of time, talent, and abilities. God does not use the measurements which men ordinarily use to measure eternal values.

In spite of the plain and simple teachings of Jesus, the disciples insisted upon placing more value upon the temporal than upon the eternal. (Please notice that in our study of the first two basic passages of Scripture, the immediately preceding material in each context has to do with Jesus' rejection, suffering, and death. In each case the disciples turn from Jesus' teachings about His coming passion to their concern for their own welfare and position! This also is true in our third passage. See Mark 10:32-34.)

In Mark 10:35-45, James and John went to ask Jesus for a special favor (v.35). When Jesus asked what they wanted Him to do (v.36), "They said unto Him, Grant unto us that we may sit, one on Thy right hand, and the other on Thy left hand, in Thy glory" (v.37). To this request Jesus did not give a straight "yes" or "no" answer. He just told them that they did not know what they were asking. He believed that they were not ready to be one with Him in rejection, suffering, and death (v.38). They thought they were ready for anything (v.39a).

James and John had no idea of the pressures to which the future would subject them. They had no imagination of the pain, turmoil, and anguish they would encounter. They did not comprehend that even those encounters did not assure them of positions of supremacy at the right hand and the left hand of Jesus in glory.

When the other disciples heard this discussion, the ten were "much displeased with James and John" (v.41). This new problem was met head-on by Jesus. He got them all together. He talked to them of "rule" and "lordship" and "authority" (v.42).

Jesus told His disciples that greatness among them had to do with ministering to others (v.43) and with being a servant (v.44). Then Jesus shared with them the tremendous revelation of His life, "for even the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many" (v.45). Remember that!



Palmer

Enterprise church calls

James Hisel as pastor

Enterprise Baptist Church in Morristown welcomes James M. Hisel as pastor.

Hisel most recently served as pastor of Campton Baptist Church in Campton, Ky.

A native Kentuckian, he is a graduate of Clear Creek Baptist School in Pineville, Ky.

European Baptists elect president from Italy

PRAGUE, Czechoslovakia — Italian Baptist Piero Bensi has been elected to a two-year term as president of the European Baptist Federation Council, composed of Baptist bodies throughout Europe.

Bensi, a former president of the Baptist Union and of the Protestant Federation of Italy, is secretary of the union's theological commission.

Outgoing President David Lagergren of Stockholm, Sweden, has been named chairman of the program committee for the 1989 European Baptist Federation Congress in Budapest, Hungary.

The council's new vice-president is Vasile Talpos of Bucharest, Romania, general secretary of the Baptist Union of Romania.

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LIFE AND WORK SERIES
Lesson for Feb. 23

Compassion for the needy

By Thom H. Bartlett, youth and recreation minister
Highland Heights Baptist Church, Memphis

Basic Passage: Matthew 15:29-39
Focal Passage: Matthew 15:29-39

How's your attitude this week? I don't mean to meddle, but it is important to check your attitude periodically.

What do miracles have to do with attitude? Plenty! We can see Jesus' attitude toward these Gentiles in verses 29-31 by His actions of healing and in verse 32 simply by the author stating "Jesus' compassion for the multitudes." Jesus' attitude was directly tied to His actions and lifestyle. As a matter of fact, the two can never be separated.



Bartlett

We can do "what's right" because of pressure, peer influence, seeking to please, or to avoid problems, but our attitude always screams through and overshadows any action. This conveys to people what we are really like.

Jesus performed these miracles to bring people to God and meet their needs. This should no less be the rationale for us as Christians in our activities. In our church organizations and activities, we need to constantly keep these priorities before us.

We sometimes have the idea that ministry is ONLY preaching and teaching. Jesus was not so limited in His attitude toward ministry. In the activities we as Christians deem ministry, the crunch comes down to whether it is an "ends" or a "means." To dismiss an activity solely because it does not fit into our definition of ministry is possibly trying to fit God's work into our mold rather than our work into God's ways of doing things. If the activities are in the areas of recreation, youth, music, WMU, church training, worship, visitation, trip (fun or work), retreats, Brotherhood, clothes closets, drama, crafts, or whatever, the important criteria must remain - does it lead people to God? Does it meet people's social, emotional, spiritual, or physical needs?

We cannot, must not, should not fall victims to the trap of bringing people into our church and not bringing them to God. We sometimes equate the two by our attitudes and actions. It is OK for Christians to have fun (sports, games, fellowship, and trips), but when these become strictly self-serving for our

group only, we might as well kill the lights and lock the door. When our activities stop reaching out to bring people in, and stop helping them to grow closer to their fellow participants so that they in turn draw others in, it is time to either re-evaluate or change "church" to "private club members only" on our signs.

Before we attempt any ministry or activity in our church, we should ask, "Does it meet people's needs or do we try to make the people fit the ministry? Does it bring glory to God or glory to the church? Does it perpetuate something that no longer is relevant? Is it a means to bring people to God and bring people together and help make them whole (spiritually, mentally, physically, and emotionally)? Or is it an end that is for us alone to make us feel good and bring glory to a group of people?"

God already knows the answer and He is willing to help us make some changes if they are needed.

The disciples' reactions at times remind me a lot of myself. They got all up-

tight about this multitude of people being hungry. Jesus wants to feed them, but there's not a fast food joint anywhere around. Looking at the situation, analyzing the circumstances carefully, and after lengthy deliberation, they panicked. They knew Jesus was God's Son Who healed the sick, restored sight, and changed people's lives, but what could He do about these hungry Gentile peasants?

This could be entitled "How to Fail" with the main points being: (1) major on the negative (wilderness, at least 4,000 hungry people . . .), (2) minor on the positive (seven loaves of bread and some fish), and (3) leave Jesus out.

Of course they (and we) could reverse the order and reverse the statements. Things would really be different then! But do we really want things to change and be different?

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T. B. Maston's 'walk' models Christian ethics

By Mark Wingfield

FORT WORTH, Texas — About noon on most Sundays, Mr. and Mrs. T. B. Maston can be found walking along James Avenue in Fort Worth, making their way home from church.

They step slowly, strolling behind a deacon who pushes their 60-year-old son's wheelchair. At 88, Maston and his wife, "Mommie," 87, now require a little help to care for their elder son who was born with cerebral palsy.

But the path from Gambrell Street Baptist Church to their aging brick home about a block away is a familiar one. They have walked it for most of the past 65 years.

Maston, who retired more than 21 years ago as professor of Christian ethics at Southwestern Baptist Theological Seminary in Fort Worth, first stepped on "Seminary Hill" in 1920 as a religious education student. He and Mommie soon found that their calling was to educate others to tell the story of Jesus' walk among men.

Maston's name is synonymous with Christian ethics in the Southern Baptist Convention. His lifelong emphasis has been applying the gospel to life.

Out of his own desire to walk with Christ comes his 21st book, *To Walk as He Walked*. Recently he and Mommie sat down in their home to discuss the book and their lives.

"We teach and preach a much better gospel than we live," Maston said. So the thrust of his new book is "to measure our lives by the life He lived."

Maston bases the book on 1 John 2:5-6, "By this we may be sure that we are in Him: he who says he abides in Him ought to walk in the same way in which He walked."

He recalls the day that familiar Scripture caught his attention. "Have you ever heard a familiar passage and had it suddenly come alive to you?" he asked. This passage "gripped me a number of years ago," he said. "I've never been able to get away from it."

The Greek verb John used for walk, Maston points out, "is a metaphor for live." Thus Maston emphasizes not only believing the Word of God, but also living it.

"We can be orthodox in theology and real heretics in the way we live," he said. "What we believe is very important, but



CASTING A SHADOW — Casting a long shadow on the pavement, Mr. and Mrs. T. B. Maston walk home from Sunday services at Gambrell Street Baptist Church, Fort Worth, Texas.

we don't do as good a job of living it."

For example, contemporary Christians still encounter Samaritans, he said. "All of us have some Samaritan folks we treat as second-class citizens.

"We need to get a deep-down concern for people — people of all kinds," Maston said. "They're all created in the image of God."

Maston believes the need today is for "men and women who are basically conservative in their theology and are willing to be labeled 'liberal' in their application of theology to life."

He knows the criticism such a lifestyle will encounter, because he has walked it himself. When he began to speak out on race relations before most Baptists became enlightened, he was labeled everything from a liberal to a Communist. Even teaching in the area of Christian ethics raised the eyebrows of some.

But Maston continues to practice the

practical application of Scripture which he preaches, even in the 22nd year of his retirement. "Practically all these black students on campus know me," he says, even though his best-known book on race relations appeared 40 years ago.

His wrinkled face smiles when he considers how God has blessed him. "Sometimes when I go home, kickin' up the leaves, I wonder what I'm doing still here," he said. "The good Lord and a good wife have helped me to live."

And two sons have contributed to his

life. Gene, the younger son, followed his father's footsteps and teaches at New York City College. Tom Mc ("Mack"), the elder son, still requires his parents' care.

Even caring for an invalid, what many would consider a hard life, has been a "labor of love," the Mastons agree. "I really think Tom Mc has contributed to my life," Maston said.

In turn, Maston and his family have contributed to Southern Baptists an example of walking as Jesus walked.

Non-Christians in Benin taunt Baptist dental clinic

BOHICON, Benin (BP) — Non-Christians are shouting curses at a Southern Baptist dental facility that has been closed all but three of the past 21 months because it has no missionary dentist.

In 1983, Southern Baptist missionaries opened the clinic in the small up-country town of Bohicon, Benin, after negotiating for nearly seven years with government officials. But they had to close eight months later when the career dentist assigned to the clinic left. Missionaries have tried to fill in with volunteers from the United States, but their visits have been irregular and unpredictable.

"The clinic is really a key ministry there," said Tom Starkey, the former missionary dentist who staffed it. "It opens up a lot of doors. The people could sense we were going out of our way to give them the best, and they really appreciated it."

Starkey, who said he left because of personal reasons, usually attended up to 15 patients every morning and worked in the laboratory in the afternoon. Mostly he pulled teeth, but he also did fillings, crowns, and denture work. People came for miles to get help.

"But we weren't just repairing people's teeth," he said. "It's easier to present the gospel when they see we care."

Now, however, some are using the vacancies in the clinic to discredit the work.

"People are passing by and shouting that the Christians' God cannot keep the clinic open," said Marilyn Bonnell, coordinator of health and social services for Southern Baptist missionaries in Benin. "This causes us a great deal of heartache. The testimony to the community is counterproductive when we have to close the doors."

The clinic's most urgent need is a volunteer or volunteers to staff it continuously until July or August, when a long-term volunteer is expected to take over. But the real need is for someone who wants to make a career out of prac-

ticing dentistry as a missionary to Benin, said Bonnell, adding that it would take about three years to prepare to practice in the country.

"We have a national staff on contract with nothing to do. However, we cannot let them go and then expect to have trained help on hand for the volunteers," she said.

The nearby nation of The Gambia faces much the same situation, said John Mills, Southern Baptist Foreign Mission Board area director for west Africa.

Southern Baptists have gained a foothold in The Gambia partly because of an up-country dental program based in their facility at Farafenni. The program places Baptists near a river and at an intersection of two major roads — right where they need to be to reach people, Mills added. But in June a long-term volunteer is expected to vacate Farafenni, leaving a vacancy.

"We need another long-term volunteer and a career dentist," Mills said. Again, if a career dentist were approved now, it would take him two to three years to begin practicing.

"It's hard to over-stress the need of dentists in these lands," Mills said. "In The Gambia, here's a Muslim country, and this is our key to it. In Benin, here is a Marxist country, and this is our key to it. One of the things that did impress the governments about our missions over others was that we were willing to do the kind of things others weren't. And now we don't have the person to do it."

SBC agency seeks old 'home movies'

NASHVILLE — Plans are underway for a third Baptist heritage video tape series, according to A. Ronald Tonks, assistant executive director for the Southern Baptist Historical Commission.

This series, produced by the Historical Commission, will contain a significant amount of old film footage. Tonks is seeking pre-1950 film or motion pictures that depict Baptist church leaders and life to borrow and copy for use in the video tapes.

"We are looking for old 'home-movies,'" said Tonks. "We know where to find the professional footage, but we are looking for 8mm, 16mm, or 35mm film that illustrate tent revivals, worship services, creek baptisms, Lord's supper, Sunday School, Vacation Bible School, preachers, evangelists, convention meetings, pastors' conferences, and WMU activities."

Individuals with such films or motion pictures should contact A. Ronald Tonks, Historical Commission, 901 Commerce Street, Suite 400, Nashville, TN 37203.

Interpretations

A play on words

By Herschel H. Hobbs

"Which in time past was to thee unprofitable, but now profitable to thee and to me" (Philemon 11).

Paul now begins his persuasion as to why Philemon should take Onesimus back without punishment. He reminds him of the difference in his slave since he became a Christian.

Pagan slaves often were lazy and rebellious. Even if they were not lazy by nature, they shirked their work as a form of protest. Many pagan slaveowners were led to Christ by noting the change for the better in slaves once they became Christians.

Apparently Onesimus has been such a slave. So Paul reminds Philemon that as such he was "unprofitable" to him. Certainly this was true once he ran away, depriving his owner of his work.

However, when Paul led him to Christ, he underwent a change. He became

"profitable" to both Paul and Philemon. He was profitable to Paul in that he served him while in Rome. And he would be a better slave to Philemon once he returned to Colossae.

"Unprofitable ... profitable" is a play on words in Greek as well as in English. Both words are formed on the word *chrestos*. "Unprofitable" renders *achreston*; the "a" or alpha prefixed to the word gave it the negative sense. "Profitable" translates *euchreston*, eu having the sense of good or well. So it is *achreston* and *euchreston*. These words may also read "useless" and "useful."

A little Scottish housemaid was saved in a revival meeting. When a cynic asked how she knew she was saved, she said, "Well, I don't sweep the dirt under the rug anymore."

Christians should demonstrate the difference Christ makes.