

Baptist and Reflector

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Seminar notes concern for children

By David Wilkinson

NASHVILLE (BP)— While topics ranged from apartheid to pornography, a common concern for the spiritual and physical welfare of children and youth threaded its way through a national seminar on ethical issues.

More than 400 persons attended the Southern Baptist Christian Life Commission conference on "Recovering Moral Values" held March 17-19 in Nashville.

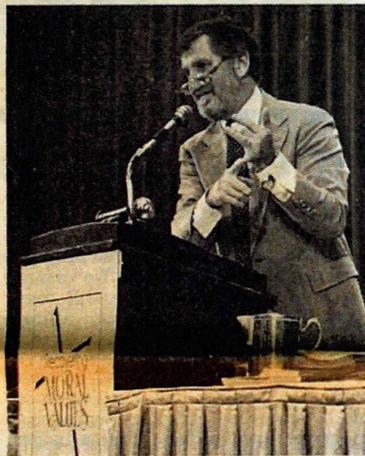
Tipper Gore, wife of Sen. Albert Gore Jr. of Tennessee, explained it was concern for her children which prompted her to organize a protest against the obscene excesses of contemporary rock music. She offered numerous examples of explicit lyrics, concert photos, and album covers glorifying sexual violence, substance abuse, and even Satan worship.

Gore, a Southern Baptist, helped found the Parents' Music Resource Center which monitors rock music. She emphasized she and her organization are not opposed to rock music per se but rather the "songs detailing explicit sex, violence, sadomasochism, incest, thrill-killing, rape, and pro-suicide lyrics and images."

Parents should be concerned because the average teen-ager listens to rock music between three and six hours daily, she said, urging parents to talk with their children about the music they listen to and the messages being communicated.

Family communication also was stressed by journalist Kenneth Wooden, who urged parents to "sit down on the rug" with their children and teach them about sex and how to avoid the various "lures" of child molesters.

Wooden, an investigative reporter for ABC's "20/20" and founder of the National Coalition on Children's Justice,



CHILD ABUSE — Kenneth Wooden, an investigative reporter for ABC's "20/20," discusses the problem of child molestation and how to prevent it.

spoke twice on the escalating problems of child molestation and how to prevent them. Drawing on hundreds of interviews with victims, their parents and their victimizers, Wooden painted a picture of horror which he charged is closely linked to satanism.

"Children are not being molested; they're being tortured," he said. "Molesters need to murder a child for sexual gratification. The only way they can become sexually aroused is to hear the screaming and yelling of little children. That is their centerfold."

Wooden described an international network of child molesters linked by a sophisticated computer system, newsletters, and other publications. The severity and pervasiveness of the problem demands "moral outrage," he said. "It really is wrong if we do nothing."

Wooden's presentations were followed by an address by psychiatrist Tom Anderson, a Baptist layman from Columbia, Mo., who gave practical suggestions on what local churches can do

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Gore illustrates problems of obscenity in rock music

By Lonnie Wilkey

NASHVILLE (BP)— Quoting lyrics and showing slides that could be best described as "X-rated," Mary Elizabeth (Tipper) Gore, wife of Tennessee Senator Albert Gore Jr., addressed the controversial issue of pornographic rock music during last week's seminar on "Recovering Moral Values."

Gore, co-founder of Parents' Music Resource Center in Washington, said violence which is present in daily life and is glorified by the mass media, presents not only an important challenge, but several dilemmas.

She pointed out that today's youth grow up under the threat of a nuclear nightmare and with the reality of international terrorism. These realities, she said, have a common denominator: violence.

Not only do we face the realities of violence in today's world, Gore noted, but media outlets are subjecting us to graphic and explicit violence at an alarming rate.

Gore expressed particular concern

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OBSCENE LYRICS — Tipper Gore, wife of Tennessee Senator Albert Gore Jr., quotes lyrics found in some of today's rock music.

Peace Committee chairman decries statement's misuse

By Dan Martin

ROANOKE, Va. (BP)— "Reconciliation requires honesty, humility, and hope," Southern Baptist Convention Peace Committee chairman Charles Fuller said in the wake of reports some elements of the SBC are "misusing" a diversity statement adopted by the 22-member convention-mandated group during its February meeting.

The diversity statement discusses "significant theological diversity" present in the six seminaries which is "reflective of the theological diversity within our wider constituency." It goes on to specify four areas of diversity: the historicity of Adam and Eve, the historicity of "every event" in Scripture, the authorship of books of the Bible, and Biblical miracles.

It also notes that the Peace Committee "is working earnestly to find ways to build bridges between those holding divergent views so that we may all legitimately co-exist and work together in harmony to accomplish our common mission."

Following the release of the statement, reports circulated that some persons were using the statement as "proof" of the alleged liberalism within the SBC

seminaries, which have been at the center of a seven-year battle within the 14.4-million-member denomination.

Others have expressed fear the statement is a "smoking gun" handed to more conservative elements in the denomination and will be used to "kill off" more moderate Baptists, particularly those who are employed by the denomination.

In response, Fuller, pastor of First Baptist Church, Roanoke, Va., said: "If Southern Baptists are going to be reconciled and be useful to the Lord, we must learn to handle our deliberations with care. The statement recently adopted by the Peace Committee serves as a glaring example.

"The statement is an honest attempt to do two things — to illustrate the reality of our theological diversity and to assert our conviction that it remains possible for Southern Baptists to do missions together and that we should seek necessary ways to do so.

"Reconciliation requires honesty, humility, and hope. If someone's interest is to see us reconciled, he or she will handle every ingredient of that reconciliation with respect and responsibility.

"Surrender is the result of acqui-

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Honeycutt: world seeks word from God

NASHVILLE (BP)— Roy L. Honeycutt, president of Southern Baptist Theological Seminary in Louisville, Ky., told participants at a Southern Baptist Convention Christian Life Commission seminar that an inadequate theological understanding of the Word of God has caused "moral heresy."

Moral heresy, like theological heresy, he said, "can be overcome only by a clear, unequivocal commitment to the fullness of God's revelation. It is God's Word — living, dynamic, powerful — that stems the erosion of moral heresy."

Honeycutt said the world is asking "if there is a Word from God. We live in the midst of a world seeking a Word. But if there is a world in search of a Word, there also is a Word in search of a world. That ought to be the heartbeat of our message, that the Word became flesh and dwelt among us, full of grace and truth, Jesus Christ. In our moral and ethical decision-making we are not left alone, because we have a Word beyond our words alone; a creative word, a redeeming word, a reforming word, a servant word, and a Living Word."

Honeycutt said he has "no qualifications whatsoever for affirming the authority of the Bible. I have no reservation about affirming — as my colleagues at Southern seminary have done since 1859 — the infallibility of the Bible, when rightly interpreted. It is a witness of what God has done and is a product of the gospel, not the source of the gospel. The Bible always points to the authority of the living God."

Trustees at Southwestern adopt \$18-million budget

FORT WORTH, Texas (BP) — Trustees of Southwestern Baptist Theological Seminary in Fort Worth, Texas, met in mid-March to adopt an \$18.3-million budget.

Trustees also elected three faculty members and approved forms for certifying current students' involvement in local churches.

The 1986-87 budget represents an 8 percent increase over the current year's budget of \$16.97-million. The SBC Cooperative Program will provide \$7.5-million, 41 percent of total revenue.

Increases for faculty and staff salaries, along with normal annual adjustments, will result in a 5 percent raise for most. Other funding priorities in the new budget are capital needs, supplemental faculty, new staff positions, library services, and escalating liability insurance.

Among the three faculty additions which were approved, Bob R. Ellis was named instructor in Old Testament. He moves from the faculty of Hardin-Simmons University in Abilene, Texas. Ellis is a graduate of Hardin-Simmons University and Southwestern, and is a can-

didate for Southwestern's Ph.D. degree.

R. Allen Lott was named instructor in music history. He currently is a research assistant at the City University of New York, where he is a candidate for the Ph.D. degree. Lott also holds degrees from Trinity University in San Antonio, Texas, and the City University of New York.

Lynda Poston-Smith was elected assistant professor in voice. She has been an instructor in voice at Southwestern since 1982. Poston-Smith holds two degrees from the Manhattan School of Music in New York City. Her husband, Robert Smith, is assistant professor of piano.

The student endorsement forms are part of a previously-approved plan to certify each student's involvement in a local church. Trustees reviewed the forms, which were developed in consultation with local pastors.

Trustees also heard a report from President Russell H. Dilday on the recent visit of the SBC Peace Committee subcommittee.

Dilday said the meeting of the four-member group was open and positive.



TOOLS FOR PLANNING — Katharine Bryan (left), Tennessee WMU director, and Cindy Russ of Alabama, general chairman of a WMU dated plan work group, show "tools" for planning during a meeting at WMU offices in Birmingham.

Texas Baptists set \$22.8-million goal

DALLAS (BP) — Texas Baptists will strive to reach a once-in-a-lifetime state missions giving goal of \$22.8-million for the Mary Hill Davis Centennial Offering.

The unprecedented state missions offering goal was set at the March meeting of the executive board of Texas Woman's Missionary Union.

The 1986 Mary Hill Davis Centennial Offering is the second of the "triple/triple" challenge to Texas Baptists in celebration of the Baptist General Convention of Texas centennial and in support of Mission Texas.

Through the Mary Hill Davis Centennial Offering for state missions, Texas Baptists are seeking to raise \$30-million to achieve the Mission Texas goal of helping existing churches start 2,000 new churches and missions by 1990. The strategy adopted last year to raise the \$30-million was to triple the 1984 goal in 1985 and then triple the 1985 goal in 1986.

Of the sought-for \$22.8-million in 1986, \$3,989,179 will go to the basic, on-going Mary Hill Davis Offering budget items, and all receipts over that amount — an expected \$18.8-million — will be designated for the new mission-church assistance fund.

Tanner evaluates statistics on ethnic diversity of SBC

By Jim Newton

ATLANTA (BP) — Statistics compiled by a Methodist weekly newspaper have shattered the stereotype image of the Southern Baptist Convention as a racist denomination, the president of the SBC's Home Mission Board said in a report to the board.

William G. Tanner, president of the board, said the data indicates the Southern Baptist Convention is now the most ethnically diverse evangelical denomination in the United States.

Tanner said research — compiled by the National Christian Reporter, the world's largest weekly religious newspaper with a circulation of 550,000 published in 450 editions — documents a belief which he and other mission leaders have had for a long time but could not support with solid statistical data.

The statistics revealed that American and Southern Baptists now have more ethnic members than United Methodists,

who have claimed for decades to be the most ethnically inclusive denomination.

Since 1974, ethnic membership in Southern Baptist churches has increased by 70 percent, making it the fastest-growing denomination in ethnic membership growth, the data indicated.

Based on 1984 data, Southern Baptists reported 590,000 ethnic church members, slightly behind the 610,000 ethnic members in the American Baptist churches.

At the present rate of ethnic membership growth, SBC ethnic membership will exceed that of American Baptist churches sometimes this year, Tanner told the board.

The Southern Baptist Convention has work with 84 language and ethnic groups. In the last 10 years, the SBC has started 3,271 language units (churches or missions) and 400 black Baptist congregations, Tanner said.

"We ought to be excited about what God has been doing in our midst in the

past decade; but we need to be careful that we don't become smug and proud. We have not eliminated racial prejudice and racism from our midst. We've made amazing progress, but we still sometimes have a paternalistic attitude toward language missions sponsored by predominantly white churches."

The SBC has not done well at hiring ethnic leaders for key positions in the denomination and accepting them as equal partners and leaders, Tanner added, saying, "Indeed, we should be most concerned that there are so few black and ethnic presidents of state conventions, members of our boards of trustees, and staff members of state conventions and SBC agencies.

"While we have a long way to go, we ought to rejoice that the statistics shatter the stereotyped Southern Baptist image the media has projected for decades that ours is a racially exclusive denomination.

"We may be doing better than most other denominations in reaching ethnic America and in starting new churches among black and language groups, but the challenge is so great," Tanner said. "There are more than 46.3-million ethnics in America, and if our data is correct, almost 28.8-million of them do not have a saving faith in our Lord Jesus Christ."

Acknowledging the task is greater than any one denomination can do alone, Tanner urged Baptists to thank God for what other denominations are doing and to "join hands with them, and pray for them, and reach out in love to people of all races, ethnic, and language groups . . ."

"May God give us the vision and power to commit ourselves to helping break down the barriers of race, language, and misunderstanding as we attempt to share the gospel with all people," Tanner concluded.

Widow gives to missions work in Beirut where husband died

By Art Toalston

RICHMOND, Va. (BP) — It was not just a \$100 contribution for missions in Lebanon. It was a sign that Thomasine Baynard is recovering.

She was getting ready for church and tending to her one-month-old son in October 1983 when she saw Sunday morning news reports that terrorists had blasted a U.S. Marines command center in Beirut, Lebanon.

She felt sorry for the victims' families. But she did not worry about her husband, James, relying upon his "don't-worry-about-me" statements.

During the next two days, she began to wonder, "Why doesn't he call and tell me he's all right?"

On Wednesday, a Marine chaplain and another officer visited her twice, initially to report that James was missing and presumed dead, later to report that his body had been found. In all, more than 230 Marines were killed as a truckload of explosives destroyed their four-story building.

The young widow now works at a Christian bookstore in Richmond, Va., and attends a Methodist church. She is growing in her acceptance of what she believes God has told her through prayer: "You don't have all the answers. Just be satisfied that I do." Still, she wonders why he had to die, because she prayed for him daily.

Bitterness toward Lebanon or even the terrorists has not crippled her. "I can't get angry with Lebanon and its people," she says. "I can't get angry at some misguided guy who sacrificed his life for a cause he believed in."

In fact, she says, "I feel kind of attached (to Lebanon) because that's where James was when he was killed."

The 28-year-old widow found an avenue for ministry to Lebanon during a Richmond art show last year. Intrigued by the work of David Kreider of Harrisonburg, Va., she stopped to talk. Kreider, she learned, is the son of Mennonite missionaries in Israel and his wife, Mary Ann, is the daughter of Southern Baptist missionaries Ed and Anne Nicholas in Lebanon.

The next day, she returned to the art show with a \$100 check, asking the Kreiders to forward it to Lebanon for missions work.

Southern Baptist missionaries in Lebanon decided to use the money in a new program for homebound, limited-income people in need of physical therapy. Physical therapist Maria Daoud, a member of Monsourieh Baptist Church in Beirut, is heading the program.

"I just wanted to contribute something to missions in Lebanon," Baynard says. "I just can't imagine anybody having to live where you don't know the next day whether you're going to live. There's not

just hunger. There's killing and fighting and suffering."

She feels compassion "towards the people in Ethiopia, in Calcutta, and everywhere else where people are suffering." She voices "a burden" for Christians who seek prosperity "instead of getting on their knees for people who don't have the basic necessities and then getting up and doing something to help."

She remembers her husband writing that Beirut is "not a nice sight at all . . . When I see the kids in such a place, I think of how blessed we are." He had been in Lebanon about six months when he was killed. He had never seen his son, Stephen, but had gotten a couple of pictures of his wife and child in the hospital and a couple of tape recordings of the infant crying.

After her husband's death, she became depressed and withdrew from people. She credits the prayers of fellow Christians for the way "the Lord just really broke through," giving her an ability to take life "a little at a time."

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Committee on Boards meets under 'shadow'

By Dan Martin

NASHVILLE (BP) — Under the shadow of twin lawsuits, the 1986 Southern Baptist Convention Committee on Boards, Commissions, and Standing Committees met March 13-14 to nominate 213 persons to places on SBC boards of trustees.

The committee is the focus of two lawsuits — one in federal court and the other in Georgia state court — filed by nine laypersons from eight states, challenging the election of the committee at the 1985 annual meeting of the SBC in Dallas.

The suits seek to have the election of the committee declared invalid and to prevent the group from reporting at the 1986 annual meeting, scheduled June 10-12 in Atlanta.

Harold C. Bennett, president of the SBC Executive Committee, briefed the

committee on the lawsuit, saying the SBC's primary defense is that the issue regards the "internal governance" of the convention, a "purely ecclesiastical body," and that the U.S. Constitution prevents any court from interfering in internal matters of religious groups.

He told the committee that U.S. District Judge Robert Hall has not ruled on the SBC's motion to have the suit dismissed, nor has the judge ruled regarding whether the committee was legally elected, whether it could meet, and whether it can report. In the absence of a ruling, Bennett said, the committee was meeting, although an adverse ruling by Judge Hall could wipe out its work and leave the convention in limbo, with the possibility of having to nominate all 213 persons from the floor during the annual meeting.

The responsibility of the Committee on Boards, under the SBC Constitution, is to nominate persons as directors or trustees of the Executive Committee, four general boards, six seminaries, seven commissions, the Southern Baptist Foundation, three standing committees, and Southern Baptist representatives to the Baptist World Alliance and North American Baptist Fellowship.

Currently, 949 trustees are on the boards of the 24 entities. Under the SBC system of rotating boards, about 25 percent of the positions on each board or committee become vacant each year, about half of which are eligible for a second term.

The 1986 Committee on Boards acted on 213 positions, of which 102 were held by persons eligible for renomination to a second term and 108 posts which require new nominees. Three positions were not refilled because of previously approved plans to decrease board sizes.

Under provisions of the Constitution, the report of the Committee on Boards will be released to the denominational news service, Baptist Press, "at least 45 days in advance of the annual meeting."

Unless an adverse ruling is handed down by the federal judge, the names of those appointed and any other actions taken by the committee will be released through Baptist Press by April 25, Bennett said.

Lee Roberts, a businessman from Marietta, Ga., and chairman of the Committee on Boards, said the lawsuits were not discussed by committee members except for Bennett's briefing.

The committee, Roberts said, met in "executive session" because some members indicated "they would be uncomfortable talking about people and character" with anyone else in the room.

Prior to going into executive session, the committee voted to adopt three resolutions which have guided previous Committees on Boards.

One of the resolutions is that if a person is eligible for a second term, he or she will be reappointed "unless there is good and sufficient reason" not to do so. Another says Committee on Boards members will not nominate for first terms members of the Committee on Committees which nominated them. The third is that members of the Committee on Boards will not nominate fellow Committee on Boards members for first terms.

The action was taken without opposition.

Roberts said the committee named him spokesman and adopted provisions that "no one else will speak to the press, Baptist Press, the state Baptist newspapers, the secular press, or 'interested parties' about the work of the com-

mittee."

The layman, who said he only became involved in convention affairs a year ago and will be attending his first annual meeting of the SBC at the 1986 session in Atlanta, declined to comment on specifics and content of the report until it is released, but did agree to talk about the committee meeting in general terms.

"Our report contains resolutions where we will ask the messengers (at the convention) to take some action that will help the peace process. Rather than just turn in names, we are going to say something. We will say to them (messengers) that we don't want division and that we have worked hard to bring the best nominees possible," Roberts said.

When asked if he believes the report of the committee will be "healing" to the denomination, Roberts said: "Healing is kind of hard when you have two sides who, for theological purposes, say they can't compromise their positions. I believe it is the responsibility of the Committee on Boards to bring to the convention the very best nominees we can bring for any and every position."

Roberts added he does not think "it is

the responsibility of the Committee on Boards to get rid of (at the seminaries) anything we don't approve of."

He said: "I personally believe in inerrancy. I would like to see that the people I have anything to do with nominating are inerrantists, but at the same time, I don't feel I have that right."

Roberts said after he was named to the committee in 1985, he wrote to "leaders in the state (Georgia) on both sides of the aisle and asked them for their nominations. I did not receive a single nomination from those on the 'left side of the aisle,' although I did get one letter thanking me for my letter and another from a pastor who said he would send some suggestions later."

Since he asked for suggestions and received none, Roberts said he thinks it would be unfair if the Georgia nominees are challenged.

Roberts became chairman of the committee when he was elected during the February meeting of the SBC Executive Committee, replacing Tom Elliff, who left Colorado to accept the pastorate of First Southern Baptist Church of Del City, Okla.

Gore states . . .

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about how sex, drugs, alcohol, and suicide are portrayed in the media, especially through music. She said we must be concerned about songs "detailing explicit sex, violence, sado-masochism, incest, thrill-killing, rape, and pro-suicide lyrics and images."

She said those types of songs are definitely a "frightening trend fueled by a minority of powerful artists." According to Gore, there is also a genre of rock which should cause special alarm: "heavy metal" rock, a form of music filled with hatred and despair.

"The younger the listener," she said, "the more unsettled he or she is in terms of identity and values. And larger and larger numbers of elementary school children, in the early stages of developing their values and morality, are becoming consumers of rock music."

Steps are being taken to deal with the problem, Gore related. She said last November, after months of dialogue with the Recording Industry Association of America and the National Parent-Teacher Association, an agreement was reached on the identification of recordings with explicit lyric content.

Gore said the process began in January when releases which have "explicit sex, explicit violence, or explicit substance abuse" in the lyrics began to carry the inscription, "Explicit Lyrics — Parental Advisory."

She noted, however, that the record companies and the artists will make the decision about the labels. "While this is not perfect, we believe this voluntary program, if followed faithfully, will go far to help parents in evaluating what is appropriate for their children."

Gore pointed out that record companies covered by the agreement produce 80 percent of the music products sold. The problems, she said, lie with the small, independent companies which produce heavy metal music and are not covered by the agreement.

She said critics of the agreement accuse the program of censorship, but she disagrees. "While artists have a right to free expression, parents have a right to protect their children from what Smokey Robinson calls 'auditory pornography,'" she said. During her presentation, Gore showed numerous slides which graphically illustrated the explicit sexual and violent themes in some music heard by today's youth.

"We are protesting excesses that have developed in the music industry not because we are against kids or their music," Gore emphasized. "The issue here is much larger than violent and sexually explicit lyrics. It is one of ideas and ideals; of freedom and responsibility in our society."

Seminar expresses concern . . .

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about child abuse and neglect.

Concern for children also was evident in an address by the president of the Washington-based Children's Defense Fund, Marian Wright Edelman urged churches to join the fight against poverty, the "biggest single child killer in rich America 1986."

Edelman cited statistics that show one of five American children is poor. Two of three Hispanic children are poor and one of two black children is poor, she said, adding, "Contrary to popular perception, particularly in the South, more than two of every three poor children are white. Poverty is a problem that knows no racial lines."

Edelman urged parents and churches to educate children and youth about sex and to provide wholesome alternatives for their time and energy, saying, "The best contraceptives are hope, opportunity, strong moral values, and providing youth a sense of importance of family life."

Similar advice was given by Sarah Cannon, better known as Grand Ole Opry Star Minnie Pearl. In the seminar's opening address, the 73-year-old country music legend praised her "godly mother and father" for the moral values they taught and lived, assuring the audience that moral values instilled in children at an early age by their parents will not be forgotten.

The call to Christian moral values was sounded by other speakers at the seminar who addressed a variety of contemporary social issues.

Philadelphia pastor Leon Sullivan warned of worldwide social and political upheaval which he said threatens the very existence of democracy.

The author of the "Sullivan Principles," guidelines adopted by corporations regarding business practices in South Africa, called for aid to the world's developing nations to enable people to help themselves. "The church must gear itself to a new mission — food and skills for the hungry now, not milk and honey in heaven but some ham and eggs on earth," he insisted.

Sullivan said he is "one of a minority in the world that believes apartheid can end without war . . . But time is running

out. Somehow, through the help of God, there must be found a way to build a bridge between the white and the non-white population in South Africa before havoc overtakes that country and further spills out over all of Africa and into the rest of the world."

The call for racial reconciliation was echoed by Benjamin Hooks, executive director of the National Association for the Advancement of Colored People.

Recalling Martin Luther King's prediction of "dark and difficult days ahead" for the civil rights movement, Hooks reminded the audience, "from our viewpoint, the fight is far from over. If ever there was a time when we needed your help, it is now. I hope some of you will go back to your homes and see the fields are ripe unto harvest" for racial reconciliation, he said. "I believe we can do it best black and white together."

Stanley Hauerwas, Duke University professor of theological ethics, called on Christians to be active in the political process without falling into the trap of confusing democracy with Christianity. He said Christians must recognize their primary role is not to rule but to be faithful to Christ — a calling that will always keep them in the minority.

Hodding Carter III, former cabinet member under President Jimmy Carter and now a chief correspondent for the Public Broadcasting System, said American foreign policy must not resist the struggle for liberty in other parts of the world. "That creed which rallies others in country after country should not be rejected by its own creators," he said.

Norman Cavender, a Georgia Baptist layman and farmer, urged fellow Southern Baptists who are calling for a recovery of moral values in the nation and in the denomination to begin by "looking within." Criticizing super-church pastors and television evangelists who peddle the gospel "like cans of dog food and bars of soap," Cavender appealed for Christian integrity.

"Let us be steadfastly aware that it is a form of immorality to oppose the evil outside and condone the evil within," he said. "We will never recover morality in the world 'out there' until we are willing to recover morality 'in here' — in the ranks of Christianity."

EDITORIAL

The reality of the resurrection

The dramatic events of the past 24 hours had been overwhelming.

In peace and comfort, they had eaten the Passover supper together in the upper room. Their leader had taught them of the power and will of God. He had encouraged them by the promised coming of God's Holy Spirit which would appear when He went away.

Then in simple symbolism Jesus illustrated the climatic event which was to occur in just a few hours, as He shared the broken bread and the cup of the vine.

They sang a hymn together and left the safety of that secluded room.

The disciples departed from that room — to sleep while Jesus prayed in agony — to desert Him when He was arrested — to deny Him or any knowledge of Him while others accused Him falsely — to hide while He was led through six illegal trials ALONE.

In fear these fleeing disciples forgot the declaration they had made only hours before as they all had affirmed Peter's vow, "Though all men shall be offended because of Thee, yet will I never be offended." Only one of the 12 apparently was at Calvary as Christ died on the cross.

Now, His dead body was taken from that cruel cross and given the hurried rites for burial. A mere handful of his friends risked reprisal to see His interment.

The dull thud of the stone as it was rolled into the tomb's opening gave finality to the shattered dreams of His followers. The sealed tomb caused their hopes

to be replaced with permanent fear. The end of all that Jesus had taught, promised, and lived apparently had come at Calvary.

Yet, only a few days later we see these same cowardly, fearful people being cast into prison, being tried for their testimonies, and being stoned to death for their faith.

What could have possibly made this drastic difference in their lives — the reality of the resurrection!

These scared individuals would not have faced ridicule and even death to advance a lie. They had denied Jesus while He lived — certainly they would not die for Him if He were dead!

Armed with the assurance that "He is risen," these once-fearful followers became fanatics to the degree that they turned the world upside down.

No one can doubt that the difference was the reality of the resurrection!

What does this say about the importance of this reality in the lives of Jesus' 20th century followers?

Unless we believe emphatically that "God hath raised Him from the dead," we can never experience the complete commitment to Christ as did these early Christians. This reality of the resurrection results in the daring difference which our world must see in our lives and testimonies.

The world is watching us to see how real the resurrection is to us.

GUEST EDITORIAL

A \$100,000 decision

By Bob Terry, editor
Word and Way, Jefferson City, Mo.

No one wanted to say it publicly. Instead, it came out a little bit at a time. When asked last month how much had been spent on legal fees in the Crowder suit, SBC Executive Committee officials responded that the cost to that date was under \$10,000. They added that the Georgia law firm engaged by the Executive Committee would send its bill at the end of the proceedings.

Later, it was reported that the legal fees would be paid out of Executive Committee operating reserves which amount to about \$70,000. It was also reported that the reserves will not likely cover the legal fees involved and that money would have to be borrowed to cover the difference.

Privately, knowledgeable sources indicated that if the case goes to trial and the Executive Committee wins, the legal fees would be in the six figures with \$100,000 being a minimum.

Officials refused to speculate the potential cost if the Executive Committee loses and has to appeal because of the important church-state issues involved in the suit.

Think about it: \$100,000 of Cooperative Program funds in legal fees to fight the lawsuit growing out of the Dallas convention.

Some Southern Baptists are angry at the three plaintiffs, Robert S. and Julia Crowder and Henry C. "Charlie" Cooper, for bringing the suit. These Southern Baptists point to the Biblical injunctive for Christians not to take their disputes to the public courts. The knowledge that the suit may cost more than \$100,000 will heighten their anger.

Other Southern Baptists view the suit as unfortunate but necessary. Southern Baptists holding this view will be delighted by Executive Committee action last month spelling out the right of messengers to amend the report of the Committee on Committees. However, it is unlikely the action will cause the suit to be dropped.

Whether or not one supports the ruling of SBC President Charles Stanley is no longer the issue. Neither is the appropriateness of the current lawsuit. The only point now is that President Stanley's decision carried a likely price tag in excess of \$100,000.

That should be a sobering thought at all future annual meetings of the Southern Baptist Convention for, like it or not, the convention has entered the era of lawsuits between those who are supposed to be brothers in Christ.

Cicero's comment



By the editor

"Cicero, we are planning an extra special Easter observance," announced Pastor Fuzzy O'Hare, pastor of Eventful Baptist Church.

"Great!" I exclaimed. "Are you having a sunrise service, special choir program, and lunch at the church?"

O'Hare responded that they were not doing any of those old-fashioned traditions of repeating the well-known story. "You might say we are putting all our eggs in one basket and having an all-out Easter egg hunt."

He added that he had purchased a rabbit suit — which he will wear while preaching at both services. "I hope the weather is cool," Fuzzy declared.

"We plan to give chocolate bunnies to everyone who comes to the services with the price tags on their new Easter clothes. You might say it's our way of helping the economy," he added.

Cicero nodded, not being able to think of anything to say.

"The big event will be an Easter egg hunt. Of course, we will give special prizes to children who find the most eggs or the 'lucky' eggs. It's our way of emphasizing greed — I mean, grace."

O'Hare added that there would be other prizes. A deacon, "Chick" Ken Dye, will present colorful baby chicks to anyone — young or old — who brings a visitor to Easter services.

Cicero had waited impatiently and finally interrupted. "I'm a little surprised that you would encourage this kind of Easter observance. Didn't your church vote out a member who wore a Santa Claus suit to a Sunday School class Christmas party?" I asked.

"Well, that's true," Fuzzy admitted, "but that was an obvious case of secularizing a holy observance."

Cicero noted that bunnies are hardly Scriptural, since the word "rabbit" is not used in the Bible and the word "hare" is used only twice — both times warning the Israelites not to eat them.

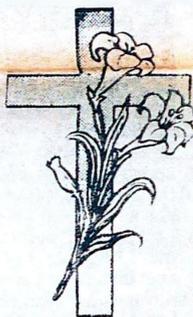
"Picky, Picky," fumed Fuzzy. "At least, you have to agree that the word 'rabbi' is in the Bible many times. Surely you aren't going to quibble over one small letter! And, everyone knows that rabbits are certainly associated with Easter."

Cicero couldn't decide whether to respond with "how?" or "why?," so I asked both.

"Oh, come now, Cicero," O'Hare argued. "Rabbits are known for their intense... ah, well, for their ability to... ah, for their quickness in... Maybe there isn't much relationship between rabbits and 'resurrection,' but even you must admit that eggs have a lot to do with Easter."

Cicero paused, "I do agree that a new life comes from an egg, even if it is a reproduction of the same kind of life as the hen which layed it. But, I've never heard of a hen hatching a hard-boiled or candy egg!"

"Careful, Cicero," O'Hare cautioned. "You keep talking like that and the Easter bunny won't hide any eggs at your house or bring you any presents on Easter morning!"



Christ
Is
Risen!

CIRCULATION THIS ISSUE — 74,925

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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.

Challenges Criswell's view

Dear editor:

I am writing in response to the comments made by W. A. Criswell which appeared in the March 12 issue of the Baptist and Reflector.

I was greatly surprised to hear that a "laity-led, layman-led, deacon-led church will be a weak church anywhere on God's earth." Criswell stated further that the pastor "is the ruler of the church" and that there is "no other thing in the Bible."

Perhaps we would be better served if we give heed to Ephesians 4:15-16 and Colossians 1:18, 2:19 which speak of Christ being the head of the church; or perhaps if we read the article and related Scripture in the Baptist Faith and Message on the church which says that the New Testament church is "an autonomous body, operating through democratic processes under the Lordship of Jesus Christ" and that in such a congregation the "members are equally responsible."

Maybe we would understand the role of the pastor better if we read Ephesians 4:12 which speaks of the pastor as being one who equips Christians to do works of ministry and not as an autocrat who rules the congregation. Perhaps we would be better served by pastors who saw themselves as servants the way in which Jesus saw Himself rather than as "rulers."

Phil Logan
513 Virginia Ave.
Louisville, KY 40222

Baptists are not Protestants

Dear editor:

I have been taught and always believed as Baptists we are not of the Protestant religion. I have been taught and believe that we as Baptists do not and have not protested against anyone's right to believe as they so desire.

During the news reports, TV, radio, newspapers, magazines, etc., for the last 10-15 years we have been labeled the "largest Protestant religion" in the U.S.A. I have not seen any comments or correcting them on their incorrect labeling of the Baptist church by the Southern Baptist or other Baptist conventions.

As I hear the news and hear this label, it makes me feel we are giving in to the Catholic Church. We as Baptists know or should know by what is going on in Ireland that you do not compromise with the

Catholic Church. You give in to them, or you do not work with them. We can compromise with them in secular issues, but not when it comes to salvation, for we as Baptists know that salvation is in Jesus only.

John R. Gilbreath
1204 Ridge Top Dr.
Chattanooga, TN 37421

The Baptist and Reflector and Baptist Press use the designation of "largest non-Catholic denomination" or "largest evangelical denomination." (editor)

Original manuscripts

Dear editor:

For several years, I have read statements in the Baptist and Reflector that puzzle me and I hope you or some readers might clarify it.

Speakers and writers refer to the infallibility or inerrancy of the original manuscripts (autographs) of the Bible. If I understand correctly, however, none of these manuscripts exist today. There are only later editions and translations.

Do these speakers and writers consider the later editions and translations to be inerrant in content? If not, are they saying God inspired the original writing of the manuscripts but had no part in the writing of later translations and editions?

Robert S. Thurman
729 Whirlaway Circle
Knoxville, TN 37923

My personal conviction is that God's Spirit was not only involved in the inspiration of the original manuscripts, but was also involved in the preservation, canonization, and translation of Scripture and is actively involved today in guiding our personal interpretation and application of God's Word. (editor)

Nicaragua Baptists' views

Dear editor:

I wish to thank you for reporting on the perspective of our brothers and sisters of the Nicaraguan Baptist Convention regarding the nature of the U.S.-supported contras who seek the overthrow of that country's government. It is a perspective shared by our SBC mission volunteer there, as you reported, and it also reflects the experiences and views of two longtime American Baptist missionaries to Nicaragua.

I realize that in giving these reports you are simply performing your duty as journalists to give us the news.

However, I also know that some media have tended to ignore the many firsthand accounts of contra attacks on churches, clinics, and on unarmed civilians generally.

The Sandinistas are certainly no saints, but for the most part the contras are terrorists, pure and simple.

T. J. Walsh
67 Madison Ave.
Memphis, TN 38103

Lying about the Bible

Dear editor:

The key statement in the "liberal - fundamentalist" conflict is, "We are not a creedal people. We are priests before God and can believe anything we want. You fundamentalists are trying to make me into a non-Baptist by imposing your beliefs on me."

This means we should be able to send out Mormons under the FMB. Baptists have always had a creed, THE BOOK. Non-fundamental differences in interpretation have always been tolerated,

i.e., amillennial vs. premillennial. However, all believed our Lord when He said, "one jot or one tittle shall in no wise pass from the law, till all be fulfilled." A moderate professor would say, "Jesus really didn't mean that because He was just adjusting to the culture of the day. Besides, I would rather believe men like Bultmann and Barth than Jesus."

The above professor is so culturally adapted that he lets his culture help him decide what parts of the Bible to throw out. Enlightened culture says a woman can do any job, so we must discard the "husband of one wife" requirements for pastors. And the list goes on.

We "fundamentalists" still believe the same things that B. H. Carroll, R. G. Lee, etc. believed. Most assuredly, we still believe the Bible. The liberals (moderate, denominational-loyalist) no longer believe the whole Bible. However, they are so cultural adapted they can fib about it. They can stand up and say they believe that "the Bible is truth without mixture of error," when they know they don't. The notion that we are not accountable for what we believe is nowhere to be found in the Bible.

I, for one, do not want someone to be a teacher of young preachers whose ethics allow him to lie about whether he believes the Bible.

Joel Johnson
Rt. 3
Jonesboro, TN 37659



MacIntyre

Collins

Conner

Recreation workers set retreat

The annual retreat for church or denominational recreation workers will be held April 28-30 at Henry Horton State Park, according to the Tennessee Baptist Recreation Association. Other interested persons may also attend.

George MacIntyre, former head football coach at Vanderbilt University for six years and a deacon at Woodmont Baptist Church, Nashville, will speak. Michael Collins, director of the church development division of the Ohio Baptist Convention, will lead sessions on personal leadership styles and values, and time and stress management.

Ray Conner, director of the church recreation department of the Baptist Sunday School Board, will also update participants on resources from the board.

Spouses are welcome and recreation includes golf.

To register, persons must send \$20 payable to TBRA by April 14 to TBC, media ministries department, P.O. Box 728, Brentwood, TN 37027. Lodging information will be forwarded.

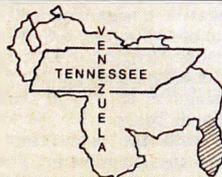
TBC provides music workers

Churches may receive assistance in their music programs this summer through the summer music worker program of the Tennessee Baptist Convention's church music department.

The summer music workers are college or seminary music majors or public school music teachers who will lead a one- or two-week music emphasis in a church. The church provides meals, lodging, and a love offering.

Jere Adams of the church music department encourages churches to consider using the worker for vocal or music training, to prepare special music, to begin or improve on-going music programs, or to lead music in Vacation Bible Schools or camps.

Churches need to apply by May 1 at TBC, church music department, P.O. Box 728, Brentwood, TN 37027.



Tennessee/Venezuela Prayer Net Partnership

(Each week the Baptist and Reflector will print specific prayer requests related to the Tennessee/Venezuela partnership. Please clip these out and pray diligently for God's blessings on this exciting opportunity.)

—Pray for Gene and Eva Nell Kimler, Southern Baptist missionaries, as they begin Baptist work in the state of Trujillo and Gene as he begins a jail ministry in the capital city of Trujillo.

—Pray for the First Baptist Church of San Antonio de Los Altos as they try to reach the 500,000 in the city and find a better place to meet.

—Pray for Enrique and Belen Montoya, Venezuela's first foreign missionaries, and their work on the Netherlands Antilles Island of Curacao, north of Venezuela, as they prepare for the Tennessee volunteers who will come to help them in May and as they try to communicate in the four languages spoken there.

John R. Turner accepts McMinnville pastorate

Since Feb. 2, John R. Turner has been serving Shellsford Baptist Church in McMinnville as pastor.

The Morristown native was previously pastor of First Baptist Church in Whitesburg.

Turner is a graduate of Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Tennessee

LEADERSHIP . . .

March 16 was Harold Allen's final Sunday as pastor of First Baptist Church, Gallatin. Allen is relocating to Georgia, where he will be pastor of First Baptist Church in Peachtree City.

Ryan Wagers is now minister of youth and education at Colonial Hills Baptist Church in Kingsport. He is a student at East Tennessee State University in Johnson City. John Gilbert is pastor of the church.

Audubon Park Baptist Church in Memphis called Wes Pegues as minister of youth and activities. He began Jan. 30. Pegues comes to the church where Howard Kolb is pastor, from Levelland, Texas, where he was minister of education and youth at Second Baptist Church. He is a graduate of the University of Mississippi in University, Miss., and Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Ken Surritte accepted the call to serve as assistant pastor of student ministries and discipleship at Briarcrest Baptist

G. Daniel Little leads Pleasant Grove church

G. Daniel Little is serving as pastor of Pleasant Grove Baptist Church in Mountain City.

Little is a native of Buffalo, N.Y., and a graduate of Lenoir Rhyne College, Hickory, N.C., and New Orleans (La.) Baptist Theological Seminary.

He previously was associate pastor and interim pastor of the Mountain City church. Other church staff positions include associate pastor of Cove Creek Baptist Church, Sugar Grove, N.C.; pastor of Scenic Park Baptist Church, Bristol, Va.; and pastor of Fletcher Memorial Baptist Church, Jefferson, N.C.

Denominational service includes serving as a member of the General Board for the Baptist State Convention of North Carolina. While in North Carolina, he served terms as president of the pastors' conference and church training director, both in the Ashe County association.



Little

Stanton church calls Willborn to pastorate

C. N. Willborn is serving as pastor of Stanton Baptist Church, Stanton. His pastorate became effective March 16.

A native of Gadsden, Ala., Willborn was ordained by Southside Baptist Church there on March 9. L. C. Willborn and Robert E. Thornton conducted the ordination service at the church where Thornton is pastor.

Willborn is a graduate of Tennessee Technological University in Cookeville. He has attended Southern Baptist Theological Seminary in Louisville, Ky., and is working on his master of divinity degree at Mid-America Baptist Theological Seminary in Memphis.

Previously, Willborn served on the staff of Victory Memorial Baptist Church in Louisville, Ky., as minister to youth.

Church in Memphis. He comes from Memorial Baptist Church in Tulsa, Okla., where he was minister of youth. Wayne Allen is pastor of the Memphis church.

CHURCHES . . .

First Baptist Church, Dandridge, will be celebrating its 200th anniversary April 5-9 during spring revival services. Special guests include John Lucas, a former pastor who is now pastor of Matthews Baptist Church in Charlotte, N.C.; Tom Madden, executive secretary-treasurer of the Tennessee Baptist Convention; Cordell Maddox, president of Carson-Newman College; E. C. Masden, another former pastor; Jack Lowndes, former pastor and director of the church-ministers information department of the Georgia Baptist Convention; Carl Ogle, director of missions for Jefferson County Baptist Association; and Glenn Toomey, director of missions for Nolachucky Association of Baptists. Special music will be provided by the A Cappella Choir from Carson-Newman College in Jefferson City. Robert D. McCray is pastor of the Dandridge church.

REVIVAL PRAYER REQUEST . . .

Harsh Chapel Baptist Church in Nashville, will have revival services April 7-13. John Kurtz will be the evangelist. Robert Holt, minister of music at the church, will lead the music. Robert LeMay is the pastor.

Peace Committee . . .

(Continued from page 1)

escence. Reconciliation is the product of honesty handled with humility. It is in times like these we discover who is capable of a spirit which is more than what might be expected of the unregenerate world."

Fuller also told Baptist Press he has appointed subcommittees to deal with political matters in the convention and negative designation of Cooperative Program funds, two items which will occupy much of the agenda of the next Peace Committee meeting, scheduled April 3-4, at the Dallas/Fort Worth Airport.

"Our agenda for the next meeting will devote Thursday afternoon, first to hearing reports and recommendations resulting from the updated response and the input provided by agency leaders and seminary presidents in conjunction with our committee visits," Fuller said. "Time will be provided Thursday night for subcommittee work and we need to devote Friday to discussion of politically-related issues in the denomination."

Wayne Morrow accepts Lawrenceburg pastorate

J. Wayne Morrow's pastorate with New Prospect Baptist Church became effective March 2.

He comes to the Lawrenceburg church from New Prospect Baptist Church in Oxford, Miss. He was also previously pastor of Poplar Avenue Baptist Church in Memphis.

A native of Jonesboro, La., Morrow is a graduate of Centenary College of Louisiana, Shreveport, and Mid-America Baptist Theological Seminary, Memphis.



MEMORIAL FUND ESTABLISHED — Tom Lewis, treasurer of Sharon Baptist Church in Knoxville, presents a check to William Palmer, president of Harrison-Chilhowee Baptist Academy in Seymour, to establish the Rev. and Mrs. W. Stuart Rule Sr. Memorial Fund. Pictured are Walter Rule Jr., Jim Rule, Evelyn Rule, Lewis, Palmer, and James Robertson, pastor of the church.

Middle East Baptist work faces personnel shortages

RICHMOND, Va. (BP) — The future effectiveness of Baptist hospitals in Jordan and Yemen is in jeopardy, says Isam Ballenger, who directs Southern Baptist work in the Middle East.

The Southern Baptist Foreign Mission Board has not appointed a missionary doctor to the Middle East in more than five years, he explains.

Pressing personnel needs also loom ahead for two other key avenues of witness in the Middle East — the Arab Baptist Theological Seminary and Arab Baptist Publication Center, both based in Beirut, Lebanon.

The retirement of nine veteran missionaries during the next several years is prompting the mounting concern and Ballenger has been emphasizing the personnel needs in various speaking engagements, hoping someone will respond. "I find people who are interested, but for some reason, none has come forward as yet," he says.

In a few years these missionaries will be leaving the field and there will be no one to replace them, he says, adding, "I really don't know what we're going to do. The missionaries on the field are sensing it. I see it now in so many letters: What's being done? Is there no one on the horizon?"

In Jordan, L. August Lovegren, a surgeon at the Baptist Hospital at Ajloun, and Lois Calhoun, director of nursing, will be retiring next year. Only one missionary surgeon, John Roper, and his wife, Ruth, a physician who supervises the hospital's laboratory, will be left in Jordan. But they also will retire within a few years.

In Yemen, James Young, who founded the Jibla Baptist Hospital in 1968, will be retiring. Three other Southern Baptist physicians, Jean Dickman, Ron Pirtle, and Martha Myers, are assigned there. But one or two more doctors are needed to complete the staff.

In Beirut, three of four missionaries on the faculty of Arab Baptist Theological Seminary — Ed Nicholas, David King, and Bill Trimble — are nearing retirement. Only Emmett Barnes and several part-time Lebanese teachers will remain. Frances Fuller will be leaving her position as director of Arab publications sometime after 1990. Seven new missionaries have been assigned to Lebanon, but to fill other critical needs.

Lebanese Baptists, battered by the nation's 11-year civil war, "are just not equipped to handle it all," Ballenger says of the Beirut-based ministries to the Arab world.

Priority needs at the seminary are for an instructor in New Testament and theology, one in religious education who might also work in developing specialized materials for Arab churches, and one to be involved in theological education by extension in other Middle East countries.

The future need for a publications director is critical, Ballenger notes, because Baptists are "the major supplier of Arab Christian literature in the Middle East." A translation of MasterLife into Arabic was completed recently and now a Sunday School curriculum for all ages is under way.

Last year, the publication center turned out 123,000 books under 12 different titles.

Ballenger believes finding people to fill these positions is vital to the future effectiveness of Baptist work in the area.

'Baptist in exile' relates pilgrimage

By Greg Warner

HATTIESBURG, Miss. (BP) — Once a pulpit-pounding preacher boy and now a disillusioned skeptic, Clayton Sullivan is a victim of somebody else's war.

Some will say he fell victim to "liberalism," others that his "fundamentalist" upbringing failed him, but Sullivan says "I brought my troubles on myself. I had never taken the liberal-conservative conflict within Protestantism seriously."

Sullivan has not been involved in the current theological conflict in the Southern Baptist Convention, but his name surfaced in the controversy when a speaker in a Florida rally cited a book he wrote on his experiences as an example of liberalism in a Southern Baptist seminary.

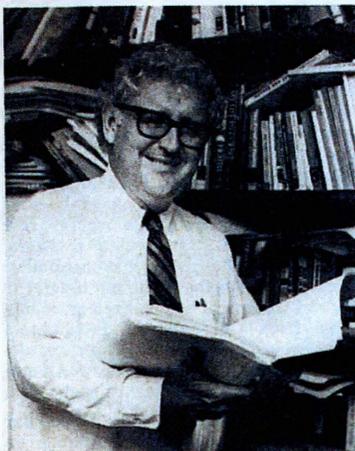
In *Called To Preach, Condemned To Survive*, published by Mercer University Press in 1985, Sullivan wrote of his experiences. He disagreed with the Florida speaker, noting the book "can be used by either side of the controversy. It depends on what part you want to quote."

Now a professor of religion and philosophy at the University of Southern Mississippi in Hattiesburg, Sullivan watches the latest SBC controversy from a safe distance and with the perspective of one who has felt its sting.

His battle began more than 30 years ago when, as a student at Southern Baptist Theological Seminary in Louisville, Ky., he traded the "simplistic and sentimental" religion of his Mississippi roots for the "intellectually honest" faith of contemporary theology. That decision branded him a "liberal," cost him a job, and, in part, pushed him out of the ministry.

"At Southern seminary we were introduced to new ideas and new ways of thinking," he says. Chief among the "new ideas" was the historical-critical method, in which the Scriptures were "critically examined against their historical and ideological backgrounds." This approach allows for no "pious fudging," Sullivan notes, but is committed to intellectual honesty "wherever it leads." It led Sullivan to reject many of the ideas of his youth on the way to restructuring his faith.

"So much of the religion I'd been exposed to prior to seminary had been, I now sensed, sentimental mush like cotton candy at the Mississippi State Fair — all sweetness and air but no substance and structure." His study at Southern helped him discover "I could be a Chris-



IN EXILE — Clayton Sullivan, a professor at the University of Southern Mississippi, describes himself as a Southern Baptist in exile. Photo by the *Enterprise-Journal*, McComb, Miss.

tian without committing intellectual suicide."

There was a price to be paid for this enlightenment, however. "I had gone from certainty rooted in ignorance to bafflement . . . I was more certain of what I didn't believe than I was of what I did believe. Southern seminary had destroyed my Biblical fundamentalism but it had not given me anything viable to take its place."

Feeling more study could solve this dilemma, Sullivan stayed at Southern to pursue a doctor of philosophy degree. Five more years of study only worsened the problem, however, leaving him "a ministerial Humpty Dumpty, all head and no heart."

To add to his problems, four of the five professors assigned to supervise Sullivan's doctoral dissertation left the seminary in a power struggle with then-President Duke McCall. Only Wayne Ward, still a faculty member, was left.

The new doctoral committee, "dominated" by Ray Summers, who recently had joined the seminary, found Sullivan's dissertation "too liberal," Sullivan recalls. Faced with being denied his degree after five years' work, Sullivan "groveled." At the expense of his intellectual integrity, he rewrote his paper.

The greatest hurt, Sullivan says, however, was the final pronouncement by Summers. "I don't think you have the

moral right to be a Southern Baptist preacher." This verdict, "like a perpetual pendulum of pain," Sullivan says has haunted him every day since.

William Jewell College, which had promised him a teaching position, withdrew the offer, Sullivan says, on the advice of Summers.

McCall helped Sullivan become pastor of Tylertown Baptist Church, a small town congregation in southwestern Mississippi.

Though finally "a Southern Baptist preacher," Sullivan's struggles were not over. Moving to Tylertown in 1961, he "experienced reality shock. My seminary training, for which I am still appreciative, had not prepared me for life's rawness and pain."

Sullivan continued to face difficulty in coping with the injustice of human suffering, and he felt no support from fellow ministers. This resulted in what he calls his "coherence problem" — the difficulty of reconciling his Christian beliefs with the harsh realities of life. "Having burned out on the inside, I cringed at the thought of spending the next 40 years with windy words and a sense of futility."

So he got out. Offered the chance to teach at the University of Southern Mississippi, he left the pastorate.

Now he looks back on 20 years as a "Southern Baptist in exile," calling his book "a cry out of the depths of my soul," motivated by his love for and debt to Southern Baptists. "My hope is this book will personalize the liberal-conservative controversy and make a positive contribution," he said.

Sullivan recognizes danger in the tactics of those on both sides of the SBC fight. He emphasizes it was neither liberal nor conservative theology that made him a victim 30 years ago, but the hypocrisy of "professional Christians" on both sides.

It was not the "liberals" **TEACHING** at Southern seminary that made him doubt Christianity, Sullivan says, but their hatred of fellow believers. It was not the "fundamentalists" **BELIEFS** that forced him to "grovel," he said, but their "urge to purge."

"No poison is so potent as the venom of the virtuous."

Thinking about the current situation in the SBC, Sullivan also worries that whoever wins the fight in the convention will be left with a "Pyrrhic victory — victory at too great a price. The ultimate victor will be the old devil himself."

Summers does not remember the conversation with Sullivan that Sullivan says changed his life dramatically.

Summers does recall, however, that Sullivan's expressed beliefs about Christ that were, "to my mind, completely wrong and out of line with what Southern Baptists believe." He does not remember, however, telling his student he had "no moral right to be a Southern Baptist preacher."

"I probably did tell him that with those views he probably would have trouble. He knew they were not in line with what Southern Baptists believed," Summers says.

Ward, who has remained Sullivan's friend over the years, remembers well the conflict between Sullivan and Summers. "Clayton was absolutely devastated by his encounter with the new chairman of his committee," recalls Ward, who still teaches Christian theology at Southern. "Summers would not

sign a dissertation he did not agree with," Ward says. "I didn't agree with that. I would have signed it."

"Clayton was going in a direction he was being led by his (original) committee. His point of view was that the kingdom of God was essentially a future event. Many Southern Baptists would not like that, but he made a powerful case for that view and it should have been approved."

Ward says he is distressed that critics of the seminary are using Sullivan's book to support charges of "liberalism" at Southern. "To say that's the way things are now is a downright, diabolical lie!" he asserts.

Much progress has been made at the school, including healing of the wounds of the 1958 faculty fight, says Ward, who notes, "By comparison to the '50s, we are a quantum leap ahead in training men and women for ministry."

Tennessee Baptist Foundation

By Earl Wilson
President



The mission gift
Some time ago in a small rural church, they were preparing to receive an offering for missions. Everyone had been encouraged to bring a worthy offering and everyone did — except Henry.

You see, Henry did not believe in missions. In fact, Henry did not believe in hardly anything that cost money — especially his money. That is how he became a rich man, by getting and never giving. What's more, he was the self-appointed watchdog of the church's money. He opposed every attempt to raise the pastor's salary, every attempt to purchase new equipment, and spoke against all church socials.

One time he opposed a recommendation to put a fence around the church cemetery. He felt it would be a waste of money. There was no one out wanting in and there was no one in who could get out!

After the mission offering had been taken and the morning services were over, he decided to walk home. He was caught in a sudden rainstorm and crawled into a hollow cottonwood tree for shelter.

The storm lasted longer than he expected. The tree began to swell from the moisture and he could not get out. He twisted and turned but to no avail. Thinking he could be squeezed to death, he began to think of all the mean things he had done and how selfish and stingy he had been. After a while, he thought of the mission offering and the measly little dollar he had given. He felt so small and little that he crawled right out!

Henry, our church is planning to receive an offering for home missions on Easter. In the meantime, watch out for rainstorms and especially cottonwood trees.

By the way, Henry does not have a will — it costs too much! For helpful information in preparing a Christian will, write the Tennessee Baptist Foundation, P.O. Box 728, Brentwood, TN 37027.

Interpretations

Paul's appeal to nobility

By Herschel H. Hobbs

"But without thy mind would I do nothing (Philemon 14a).

In verse 13, Paul expresses his wish to keep Onesimus in Rome. "I" is emphatic, so "I myself" or "I on my part."

Note his subtle suggestion that if Philemon were in Rome he personally would have ministered to Paul. Since he could not do so, he could help him indirectly through Onesimus. "In thy stead" renders *huper sou*, "as your substitute" or "instead of you." Implied is the idea that Onesimus was really serving his owner by taking his place in Rome.

Another subtle stroke is that Paul is in

chains for the sake of the gospel which both he and Philemon loved.

However, without Philemon's consent, Paul would not keep Onesimus. He did not want his friend to allow his slave to remain with Paul under duress. If he continued to serve him, he wanted Philemon's "benefit" or good deed to be done willingly. "Willingly" translates *ekousion*. It must be done out of Philemon's good will as a Christian friend.

Implied in all this is Paul's hope that once Onesimus arrives in Colossae, Philemon will return him to Rome to serve Paul in his stead. Whether or not he did so is not told. We can only hope that he did.

SEBTS adopts \$5-million budget

WAKE FOREST, N.C. — Trustees of Southeastern Baptist Theological Seminary, in their semi-annual meeting, adopted a \$5,932,744 budget for 1986-87 and forwarded to the SBC Peace Committee a response from Seminary President Randall Lolley to a recent visit to the seminary by a subcommittee of the Peace Committee.

The new record budget is a 5 percent increase over the current budget. A large portion of the increase will be for faculty and staff salaries and for operation of the Ledford Student Center, scheduled to open this summer.

Cooperative Program gifts for 1986-87 will amount to \$3,948,000, or 67 percent of the total budget.

After reviewing Lolley's response to the recent visit by a subcommittee of the SBC Peace Committee, the board adopted a resolution from its Executive Committee which described the report as "a conscientious and appropriate effort on the part of faculty and administration to respond to the concerns of the Peace Committee . . ."

The trustees also approved a recommendation from a special study committee to put in writing a procedure for filling vacancies on the board which occur between sessions of the Southern Baptist Convention. The seminary's charter permits such action by the board, but the procedure had never been formalized.

Brotherhood names Jim Burton as editor

MEMPHIS (BP)— Jim Burton has been named editor of Baptist Men's materials for the Southern Baptist Brotherhood Commission.

Prior to his employment at the Brotherhood Commission, Burton was a staff photographer at the Dallas Morning News in Dallas. He also has been staff photographer on newspapers in Topeka, Kan., Owensboro, Ky., and Jackson.

He is a graduate of Western Kentucky University in Bowling Green and Southwestern Baptist Theological Seminary in Fort Worth, Texas.



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BOOK REVIEW

By Michael Davis

The case against gambling

Gambling: A Deadly Game by Larry Braidfoot; *Broadman*; 220 pages; \$4.95.

Proponents of legalized gambling often try to dismiss the arguments of Christian opponents with a simple rebuttal: you cannot legislate morality. They continue to argue that gambling is just another form of entertainment to be considered as a sporting activity and a source of revenue for the government.

Larry Braidfoot, a lawyer on the staff of the Southern Baptist Christian Life Commission, has presented a strong case against these and other misunderstandings about the gambling issue. His factual treatment of legalized gambling in this book is an important resource in a time when proponents of pari-mutuel betting are wanting the General Assembly to let the people vote on a racing bill.

This definitive study exposes a popular myth that pari-mutuel gambling on horse racing is the sport of those who can well-afford to gamble because the money wagered is excess. Braidfoot, using a study of gambling made by the Presidential Commission on the Review of the National Policy Towards Gambling, "demonstrates that pari-mutuel gambling on horse racing is regressive, contrary to its image of being 'the sport of kings.' The percent of annual income wagered at the tracks by individuals with incomes under five thousand dollars was almost triple that of those with incomes over thirty thousand dollars."

Braidfoot's research reveals not only that state-sponsored lotteries, thoroughbred racing, and casinos are regressive and inefficient as sources of taxation, but that they contribute to the problem of compulsive gambling.

"We have struggled with the issue of consumer protection," writes Braidfoot, "as no other society has. We require food to be labeled. We require selling disclosures in many fields. We put health warnings on tobacco products. But the state turns its back on the person with a gambling problem." Organizations like Gamblers Anonymous, The National

Council on Compulsive Gambling, private treatment programs, and a few state-supported programs are dealing with this mental disorder.

This book is far more important than may be realized: it is important because its case against gambling is based on facts not religious moralizing; it shows readers how to influence public policies on gambling as responsible and concerned citizens.

This carefully documented book permits the general public to take a close look at what is really involved when the state assumes the role of a "bookie." This kind of objective scrutiny of the gambling industry will be of special significance to Tennesseans who are concerned about the possibility of a Constitutional change that would permit a state-operated lottery.

Personal Perspective

By Tom Madden
TBC Executive
Secretary-Treasurer



With Easter only a few days away, I have been reading again God's Word concerning the resurrection of our Lord. I found myself focusing upon the words in Philippians 3:10, "And the power of His resurrection."

You and I are meant to know and experience "the power of His resurrection." What kind of power is it?

It is evidential power. The resurrection of our Christ is evidence that our faith is not in vain.

It is quickening power. We are "raised up together" with Him in spiritual union. We walk in newness of life and we are to sit together with Him in heavenly places.

The resurrection power certifies that the power of death is broken. When our Lord rose from the dead, He led captivity captive. That which had captured everybody else was now captured.

It is demonstrative power. He said, "Destroy this temple, and in three days I will raise it up" (John 2:19). He said it and He did it.

It is subduing power. In His resurrection, He is able to subdue all things to Himself. The greatest demonstration of His subduing power is yet to come, but in the meantime, He is active in subduing evil tempers, unruly tongues, flaming passions, inordinate ambitions, fears, pride, hate, jealousy, and temptations.

The power of His resurrection is a transforming power within us. Ultimately, this earthly body of ours will be fashioned again in a body of His glory.

My prayer is that we might know the power of His resurrection and use it to extend His kingdom and magnify His name.

C-N chapel features SBC home missionary

JEFFERSON CITY — "Human Potential: A Renewable Resource" will be the topic of the chapel message at Carson-Newman College on April 8, delivered by James Royston, a Southern Baptist home missionary presently serving as director of missions-ministries for Mecklenburg Baptist Association, Charlotte, N.C.

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HOPE DEFERRED

"Hope deferred maketh the heart sick." (Proverbs 13:12)

Disappointments are difficult for all of us, especially for our children. Some of the children we help have faced one disappointment after another. They are discouraged and if someone did not really love and care for them would be totally defeated. But God helps us to instill hope in their lives.



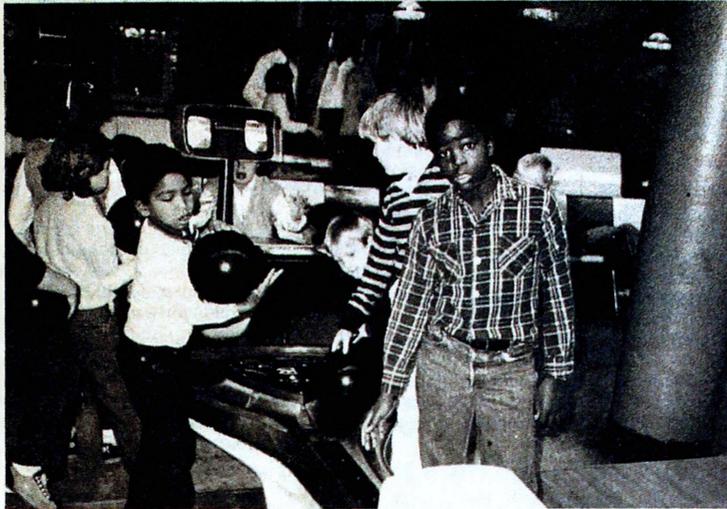
Gerald Stow

The hope found in God's word may be better understood as confidence. Our greatest task with our children is to restore confidence (hope) in God, in others and in themselves. How sad it would be to say to these wonderful children, "Sorry, we cannot help you."

But that is what we are having to say in effect by the limitations of resources. We have a desperate need to increase our help to deeply troubled teenagers across our state. We are financially limited to do so at the present. We could expand our Jennings ministry at our West Tennessee Baptist Children's Home in Memphis if we only had the finances. I wonder sometimes if some of our children and teenagers look at our churches and our institution and say, "Do they really care about me?" I know that we do and I know we cannot do everything. But I see so many of our youth that could be helped by our institution if our fine staff only had the privilege of working with them.

Hope deferred does make for discouragement. I know you will help us in these days by praying for God to raise up through you and others like you the resources to meet the challenge of this hour.

Remembering, "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil" (Hebrews 6:19), let us give hope to the abandoned, abused, neglected, orphaned and dependent across our state.

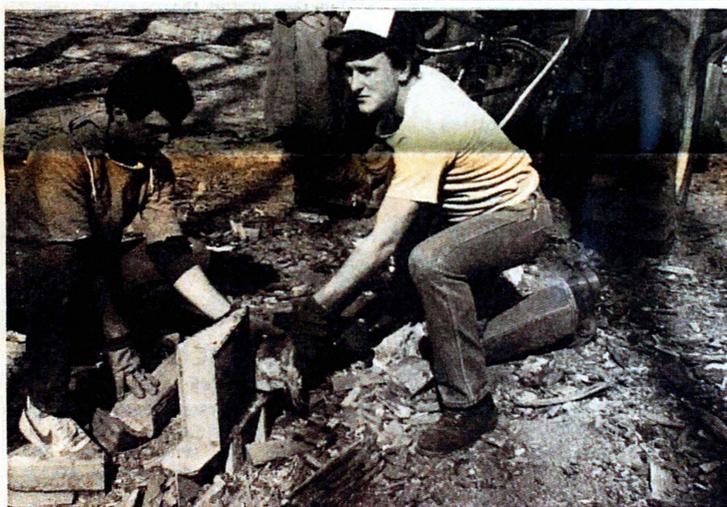


Bowlers and Church Hosts Children

Recently on a Saturday morning, the children and staff of the West Tennessee Campus were treated to a bowling party at the Parklanes. This has become an annual event, hosted by the Southern Baptist Bowling Association with the full facilities of the Parklanes made available without charge.

It was a super fun time with the com-

petition fierce but friendly. Even new bowlers recorded several strikes. Later, the happy bowlers gathered a short distance away where they were served a delicious luncheon at the Audubon Park Baptist Church. Many thanks are expressed to the good people of the Southern Baptist Bowling Association, Parklanes, and Audubon Park Baptist Church.



Missions During Spring Break

Eleven students from the B.S.U. at Carson-Newman College spent their spring break on the East Tennessee Campus at Chattanooga conducting ac-

tivities for the children and helping with the work. The girls helped with spring housecleaning, while the boys cut wood and did other campus chores. They also led in devotions, worship services, puppets, dramas, and other enjoyable and spiritual activities.

Praise Ye The Lord . . .

We have many talented young people on the Franklin Campus. They are using their talents in a multitude of ways to the delight of others. Because of the dedication of two fine piano teachers, Mrs. Bill Wilson and Mrs. Bill Anderson, three of our young ladies are learning to play the piano. Six of our young people are involved in the high school chorus. Mark Gibson, a senior, has been involved in the Brentwood High School Band for three years playing the drums. Many of our young people are involved in children and youth choirs through their respective churches, singing and performing with these choirs. The psalmist exhorts us to praise the Lord with stringed instruments and organs (Psalm 150:4). The Middle Tennessee Campus at Franklin loves to hear the melodies being sung by its residents.

Happiness is Helping

In addition to support groups from churches, there are many private and civic minded organizations who reach out to help our children. Pictured are sponsors of Girl Brownie Troop 369 and Girl Scout Troop 229 of Bartlett. These fine ladies and their girls made and donated four quilts for the young children at the West Tennessee Campus, Memphis. The artistry belongs to the girls; the stitching to their sponsors. In addition, these two troops are sponsoring Easter parties for Creasman and Butler Cottages. Children helping other children sets a good example for all to follow.



GREENEVILLE ALTERNATIVE HOME CELEBRATES FIRST BIRTH

Jessica, born February 6, was the first baby born to a resident of the Greenville alternative home. Since her birth, two other babies have been born.

The home provides an alternative to abortion for young women with problem pregnancies. It is co-sponsored by the Tennessee Baptist Children's Homes, First Baptist Church, Greenville, and Holston Baptist Association.

For more information about services provided, call 1-800-624-8591.



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CONTACT — Tennessee Baptist Children's Home, Jerry Blasingame, Superintendent, P.O. Box 519, Franklin, TN 37065, 615-377-6551, or, 1-800-624-8591.

BIBLE BOOK SERIES
Lesson for March 30

The Lord has risen

By Ray Newcomb, pastor
First Baptist Church, Millington

Basic Passage: Matthew 27:62 to 28:20
Focal Passage: Matthew 27:62 to 28:20

The arch of the gospel rests upon two great pillars: (1) the death of Christ, and (2) the resurrection of Christ.

Paul defines the gospel for us in 1 Corinthians 15:3-4, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures: and that He was buried, and that He rose again the third day according to the Scriptures."

The unique fact of the gospel is the resurrection. All other religions record the death of their leader. Only the Christian faith records the resurrection of its founder. All other religious leaders are dead. Only Jesus is alive.

The concern over the tomb (27:62-66)

The chief priests and Pharisees came to Pilate the day after Jesus' death saying, "We remember that that deceiver said ... after three days I will arise again." Strange that they, His enemies, should remember what His own disciples had forgotten!

"Command therefore that the sepulchre be made sure until the third day," Pilate said. "Make it as sure as ye can." He gave them a detachment of Roman soldiers and appointed them to guard the tomb. "So they ... made the sepulchre sure, sealing the stone, and setting a watch."

The conquering of death (28:1-7)

The resurrection of the Lord was on the first day of the week, and the Jewish Sabbath is, of course, on the seventh day. The first day of the week is now called "the Lord's Day." Each Sunday is a day of celebrating the resurrection of our Lord.

Mary Magdalene was the first at the tomb. The other Mary came with her. The stone was rolled back, not for Christ to come out, but for the world to see in. An angel made the announcement to the women. "Fear not, for I know that ye seek Jesus, Who was crucified. He is not here; for He is risen, as He said. Come, see the place where the Lord lay." This is the foundation of all our hope.

"Come and see ... go quickly, and tell His disciples that He is risen from the dead." That is our commission today - come and see ... go and tell. "They ... did run to bring His disciples word."

The comforting of His followers (28:8-10, 16-17)

Jesus appeared to the women and they worshiped Him. They had not only the word of an angel and the sight of the empty sepulchre to rely upon, but they could testify that they had seen the Lord Himself in the body of His resurrection.

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Newcomb

Jesus told the women to have the disciples meet Him in Galilee. In verses 16-17, we see the 11 disciples doing what they were asked to do. They saw the Lord for themselves. "They worshiped Him." When they beheld Him and knew it was indeed the risen Christ they were looking upon, they worshiped Him, knowing Him to be the Son of God. He had come forth in triumph from the tomb. "But some doubted." What a proof of the incorrigible evil of the human heart!

The counteraction of falsehood (28:11-15)

When the soldiers told the Jewish leaders what had happened at the tomb, they were both bribed and blackmailed to say that the disciples had come at night and stolen the body away. Yet in spite of all the Jewish leaders did to discount the resurrection story, the early Christian church grew on the conviction that Jesus Christ, Who was raised from the dead and Who ascended into heaven, is now at the right hand of God the Father.

The Jews went away and presented the story as they were instructed, Matthew tells us, "until this day" - that is for some years at least after the resurrection.

The commissioning of His followers (28:18-20)

The power of the commission is seen in verse 18. "... All power is given unto Me in heaven and in earth. Go ye therefore ... He now has all power, and in that power He sends us out to 'teach all nations.' It is Jesus Who is the general director of the missionary program of the present age.

The pattern of the commission is seen in verses 19-20a. We are to evangelize all the world. The word "teach all nations" really means to "make disciples" of all nations. The word "disciple" means "learner." This does not mean that all nations will believe, nor that everyone will be saved, but it does mean that everyone should be taught and that learners should be recruited from among the nations.

We are to enlist those who are saved. Those receiving the Word were to be baptized as the outward expression of their faith.

We are to edify those who are saved and baptized. They are to be taught to observe all things whatsoever He commanded us. During Jesus' earthly ministry, He had trained the disciples to carry out His program in the world.

The promise of the commission is seen in verse 20b. "Lo, I am with you always." His presence by the Spirit was promised to all who sought to carry out His commission. "Even unto the end of the world."

Conclusion: Matthew ends his gospel with a responsibility on the part of the Christian to take the gospel to all men. Actually there should be no conclusion to this chapter. The words spoken in the commission are for all Christians to share the gospel. The angel's message is for us also - "Come and see ... go and tell." "The Lord has risen!"

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UNIFORM LESSON SERIES
Lesson for March 30

A hope focused on Jesus

By Robert O. Byrd, professor of religion
Belmont College, Nashville

Basic Passages: John 11:25-26; 1 John 4:13-17; 5:1-13
Focal Passages: John 11:25-26; 1 John 4:13-17; 5:1-5, 11-13

Jesus, like us, lived at a time when a variety of ideals competed for the hearts and minds of people. Then, as now, wealth, fame, and status, along with religious faith, were exalted as realities on which one's hopes might be pinned.

These goals and others were relentlessly pursued. Even those who had significant religious hopes could not be assured they had latched on to an authentic basis for hope.

Resurrection hope realized
(John 11:25-26)

Lazarus had been dead for four days. Mary and Martha had been grieving their loss.

These sisters lived in a context which allowed and encouraged a broad belief in the resurrection. The Pharisees believed in the resurrection of the dead (Acts 23:6-8) but tended to think of it in futuristic terms. It was often linked to the dawning of the "age to come." Upon the arrival of Jesus, Martha expressed disappointment, "Lord, if you had been here ..." and faith, "... brother would not have died ... whatever you ask ... God will give ..." (John 11:21-22).

Martha's words (John 11:24) show that her hope of resurrection was entirely deferred to the future. In response to this, Jesus announced Himself as the resurrection. Somehow, the presence of



Byrd

Jesus was a genuine expression of the invasion of the present by the divine. The best hope of Martha's future was a reality right where she was. Jesus is the One Who brings spiritual life in the midst of both spiritual and physical death. For Martha and the later church it was a sign of a miracle to be repeated in the lives of all believers.

Love assured (1 John 4:13-17)

The theme of the Spirit's affirmation of the mutual indwelling of God and believer was sounded at 1 John 3:24. Here, John moves directly to a more concrete and historical basis of God's redemptive initiative in sending "His Son." First John 4:14 expresses the heart of the gospel. This verse may express one of the ancient confessions of faith used in the church. Some ancient manuscripts include this same basic confession in the account of the conversion of the Ethiopian eunuch. (See Acts 8:37, KJV.)

To confess Jesus as the Son of God is to be assured of God's love. Thus, the love of God is both gift and demand. In verses 15-17, the day of judgment is depicted in the future and our experience of that day is linked to our present commitments.

Belief recognized (1 John 5:1-5, 11-13)

Chapter five of 1 John continues the thought from the end of the previous chapter. The point is that love for God apart from love for the fellow Christians is impossible. It seems misguided to debate whether the term "brother" in 1 John should limit our love for all people. The situation behind 1 John created the opportunity to focus on the need of believers to love fellow believers, but nothing there excludes the Christian from loving all people. In fact, the New Testament is explicit in challenging us to even love our enemies (Matthew 5:44). To love God is to keep His commandments.

Verses 11-13 encourage the readers to have confidence in God's gift to them.

C-N plans weekend for high schoolers

JEFFERSON CITY - The admissions department of Carson-Newman College is sponsoring a Welcome Weekend on April 5 for high school juniors and seniors who may be interested in attending Carson-Newman.

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

The Welcome Weekend provides an opportunity to explore various aspects of college life through talking to students, faculty, and college personnel. Topics which will be covered during the program include student life and activities, how to choose the right major, and information about financial aid.

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

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

For more information or to make reservations, contact the admissions department at Carson-Newman.

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Tennesseans reply to Annuity Board

DALLAS - During a period of "open enrollment" in the Annuity Board's church life and medical insurance programs, the board received 744 applications from Tennesseans.

The promotion was the most successful in board history. "Open enrollment" allowed pastors, staff members, and employees of Southern Baptist churches to obtain life and medical insurance without proof of good health.

The Annuity Board was able to waive normal health underwriting requirements because of the financial strength of the church plans, according to President Darold H. Morgan.

Overall, 5,234 new members joined the medical plan, including 4,268 men and 966 women.

New medical coverage applications from Tennessee numbered 352, including 283 from men and 69 from women.

Of the 5,968 new life insurance applicants, 4,825 are men and 1,143 are women.

New life insurance applicants from Tennessee numbered 392, including 309 men and 83 women.

LIFE AND WORK SERIES

Lesson for March 30

Hope from the resurrection

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

Basic Passage: Matthew 28:1-20
Focal Passages: Matthew 28:1-9, 18-20

Without Christ's resurrection, there is no hope. There is not even a nice philosophy or another tolerable religion. Everything hinges on this fact.

Paul puts it best in 1 Corinthians 15:14 when he says, "If Christ had not been raised, our preaching is useless and so is your faith" (NIV).

In looking at the resurrection, the most contrasting fact to me is the behavior and conduct of the disciples before and after. These inconsistent, selfish, misunderstanding, at times gutless, questioning followers became dynamic, courageous, self-sacrificing, and consistent leaders. The only thing that can explain this sudden change is Jesus Christ. No philosophy or ideal, not even the remembrance of a departed friend, can explain away their total transformation.

Jesus Christ overcame the "ultimate" from our human standpoint — death. Since He is alive after being crucified, it is pretty evident that nothing, absolutely nothing, is too big for Him.

Change is something we all need and we all want. From the national and international scene right down to our own lives, change is needed. Usually, we even

know what that change needs to be, yet we fail to effect it. Education, motivation, and coercion have all been used to effect change, but none are truly effective. Not even preachers, missionaries, deacons, or teachers can change anything. God changes people — by His presence and by being allowed to work out the change. He does not force Himself on anyone.

Our God is THE God, the ultimate in power and in love. Who is alive. He has faced it all. That is how He can say, "Have no fear." He makes life worth living.

To say that Jesus was a good man and a good teacher or that Christianity is a good philosophy or lifestyle, while leaving Christ in the grave would be empty, worthless words. Christ, the "I am" (of the Old Testament), said "I am the way, the truth and the life. No one comes to the Father but by Me." There can be only three possibilities: (1) He was a liar. (2) He was a lunatic. (3) He is Lord — just Who He says He is.

He healed, taught, raised people from the dead, and set Himself as an example, but that is not what got Him crucified.

For centuries the prophets foretold His birth, life, and death, yet most people were too blind to see past themselves. He was God's only Son, but people were not ready to allow Him to be that, so they killed Him. God allowed it to happen. He died because He loves us; He arose because He loves us.

People really did not want to be changed. By killing Him, they sacrificed God's Lamb, their atonement, the only sacrifice that God could accept for sin.

With the resurrection there is hope for eternity, hope for our future on earth, and hope for today. Not all of the circumstances in our world or in our lives will be ideal, but God can give hope in the midst of any situation — even death.

He is our hope. In Him we can overcome. In Him we can face each day knowing He is alive and He is there with us.

Last year I was diagnosed as having a malignant tumor. Surgery and radiation treatments were used to treat it. So far each checkup has been good. God did not give my wife and me any guarantees about healing me, but He did guarantee His presence, love, peace, and hope no matter what. He offers that to us every

day, not just at a time of crisis. I learned again that I need to let Him be Lord. If I have six months or 60 years, what matters is that He gives the hope, faith, and love to live it.

The message of the resurrection cannot be left on a shelf. It must be spread, shared, permeated through our world! By word, action, and attitude it must be told! There is no alternative nor option. If Jesus Christ has made all the difference in our lives, it seems kind of dumb not to tell and show others. It is not just the task of preachers and missionaries, but all believers!

Jesus overcame obstacles in life and the obstacle of death. As we trust totally in Him, we do not have to be afraid of either one, life or death.



Bartlett

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Jack Gulledge is editor of *Mature Living* magazine.

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- Fact #1** About two-thirds—160 million—of the total population of the United States are unsaved.
- Fact #2** Only two countries where Southern Baptists send missionaries, India and Indonesia, have total populations greater than the 160-million number of lost in the United States.
- Fact #3** One in five Southern Baptists attend church only once a year.
- Fact #4** The United States has as many poor as the entire population of Ethiopia.

America needs help. But America has hope. Your gifts to the Annie Armstrong Easter Offering for Home Missions support 3,600 home missionaries who are sharing the Good News, starting new churches and healing shattered lives.
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Haitians blend gospel with voodoo beliefs

By Marty Croll

PORT-AU-PRINCE, Haiti (BP)— Jesus Christ has made it to Haiti. Church bell towers rise from villages. Haitians say "if God wills" as easily as Americans say "how do you do." The people even have painted nearly all of their multicolored pickup truck buses with phrases like "The Living God" and "Jesus of Nazareth."

But most of these 7-million people know only as much about Jesus as others have told them. Only 20 percent can read. Until recently no one had translated the Bible into the common people's language.

Is Jesus a man who hangs limp on crucifixes in their Catholic churches? Is He a god whose magic expands the power of voodoo? Is He someone who told followers to give things to those who obey certain rules?

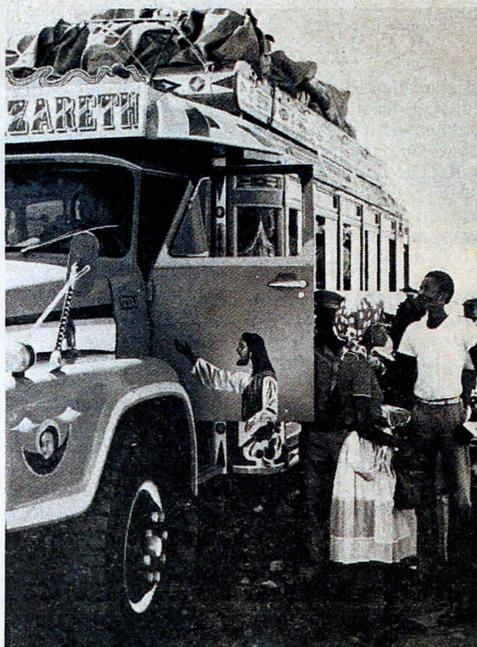
A Southern Baptist missionary and an Episcopal priest say He is some of all three to many Haitians. They blame this confusion about Who Jesus really is on the narrow and often culturally influenced interpretations of the gospel by missionaries and preachers from many American denominations.

Not all Americans with connections to Haiti feel so strongly. But Jack Hancox, sent seven years ago by Southern Baptists to open their work in Haiti, has a simple analysis: "We've taken all the polarity of religion in America, with its 239-million people, and forced it onto this little country of 7-million."

As a consultant to the Baptist Convention of Haiti, Hancox has supervised a number of development projects in which American volunteers have helped provide pure water and agricultural, nutritional, and educational programs. The convention, largest of five such mission-related Baptist groups in the country, is made up of about 90 churches and more than 560 missions and preaching points that grew out of work by the American Baptist denomination, which started work in Haiti in 1923.

Traveling throughout the country, Hancox has seen how various regions reflect the flavor of the many denominations whose missionaries taught their faith there and offered their financial support. Collars, ties, and hats the people wear or do not wear, social structure, methods of hygiene, or the lack of hygiene — these are signs of various teachings of the Christian groups.

Only the most isolated Haitians live more than a few miles from a Christian church. In many back-country communities, the mission congregation is the hottest business going. Missions mean money and jobs.



BUS EVANGELISM — Christian phrases, designs, and pictures adorn most buses in Haiti. Called top-tops, they are really flatbed and pickup trucks with shells on top. Haitians cram into them to ride between cities and villages in the nation of 7-million people.

A flight from the United States to Haiti is cheap and easy to make. Because of this, the country has absorbed mission activity. Hancox paints a picture of the American stepping off a jumbo jet with a suitcase full of dollars, seeking a Haitian pastor to set up in ministry. Some Americans, who have tied their ministries closer to their own culture than to the pure gospel, have saddled communities with more baggage than they could balance.

Churches that have preached specific doctrines and then supplied their membership with a new standard of living have caused some Haitians to view Christian ministers like they have voodoo priests — as a channel to get their physical needs met, says Hancox. The ma-

majority of the people's ancestors practiced Haitian voodoo, which blends African spirit worship with Catholic saint idolatry. The Baptist Convention of Haiti takes a firm stance against practicing voodoo. But voodoo has left its mark on the Haitian mind-set.

Much like the role of superstition in the United States, voodoo sometimes forms a backdrop for Haitian life. As pockets of Americans find security in blaming misfortune on Friday the 13th, black cats, or walking under ladders, a traditional Haitian may blame the power of spirits over his own will for his pitiful circumstances.

Voodoo ignores the inborn gifts, God-given purpose or ability to change that a Christian discovers within himself. "The (traditional) Haitian's religious approach is looking for spiritual power to give him security and protection to help him go through the hardship of life," says Roger Desir, a Haitian Episcopal priest who attended Baptist Sunday Schools while growing up in Port-au-Prince in the 1930s and '40s.

"It is not redemption he seeks. Rather, he says, 'Here is an outlet,' and he'll plug into the outlet to get the power," explains Desir. At one point when Desir battled with personal problems, Christian friends warned him to proceed with caution because maybe someone was giving him the evil eye.

Such confusion has crippled many Christians' efforts to break cleanly from voodoo, and a Western gospel polluted with cultural requirements has failed to stress the power of Jesus to fully transform lives, Desir claims.

"Christianity has been something not completely replacing voodoo in the mind of the (traditional) Haitian, but rather completing voodoo. To him, God is a power that can be used," he notes. With this attitude, Jesus Christ is seen simply as the best way to wield spiritual power rather than an avenue to spiritual rebirth.

Desir believes the church can help restore faith which the Haitian has lost, even in himself. "The church can help him realize he is a child of God, that he has within him all the potential to develop as a full-fledged human being," he says. "By having this new perspective we will improve our education, we will improve our health system — we will improve all kinds of services. And we will not look down anymore on the peasant. We will realize he also is in the image and the likeness of God; that Jesus Christ lives in him too."

Haitian Baptists help countrymen to advance

PORT-AU-PRINCE, Haiti (BP)— Salimy and Brunette Helias are two of many Haitian Baptists investing their lives in the future of their country.

The Helias are banking on Haiti's children. Two years ago they gave up stable jobs in the busy port city of Gonaives on the northwest coast. Now, in a section of Port-au-Prince where mothers wash clothes in filthy mud ditches and call a piece of bread dinner, the Helias are teaching children things their parents have never known.

The Helias join the ranks of a growing number of Haiti's 7-million people who are leading their countrymen to improve schooling, farming, hygiene, and self-esteem. Many are products of the 90 churches and 585 preaching points in the Baptist Convention of Haiti, with which Southern Baptists work.

The couple's nutritional schooling program, supported through the Baptist Convention of Haiti, is one of many that throws open a door for the Haitian peasant population.

"When they leave the school, they are different from the rest of the children who grow up around here," says Mrs. Helias of her 150 students. "They can become engineers, nurses, doctors, agriculturalists, and technicians. They will be the ones who can change our country."

Changes in Haiti have come slowly — too slowly for many. A mass movement toppling the dictatorship of Jean-Claude Duvalier in February began as demonstrations by Haitians blaming the rich ruling class for their impoverishment.

But the Helias are taking a different tack. They are among those who have invested their lives in the notion that Haiti will change only as its people change. In fact, during two weeks of the time schools were closed before Duvalier left the country, the Helias secured government permission to run their nutritional program just so the children would stay nourished and alert.

Like the Helias, educated, ambitious Haitians who at one time might have moved away instead are getting dirt under their fingernails.

A Baptist lay leader near the north coast breeds pigs to share with neighbors — only after they promise to build a pen and share their piglets too. A gainfully employed mason has abandoned urban life and moved to remote mountains to teach at a Baptist vocational-technical training center on the south peninsula. An 88-year-old Baptist lay preacher has teamed up with 49 families from a church he started in 1940 to pitch in \$50 apiece — a sacrifice equal to many thousands of dollars in the United States — in order to assemble a cooperative providing pigs, crops, medicine, and schooling in the area.

"When I came here seven years ago, people (various mission workers) told me, 'Haitians can't do anything,'" says Southern Baptist Missionary Jack Hancox. "I said to them, 'If I'd spent 25 years working in a country and still felt like that, then I'd go on home.'"

Hancox came to Haiti as a development consultant to the Baptist convention. Over the years, many Haitians have proven his colleagues wrong.

Samson Nere raises six sows and a boar for Lemonade Baptist Church under guidelines of a nationwide pig-replenishment plan. The hogs and their feed were provided to replace 1-million that had to be slaughtered after Swine Fever turned up in the late 1970s. Nere receives no pay and neither does the church.

Nere believes Christians will lead Haiti into a new day: "They are the change-makers. I see the hog project as a material expression of the gospel. We are helping to fill the stomach while we are saving souls."

The same motive is cited by members of a cooperative at Carrefour La Branle, a junction in the midst of rocky hills dense with cactuses and mud huts. "Everywhere we looked, there was poverty and need," says Ceus Linviloire, a co-op board member. "We saw if we voluntarily put our heads together, we could help."

The group bought about 10 acres of irrigated farmland. "The people who founded the co-op had in their heads the concept of the good Samaritan. The result is we are not only helping ourselves, but we are helping others," Linviloire explains.

There are signs that peasants want to break from old patterns. Outside the south-peninsula town of Mussotte on a windy plateau above the Caribbean Sea, Eric William directs Baptist Agro-Technical Center's program of sewing and tailoring, carpentry, crafts, welding, and masonry.

William is one of many Haitian Baptists who believes new life through Jesus Christ will transform even the most defeated Haitian.