

Baptist and Reflector

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News journal of Tennessee Baptist Convention

Adrian Rogers agrees to allow nomination

By Dan Martin

MEMPHIS (BP)— Former Southern Baptist Convention President Adrian Rogers says he is willing to be nominated again as president of the nation's largest evangelical denomination.

Rogers told members of Bellevue Baptist Church in Memphis April 2 of his decision. "I just told my congregation and asked them to pray for and with me about the matter. I told them I felt I needed to make myself available if, in-

deed, the people wanted me (as president)."

In an interview with Baptist Press, Rogers said he has had many requests and "a constant barrage of letters encouraging me" to allow the nomination when the SBC meets for its 1986 annual meeting June 10-12 in Atlanta.

"To my knowledge, I have never sought this office," he said. Rogers served one term as president, 1979-80, and declined to serve a second term, al-

though both tradition and the SBC Constitution allows it. His election was regarded as the opening gun in a campaign to turn the 14.4-million-member denomination to a "more conservative" direction.

"I am not running for office," he said. "I am willing if the brethren want me. I realize there is the potential that I may not be nominated and the potential that if nominated, I may not be elected. I just have a willingness in my heart to allow my name to be placed in nomination."

The Memphis pastor said he has been praying about his decision, and on Easter evening (March 30), he invited a group of "trusted leaders of the church" to his home, where "we prayed and discussed the matter for several hours. After that, I felt a clearness in my heart to announce my willingness."

The announcement is in contrast to Rogers' candidacy in 1979, when he said the decision "was not made until the

ninth hour." He said he "did not feel the freedom to allow my name to be nominated until sometime after midnight" of the opening day of the Houston convention. "The difference between 1979 and now is that I feel a freedom in my heart now (to be nominated) that I did not feel then," he said.

Rogers swamped five other candidates to win 51.36 percent of the vote in a first-ballot victory. His election, however, was tainted by accusations of "overt political activity" and of voter irregularities. It set off an investigation by Registration Secretary Lee F. Porter of Nashville, of both the voting and registration procedures.

Rogers said he "was not personally wounded" by the allegations of irregularities, but "was disappointed to hear brothers accusing brothers of vote fraud and dishonesty. It disappointed but did not deeply wound me. I know who I

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Charles Stanley names three parliamentarians

ATLANTA (BP)— Three parliamentarians, two of them former officers of the Southern Baptist Convention and the third a certified professional parliamentarian, have been named for the 1986 annual meeting of the SBC, scheduled June 10-12 in Atlanta.

SBC President Charles F. Stanley, pastor of Atlanta's First Baptist Church, announced the appointments April 8, naming James T. Draper Jr., pastor of First Baptist Church of Euless, Texas, and president of the SBC 1982-84; John Sullivan, pastor of Broadmoor Baptist Church in Shreveport, La., and SBC first vice-president 1982-84; and C. Barry McCarty, of Elizabeth City, N.C., a certified professional parliamentarian and or-

dered Church of Christ minister.

Although the SBC Constitution does not provide for a parliamentarian, previous presidents have appointed persons to assist in parliamentary procedure during the annual meetings.

The issue of a parliamentarian became controversial in the 14.4-million-member denomination during the 1985 annual meeting in Dallas, when Stanley, acting on the advice of parliamentarian Wayne Allen, pastor of Briarcrest Baptist Church in Memphis, ruled out of order an effort to amend the nominations of the SBC Committee on Committees.

The ruling has resulted in twin lawsuits in federal and state court in

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General Assembly continues delay on Tennessee lottery resolution

With only two "working days" left for the 94th Tennessee General Assembly, the legislature still has not acted on a resolution which could lead to amending the state Constitution to permit a state lottery.

The resolution was on the calendar for both the Senate and the House of Representatives on April 9, but in both houses the measure was delayed until their next meetings (April 16) at the request of the resolution's sponsors.

According to Tennessee law, a resolution to amend the Constitution must be approved by both houses of the General Assembly at two consecutive sessions—in the second one by a two-thirds vote. The proposed amendment must then receive a majority vote in a general election which selects the state governor.

In 1984, both houses of the 93rd General Assembly narrowly passed the resolution by the required majority vote. In order to be on November's ballot, both houses must now pass the resolution by a two-thirds vote after three readings.

Last month, the Senate voted 22-11 after the first reading to approve the resolution. Later, the resolution was

read two additional times, but no vote was taken. The state attorney general has advised that the vote must come after the third reading.

Political observers indicate that the

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Religious groups organize to fight tax on parsonages

NASHVILLE — Church parsonages in Davidson County will go on the tax rolls as of Jan. 1, 1986, unless religious organizations can block that action, according to an April 13 article in *The Tennessean*.

Jim Ed Clary, county tax assessor, is preparing to notify churches with parsonages and other groups who own tax-exempt residences that Metro government intends to put these buildings on the tax rolls.

Attorneys for religious groups involved have announced that they intend to seek an injunction in Chancery Court this week to block this, according to Louis Farrell, representing the three Episcopal dioceses in Tennessee along with several other religious organizations. Robert Taylor, attorney for the Executive Board of the Tennessee Baptist

Convention, has been working with Farrell.

Metro has formally asked the state Board of Equalization to rule that such parsonages are taxable. The board, which rules on tax appeals in the state, has set a May 8 hearing on the request.

Farrell pointed out that the 1984 General Assembly specifically approved tax exemption for parsonages. "We are going to ask the court to declare that the exemption status is Constitutional," he added.

In its petition for the May 8 hearing, Metro government says the General Assembly "exceeded its Constitutional authority" by enacting an exemption for parsonages. The petition contends that property used for living space for a minister or his family "is not purely religious use as contemplated" by the state Constitution.

"The churches are more concerned about the implication of Clary's view," Farrell said. "If parsonages are not exempt because they are not solely used for religious purposes, then by the same rationale a church building should not be tax exempt since a church building is not always used solely for religious purposes either."

Metro's Legal Department has been denying residential exemption applications since 1983, when William Leech Jr., then attorney general, issued an opinion that such exemptions were to be viewed as "suspect" unless they are used "purely" for designated religious, educational, scientific, or charitable use.

According to Kelsie Jones, executive secretary of the Equalization Board, no other Tennessee county government has

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SBC CP gifts exceed inflation

NASHVILLE (BP)— Halfway through its fiscal year, the Southern Baptist Convention's Cooperative Program of worldwide mission and ministry support has grown more than twice as fast as the U.S. inflation rate.

After six months, 1985-86 Cooperative Program receipts total \$62,781,162, up 8.05 percent over the same period in 1984-85, reported Harold C. Bennett, president and treasurer of the SBC Executive Committee. The current total is \$4,678,205 ahead of the six-month figure for last year, which was \$58,102,957, he said.

The 8.05 percent increase for the current year compares to an inflation rate that has remained around 3 percent, noted Tim Hedquist, Executive Committee vice-president for business and finance.

However, March receipts of \$10,033,586 were 0.91 percent behind receipts for March of 1985, he said, noting the March 1985 figure was unusually high.

Still, this March was the third consecutive month in which Cooperative Program receipts had surpassed \$10 million. January receipts of almost \$12.8-million were 18.13 percent ahead of the same time in 1985, and February receipts of almost \$10.9-million were 18.1 percent beyond February 1985 income.

Peace Committee shifts focus to SBC politics

By Dan Martin

DALLAS (BP)— Southern Baptist Convention politics occupied much of the sixth meeting of the SBC Peace Committee, but the 22-member body began to inch forward in an effort to enlist the protagonists in the peace process.

"Early in this meeting, it was like we turned a page in the ledger and stamped 'Politics' at the top," said committee chairman Charles Fuller. "We moved rather abruptly into the same kind of confrontation and exchange which oc-

cupied our second meeting, when we began our discussion of theological differences."

Despite sharp exchanges between committee members, Fuller said the committee agreed on a process designed to "enlist some people who have either been subjects of the controversy or have been leaders in it as we work toward bringing about some reconciliation."

"In this meeting, we approved a process where we will ask these people to come and help us or at least to come and

spend time with us and allow us to spend time with them," he said.

A keystone in the process will be a prayer retreat, tentatively scheduled for September or October, to bring together members of the Peace Committee and "those involved in denominational life and agency leadership."

While the recommendation did not specify who will attend the retreat — expected to be held at one of the Southern Baptist Conference Centers — participants likely will include leaders of the 11 agencies visited by Peace Committee visitation subcommittees — the six seminaries (Southwestern, Southern, Southeastern, Midwestern, New Orleans, and Golden Gate), the Baptist Sunday School Board, Home and Foreign Mission boards, Christian Life Commission, and Historical Commission.

Also part of the process will be meetings of the five-member subcommittee on political activity, which will meet, in the next few weeks, with leaders of the groups which have been politically active and with representatives of denominational and independent news media.

Charles Pickering, committee vice-chairman and a Laurel, Miss., attorney, said the meetings of the subcommittee will focus on "gaining information and suggestions, conveying concerns of the committee and others, and enlisting their support in the peace effort. This is part of the process the subcommittee must go through before we can make recommendations to the Peace Committee and eventually to the convention.

"It is not easy. If it were, there would be no reason for the Peace Committee to exist. There are major issues before the committee that have not been resolved. We will be working and talking and praying," Pickering added.

Fuller referred to the planned subcommittee meetings and the prayer retreat as "progress." He explained, "We have

adopted a strategy designed to utilize some of the people who have been principals in the controversy to become principals in the peace process. That doesn't look like a whole lot on paper, but if it comes to fruition, if it produces what we want it to produce, then we will have made a considerable amount of progress."

Much of the sixth meeting of the Peace Committee was given over to meetings of two subcommittees Fuller appointed prior to the early April session. One of the groups discussed the effects of negative designations on overall Cooperative Program giving and the other began discussing political differences and organizations in the 14.4-million-member denomination.

The Cooperative Program is Southern Baptists' unified giving plan. Funds come from churches to state conventions, which retain a portion of the contributions, and then go to the SBC. Currently, only funds which are "undesignated" — used to support all programs of the SBC — are referred to as Cooperative Program funds.

Some persons have suggested a way to end the hostility in the denomination is to allow churches to support causes they favor and to be allowed to decline to support other agencies with whom they disagree.

However, after discussion, the subcommittee reported it does not recommend the Peace Committee offer a system of selective support (or negative designation) as a means to temper the controversy "at this time."

Pickering, who chairs the political activities subcommittee, commented on its agenda. "We spent a great deal of time discussing political organization, voter registration, and balloting. There is certain information that we must get, and the subcommittee meetings in the next few weeks are designed to help us do that. We must have that kind of information before we can make any kind of report to the Peace Committee," Pickering said.

In summarizing the meeting, Fuller said: "The atmosphere of diversity has never left the Peace Committee during the nine months we have been meeting. The problems we have confronted as a convention for the past several years are, by and large, still there.

"We have restated these problems every way we know how and have tried to analyze them, to understand them, and to find ways to deal with them. It can become frustrating but we know the Peace Committee came into being to transfer this fray from the denomination at large to 22 people. That is our assignment and we have accepted it."

Fuller said he and Pickering "feel the responsibility of reporting something of substance" to the annual meeting of the SBC, June 10-12 in Atlanta. Fuller added he has been authorized to appoint a subcommittee to begin the process of drafting an outline to be presented when the committee meets in mid-May in Atlanta. After that meeting, a full report will be drafted which will be acted on when the group meets in Atlanta prior to the June annual meeting.

Fuller added that he expects the committee to report to the 1986 SBC, but to continue in its deliberations, making a final report at the 1987 annual meeting in St. Louis.

Baptist, Jewish scholars differ on evangelism role

By Joe Westbury

LOUISVILLE, Ky. (BP) — Baptist and Jewish scholars agreed on a variety of topics at a national symposium on the New Testament and Judaism but could not come to a consensus on the role of evangelism.

While Jewish scholars maintained Christian evangelism was appropriate when directed toward other peoples, they balked when Jews were mentioned as possible objects of witness.

The discussion between the two faiths, which came on the heels of the Easter and Passover seasons, was held at Southern Baptist Theological Seminary in Louisville, Ky.

The meeting was sponsored by Southern seminary, the interfaith witness department of the Southern Baptist Home Mission Board, and the inter-religious affairs department of the Anti-Defamation League of B'nai B'rith.

"What unites us is the Hebrew Bible — the Torah — but what divides us is its interpretation," explained Leon Klenicki, director of the New York City-based Jewish organization.

"What we hope to accomplish through a symposium of this nature is to have a greater awareness of our respective missions — Jews sanctifying the name of God by being a light to all nations and Christians exercising their duty of bringing humanity to God by evangelizing the world, but not us. We have been with the Father since the beginning," Klenicki stressed.

Baptist theologians such as Charles Talbert, professor of religion at Wake Forest University in Wake Forest, N.C., took exception to the Jewish stand.

"To tell a Southern Baptist that he or she should exclude any group of people from their witness evokes the same type of emotional reaction that would be called forth in a Jew by the demand that a son not be circumcised," Talbert said. "We as Southern Baptists are not proselytizing for an organization; we are bearing witness of a person Who God has sent to us. The story of the gospel is a story of a Christ Who indwells each believer and is a conviction that cannot be compromised.

"I have to bear witness to what Jesus Christ has done in my life. That which is absolutely central in the Christian position is that Jesus is God's last word," he affirmed.

Michael Cook, professor of intertestamental and early Christian literature at Hebrew Union College in Cincinnati, Ohio, viewed evangelization of Jews as a form of prejudice.

"From our point of view, the mission

to the Jews suggests there is an inadequacy in Judaism. But that is a trespass on the integrity of the Jewish people," Cook said. Although he would not define evangelism of Jews as being anti-Semitic, he said he considers it to be offensive.

In addition to discussing the role of evangelism, conference participants explored concepts of the Messiah, the Gospel of John, the covenant, Rabbinic Judaism, and early Christianity and Pauline theology.

A retired seminary professor who addressed the meeting warned Southern Baptists to be wary of Bible prophecy preachers who politicize Christ's return and who lobby to shape national defense policy around their theology of the end of times.

Frank Stagg, professor emeritus at Southern seminary, charged such prophecy preachers with endangering world peace and distorting the Biblical concept of Jesus as Messiah.

They have projected an image of Jesus, not as a "suffering servant," but as an "ultimate Rambo" leading Israel and the United States in a war to end all wars, Stagg said. "Central to their scenario of 'last things' is Armageddon, seen not simply as apocalyptic imagery but as a literal and bloody war, led by the returning Christ."

These preachers view Armageddon as a divinely-programmed and inevitable war, with Jesus siding with the United States and Israel against the Soviet Union and the Arabs, he continued.

"Such militant messianism could be left to its advocates were it not for their political clout. National policy, including military escalation and Mid-East policies, may be significantly affected," he added.

To illustrate his fear, Stagg referred to the acceptance speech at the 1980 Republican National Convention where Ronald Reagan reiterated the idea that the United States is God's new Israel and chosen nation. He further quoted TV preacher Jimmy Swaggart, who claimed to know more about foreign policy than the secretary of state, because he has received this knowledge by Biblical revelation. Stagg reported Swaggart as saying he had on several occasions warned the president not to negotiate with the Soviets "but to tell them all to go home, for 'You can't negotiate with darkness.' Swaggart also said he had told some Jewish leaders, 'Israel will rule the world' and that all of them would be Christians.

"The kingdom of God which Jesus Christ brings has nothing to do with nationality or the employment of military force, Stagg stated.

WMU launches prayer network

About 200 persons have committed their support to the Tennessee/Venezuela Prayer Net Partnership, which was launched by Tennessee Woman's Missionary Union March 1.

The prayer net is designed for Tennessee Baptists interested in supporting with daily prayer persons involved in the Tennessee/Venezuela partnership. The three-year partnership, which was approved by the 1984 Tennessee Baptist Convention and is coordinated with the Southern Baptist Foreign Mission Board, will involve volunteers from both countries helping each other.

Those persons participating in the prayer network will receive information on the partnership, Venezuela, Venezuela Baptists, Southern Baptist missionaries in Venezuela, a prayer pin from the Foreign Mission Board, and specific prayer requests each month.

Tennessee WMU has announced that Wilma Hundley is the prayer net coordinator. She is WMU director for Gibson County Baptist Association, a member of the Tennessee WMU executive board, and a member of Emmanuel Baptist Church, Humboldt.

To become a participant of the prayer net, persons should contact TBC, WMU, P.O. Box 728, Brentwood, TN 37027.



TV PERSONALITY — Baptist layman Tom Lester, who was "Eb" on the TV show "Green Acres," greets youth at the recent annual Holston Baptist Association youth rally, which drew 600 persons to Johnson City, and also featured music by youth and Bob and Holly Harris of Skyline Heights Baptist Church and a testimony by Donna Davidson, a student at Carson-Newman College.

SBC parliamentarians . . .

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Georgia and in a recommendation from the SBC Executive Committee that Bylaw 16, which deals with the nominations process, be changed to specifically allow one-by-one challenges from the floor, while prohibiting the introduction of an alternate slate of nominees.

The lawsuits are pending and the SBC Committee on Order of Business has said the proposed changes in Bylaw 16 will be among the first items of business when the SBC meets in Atlanta. The recommendation will be considered prior to the nominations of the Committee on Committees.

Stanley said he appointed Draper because "I feel he did a fantastic job presiding at the annual meeting in the past." He noted Sullivan "ran against me" for president of the convention in 1984, and, as chairman of the SBC Executive Committee's Bylaws Workgroup "is probably as knowledgeable about the Constitution and bylaws of the convention as anyone I know."

The president said he received a list of certified parliamentarians from the American Institute of Parliamentarians and selected McCarty from the list.

"He came to see me in Atlanta and we had a good long talk. After discussing his background, I was very pleased and think he will be an asset to us," Stanley said.

McCarty, a former vice-president of the American Institute of Parliamentarians, is a professor of public speaking and debate at Roanoke Bible College in Elizabeth City, N.C. He is a graduate of Roanoke Bible College, Abilene (Texas) Christian University, and holds a doctorate in rhetoric and argumentation from the University of Pittsburgh.

He conducts seminars on convention parliamentary procedure for state and local governmental bodies, professional associations, and political action groups, and is a lecturer in a practicum on parliamentary law each summer at Marshall-Wythe School of Law of the College of William and Mary, Williamsburg, Va.

McCarty also is active in North Carolina politics and is one of two North Carolina members on the national Re-

publican Party Committee on Permanent Organization. He was 1984 chairman of the North Carolina Republican Convention and a delegate to the 1984 national GOP convention in Dallas. He is active in Republican campaigns for congressional and senatorial candidates.

According to his biographical data sheet, McCarty also has been a "spokesman and lobbyist for state and national Right-to-Life groups."

McCarty, currently minister of the Jarvisburg, N.C., Church of Christ, has been at churches in Georgia, Pennsylvania, North Carolina, and Virginia and has preached more than 100 revivals and Christian conferences throughout the United States and Canada.

Stanley described McCarty's credentials as "impeccable" and said the fact McCarty is not a Southern Baptist "will not be a problem. He assured me he will be fully aware of the SBC Constitution and Bylaws by the time the convention meets in Atlanta."

The SBC president added that Draper and Sullivan are familiar with SBC polity and rules, and McCarty is a parliamentary procedure expert and the three "should work well together."

Parsonages . . .

(Continued from page 1)

challenged the tax-exempt status of parsonages.

In addition to the Tennessee Baptist Convention, other religious groups cooperating in the lawsuit to secure an injunction against the Metro government's decision are the National Baptist Convention USA Inc.; the Cumberland Presbyterian Church; and the Holston Conference of the United Methodist Church, which encompasses Methodist churches in east Tennessee.

In addition, the Catholic dioceses of Nashville and Memphis plan to file a separate but similar suit, Farrell said.

Clary told The Tennessean that about 170 residences, 140 of which are parsonages, will be added to the tax roles, which could enrich Metro by about \$130,000 a year in new tax income.

Rogers agrees to permit nomination at SBC . . .

(Continued from page 1)

am and took it with a grain of salt."

Rogers' announcement ends months of speculation as to whether the former president would allow himself to be nominated. Open speculation began when Florida Pastor Homer Lindsay Jr. told a meeting in First Baptist Church in Jacksonville that Rogers was the choice of fundamental-conservatives to succeed current SBC President Charles F. Stanley of Atlanta.

Rogers told Baptist Press: "The announcement (in Florida) was that I was the man they wanted. They had asked me if I would be their candidate, and I told them no, but I did tell them they could say I was their choice. I did not give them permission to say I was a candidate."

The Memphis pastor said: "It is my

Lottery . . .

(Continued from page 1)

delays on voting on the resolution are because the resolution's sponsors realize that they do not now have the necessary two-thirds vote for passage. However, it is possible that the gambling proponents might attempt to push the resolution through at the last minute.

Present plans for the General Assembly are for both houses to recess after Wednesday's session, and save their final "working day" for a later time to deal with any state lottery bills proposed by Gov. Lamar Alexander. That "last day" would probably come in early May.

If the lottery resolution is not passed during these last days of the 94th General Assembly, the amendment to the state Constitution could not be placed on the ballot until November 1990 — the next scheduled gubernatorial election.

At issue is Article XI, Section 5, of the Constitution which states, "The legislature shall have no power to authorize lotteries for any purpose, and shall pass laws to prohibit the sale of lottery tickets in this state."

Reagan proclaims Day of Prayer

WASHINGTON (BP) — President Reagan has proclaimed May 1 as the 34th consecutive National Day of Prayer.

The observance has been declared annually by each president since Harry Truman in 1952. However, national observances of a day of prayer have been made since 1775, when the Continental Congress first declared one.

Reagan, in his 1986 proclamation, referred to prayer as being "deeply woven into the fabric of our history."

A National Prayer Day Task Force, established through the National Prayer Committee, is asking citizens to take at least five minutes at noon on May 1 for prayer to "thank God for the countless ways He has blessed us and pray for the continued blessing of our nation and its leaders." The task force also is calling for prayer services and gatherings May 1 and the further enactment of state and local observances.

desire, whether I am president or not, to see a clearing of the air. For this reason I am very supportive of the SBC Peace Committee (of which he is a member). I believe the committee is the best mechanism to let the facts be known. It has been my philosophy in almost any decision making that if you carefully gather the facts, the decision is almost automatic."

He added that the recently adopted "diversity statement" by the 22-member Peace Committee is a case in point. "For many years we have been hearing that there is no real theological problem in the SBC. But now a bipartisan, convention-elected committee has clearly said there is."

The committee, elected by the 1985 annual meeting to determine the sources of controversy in the SBC and to try to devise ways to bring about reconciliation, adopted a three-paragraph statement during its February meeting which spelled out the diversity of theological belief and asked for prayer as it sought ways to help diverse Baptists work together.

Rogers said, "Whoever is elected president should work to create a climate in which we can solve our problems. I am talking about one of love and fairness, a spiritual revival. I don't believe Southern Baptists will be changed ultimately by parliamentary maneuvering, appointments, or gavel-banging. We need a fresh touch from God and I will pray and work toward that end."

He said he believes whoever is elected president "should continue to nudge the denomination back to its conservative roots and away from neo-orthodoxy. Responsible 'conservative' leadership that I know is not wanting a bloodletting or a radical revolution, but an effort to persistently and gently nudge the denomination back to its roots. The emphasis is on both persistently and gently."

Rogers said he believes there is "more unity under the skin" of Southern Baptists than most people realize. "I do not believe our convention is divided 55 (percent) to 45 (percent). I think it is more like 90-10. I believe when the facts are known, the many people who are Bible-believers in the traditional Southern Baptist sense will coalesce against the neo-orthodox (people) who represent a very small portion of our constituency but have the potential to do damage far beyond their proportional size."

He indicated much of the "neo-orthodox" leadership is centered in denominational institutions and agencies, but said, if elected, he would not seek to fire anyone. "I couldn't if I wanted to and I wouldn't if I could. That is a trustee responsibility and it needs to be undertaken by a wider group, if it needs to be done."

In regard to charges by moderate-conservatives that they have been disenfranchised by fundamental-conservatives during the seven years the "right side of the house" has won denominational leadership, Rogers said: "Every Southern Baptist is in the family as long as he has the opportunity to come to the convention and vote. That is the litmus test."

Rogers, however, did say a president "is honor bound to make his appointments from those he feels would be best from every perspective — denominationally, morally, and doctrinally. When the majority of Southern Baptists elect a president, they know the kind of president they are electing and expect his leadership to reflect who he is."

EDITORIAL

Do our mission gifts 'show His love'?

Next Sunday (April 20) Southern Baptists throughout the nation will pause to observe Cooperative Program Day — an annual event to celebrate our denomination's primary method of taking the gospel to the ends of the earth.

It is a time to remind ourselves what the Cooperative Program is doing — and will do — to fulfill the Great Commission. Christ's command grows in its scope with the dawning of each day. That "world" now includes more than 4.5-billion people, who are our assigned responsibility.

Today, through the Cooperative Program, Southern Baptists are supporting about 7,500 missionaries in 106 foreign countries and in all 50 states of our nation. If we are to reach our Bold Mission Thrust goal of supporting 10,000 missionaries by the end of this century, we must intensify our giving to missions through the Cooperative Program.

Show His Love....

...Cooperative Program Day
April 20, 1986

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The Cooperative Program is only a tool — but a very effective tool — by which all Southern Baptists and their churches can share in a worldwide ministry on a level which no individual Baptist nor Baptist church can do alone.

Our financial support of missions through the Cooperative Program is a demonstration of an individual's commitment to Christ and His mission on earth of reaching the lost.

Since 1925, Southern Baptists have used the Cooperative Program to support those missionary, educational, ministry, and benevolent tasks which God has given to His followers. This unified effort of denominational support came after many years when many state and national Baptist agencies unsuccessfully sought an effective way to share in our denominational causes.

For the last 61 years, the Cooperative Program has provided all Southern Baptists and their churches an effective, efficient channel for all of us to share in all that we are doing as a denomination.

The theme for the 1986 Cooperative Program Day is "Show His Love." These words remind us that the Cooperative Program is a means for Southern Baptists to "show His love" to the lost, the needy of this world. Showing that love is not done by paying an assessment — but by voluntarily giving of ourselves through sacrificial sharing. This is the Baptist way.

As an individual, you decide what it means to "show His love" by how much you give to your church. As a church member, you help decide how your church will "show His love" by how your church spends its offerings. As a messenger to the Tennessee Baptist Convention and the Southern Baptist Convention, you help decide how our denomination will "show His love" when the messengers vote on allocations through the Cooperative Program.

The only limit to how well we as Southern Baptists "show His love" to the billions of our world is how we respond to Christ's command through the opportunities He gives us — such as the Cooperative Program.

Revival testimonies

We are excited about the "Good News America, God Loves You" revivals which are being held across our state during April and May. During this period, we are printing "prayer requests" for these crusades in our "TenneScene" feature each week. We have gleaned these from letters, mailouts, and church newsletters which have come to our office.

As God blesses these revivals with professions of faith, rededications, and commitments to vocational Christian service, we will print these results — so that our readers can rejoice in what God is doing in the Volunteer State. We would urge pastors and churches to share their "good news," so that we can share these with our readers.

Recognizing that victories of "Good News America, God Loves You" revivals cannot be told in statistics alone, we would like to provide an additional means of reporting these results.

The Baptist and Reflector is anxious to share testimonies of outstanding revival experiences from our readers. These testimonies may involve salvation for individuals, a spiritual renewal for a church, an impact on the community, or any other victory that God gives.

Our plan is to print a full page of these testimonies at the end of the revival period. In order to print as many as possible, these will be limited to 150 words. All testimonies must include the name, address, and telephone number of the writer. Testimonies should be mailed directly to the Baptist and Reflector, P.O. Box 728, Brentwood, TN 37027.

Cicero's comment



By the editor

"Cicero, I need the names and addresses of all members of all Tennessee Baptist churches," pleaded Sue Case as she and her attorney, E. Garr Lawyer, visited my office.

I replied that I didn't have such a list. "I don't believe any such list exists," Cicero added.

E. Garr eagerly reminded me that I did have a list of 75,028 subscribers to the Baptist and Reflector.

"That's true," Cicero conceded, "but I don't share those with anyone, since it is my opinion that these names belong to the churches which send them to us. Why do you want such a list?"

Sue explained that in recent years Baptists are involved in a lot of lawsuits — Southern Baptist Convention, SBC Executive Committee, Sunday School Board, Brotherhood Commission, Belmont College, and TBC Executive Board. "So, I've decided to follow the trend and file a lawsuit against every Baptist in Tennessee," Sue testified.

Cicero was dumbfounded. "You mean you are going to take all 1-million Tennessee Baptists to court?" I questioned.

"That is accurate," Lawyer swore. "We contend that all 1-million Tennessee Baptists have violated the moral and spiritual rights of my client, Sue Case, by their failure to live up to their stated purpose."

Realizing that I was one of those 1-million defendants, I replied, "No comment," — awaiting the reading of my rights.

Lawyer continued, "The plaintiff in this proposed litigation, Sue Case, is a resident of the State of Tennessee. As such, she was entitled to receive the services and ministries which are supposed to be provided by the defendants, the Tennessee Baptist churches and their members."

Cicero manages to muster, "What?"

Sue began to recite the services and ministries of which she was deprived. "According to many Baptist documents, you are to witness to me about my salvation — and none of the Tennessee Baptists has done this."

Other charges she made were that Baptist church members had failed to:

- "Feed me when I was hungry."
- "Give me something to drink when I was thirsty."
- "Clothe me when I have nothing to wear."
- "Visit me when I was sick or in jail."
- "Provide me with a Bible."
- "Start a church or mission chapel in my area so I could have a place to learn about and to worship God."

Sue noted that Baptist church members had neglected to support the passage and the enforcement of laws which would have protected her from the perils of beverage alcohol and drugs.

Cicero could not deny that these charges might be true.

"Right," declared E. Garr Lawyer. "The evidence is on our side. We intend to proceed with our lawsuit — as soon as we get 1-million subpoenas printed!"

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.

SBC parliamentarian

Dear editor:

I have some comments on an article in your most recent issue.

James Draper was the keynote speaker at the apparently self-styled "fundamental-conservative rally," at Ninth and O Baptist Church in Louisville on March 24. Is this the same James Draper whom

I have read will assume the role of impartial parliamentarian when the SBC meets in Atlanta in June?

I note where Dr. Draper called for a forum "where fundamental conservatives and moderate conservatives could discuss theological differences." Isn't that exactly what the "Peace Committee" is supposed to have been doing these past months?

Host pastor, Laverne Butler, stated that, "What it is going to boil down to is, . . . I cannot walk with someone who says he rejects the historicity of the first 11 chapters of Genesis."

I wonder if the moderates placed in nomination a candidate's name with whom Brother Butler could "walk with," would he even consider supporting that candidate? Or is there more to boil down than Genesis 1-11?

Reed Rhorer
156 Market Street
Lexington, KY 40507

Loss of a friend

Dear editor:

I felt a deep sense of personal loss when I read in the Baptist and Reflector of the homegoing of my old friend Badgett Dillard at Southern Baptist Theological Seminary. He and the late Grady Nutt were the two finest encouragers and friends I had during my seminary days.

When I graduated, Badgett and Grady were instrumental in getting my name before a fine church in Gainesville, Ga., where I was privileged to serve.

For me Heaven will be infinitely sweeter because these two brothers in Christ have gone on to be with the Lord.

Bill Delaney
1201 South Seminole Drive
Chattanooga, TN 37412

Carson-Newman team

Dear editor:

On behalf of the Baptist Church of the Covenant in Birmingham, Ala., I would like to commend the team of students from Carson-Newman College who served with our church March 7-14. The members of the team were: Jody Howard, Sharon Wood, Karla Lamb, Michelle Dudgeon, Franklin Ramsey, Michelle Hamblin, Susan Schmid, Donna Leslie, Tan Wilson, and Sharon Phillips. Their sponsor was Cindy Bradley.

These students participated in a wide range of ministries - day camp for lower-income children, English classes

for internationals, visiting a juvenile detention center, staffing a shelter for homeless women, visiting elderly shut-ins.

Their enthusiasm and warmth were felt by all who came in contact with them. We appreciate these young people and their willingness to give of themselves to minister with us for a week, and we wish them God's richest blessings in their studies and other future plans.

Morgan Ponder
2117 University Blvd.
Birmingham, AL 37233

Dislikes applause, puppets

Dear editor:

As a lifelong Baptist and a longtime Christian, I want to write about two things that trouble and disturb me greatly.

One is the clapping of hands in many of our churches. If people do things just for a hand clap, Jesus said, "Otherwise, ye have no reward of your Father which is in heaven" (Matthew 6:1-4).

Also, I feel that puppets have no place

in the worship of the Lord God that I worship. Puppets have not the spirit of Christ in them. Nowhere do I read of them in the Bible.

Martha McCowan
902 South Elm St.
Monterey, TN 38574

Impact of Robert Craig

Dear editor:

Your April 19 story regarding Dr. Robert Craig's resignation as president of Union University chronicled many of his achievements. No news story, however, could adequately describe the tremendous impact that Dr. Craig has made upon the thousands of students who have passed through Union during his 19-year tenure.

Enrolling as a freshman at Union in 1967, I met a new president with deep concern for both the spiritual and educational development of students. In the years to come, as a Union employee, I would learn to appreciate even more his deep and abiding concern that every student know Jesus Christ.

Dr. Craig has been a real source of encouragement to so many of us who attended Union during his tenure as president. His affirmation and support have inspired all of us to earnestly seek and answer the special call to service that God has for every individual.

We all wish the very best for Dr. Craig as he answers God's call to serve his alma mater. He has served Tennessee Baptists well, but Union alumni in particular owe him a debt we can never fully repay.

William E. Troutt
Belmont College
Nashville, TN 37203

Personal Perspective

By Tom Madden

TBC Executive
Secretary-Treasurer



For years I have heard the use of the term "network." I never applied it in the spiritual realm until recently when my attention was drawn to the last verses of the last chapter of Romans. Beginning at verse 3 and going through Romans 16:3-14, 26 different names are mentioned and several households are identified.

As I looked at the names and tried to identify them as best I could, several networks emerged.

For one thing, there were several Greek names as well as Roman names. I would assume that this means that they were witnessing to people of both the Roman culture and Greek culture.

Priscilla and Aquila are mentioned. In Acts 18, they had recently arrived from Rome and now apparently had returned to Rome. As tentmakers, they were obviously giving their testimony to their friends and business associates in that industry.

More than likely some of these names mentioned were Roman soldiers. Perhaps Paul had met them in Philippi or other places in the Roman empire and had won them to Christ. Now they are sharing their faith in Rome and wherever they go in the Roman world.

Paul says to greet Rufus and his mother and mine. I can see a beautiful network of sharing and witnessing in the area where this sweet family lived.

In verse 10 it mentions Apelles. Some suggest that this man was the grandson of Herod the Great and of Agrippa and Herod and knew on a first-name basis the emperor Claudius. This could very well account for the saints that are in Caesar's household.

Wherever they lived, wherever they worked, or whatever their profession, they shared Christ with those around them. Spiritual networks like this win people to Jesus and build up His church and enlarge God's kingdom.

I thought of the many spiritual networks of our people here in Tennessee. It is my prayer that as our Tennessee Baptists fellowship within all of our various networks, we can give witness to our faith and our Lord.

Campbell receives 'professor' award

NASHVILLE - Stephen Campbell, associate professor of mathematics at Belmont College, recently received the 1986 Chaney Distinguished Professor Award, Belmont's most prestigious award to a faculty member.

"This is the highest honor I've received as a teacher," said Campbell shortly after accepting the award during Belmont's Scholarship Day assembly on April 7.

A native of Greenville, Ky., Campbell is a graduate of Murray (Ky.) State University; Southern Illinois University, Edwardsville; and is a doctoral candidate at Vanderbilt University, Nashville.

He joined Belmont's faculty in 1971 after more than seven years as operations analyst for McDonnell-Douglas Corporation in St. Louis, Mo. He is a member of Creeview Baptist Church, Nashville.

From 1959-1984, Belmont honored one professor each year with the Outstanding Professor Award. In 1985, the award was renamed the Chaney Distinguished Professor Award in honor of Virginia Chaney, professor emerita of literature and language, who has taught at Belmont for 30 years.



Tennessee/Venezuela Prayer Net Partnership

—Pray for Mason Bondurant, a Southern Baptist missionary who serves in Caracas as English language pastor, as he celebrates his birthday April 18.

—Pray for L. Magin Alvarez, who is a radio preacher, editor of the Baptist paper, and associate administrative secretary of the Venezuela Baptist Convention, in his many jobs.

—Thank God for the many Venezuelans who have recently become Christians. Pray that they will be faithful and become leaders.

—Pray that God will lead Venezuelan missionaries, laypersons, and Southern Baptist missionaries to try to reach the many people who live in big cities in Venezuela.

Pickett Co. rescinds liquor referendum

BYRDSTOWN - The Pickett County Quarterly Court has rescinded its earlier action to hold a liquor referendum, after about 60 area residents attended the court's session to protest its previous action.

The commissioners voted unanimously to reverse their previous action, when Paul Wood, who had made the motion for a referendum at the court's last meeting, made a motion to rescind the motion passed at the previous meeting.

Mike Madewell, pastor of Byrdstown's First Baptist Church, congratulated the commissioners on their decision not to hold a liquor referendum. He detailed the consequences on the community should liquor sales be legalized and encouraged the court members to cease trying to get such liquor sales legalized.

Madewell attributed the court's rescinding its earlier decision to widespread opposition by citizens of Byrdstown and Pickett County.

Mid-state pastors set meeting on convention

The Middle Tennessee Baptist Pastors' Conference will hold its quarterly meeting at the Tennessee Baptist Convention's Executive Board Building on April 17 at 11:15 a.m. in Brentwood.

Richard Smith, president, will present information on travel and lodging for the Southern Baptist Convention annual meeting in Atlanta in June. Smith also said that Jim Guenther, attorney for the SBC Executive Committee, and Dan Martin, news editor of Baptist Press, both from Nashville, will speak.

The luncheon meeting is free of charge.

'Big Orange' BSU serves 'Big Apple'

By Susan Fuller

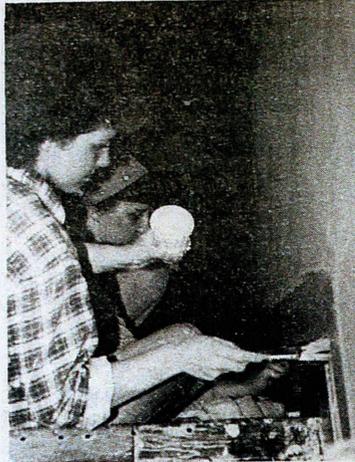
For many college students, spring break means heading south to the sunny, crowded beaches of Florida. But for Baptist Student Union members at the University of Tennessee, Knoxville, spring break meant a cold trip up north.

On March 20, 70 University of Tennessee students and their leaders headed for the Big Apple. Once there, the team was divided into five teams and each team was sent to a different part of New York City — the Bronx, Harlem, Graffiti, Jersey City, and the Metropolitan Baptist Association's offices in Manhattan.

Each one of the groups performed various tasks. At Graffiti, on the lower east side, the students worked with Habitat for Humanity, a project which helps people work for their own housing. The students also helped with a free lunch program for the homeless.

"We learned that there are 1,000 homeless within a few blocks of the church (Graffiti Baptist Mission)," said Monty Scott, one of the students. He went on to say how much they learned by talking with the homeless people. "It makes you realize how little they have and how much we have."

In Harlem, the students were involved with construction work on the church.



PAINTERS — UT students Thea Chitwood and Debbie Holt paint the trim at New York City's Promise Baptist Mission Center.

They repaired stairs, built shelves and cabinets, painted, and stripped and waxed floors. They also hosted a senior citizens' luncheon and held a Bible study for the youth.

"We learned a lot about working with one another and having compassion for others," said Karen Atkins, a student from Memphis.

In the Bronx, the students helped with the day care program, using puppetry and clowning.

"Our stereotypes were blown away," said Kevin Hall, a UT student from Nashville. "The people's spirit really impressed us."

The Jersey City team worked on the Promise Baptist Mission Center, doing construction work and cleaning within the building. They also helped with Bible studies for youth at the center.

"We learned a lot about patience and how to serve others" said Jackie Yokely, one of the team members. "We also learned not to take things for granted."

At Metropolitan Baptist Association the group saw a phase of ministry most people never see. They painted, stripped and waxed floors, performed office duties, and helped with a food pantry.

"We realized our stereotypes were wrong — the people there were wonderful," said Bert Rollin, a student from Clinton. "We learned that 'missions' is not just a word, it's a way of life."

"We also learned that the mission field is not limited to just New York City," Rollin continued. "It's in Knoxville and everywhere."



CARPENTER — David Counts, UT student, rebuilds a staircase at a Baptist center in Harlem.

Reflecting on the trip, the students realized that the "fruits" of their work was not immediately evident.

"We can't see the immediate results, but the seeds are planted, and we should pray for New York," concluded Mark Morgan, BSU president.

—Susan Fuller, a UT communications major, is the outgoing state BSU president.



OFFICE WORKERS — UT BSUers (left to right) Bert Rollin, Mike Barton, and Danno Stephens do "behind the scenes" office work at the Metropolitan Baptist Association office in Manhattan.



SORTING CLOTHES — Four UT students sort clothes for the clothes closet at the Metropolitan Baptist Association office in Manhattan.

Redford predicts SBC decline unless Baptists start more churches

ATLANTA (BP) — With their rising affluence, Southern Baptists have written off working-class America to charismatic denominations and stand in danger of declining if they do not rediscover their grass-roots population base, participants at a conference on starting churches were told.

"We have lost folks from Southern Baptist life because we could not speak

to them in their language because of our increasing social status," Jack Redford, director of the church extension division of the Southern Baptist Home Mission Board, told the conference at Dunwoody Baptist Church in suburban Atlanta. Redford has resigned his HMB position and accepted a position as director of missions for the Cisco Baptist Association in Texas.

Acknowledging most SBC churches level off in membership at 10 years of age and 90 percent of Southern Baptist churches are not growing at all, Redford called for a national thrust in church-starting by the denomination's 37,000 congregations.

"If we don't figure a way to get these churches off that plateau, we're going to follow in the footsteps of other mainline denominations which are declining in membership. We have to hurry up and reach new folks for Christ," he stressed.

The denomination's ministerial backlog is more than adequate with a current

supply of 15,000 pastors who are inactive for a variety of reasons and with 2,500 annual Baptist college and seminary graduates who are seeking a pastoral ministry. "I can't believe God would call this many people to service and there not be an avenue of ministry for them," he added.

Nelson Tilton, director of the board's church starting department, said research shows new churches grow faster and reach more people than established churches.

"Old churches do not normally reach a community's new population for a variety of reasons," he said, adding, that the primary reason is because the church power structure is not conducive to assimilating new members and the social structure already has been established around cliques.

Some churches simply have lost their vision and need a challenge in their ministry, Tilton said. Those churches have excellent opportunities to share the

gospel by sponsoring new missions in their community.

Jim Chavis, pastor of the host church, admitted at one time as a pastor he was afraid of starting new missions.

"As a pastor, I have to admit that church starting is a threat to my security, particularly when I have to give up some of my strongest members," he said. "Each pastor has to struggle with deciding to build an ecclesiastical empire or to follow the New Testament example of starting new churches."

Dunwoody Baptist Church, where Chavis has been pastor for 13 years, has become a pioneer in the field by adding a full-time church starter to its staff. The congregation already has passed its goal of beginning three new churches this decade and is expected to double that figure by 1990.

The conference was sponsored jointly by the SBC Home Mission Board church extension division and Dunwoody Baptist Church.

Memphis church calls S. C. Haney as pastor

Steven C. Haney will begin service June 15 as pastor of Walnut Grove Baptist Church in Memphis after graduation from Southwestern Baptist Theological Seminary in Fort Worth, Texas, in May.

Haney graduated from Louisiana College in Pineville and has served as associate pastor at two churches in Louisiana.

Goldberg lauds SBC '64 stand

NEW YORK (BP) — Former Supreme Court Justice Arthur J. Goldberg told a gathering of church-state specialists in New York that the Southern Baptist Convention kept the nation's high court from being impeached after it struck down state-required prayer and Bible reading in 1962 and 1963.

"We were saved from impeachment" by a 1964 resolution adopted by the Southern Baptist Convention in Atlantic City, N.J., Goldberg told the National Coalition for Public Education and Religious Liberty.

The 1964 resolution indirectly endorsed the high court's rulings in a pair of decisions in which the nation's highest tribunal was accused of forcing God out of public school classrooms. It came also at a time when Congress was considering the first proposed amendment to the Constitution to undo what the court had decided in *Engel vs. Vitale* (1962) and *Abington School District vs. Schempp* (1963).

Addressing the prospect of a Constitutional amendment, the resolution stated: "We appeal to the Congress of the United States to allow the First Amendment of the Constitution . . . to stand as our guarantee of religious liberty, and we oppose the adoption of any further amendment to that Constitution respecting establishment of religion or free exercise thereof."

The resolution also noted Baptists "have firmly rejected the use of the coercive powers of government in the realm of religion" and "have unflinchingly declared our desire for separation of church and state."

FMB approves plan to help Canada send missionaries

DENVER, Colo. (BP) — Canada's Southern Baptists soon will begin sending their own foreign missionaries abroad with financial assistance and other aid from Southern Baptists in the United States.

The Canadian Convention of Southern Baptists, consisting of 80 churches located primarily in western Canada, plans to appoint foreign missionaries and pay their salaries and pensions.

The Southern Baptist Convention's Foreign Mission Board, in action approved during its April 11 meeting in Denver, has agreed to provide housing on overseas fields for the Canadian missionaries, insurance and medical coverage, transportation expenses, and other aid.

The Canadian convention hopes to be

able to send one or two missionaries per year, said Don Kammerdiener, Foreign Mission Board director for Middle America and the Caribbean. The cooperative agreement is designed to help the Canadians move toward full support of their missionaries as their convention grows in size and strength.

The Southern Baptist contribution would total about half the overall support package for Canadian missionaries. The Canadians plan to provide salaries for their missionaries which equal those provided for Southern Baptist missionaries.

The agreement climaxes negotiations begun in 1984, when the Foreign Mission Board urged Canadian Southern Baptists to start their own foreign mission effort. The board also offered to screen, train, and find overseas assignments for Canadian missionaries.

Canadians also will be eligible for participation in the Foreign Mission Board's two-year journeyman assignments and lay volunteer programs. In these limited-term programs, Canadians will be commissioned directly by the mission board rather than by their convention. Canadian journeymen also will receive full financial support from the board.

Blevins begins pastorate of Baptist Hill church

On April 6 Glenn Blevins began serving as pastor of Baptist Hill Baptist Church in Jasper.

Blevins has served as pastor of Pleasant Grove Baptist Church in Hixson, South Soddy Baptist Church in Soddy-Daisy, Middle Valley Baptist Church in Hixson, and Oak Grove Baptist Church in Chattanooga. He has also served as interim pastor of Ewtonville Baptist Church in Dunlap and worked for the Dupont company for 23 years.

Middleton church calls Timothy West as pastor

Hebron Baptist Church in Middleton has called Timothy W. West as pastor as of March 2.

West is a native of Jackson and a student at Union University in Jackson. Previously he was pastor at Silerton Baptist Church in Silerton.

BPRA honors W. C. Fields, Tennesseans win awards

GLORIETA, N.M. (BP) — Although the Southern Baptist Foreign Mission Board dominated awards competition of the Baptist Public Relations Association, the awards night belonged to Wilmer C. Fields.

Fields, vice-president for public relations for the Southern Baptist Convention Executive Committee and a BPRA member since 1959, was attending his last BPRA meeting as a "working" member. He will retire April 1, 1987.

In recognition of his years of service and his contributions to denominational public relations, BPRA members voted to rename their annual awards competition "The Wilmer C. Fields Awards Competition."

During the awards ceremony, however, it was the Foreign Mission Board which stood above the crowd, capturing 33 of 100 awards. The SBC Home Mission Board was next with 11 winners, followed by the SBC Brotherhood Commission with nine.

Joanna Pinneo, Foreign Mission Board (FMB) staff photographer, led the way with eight awards, including the Fon H. Scofield Award for exceptional achievement in publication photography. Robert O'Brien, FMB overseas news coordinator and senior communications consultant, received six awards for news and

feature writing, including the Frank Burkhalter Award for exceptional achievement in writing. O'Brien, along with his wife, Shirley, also won a second-place award in the public relations project category.

Grand Award winners, in addition to Pinneo and O'Brien, included — David Clanton, director of public relations, Baylor University, the Arthur S. Davenport Award for exceptional achievement in public relations and development; James M. Saul Jr., assistant to the president for personnel, Baptist Retirement Homes of North Carolina, the M. E. Dodd Award for exceptional achievement in audiovisual productions; and Tim Seanor, editor, Pioneer Royal Ambassadors, SBC Brotherhood Commission, the Albert McClellan Award for exceptional achievement in publications and print media.

Seanor, who lives in Memphis, also won a first-place award in the magazine category and tied for second-place awards in the public relations project and advertisement single categories.

Another Tennessean, Jim Hornsby of the Brotherhood Commission, was another multiple award winner. He won first place in the two-color publication design category and second place in four-color publication design.

Other Tennesseans who won first-place awards were Ben Harbin, Baptist Sunday School Board (BSSB), project catalog; Charles Willis, BSSB, internal newsletter; and Roy White, BC, four-color general print media design; Herschel Wells, Brotherhood Commission (BC), two-color logo; and Roy White, BC, four-color catalog/book design.

Second place winners from Tennessee were Al Shackleford, Charlie Warren, and Connie Davis, Baptist and Reflector, weekly news publication; Steve Higdon, BSSB, advertisement single (tie); Jim Lowry, BSSB, external newsletter; Roy Jennings, Baptist Memorial Hospital-Memphis, internal newsletter; and Sharon Goodwin, BC, four-color catalog/book design.

Belmont trustees approve faculty

NASHVILLE — Belmont College's trustees, in their spring quarterly meeting, approved four new faculty appointments for the School of Humanities and granted tenure to three faculty members.

Approved for Belmont's 1986-87 academic year were Corinne H. Dale and Robbie Clifton Pinter, literature and language; Marie Beth Halteman, political science; and George E. Sims, history.

The board granted tenure to Earline D. Kendall, chair for teacher education; Shirley Zielinski, School of Music; and James D. Jamieson, School of Business.

George E. Walton was promoted to professor of chemistry and Bill Camp to assistant professor of information systems management. Promoted to associate professor status were Timothy J. Gmeiner, Williams Library, and James D. Jamieson, accounting.

The trustees further moved to grant the retirement of Roy Z. Chamlee Jr., effective May 1. Chamlee has served as chair of Belmont's department of history and political science since 1969.

Lewis takes post at Southwestern

FORT WORTH, Texas (BP) — David Lewis, minister of recreation at First Baptist Church, Nashville, will become director of Southwestern Baptist Theological Seminary's Recreation/Aerobics Center in Fort Worth, Texas, May 1.

Before joining the staff of the Nashville church in 1980, Lewis was assistant director of Christian recreation at Second Ponce de Leon Baptist Church in Atlanta and was an associate minister of recreation and youth at Travis Avenue Baptist Church in Fort Worth.

He has been president of the Tennessee Baptist Recreation Association and has taught at Belmont College in Nashville.

Lewis is a graduate of Georgia State University, Atlanta, and Southwestern seminary.

At Southwestern, Lewis will direct a recreation and fitness program for the entire student body. He succeeds Grady Lowery, who now is a recreation consultant.

The Myra K. and J. Roy Slover Recreation/Aerobics Center houses weight training equipment, a stress lab, racquetball and tennis courts, a gym, indoor and outdoor jogging tracks, and a junior Olympic-size swimming pool.

Hattie Crosby dies

Hattie Crosby, mother of Elmer Crosby, who is director of missions in Maury Baptist Association, died April 8 at Regency Health Care Center in Columbia.

Funeral services were held April 10 in Columbia and burial was April 11 in Hamilton Memorial Gardens, Chattanooga.

The family requests that memorials be made to the Riverview Baptist Church Building Fund, P.O. Box 775, Columbia, TN 38401.

Veneman joins BSSB as photojournalist

NASHVILLE (BP) — James R. Veneman has been named photojournalist in the Southern Baptist Sunday School Board's office of communications.

Veneman came to the board from Ouachita Baptist University in Arkadelphia, Ark., where he had been an instructor in photojournalism and telecommunications and associate to the director of public relations.

Earlier, he held part-time positions as development associate and photographer at Southwestern Baptist Theological Seminary in Fort Worth, Texas.

A native of Arkansas, he is a graduate of Ouachita Baptist University and Southwestern seminary.

Baptist Hospital sets first Childbirth Fair

NASHVILLE — Baptist Hospital's first Childbirth Fair will be held April 19, with Tennessee's first lady Honey Alexander as honorary chairperson.

The fair, sponsored by the hospital's Women's Pavilion, is set for 10 a.m. to 4 p.m., at the Baptist Health and Fitness Center. Admission and parking are free.

The fair will feature 30 exhibits focusing on child safety and emphasizing the need for good prenatal and postnatal care and the importance of "childproofing the home" for a new baby's arrival.

BOOK REVIEW
By Michael Davis

Bible history for laypersons

These Sought a Country by Robert L. Cate; Broadman; 413 pages; \$9.95.

This introductory survey of Old Testament history will please volunteer workers and laypersons who are serious Bible students.

Readers are not given a simplistic presentation of Old Testament history that leads to boredom or a technical treatment of historical information that causes laypersons to become discouraged. Instead they are given a well written book that permits a careful study of Israel's history from the call of Abraham to the Conquest of Alexander the Great in an interesting and well organized manner.

The author helps his readers see the difference between history in the modern sense and history in the ancient sense. Even an ancient Egyptian historian and an ancient Hebrew historian living in the same era would record history from different perspectives.

Israel's approach to history was one of faith. Their historians recorded events as acts of God. Their primary concern was not focused on what happened but on the meaning of events themselves. The author states clearly that "while the Old Testament is not primarily a history book, it certainly is set against a historical background, rooted and grounded in real events involving real people."

The chapters are so well arranged and prepared with care that readers are provided with available sources for Old Testament studies, background material, history, and problems to be considered. A careful reading of the preface

will be a helpful guide to readers in selecting parts of each chapter they may want to omit and return to later. The author is to be commended for pointing out to his readers how this book can be used to meet their present needs.

The author, Robert L. Cate, professor of Old Testament at Golden Gate Baptist Theological Seminary, writes in a style that enables readers to reflect upon Israel's history in view of today's thinking about history, God, government, and personal behavior. For example, he writes, "In the modern world, religious people have little trouble believing in an invisible God. In fact, most people would have trouble believing in a visible one. In the ancient world, it was not so. In fact, the very idea of an invisible God was something wholly new to Israel."

This is an unusually good treatment of Israel's history in Old Testament times. The appendix, annotated bibliography, and Scripture index will assist readers in their studies.

BTN highlights Knoxville church

NASHVILLE — The family ministry program at First Baptist Church, Knoxville, will be featured in the May edition of "Ministering to Families Today," on the Baptist Telecommunication Network.

"We chose this church because of the breadth and depth of their family ministry program," said Lee Sizemore, BTN message design editor for the family ministry department of the Southern Baptist Sunday School Board. "They have a model family ministry program that we would like to hold up to the rest of the churches in the convention."

Sizemore said the 20-minute feature will include baby dedications; church-sponsored marriage enrichment and alcohol and drug abuse seminars; an interview with the pastor, Doug Watterson, and a pre-marital counseling session with a young couple and the church's family life minister, Bob Money.

The church's ministry to its deaf members is featured on the BTN program, as well as an annual awards presentation to a member family for its servanthood.

The program will air Wednesday, May 7 at 12:15 p.m. (EDT) and will be repeated May 21 at 11:30 a.m.

Craig predicts restrictions on information flow in SBC

GLORIETA, N.M. (BP) — During a time when good communication is needed more than ever, Southern Baptists can expect more restrictions on the flow of information, a Baptist public relations professional from Raleigh, N.C., predicted.

Floyd A. Craig, president of Craig and Associates and former member of the

North Carolina governor's staff, predicted 14 trends in Baptist communications during the next five years. Craig, also former public relations director for the Southern Baptist Christian Life Commission, delivered the keynote address for the Baptist Public Relations Association annual meeting in Glorieta, N.M.

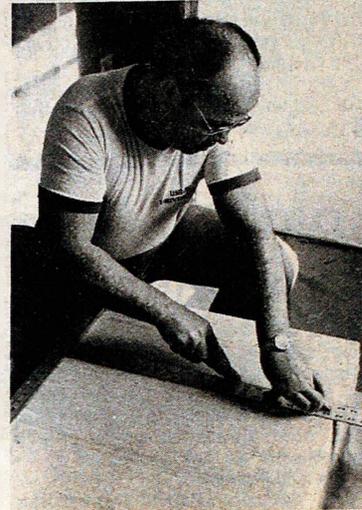
Increased restrictions on the flow of information may be caused not only because of political considerations, fear, and paranoia, but also from economics, Craig said.

Several Baptist state papers are facing serious cutbacks and possible extinction because of escalating postal rate increases, Craig said. If a paper is forced to publish monthly instead of weekly, the change will cause it to use less state and national news, thus becoming more of a house organ, he said. He also predicted there will be more pressure on Baptist communications workers to be "masters of ambiguity."

With a more restricted flow of information, Baptist "grapevines" will be more alive than ever "with untrustworthy and slanderous" rumors, he said. "The rumors will favor no group more than others."

Craig also predicted more attempts to stereotype groups and individuals; an increased desire to overreact coupled with a trend toward more burnouts, retirement syndromes, and cynicism; and a reduced emphasis on the skill of listening to others.

Baptists will be less likely in the future to deal with issues because of increased "tunnel vision — that quirk in human nature to see one's own world, program, activities, and beliefs to the exclusion of all others," Craig said.



KEEP IT STRAIGHT — Jerry Jacobs, a Union University student, works on a home for a low income family in Americus, Ga., during his spring break.

Union students aid poor people

AMERICUS, Ga. — Ten Union University students and Professor Clyde Tilley spent their spring break building and painting homes for the poor in Americus, Ga.

Sponsored by Union's Baptist Student Union, the group worked with Habitat for Humanity, a non-profit ecumenical Christian housing ministry. Tilley serves on Habitat's board of directors.

Student volunteers participating in the project were John Alford, Kelly Bildersback, Todd Bynum, Chris Graves, Lisa Hight, Jerry Jacobs, Catherine Reed, Tammy Smith, Tom Stephens, and Karen Westfall.

Jacobs said he participated out of a desire "to help raise the living standards of the people who are less fortunate than myself."

Smith, reflecting on the experience, commented, "I have not only served the needy of Americus, but I have helped to fill the need in my life to learn from all that I have seen, heard, and done. This experience has helped me grow and to appreciate the many things I have."

NOBTS trustees set record budget

NEW ORLEANS (BP) — Trustees of New Orleans Baptist Theological Seminary recently adopted a record \$6.2-million budget for the fiscal year beginning Aug. 1.

The new budget reflects a 3.62 percent increase over the current budget. It includes 4 percent salary increases for faculty members and permanent staff employees.

Increases in various fees and rental charges were approved. Included was a \$25 hike in the matriculation fees for all degree programs, which has been adopted by all six Southern Baptist seminaries. The new fee for full-time associate and master's degree students will be \$325 per semester.

Also during the annual board meeting, trustees approved a total cost of \$2.57-million for renovation of the first floor of the student center building. The renovated portion of the 119,000-square-foot building will house a student lounge, post office, Baptist Book Store, and various administrative offices.

In other business, trustees elected three new faculty members, all of whom have been teaching on contract at the seminary. Their faculty status will become effective Aug. 1. Jeanine C. Bozeman was elected assistant professor of social work. R. Dennis Cole was named assistant professor of Biblical archaeology. Stephen A. Skinner was elected assistant professor of voice in the church music ministries division.

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REVIVAL PRAYER REQUESTS . . .

Clarence Jones will be the guest speaker at the revival at Lincoln Park Baptist Church in Knoxville. The revival will be April 20-25 at the church where Ted J. Ingram is pastor.

First Baptist Church, Cookeville, will host a revival April 20-25. Vince Cervera, from Greenville, S.C., will be the evangelist for the week. Ken Altom is the pastor.

April 27-30 has been set aside for revival at First Baptist Church in Knoxville. Raymond Bailey, professor of Christian preaching at Southern Baptist Theological Seminary in Louisville, Ky., will be the evangelist. A. Douglas Waterson is the pastor.

First Baptist Church, Ashland City, will be led in revival April 20-24, by Bill Owen. Frank Marshall will lead the music at the church where Don Lowery is pastor.

Bob Hamblin will lead revival services at Belmont Heights Baptist Church in Nashville April 27-30. Martha Branham is music leader of the week at the church where Perry A. Michel is pastor.

Brook Hollow Baptist Church in Nashville has a revival scheduled for April 20-23. N. Lavan Molding Jr. is the pastor.

Charlotte Road Baptist Church in Nashville, where Mark McClard is pastor, has scheduled revival services for April 20-23. Kenneth Polk will be the evangelist with Larry Reid leading the music.

Ken Clayton, evangelist, and Jerry Rankin, music leader, will lead revival services at Concord Baptist Church in Brentwood, May 4-9. Ralph Carroll is the pastor.

Tom McCoy will lead revival services at First Baptist Church, Dickson, where Don B. McCoy is pastor. Services are scheduled for May 11-14.

Eastwood Baptist Church in Nashville, where Buddy Jarrell is pastor, will meet April 27 through May 1. Michael Pearson will be evangelist for the revival.

Chris Ward, evangelist, and Don Morris, music leader, will lead Grassland Heights Baptist Church in revival April 20-23. Ivan N. Raley is pastor of the Franklin church.

Tom McCoy will lead revival services at Harpeth Heights Baptist Church in Nashville. The revival is scheduled for May 4-7 at the church where Mark Hannah is pastor.

Hillsboro Baptist Church in Franklin will have revival services April 27-30. Carl Duck will be the evangelist with Vickie Keith leading the music. Jack Ford is pastor of the church.

First Baptist Church, Joelton, will have revival services April 27 through May 2. Charles Tooney Cash will be the evangelist at the church where Robert Old is pastor.

Milton Knox will lead revival services at Mill Creek Baptist Church in Nashville April 20-23. Wallace H. Carrier is pastor.

Park Avenue Baptist Church will be led in revival April 27 through May 1 by Bobby Welch, evangelist, and Bill Cox, music leader. Robert A. Mowrey is pastor of the Nashville church.

John Langlois will lead revival services April 20-25 at Shelby Avenue Baptist Church in Nashville. Larry Martin will lead the music at the church where Carl Martin is pastor.

Woodbine Baptist Church in Nashville will have revival services April 27-30. Bob Ward will be the evangelist and Steve Smith will lead the music at the church where Kenneth D. Polk is pastor.

Hickory Hollow Baptist Chapel in Nashville will have revival services April 20. Lemuel A. Wade is pastor of the mission congregation of Judson Baptist Church and Crieveewood Baptist Church in Nashville.

Gray Allison, evangelist, and Huel Moseley, musician, will lead revival services at Trinity Baptist Church in Memphis, April 27-30. Sam Simmons is the pastor.

Calvary Baptist Church in Knoxville will be led in revival April 20-27 by Ron Dunn. Bob Burch is the pastor.

Wartrace Baptist Church will be in revival April 28 through May 4 with Bill Henard as evangelist. David Brown is pastor of the Wartrace church.

April 20-23 has been set aside for revival services at Concord Baptist Church in Chattanooga. John Mills, evangelist, and Joe Parks, music leader, will lead the church where Bob Segrest is pastor.

Lamar Moore, pastor of Leoma Baptist Church in Leoma, will be the evangelist for First Baptist Church, Jacksboro, April 27 through May 1. Larry Reeves is the pastor.

Mike Kohari will lead Demory Baptist Church in LaFollette in revival services May 11-18. J. L. Shoun is the pastor.

Crouches Creek Baptist Church in Jellico will be led in revival April 27 through May 1 by Don Reynolds, pastor of Glade Springs Baptist Church in LaFollette. Roger Stanley is the pastor.

Radnor Baptist Church in Nashville will have a one-day revival April 20 led by Rick Scarborough. Paul Durham is the pastor.

Former pastors will be featured in revival services at East Athens Baptist Church in Athens, April 27 through May 2, where Peter Mullins is now pastor. Those participating include J. T. Cline, Paul Huling, Bob Peek, and Bill May.

Lookout Valley Baptist Church in Chattanooga is having a revival April 27 through May 1. Fred Steelman is the scheduled speaker and Pat Roper the music evangelist, at the church where Joe Walker is assistant pastor.

First Baptist Church, Elizabethton, will have revival services April 25-27. Jack Cunningham will lead the meetings at the church where William L. Swafford is pastor.

White Oak Baptist Church in Chattanooga will be led in revival May 11-16 by Ian Thomas. James Harris is interim pastor of the church.

Len Turner, pastor of First Baptist Church in Merritt Island, Fla., will lead in revival services May 11-16 at Alpha Baptist Church in Morristown. The pastor is Clay J. Frazier.

Revival is set for May 11-14 at Grand Junction Baptist Church, Grand Junction, where Roger Bailey is interim pastor. Ken Story, pastor of Germantown Baptist Church, Germantown, will be the evangelist.

REVIVAL RESULTS

Information about "Good News America, God Loves You" revivals in many churches was not received in time to be published in the "Revival Prayer Request" column of the Baptist and Reflector. Revival results will be published when they are submitted along with the names of revival leaders and the pastor of the church.

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LEADERSHIP . . .

Dennis Williams has been called as minister of children and youth by First Baptist Church, Bradford. Bill Northcott is the pastor.

Tim Logan has resigned as minister of music at Graceland Baptist Church in Memphis, where Jimmy Sartain is pastor. He has accepted a position with First Baptist Church in Rogers, Ark.

Lloyd Blackwell has been called as family life minister at Belmont Heights Baptist Church in Nashville. Perry A. Michel is the pastor.

Grand Junction Baptist Church, Grand Junction, has called Roger Bailey as interim pastor.

Trinity Baptist Church in Bolivar has called Mike Ashford as associate pastor. James Smith is the pastor.

Middleton Baptist Church, Middleton, has called Donnie Sipes as music director. C. E. Whitman is the pastor.

Highland Park Baptist Church in Jackson called Norman Culpepper as interim pastor, effective March 27. He comes to the Highland Park church from First Baptist Church in Bolivar.

Jim Gregg has accepted the call of Charlotte Road Baptist Church in Nashville to serve as part-time minister of music. He is a graduate of Belmont College, Nashville, and New Orleans (La.) Baptist Theological Seminary. He is an employee of the Baptist Sunday School Board in Nashville. Mark McClard is pastor of the Charlotte Road church.

Vance Martin has joined the staff of Oaklawn Baptist Church in Memphis as youth/music minister. He will be working part-time while attending Mid-America Baptist Theological Seminary in Memphis. Rick Bennett is pastor of the Oaklawn church.

Terry Fishburn has accepted the call to Crieveewood Baptist Church, Nashville, to be minister of recreation. A native of Louisville, Ky., Fishburn is a graduate of Carson-Newman College in Jefferson City. He will graduate from Southwestern Baptist Theological Seminary, Fort Worth, Texas, in May.

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BIBLE BOOK SERIES

Lesson for April 20

The coming of Ezra

By Mike McGinnis, pastor
Central Baptist Church, Chattanooga

Basic Passage: Ezra 7:1 to 8:36

Focal Passages: Ezra 7:23, 25-28; 8:15, 21-23, 36

A 58-year-gap separates the events of Ezra, chapter six, and the events of chapter seven.

Persia had undergone severe political upheaval. Judah had begun to compromise their hard-line position of refusing relationships with the unbelieving Gentiles. Now Jews were even marrying unbelieving Gentiles (9:1-2).

The teaching of the law was being neglected (7:25), and Temple worship had become mundane.

In response to these needs, God raised up Ezra, a Jewish priest and scribe.

It is interesting that the first five verses of chapter seven present Ezra as a very important man. The purpose of the genealogy is to show that Ezra is a direct descendant of Aaron, the first high priest. Yet, the Bible is careful to point out that the king responded favorably to him because "the hand of the Lord, his God, was upon him" (7:6). This idiomatic expression implies God's providential control in Ezra's life.

These chapters display three major characteristics concerning Ezra. It would do well for every Christian to incorporate these same characteristics into their lives.

Ezra was a man of the Word (7:6-10)

Ezra knew that simply having the Temple and the religious artifacts was not enough. As a matter of fact, Judah had drifted into carelessness concerning their religious faith following the great victory of rebuilding the Temple.

This is often the case after a great spiritual victory. The saints can handle the holy things of God until they become common to them. Religion becomes ritual and ritual quickly turns into routine. Soon we can find ourselves honoring God with our lips, but our hearts are far away (Matthew 15:8).

Ezra, the scribe, models a Biblical approach to Christian education. In verse 10, Ezra records that he purposed in his heart to do three things. First, he purposed to study the law. The word "study" literally means "to seek." The law of God was Ezra's primary textbook. It was the sole source of his instruction.

Second, Ezra determined in his heart to "practice" the truth he had learned. His was no sterile theology. He was not content to be a "hearer" of the Word. He wanted to be a "doer" of the Word as well (cf. James 1:22-25).

Third, Ezra determined to teach others the great truths he had learned and applied. The order here is very significant. You cannot effectively practice what you have not thoroughly learned and you cannot convincingly teach what you have not practically applied.

Ezra was a man of prayer (7:27-28; 8:21-23)

A surprising proportion of the story of Ezra deals with the subject of prayer. Ezra's prayer was marked by several characteristics:

Contrition (8:21) - Proverbs, chapter six, lists pride as being on God's hate list. Nothing cripples the prayers of a believer quite like pride.

First Peter says that, "God resisteth the proud and giveth grace to the humble." The word translated "resist" is ac-

tuately a Greek word that means "to set one's self in array over against." Realizing this, it becomes obvious why God desires a broken and contrite heart in His children (Psalm 51:17).

Confidence (8:22) - Praying in faith does not imply my ability to convince God according to my personal desires. Faith is my confidence in God.

At the end of chapter seven, the narrative is interrupted as Ezra bursts forth in praise. It is as though he was overwhelmed with a sense of God's providential intervention in all that concerned His people.

In this brief prayer, Ezra expresses his confidence in God for three things. First, he praises God for His sovereignty (7:27). Second, he praises God for His infinite and unfailing love (7:28a). Third, he praises God for His available strength (7:28b).

Confession (9:5-6) - Ezra was broken with the sins of the people. This is characteristic of a true spiritual leader. We see this often in Scripture. When Moses was confronted with the sin of Israel and informed by God of His intention of destroying Israel, Moses pled with God to allow him to bear God's judgment instead.

A genuine spiritual leader does not stand separate and aloof from the people that God has given him to lead. Instead, he pours his heart and his life into these people. Many pastors fail to recognize this necessary characteristic of an "undershepherd."

Jesus pointed out the major distinction between a hireling and a shepherd in John 10. The hireling focuses on self preservation. When conflict arises, he takes his own personal needs into account and flees. The shepherd focuses on personal responsibility. When conflict arises, he is willing to sacrifice his own life for the sake of the sheep. No one is capable of being a spiritual leader until they possess this kind of heart. Ezra certainly met this qualification.

Ezra was a man of faith (8:21-23)

Ezra's faith was certainly justified. Once again, God had used a pagan monarch to set His purpose in motion. Ezra could clearly see the hand of God in operation (7:27).

On my desk sits a small placard that simply states, "God never panics." I must confess, however, that I often do. I have found myself doing so when the people God has given me to lead seem to be slipping into a careless form of carnal Christianity. Ezra was called to minister to just such a people. Yet, he knew that he served a God that was always in control of any given situation.

Nothing ever takes our Lord by surprise. He never loses His bearing. He is never out of control.

Ezra was confident that if allowed to do so, God would take care of the task He had directed Ezra to undertake. The words of the priest in chapter eight are powerful, "the hand of our God is favorably disposed to all those who seek Him, but His power and His anger are against all those who forsake Him" (8:22b).

Again, these chapters present the obvious providential care of God. It is not simply that He supports the efforts of His children. On the contrary, it is that we can find our place in the perfect plan of God. This theme will continue to surface throughout Ezra, Nehemiah, and Esther.

UNIFORM LESSON SERIES

Lesson for April 20

Holy Spirit, Jesus' birth

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

Basic Passages: Luke 1:5-56; 2:21-40

Focal Passages: Luke 1:35-42; 2:25-32

The emphasis on the Holy Spirit in both Luke and Acts shows that neither the birth and ministry of Jesus nor the birth and ministry of the church was a matter of human error or human achievement. God was at work in both instances.

The Jews of the first century thought of the prophetic ministry as silent. There is evidence that, at least, as far back as the Maccabean revolt (164 B.C.), the Jews had noted the absence of a prophetic figure to offer that unique leadership to the Jews.

The Jews were unaware that a prophet was about to appear in their midst with the most dynamic, extraordinary oracles ever uttered by one of God's spokesmen.

The Holy Spirit and the forerunner (1:5-25)

The birth of Jesus was not just a "good idea" that crossed God's mind on Christmas Eve about 2,000 years ago! Months before Jesus was to be born, God was working in the lives of Zechariah and Elizabeth to prepare for the coming of His Divine Son. The preparation actually had begun long before that time.

Other New Testament writers make this more specific. First Peter refers to the redemptive work of Christ as "destined before the foundation of the world" (1 Peter 1:20, RSV). In Ephesians, Paul acknowledged God at work "as He chose us in Him before the foundation of the world" (Ephesians 1:4, RSV).

Actually, the events in the lives of Zechariah and Elizabeth were little more than the final preparations for the ultimate redemptive work of God. These final arrangements were a continuation of the saving character of God which has always been part of the divine nature.

The first mention of the Holy Spirit in the Gospel of Luke occurs in 1:15. Luke



Byrd

points this out as the factor which brings consistency to the ministry of the forerunner and of God's Messiah. Earlier prophets had the sense of being chosen prior to birth for God's work. In Jeremiah 1:5, the prophet was told "... before you were born I consecrated you, I appointed you as a prophet." The words of the angel to Mary suggest that John would be a Nazarite (see Numbers 6:1-21 for details). However, it was not his vows that made him special; it was that God was working through him.

The Holy Spirit and Mary (1:26-38)

The angel's words to Mary were the source of great troubling. It is a mistake to think that encountering God necessarily provides one with peace and contentment. The words she heard were charged with the possibilities of tension with those dearest to her and outright ostracism from her community at large.

The miracle of the incarnation is shrouded in the mystery of God's redemptive intention. The language used here is filled with significant images from Israel's past. Like the Shekinah of God in the tabernacle, the Spirit of the Most High God would come upon Mary. Just as the glory of God at the tabernacle symbolized the divine presence with His people, the coming of the Holy Spirit upon Mary would express the holy presence with man as a new and direct reality.

The parallel passage in Matthew (1:18-25) carries forth that same emphasis on the birth of Jesus as the direct initiative of God. In Matthew, it is the disquiet of Joseph that is dealt with by the promise, "that which is conceived in her is of the Holy Spirit" (Matthew 1:20).

The Holy Spirit and Elizabeth (1:39-56)

Mary's trip to the hill country was a journey of about 75 to 80 miles. In spite of her courageous faith, she may have needed the reassurance that could only come with the confirmation of the angel's words. Once again, God's preparation was more than sufficient. Mary not only found her cousin as the angel had described, but also received a powerful confirmation from her kinswoman. Elizabeth was open to God's leadership, enabling her by God's Spirit to give Mary a powerful blessing and calming confidence.

The Holy Spirit and Jewish hopes (2:21-40)

God had been at work preparing for the coming of Jesus. He was equally at work in preparing those who were open ("looking for the consolation of Israel," 2:25) to receive God's salvation.

Oliver Springs church calls Charles Parker

Charles Avery Parker Jr., who has pastored in Kentucky and Indiana, has been called as pastor of First Baptist Church in Oliver Springs. He began April 6.

Parker was born in Birmingham, Ala., and graduated from Samford University in Birmingham, and Southern Baptist Theological Seminary in Louisville, where he was a Luther Rice Scholar.

He has served on the Executive Board, and the Nominations Committee of the State Convention of Baptists in Indiana, and as Sunday School director and on committees of the Southeastern Indiana Baptist Association.

OBU names Taylor as vice-president

SHAWNEE, Okla. - C. Pat Taylor, associate vice-president for academic affairs at Union University in Jackson, has been named vice-president for academic affairs at Oklahoma Baptist University, effective July 1.

Taylor began his career as a high school teacher and coach. He served as admissions counselor at Union University from 1972 to 1973. While pursuing his doctorate at Memphis State University, he served as a graduate assistant at the university and a part-time instructor at Shelby Community College, Memphis. From 1975 to 1979, Taylor served as assistant and later associate professor of education at Belmont College in Nashville. Since 1979 he has been an associate professor of education at Union and was associate academic dean from 1979 to 1982. Since 1982 he has been assistant to the president for long-range planning and associate vice-president for academic affairs.

He is a graduate of the University of Tennessee at Martin; Western Kentucky University, Bowling Green; and Memphis State University.

LIFE AND WORK SERIES
Lesson for April 20

Focusing on Christ

By Danny Bush, associate minister
First Baptist Church, Oak Ridge

Basic Passage: Colossians 3:1-11
Focal Passage: Colossians 3:1-11

Ask anybody who wears glasses what things look like without them and they will probably say things look hazy or out of focus.

I well remember when it was discovered I needed corrective lenses. As an adolescent just beginning to notice girls and anxious to look masculine, I viewed the wearing of glasses with great dislike. To me, glasses looked silly, were a sign of weakness, and I thought if I gave in to wearing them I would be admitting a failure of my young body.

I kept my horn-rimmed eyewear in their case in my pocket for awhile. They came out only between home and school and even then they would disappear into hiding when I was with my buddies.

As time passed I began to use my glasses more. For one thing, I realized they were needed. Also, I saw a few other students whom I respected wearing glasses and this made me feel less odd. Some students teased me with terms like "four eyes" or "frog eyes" and the like. Somehow I weathered these insults and after awhile nobody seemed to notice or refer to my glasses in negative ways. I was accepted for what I was.

A few times I have been to see the "Big Orange" University of Tennessee football team play in Knoxville. Without my glasses, I can barely see the field much less the players. From way up in the stands it is also valuable to have a pair of binoculars in order to get an even closer and better view of play action.

The right focus on the right things can make the difference between seeing important things and eliminating unnecessary things. Scripture verses every Christian needs to commit to memory are: "But seek first His kingdom and His

righteousness, and all these things shall be yours as well" (Matthew 6:33, RSV) and "Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my rock and my redeemer" (Psalm 19:14, RSV).

What are "all these things" referred to in the Matthew passage? Matthew 6:31-32 records Jesus' other words about needs. From these verses it is clear God knows all your and my real needs. God will strengthen us to labor and receive our physical needs as well as to help meet the needs of our fellowman. When our priority focus is only on self and physical needs, our spiritual focus becomes blurred, out of focus, blind.

Just as I hated to admit my need for help in getting the right focus years ago as a teen-ager, so do Christians hesitate to allow Christ to help them focus on the right things in life.

Christians in the first century as well as we in the 20th century need to focus on Christ and not self, on eternal values and not physical things, on that which is pure



Bush

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and not on that which is impure. My mother used to tell me, "It is impossible to play in the mud without getting muddy." Our sinful thoughts and actions and our association with persons who urge us to engage in such can weaken our spiritual bodies, get us muddy, and blur our spiritual vision.

From optometrists and ophthalmologists we learn that a primary reason things appear out of focus is that eye muscles become weak and keep the focusing system from properly doing its job. When this happens, help is needed to force the muscles to adjust as they should. When spiritual muscles are

weakened, help that only Christ can give is needed to put disciples in right adjustment.

In our conscious beings, you and I must decide each waking moment in Whom and on what we must focus our attention. Focusing on Christ does not come automatically. Focusing on Christ is a deliberate moment-by-moment decision for Christians whether they are in church, at work, at school, on a shopping spree, on the ballfield, in a hospital, at home, or wherever. Christians are to be different from those persons who follow the standards set by a non-Christian society. We all forget this from time to time.

PAID ADVERTISEMENT

Invitation to attend CONSERVATIVE FUNDAMENTAL SOUTHERN BAPTIST MEETINGS

Johnson City - Monday, April 21, University Parkway Baptist Church, 209 West University Parkway, Donald Strother, Pastor.

LUNCHEON - 11 a.m.-1 p.m. **Speakers:** Judge Paul Pressler and Dr. Bill Hancock. Lunch available.

EVENING MEETING - 7:30 p.m. **Speakers:** Dr. Paige Patterson and Mr. Lee Roberts.

Knoxville - Monday, April 21

LUNCHEON - Noon until 2 p.m. Calvary Baptist Church, 3200 Kingston Pike, Bob Burch, Pastor. **Speakers:** Dr. Paige Patterson, Dr. Laverne Butler, and Mr. Lee Roberts.

EVENING MEETING - 7-9 p.m. Bell Avenue Baptist Church, 4615 Asheville Hwy., 2 blocks west off I-40, David Walker, Pastor. **Speakers:** Judge Paul Pressler; Dr. Bill Hancock, who is pastor of the Highview Baptist Church, Louisville, Ky.; and Dr. Jerry Vines of First Baptist Church, Jacksonville, Fla.

Nashville - Tuesday, April 22, Park Avenue Baptist Church, 44th and Park Ave.

Dr. Bob Mowrey, Pastor.

LUNCHEON - Noon until 2:30 p.m. **Speakers:** Mr. Lee Roberts, Dr. Bill Hancock, and Dr. Paige Patterson.

EVENING MEETING - 7-9 p.m. **Speakers:** Dr. Bill Hancock, Dr. Paige Patterson, and Judge Paul Pressler.

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A Ministry of the Tennessee Baptist Convention

C. K. Chang envisions 'Christian' China

By Craig Bird

FORT WORTH, Texas (BP)— China will be sending Christian missionaries to Europe and the United States within 15 years, declared C. K. Chang.

That is both a prediction and a vision for Chang, a 77-year-old third-generation Baptist.

"The Bible says the time will come when 'your old men shall dream dreams and your young men shall dream visions,'" he explained. "I want to be the youngest old man in China. I have a vision of China being won for Christ."

Chang is a professor of English at An Hui Normal University. During the Cultural Revolution, he twice was imprisoned and was separated from his family for 15 years because of his Christian beliefs.

As a visiting professor at Baylor University, Waco, Texas, he visited Southwestern Baptist Theological Seminary, Fort Worth, where he told a missions class that at China's current rate, the world's most populous country will be evangelized by the end of the century. Chinese then will "be sending missionaries not only to our own people but all around the world," he said.

News of Christian activity was limited during the 35 years of Communist suppression of Christian missionaries and other foreign influences. But the nation's door has swung open slowly in recent years. Outsiders expected to find a strug-



CHINESE LEADER — C. K. Chang (right), Chinese professor and Christian leader, talks with Peter Chan-Chow Huen during an interfaith witness conference at Southwestern seminary.

gling church — if one had survived at all.

Instead, Chang estimates there are 3-million to 5-million Christians worshipping each week in 3,500 re-opened churches. Another 1,000 churches soon will re-open, he said.

"And God only knows how many house churches there are," Chang said. "But there are likely another 10-million to 15-

million Christians worshipping in them."

Yet these impressive numbers constitute a minority of more than 1-billion people in the nation. But Chang's vision is not fazed by the numbers.

He gave two examples of what fuels this vision.

One is the dedication with which Chinese Christians work to spread the Christian message. Thousands of Chinese — the majority highly educated and holding technical jobs — work double shifts and on state holidays to build up two to three months of consecutive off days, he said.

"Instead of using their vacation to sightsee like most Americans," they move to wherever they can get intensive

training in Bible, Chang said. These laypeople then return to act as assistant pastors in churches.

The second example is of Chang's next-door neighbor, the retired president of An Hui Normal University, a member of the Communist Party, and an avowed atheist.

He came one day to ask Chang for a favor. "All my life I have hoped to have time to read the Holy Bible I have heard so much about," the neighbor said. "Now I have time. Could you get me a Bible?"

It took two weeks for Chang to get a Chinese Bible printed on newsprint. The retired university president paid \$6.75 for the 10-inch-thick book and asked Chang's help on parts he did not understand.

China will not allow foreign missionaries but is anxious for "foreign experts" to come and teach, Chang said. "They prefer Christians because Christians have proven to be good teachers."

He hopes Baptist laypeople will contact Southern Baptist's Cooperative Services International, P.O. Box 6767, Richmond, VA 23230, for information on applying to teach in China.

"You can share your faith while you are there — our Constitution has been changed so there is no discrimination against Christians," Chang stressed.

He also hopes some of those volunteers will come to his university so he can retire. "Sixty-five is the normal retirement time but the president won't let me quit yet," Chang said. "He told me to bring back lots of volunteers to teach. Then maybe I could retire."

Naturally, Chang's retirement plans relate to his vision for China. He wants to get out of the classroom so he can preach full time.

Dallas psychologist donates time for missions each year

By Ken Camp

DALLAS (BP)— About 50 weeks out of every year, industrial psychologist Roy Rhodes' calendar is filled with management workshops and sales seminars for major financial institutions and Fortune 500 corporations. At least two weeks each year, he donates his time and professional services to mission causes.

"The good Lord has been really good to me," says Rhodes, a deacon at Shiloh Terrace Baptist Church in Dallas. "I have a responsibility to give back something in return."

For the last three years, he has conducted seminars for summer missionaries involved with the Rio Grande River Ministry. The orientation sessions are designed to help the college students improve their self-concepts and deal with emotions.

During sessions spiced with colorful colloquialisms and humorous anecdotes, Rhodes leads the summer missionaries to examine their fears and clarify their misconceptions. One area of discussion is how to work with missionaries.

"A lot of these folks have to realize for the first time that preachers and missionaries are human beings too," says Rhodes. "They have hang-ups like everybody else."

A major purpose of the sessions is to help the predominantly Anglo, middle-class college students prepare for ministry with poor Hispanics along the Texas-Mexico border.

"I think the presentations are fairly hard-hitting," says Rhodes. "I try to be very honest, very direct, and reality-oriented."

"With the tremendous pressure our students are under, particularly if they

are called to God's service, they need an experienced voice to train them and set their minds in the right direction," says Elmin K. Howell Jr., river ministry coordinator for the Baptist General Convention of Texas. "It takes a man of Roy's caliber to offer them direction in an open way."

In addition to the seminars, Rhodes also conducts psychological testing of the summer missionaries. He has found about 60 percent have shyness that needs to be overcome.

"I want them to learn the more risks we take witnessing and reaching out, the easier we find it is," he says, "and the more excited we become."

In addition to working with summer missionaries, Rhodes has led workshops during missionary orientation for both the Southern Baptist Home and Foreign Mission boards, has participated in pastors' conferences in Alaska, and has conducted the fall faculty retreats for Golden Gate and Southwestern Baptist Theological seminaries.

"I grew up in a Christian home and was taught tithing and participation in church early on," Rhodes says, explaining his reason for contributing his time and talents to missions.

Although his management firm's clients include such major institutions as InterFirst Bank, Allied Bankshares, Mobil Oil, Sun Oil, and the American Institute of Banking, gratitude leads Rhodes to find time to donate his services to Baptist mission causes.

"Where I am now is not an accident. Doors have opened for me, and God has guided," he says. "I have a responsibility now to do something in return. I know

Interpretations

On the selling block

By Herschel H. Hobbs

"If thou count me therefore a partner, receive him as myself" (Philemon 17).

Paul's favorite term of self-designation was "servant" or bondsman of Jesus Christ. He was a slave of the Lord but of no one or nothing else. He was the champion of freedom in Christ.

Yet, in effect, he offers to put himself on the selling block to be sold into the same slavery in which Philemon held Onesimus. In a sense he offers himself as a substitute for Onesimus. Of course, he approaches this in a roundabout way.

Paul knew that his friend Philemon would not enslave him. However, in effect he says, "If Onesimus returns to you and you continue to keep him in slavery, then when I come to you, do the same to me."

Positively, however, he says the very opposite. "As you would welcome me as a Christian brother and friend, do the same to Onesimus when he arrives in Colossae." It is a daring bid for his freedom.

In the Greek text "me" (me) is emphatic. "Count" renders *echeis* (present tense of *echo*, keep on having or holding). "Partner" translates *koinon* (note *koinonia*, fellowship, having things in common, another term denoting Christians' relationship). "Receive"

the prefix *pros*, to or face to face.

The effect here would be something like clasping to one's bosom, a warm welcome. Paul says to do this to Onesimus as he would do it to "myself" (*eme*).

This is a strong appeal with negative implications, but stated positively. In a diplomatic way, Paul appeals for Onesimus' freedom.

Furman University student makes 'Time' top 20 list

GREENVILLE, S.C. (BP)— Marylee James, a Furman University student who did not start her college career until nearly 25 years after she graduated from high school, has been selected as one of the country's 20 most outstanding college students by *Time* magazine.

James, a member of Pendleton Street Baptist Church in Greenville, S.C., was selected as one of the magazine's College Achievement Award winners. The competition was open to students from any accredited four-year college. James was selected from 100 finalists.

A political science/sociology major at Furman, James works full time as a nurse at Piedmont Dialysis Center and is a Charles A. Dana Teaching Fellow at Furman.