

Baptist and Reflector

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Organizers confirm Genesis Commission

By Marv Knox

NASHVILLE (BP) — Two pastors and a layman have confirmed that they have chartered a new missions organization, the Genesis Commission, to recruit and finance like-minded pastors, who will plant Baptist churches, primarily in foreign countries.

Commission leaders are Bill Darnell, former pastor of Kirby Woods Baptist Church in Memphis and now executive director of the commission; John Morgan, pastor of Sagemont Baptist Church in Houston; and Randy Best, lay member of Second Baptist Church in Houston.

Also on the board of the new organization, which had its first board meeting in November, is Paige Patterson, president of Criswell Center for Biblical Studies in Dallas which includes Criswell College, a school which offers both undergraduate and graduate degrees and is sponsored by First Baptist Church of Dallas.

Both Darnell and Patterson declined to name other board members. Patterson commented it is "very premature to say very much about it since it is in such an infant stage."

Darnell, who founded the 1,500-member Kirby Woods Church in Memphis about six years ago, said, "About eight months ago I felt led to start an organiza-

tion to plant churches."

When Darnell took a paid leave of absence from his church last April to begin the ministry, he originally planned to help start churches in "pioneer" areas of the United States, where Southern Baptists are scarce, he told Baptist Press.

But since that time, the concept has grown. "Now we're targeting Mexico for church planting work, using national pastors indigenous to their areas," he explained, noting the Genesis Commission hopes to launch between 20 and 30 new churches in 1987. "We'd like to start thousands of churches (in a variety of countries), but we want 30 next year," he said in late December.

Patterson told Baptist Press, "I think the general disposition of the guys on the board is that while we will have certain specific interest areas, we wouldn't say no to funding anybody who wants to start a church anywhere. I don't really see any limitations as far as where we will work."

Darnell spoke of the source of the Genesis Commission's name as he described the reason for its existence. "Genesis" is an Old Testament term that means beginning, and our goal is to begin churches. "Commission" refers to the fulfillment of the Great Commission, and we believe the local church is the fulfillment of that. That's why we're committed only to starting local churches; we want to begin works that will last and remain. . . . It's the Great Commission; that's our only motive."

The organization will be headquartered in Houston when Darnell moves his family there after the school year ends next summer, he said. But with the charter and bylaws complete, he added, the group expects to begin in-

itial work during the early months of the year.

"We have targeted all the theological schools in Mexico," he said. "We will fly in and visit with the administrative staffs and get some of their best graduates, and we hope to use those guys. We'll help them financially, and we'll have a weaning process so they'll be on their own in four or five years."

All preachers will be Baptists, Darnell said. He noted the "weaning process" — similar to the Southern Baptist Home Mission Board's church pastoral aid program, in which a church gets a decreased pastoral supplement each year as its ability to support a minister increases — as well as small staff will enable the commission to support a maximum number of mission pastors.

The commission is expected to hire an assistant to Darnell, who will participate in on-field recruitment and arrangements, and necessary secretarial staff. "We want to try to keep the American staff down so we don't have to spend so many dollars to operate," he explained.

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Hunger relief gifts face 1986 declining receipts

By David Wilkinson

NASHVILLE (BP) — American generosity, measured in terms of charitable giving, has increased steadily during the last five years. But as a new year approaches, signs indicate the upward trend may be stalling.

One major channel of charitable giving — hunger relief for the starving of the world — already is facing the painful dilemma of expanding needs and dwindling resources as Americans show a new reluctance to reach for their pocketbooks.

In 1985 Americans gave \$79.8-billion to charities, a 28 percent increase over the 1980 total of \$6.3-billion. Four out of every five of those charitable dollars came from individuals.

About \$38-billion — or 47 percent — of the 1985 total went to religious organizations. Other major recipients were education and health, \$11-billion each; and social services, \$9-billion.

While many charitable organizations worry about the future impact of tax reform on giving, hunger relief organizations already are feeling the pinch.

Here are some examples:

— At the end of November, Southern Baptist contributions to overseas hunger relief ministries through the convention's Foreign Mission Board lagged 31 percent behind the 11-month total for 1985.

— UNICEF's emergency appeal for Africa last year raised \$102-million. This year's appeal has raised only \$13-million.

— Africa income for Lutheran World Relief has dropped 25 percent since last year.

— Save the Children has received only \$368,000 for Africa this year, compared to \$6.7-million in 1985.

— World Vision has cut its African relief budget from \$42.7-million in fiscal year 1986 to \$17.2-million. World Vision's donor base went from 892,000 in 1984 to 1.2-million in 1985 and then fell to 878,000 this year.

Despite stepped-up international aid, the United Nations estimates 17-million

Africans are still dependent on food aid.

Robert Parham, director of hunger concerns for the Southern Baptist Christian Life Commission, said reasons for the sharp drop in hunger gifts are numerous: economic hardships in some areas of the United States; a decline in news media coverage of ongoing hunger needs; and reports of the return of rain to parts of Africa which "have caused many people to assume mistakenly that Africa is now well down the road to recovery."

"Also," he said, "the quick-fix mentality of many Americans has led people to misunderstand the long-term nature of hunger relief and development work. Many people do not understand that reducing hunger in Africa and elsewhere around the world is going to take years of hard work."

December gifts top \$2-million

Tennessee Baptists passed the \$2-million mark in mission giving through the Cooperative Program during December, according to Tom Madden, executive secretary-treasurer of the Tennessee Baptist Convention.

Cooperative Program mission gifts for December reached \$2,018,131.71 when the convention books closed on Wednesday of last week. These receipts were \$416,738.44 higher (26.02 percent higher) than the \$1,601,393.27 received in December 1985.

Messengers to the 1986 state convention adopted a \$22.5-million Cooperative Program budget-goal for the November 1986-October 1987 convention year. The monthly goal would be \$1,875,000 (one-twelfth of \$22.5-million). Last month's Cooperative Program mission gifts were \$175,131.71 above (9.23 percent above) the monthly goal.

Madden reported that Cooperative Program gifts for the first two months of the convention year totaled \$3,299,924.17. This amount is \$420,372.18 higher (14.6 percent higher) than the \$2,879,551.99 received during the November-December 1985 period.

The two-month goal for this convention year would be \$3,750,000 (two-twelfths of \$22.5-million). Cooperative Program mission gifts of \$3,299,924.17 for November and December 1986 were \$450,075.83 below (12 percent below) the two-month goal.

Noting that January is historically one of the highest mission giving months for Tennessee Baptists, Madden observed that it is possible that mission gifts will be at or near the Cooperative Program budget-goal pace at the end of the first quarter of the convention year.

Tennessee sends 271 to Venezuela

During 1986, 271 volunteers from Tennessee went to Venezuela to participate in partnership mission projects, according to Clarence Stewart, foreign mission ministries consultant for the Tennessee Baptist Convention.

In November 1985, the state convention voted to participate in a three-year partnership mission with the Venezuela Baptist Convention. The first group of eight volunteers were involved in a construction project in January 1986.

Stewart noted that these 271 mission volunteers came from 113 TBC churches. Of these, 183 were men and 88 were women.

In reviewing the variety of ministries Tennesseans were involved in last year, Stewart reported these statistics:

— 166 volunteers conducted evangelism crusades, with 2,190 professions of faith and 660 other decisions reported;

— 80 Tennesseans participated in construction projects in building new churches and in updating facilities at the Baptist seminary;

— Nine others served as MasterLife teachers;

— 12 Woman's Missionary Union workers served in mission camps and in leadership training; and

— Four TBC leaders were featured speakers at Venezuela convention meetings.

Stewart said that the 1987 thrust will continue on construction, training, and evangelism — with more than 650 volunteers from Tennessee needed this year.

Teams are being enlisted for evangelism crusades in Venezuela scheduled for

(Continued on page 3)

SBC leaders to support priority on evangelism

NASHVILLE (BP)— Five Southern Baptist program leaders and the president of the Baptist Sunday School Board pledged increased cooperation and support in stepped up efforts at calling Southern Baptists to make winning non-Christians to Christ their number one priority.

They called on pastors to use Witness Commitment Day on Jan. 11 as a launch pad for training people to witness and providing regular witnessing opportunities.

Lloyd Elder, BSSB president, and Robert Hamblin, vice-president for evangelism of the Home Mission Board, met Dec. 15 for a four-hour prayer and strategy session.

Other participants in the meeting were from the Sunday School Board and included Harry Piland, director of the Sunday School department; Roy Edgemon, director of the church training department; Joe Stacker, director of the church administration department; Wesley Forbis, director of the church music department; and James Williams, assistant to the president and director of the office of planning and research.

"Our only agenda was to pray and talk together about our burden for the lostness of America and how to develop an atmosphere, a tone, a spirit of concern," said Edgemon.

In the first nine months of the 1985-90 Bold Mission Thrust goal of training 1-million Sunday School workers to witness, Edgemon said, estimates indicate 8,465 churches trained about 111,000 people. Therefore, more than 28,000 churches have not yet conducted witness training, he said.

"The whole aim of this goal is for 1-million Sunday School workers trained as witnesses to be a base, but deacons, church training workers, missions leaders, and others also need to be able to tell someone how to accept Christ as their Saviour," Piland said.

China missionary, Bettie Lide, dies

WINSTON-SALEM, N.C. — Retired Southern Baptist Missionary Bettie Lide died Dec. 22 in Winston-Salem, N.C. She was 95 years old.

Mrs. Lide worked with her husband, Frank Lide, in Hwanghsien, China, from 1921 to 1940. She did evangelistic work in that region of Shandong Province, site of the famous Shandong Revival.

After World War II, the Lides were assigned to the Philippines and Hong Kong. They retired in 1966, and he died in 1970. Until 1981 Mrs. Lide owned and operated a boarding house for students at Southeastern Baptist Theological Seminary, Wake Forest, N.C.

A native of Missouri she was a graduate of the University of Oklahoma in Norman where she also taught mathematics. She married Lide in 1920, the same year the couple went to China after appointment by the Foreign Mission Board.

Mrs. Lide is survived by five children, 11 grandchildren, and one great-grandchild. Funeral services were scheduled for Dec. 28 at Wake Forest Baptist Church.



Lide

Piland, Edgemon, and Hamblin urged churches to observe Witness Commitment Day Jan. 11 and then begin witness training immediately thereafter. They recommended using the church training equipping center module, "Training Sunday School Workers in Evangelism," jointly developed by the three programs.

"Somehow we must preach and teach the lostness of mankind and create a caring spirit for those who are lost," or non-Christians, said Hamblin.

Elder pledged to structure the Sunday School Board to keep evangelism "at the heart of its purpose," to employ people committed to the priority of evangelism, to work cooperatively with the Home Mission Board, and "speak out about the need to set a tone of urgency for winning people to Christ."

"Make no mistake about it," Elder added, "the New Testament reports the spiritual and numerical growth of the churches. Without Jesus as Saviour, people all around us are lost. I am confident other SBC agency leaders are ready to make Biblical evangelism the heartbeat of our service to Southern Baptists."

Stacker said the thrust of efforts by the church administration department will be to help pastors develop the spiritual and emotional health they need to effectively and aggressively lead their churches to evangelize their communities.

He said church administration periodicals will emphasize the priority of evangelism and the department will work with the Home Mission Board in sponsoring more pastoral leadership conferences on reaching people.

Forbis said the church music department will work with the Home Mission Board and others to make available music that clearly communicates an evangelistic message.

Edgemon, Piland, and Hamblin cited the jointly sponsored Witness Training Clinic set for April 24-30, in New Orleans as an attempt in six days to help Southern Baptist churches in one city to locate lost persons, train Baptists to witness, and then go out and witness to those who are not Christians.

All participants in the meeting agreed to implement initial commitments and continue working together on other plans.

First church, Taft calls Jerry Parvin

Jerry Parvin recently returned to Tennessee as pastor of First Baptist Church, Taft.

He previously served as pastor of Friendship Baptist Church in Waynesboro.

A native of Huntsville, Ala., Parvin has served on the church staff of several churches in Alabama. Former pastorates include New Sockwell Baptist Church, Leighton; Cave Spring Baptist Church, Owens Cross Road; Salem Springs Baptist Church, Athens; and Blackey Baptist Church, Hurley. He served as youth director for First Baptist Church in Madison and First Baptist Church in Town Creek.

Parvin also served as pastor in Texas, at Angus Baptist Church, Angus.

His educational background includes degrees from the University of North Alabama, Florence, Ala., and Southwestern Baptist Theological Seminary in Fort Worth, Texas.



CITIZENS — Few U.S. citizens know as much about the U.S. flag and government as Sunday School Board employees Peter Kung (left) and Ho Kil Kahng. They and two other board employees recently completed citizenship exams. During a recent service at the board, each received U.S. flags which had flown over the nation's capital.

Tennesseans get Mullins awards

NASHVILLE (BP)— Two Tennesseans, a retired Southern Baptist Convention employee and the publisher of a Nashville daily newspaper, have been named recipients of the 1986 E. Y. Mullins Human Relations Awards.

The Mullins awards are presented annually by the American Baptist College of American Baptist Theological Seminary, a predominantly black Bible college sponsored jointly by the SBC and the National Baptist Convention, U.S.A., Inc.

The awards were presented during the seminary's annual president's scholarship banquet to Marjorie Howard, who recently retired from the SBC Education Commission after 33 years of service, and John Seigenthaler, president of Tennessee Newspapers Inc. and editor and publisher of *The Tennessean*.

The awards honor E. Y. Mullins, former president of Southern Baptist Theological Seminary in Louisville, Ky., who was instrumental in the founding of American Baptist Theological Seminary.

Sunday School Board names Smith for 'forced terminations' concerns

NASHVILLE — Norris Smith of Memphis has been named as a new consultant for vocational guidance and forced terminations in the church administration department of the Southern Baptist Sunday School Board.

The Tennessee native is the first person to fill this position, which will con-

centrate on the forced termination issue among church staff members in Southern Baptist churches. He also will have responsibility in the area of vocational guidance.

According to Brooks Faulkner, who is manager of the career support section in the church administration department, Smith's position was created as a result of concern expressed at the 1983 Southern Baptist Convention in Pittsburgh, Pa., about the plight of terminated ministers in the denomination. Faulkner said the addition of Smith should allow the board to increase its efforts to address the needs of ministers affected by this growing problem.

Smith comes to the position from Ardmore Baptist Church in Memphis, where he was pastor for 10 years. Other pastorates have been in Kentucky.

He has served as a trustee of the Tennessee Baptist Children's Homes and the Southern Baptist Historical Commission.

Smith said reports indicate there are as many as 88 forced terminations in Southern Baptist churches each month, which some persons say is epidemic in proportion.

In dealing with ministers who have experienced forced termination, Smith said it is the goal of the church administration department to show the ministers that they are not alone by helping them deal with hurt and anger to provide social and emotional healing.

He is a graduate of Southern Baptist Theological Seminary, Louisville, Ky., and Vanderbilt Divinity School in Nashville.

Georgia medical center to add office building

ATLANTA (BP)— Georgia Baptist Medical Center has received approval to build a \$13.2-million office building in downtown Atlanta. Approval came from the Georgia Baptist Convention's Executive Committee in Atlanta.

The medical center will have doctors' offices, an outpatient diagnostic and surgical center, a women's health center, and senior adult services. It will be financed by a tax-exempt bond issue, amortized over 25 years at 7 percent interest.

Seminary extension adds two to staff

NASHVILLE (BP)— Jack R. Cunningham of Fort Worth, Texas, and George W. Knight of Nashville, have been named to fill staff positions in the Southern Baptist Seminary Extension Department, effective Jan. 1.

Both men were elected unanimously by the six Southern Baptist seminary presidents, who comprise the governing board of the Seminary External Education Division. The action came in response to recommendations from division Executive Director Raymond M. Rigdon. The Seminary Extension Department is part of the division and has operated under the joint sponsorship of the seminaries since 1951.

Cunningham has been assistant to the director of continuing education at Southwestern Baptist Theological Seminary and a doctoral student in education. He will become director of extension center education, coordinating the department's work with more than 350 seminary extension centers around the country.

Knight was named director of independent study education, working with almost 2,000 persons who take seminary extension courses by correspondence. A former editor at the Baptist Sunday School Board, he most recently has been managing editor of Biblical reference books for Thomas Nelson Publishers in Nashville.

In his new position, Knight will succeed Royce A. Rose, who will join the faculty of Southwestern seminary the first of January as assistant professor of administration. Cunningham will follow Paul E. Robertson, who became director of continuing education and doctoral ministries at New Orleans (La.) Baptist Theological Seminary in September.

SBC leaders react to Genesis Commission

NASHVILLE (BP) — The Genesis Commission, an organization founded by conservative Southern Baptists to help start new churches, deals "with the very heart of who we are as Southern Baptists," the denomination's foreign missions leader responded.

R. Keith Parks, president of the

Southern Baptist Foreign Mission Board, said he would welcome an opportunity to meet with Genesis Commission leaders and share with them the nature and scope of the board's work.

The commission has been chartered by three Southern Baptists: Randy Best, a layman and member of Second Baptist

Church in Houston; Bill Darnell, former pastor of Kirby Woods Baptist Church in Memphis, and executive director of the new organization; and John Morgan, pastor of Sagemont Baptist Church in Houston. The other known commission board member is Paige Patterson, president of the Criswell Center for Biblical Studies in Dallas.

Some observers have seen the Genesis Commission as potentially in opposition to the Foreign Mission Board in two areas.

First is competition for funds from supporting Southern Baptists. The board receives support from the convention's Cooperative Program unified budget and from the Lottie Moon Christmas Offering, taken in Southern Baptist churches. Because the Genesis Commission is avowedly Southern Baptist, observers and some board supporters have said

they fear support for the commission will come from potential support for the board.

Darnell told Baptist Press his group is not in competition with the board and he believes Southern Baptists have enough money to support both ministries.

Second is a perceived disparagement of the board's broader ministries — such as agricultural expertise, medical aid, and education — by Genesis Commission leaders, who have designed their organization strictly to start churches.

"I was amazed ... that this would have to be viewed competitively," Patterson said. "We didn't see it that way at all."

Southern Baptists' foreign force of more than 3,700 missionaries includes a variety of specialists, such as doctors, business managers, and musicians, but the missionary preacher is considered the backbone of the effort, Parks stressed. All missionaries, regardless of specialty, are expected to practice personal evangelism and to encourage church growth, he added, also noting the board has not started hospitals or schools — about which some observers had seen the Genesis Commission as being critical — for a long time.

In 1985, overseas churches baptized 158,626 people, an average of 435 per day. Membership in those churches surpassed 2-million, and the number of churches increased to 15,635, a gain of almost 6 percent over 1984. Counting chapels and preaching points, which are the churches of the future, the total was almost 33,000.

However, other ministries are vital to such evangelism, Parks insisted. "We feel that training leadership through seminaries and training membership through the production of literature is really supportive of the evangelistic church-starting thrust."

Noting the potential for competition between the board and the commission, he said: "The only support we have comes from Southern Baptists. If they (the Genesis Commission) go to the same Southern Baptists for support, I can't see it as being anything else than direct competition."

News of the formation of the Genesis Commission also drew response from Carolyn Weatherford, national executive director of the Southern Baptist Woman's Missionary Union. "The foundational commitment of Woman's Missionary Union is to undergird Southern Baptist home and foreign mission endeavors," Weatherford said. "Our whole organization of 1.2-million women and girls is dedicated to supporting mission causes that Southern Baptists undertake cooperatively."

Southern Baptist Convention President Adrian Rogers said he had not been aware of the Genesis Commission until news reports of the organization began to circulate just before Christmas. Rogers, pastor of Bellevue Baptist Church in Memphis, said he had never spoken to Darnell, formerly a fellow pastor in Memphis, about the commission.

"I'm in favor of anybody trying to impact the world for Jesus Christ," Rogers said, noting that "must be the motive of Bill Darnell" and his colleagues.

"At the same time, I am grateful for Southern Baptists' cooperative effort" at conducting mission work across the United States and around the world, he said. He called the Cooperative Program a "remarkable plan for spreading the gospel of Christ."

Organizers confirm . . .

(Continued from page 1)

To ensure its stability, the commission has received "a pledge of a certain amount of money to run our organization for 10 years," he said, declining to cite the specific source or sources of the money and its exact amount. He said it is "around" \$2-million, "maybe a little more."

"That amount will run the organization for 10 years, so any other money we raise can go directly to starting churches," he noted. "That money (for starting other churches) will be secured in other ways."

Of the commission's fund-raising and development efforts, he said: "We're going to basically let laymen do that. They know how to raise money. We preachers are going to be the spiritual force behind it. The laymen will raise money, and we'll tap into the nationals and plant churches."

Some observers have warned that the new mission effort might conflict with the Southern Baptist Foreign Mission Board, as well as the board's Lottie Moon Christmas Offering for Foreign Missions and the Southern Baptist Convention's Cooperative Program, a unified budgeting process which, among other things, helps finance the board's work in 108 countries.

Darnell denied such an interpretation of the commission's activity. "We're not in competition with the Foreign Mission Board. That's false. We just want to win people to Jesus. We're all Southern Baptists, and we're all excited."

He said "in no way" does he believe there will be competition between the commission and the board. "I think there's so much money in this world we're petty and little when we think this way. If we're winning people to Jesus, that's the bottom line, and I'll stand by that."

"We would love to be in a very cooperative agreement" with Southern Baptist missionaries on foreign fields, he said. "We're not wanting to run ahead of anyone or do something that is counterproductive. If there's a lack of cooperation, it will not be from our end."

"We're thrilled about whatever the Foreign Mission Board does as it relates to sharing the gospel," Darnell added, noting board ministries such as agricultural expertise, medical aid, and education will not be taken up by the Genesis Commission. "We feel like God has called us to narrow our charter to starting the churches. That's not a reflection on these other ministries; it does not mean we feel they are wrong."

Patterson said the primary concern of the Genesis Commission "is to win people and establish churches and to do as many as we can. We are committed to establishing Baptist churches . . . and urging them to work with existing Baptist groups in the United States and in Mexico. We do not see we are working in an opposite direction at all. We do not see ourselves as competitive (to the Foreign Mission Board) but as having an augmenting role."

The Dallas educator, who has been at

the forefront of the effort to turn the SBC into a more conservative direction, said the focus will be to use nationals — "folks coming out of their own culture" — to start the churches. He added he "does not envision the Genesis Commission" as a vehicle to send Criswell College graduates to the mission field.

Patterson, however, expressed concern about the FMB's "restrictive regulations" about the appointment of persons who have graduated from schools other than the six Southern Baptist seminaries. Currently, the FMB requires persons desiring appointment who have not graduated from one of the SBC schools but who have graduate degrees to spend a year at one of the SBC institutions prior to appointment.

"If they (the FMB) persist in the present policy they had better get ready for a proliferation of organizations for appointing and sustaining missionaries because if a man is called to foreign missions and the Foreign Mission Board says 'no,' folks are going to find a way to go. We do not, however, see Genesis as doing that (appointing and supporting missionaries)," Patterson added.

Foreign Mission Board President R. Keith Parks has said he would like to visit with Genesis Commission leaders, and Darnell said he would welcome such a meeting.

Venezuela . . .

(Continued from page 1)

August and September, Stewart added.

Two "awareness meetings" will be conducted next month for the team leaders (preachers) for these crusades. These meetings will be held Feb. 14 at Wallace Memorial Baptist Church, Knoxville, and Feb. 21 at the Executive Board Building, Brentwood. Both meetings will begin at 9 a.m. and will be led by Don Reed of the Southern Baptist Foreign Mission Board.

Stewart said he hopes to have all team leaders enlisted by the February meetings.

Those desiring information on any of the Venezuela projects may contact Clarence Stewart, P. O. Box 728, Brentwood, TN 37027. The telephone number is (615) 373-2255.

1987 Venezuela volunteer needs

1987 dates	Location	Specific tasks	Needed
Jan. 19-30	Los Teques	Construction	8-10
Feb. 16-27	San Antonio de Los Altos	Construction	8-10
Feb. 16-27	Los Teques	Construction	8-10
March	Caracas	Small church evangelism/growth conf.	1-3
Mar. 2-13	Los Teques	Construction	8-10
Mar. 4-10	(undetermined)	Music workshop	1-3
Mar. 9	Los Teques	Cult study	2
Mar. 11-17	(undetermined)	Music workshop	1-3
Mar. 16-27	Los Teques	Construction	8-10
Mar. 18-25	(undetermined)	Music workshop	1-3
Mar. 26-Apr. 1	(undetermined)	Music workshop	1-3
Mar. 30-Apr. 10	Caracas	General maintenance	8
Apr. 6-17	(undetermined)	Construction	8-10
Apr. 20-May 1	(undetermined)	Construction	8-10
May 11-22	(undetermined)	Construction	8-10
June 16-July 2	Rubio	VBS-Day Camp	6
July 9-20	Los Teques	Maintenance/music	25-35
July 24-Aug. 3	Curacao, Netherlands Antilles	Evangelism	12-15
Aug. 3-10	La Guasima	BSU, Youth	3-6
Aug. 14-25	Caracas/Barquisimeto Valencia	Evangelism	75 teams (3 each)
Sept. 1-5	La Guasima	WMU mission camps	5
Sept. 18-29	Maracaibo area	Evangelism	63-75 teams (3 each)
October	(undetermined)	Construction	8-10
November	(undetermined)	Construction	8-10
December	(undetermined)	Construction	8-10

EDITORIAL

1986 brought significant events to Tennessee Baptists

As we turn the page of our 1987 calendar, one might wonder what is ahead in this new year for Tennessee Baptists — and we might wonder what happened in our state during 1986.

To discover some of the significant events during the year which has just ended, we looked back through the 51 issues of the *Baptist and Reflector* — and their approximately 1.5-million words — and gathered a few of these items which were reported to our readers.

— First eight volunteers leave Jan. 11 for Venezuela to open partnership mission between Tennessee and that South American country.

— Baptist Hospital of Nashville breaks ground for new \$20-million West Tower to house obstetrical, surgical, and intensive care units.

— About 1,600 attend the annual Tennessee Baptist Evangelism Conference at Belmont Heights Baptist Church, Nashville.

— Tennessee Baptist Children's Homes opens a satellite group care facility in Burrville.

— Assets held in trust by the Tennessee Baptist Foundation exceed \$20-million for the first time in history.

— Bellevue Baptist Church of Memphis leads TBC churches in reported baptisms for the 1984-85 church year; nine churches report more than 100 baptisms.

— Seminary extension class on Carson-Newman College campus taught by Glenn Hinson of Southern Baptist Theological Seminary brings protests, letters, and a debate.

— Tennessee statistics indicate increases in number of churches, church membership, total receipts, and mission gifts, but decreases in enrollments of Sunday School, church training, church music, Brotherhood, and Woman's Missionary Union.

— More than 30,000 young people attend the 17th annual Youth Evangelism Conference at Vanderbilt's Memorial Gymnasium.

— Tennessee's gifts to hunger relief in 1985 are reported to be 230 percent higher than in 1984.

— Missionary to Taiwan, Angie Golman of Jackson, is honored for her ministry to teen-age prostitutes, orphans, and the elderly.

— National seminar on "Rediscovering Moral Values," sponsored by Christian Life Commission, is held in Nashville.

— Belmont College, Nashville, celebrates 35th anniversary.

— Robert Craig resigns as president of Union University after 19 years to accept the presidency of East Texas Baptist College. Hyran Barefoot is named interim president.

— Tennessee BSU commissions 64 student missionaries.

— Paul Grossman, missionary to Burkina Faso (Upper Volta), arrives in Brentwood to serve as TBC missionary in residence during his one-year furlough from foreign mission service.

— Tennessee Baptist churches and associations hold revival crusades

as a part of the nationwide "Good News America, God Loves You."

— Seventy University of Tennessee students use spring break to minister in New York City.

— A drive to approve a state lottery fails as the General Assembly adjourns without voting on Constitutional referendum.

— Tennessee churches vote to participate in the Expanded Church Annuity Plan offered by the SBC Annuity Board to upgrade protection benefits for staff workers.

— More than 180 Tennesseans lead revivals in Michigan churches.

— Leamon and Anita Bridges give a two-acre tract for a proposed student center adjacent to the Oak Ridge branch campus of Roane State Community College and State Tech.

— Internal Revenue Service issues Procedure 86-23, which exempts Tennessee Baptist Children's Homes and other religious ministries from filing Informational Return Form 990.

— Belmont College, with approval of the TBC Executive Board, begins a master's degree program in business administration.

— United States Court of Appeals for the Sixth Circuit upholds district court ruling that Tennessee Baptist Children's Homes is an "integrated auxiliary of churches."

— Tennessean Adrian Rogers, pastor of Memphis' Bellevue Baptist Church, is elected president of the Southern Baptist Convention.

— Cindy Dodd of Huntingdon and Clara Mullins of Fayetteville are the first place winners of the 1986 Tennessee Youth Speakers' Tournament and Youth Bible Drill.

— Robert Chandler succeeds retiring Earl Skogman as president of Baptist Health System of East Tennessee.

— God answers prayers for rain as Aug. 10 is designated as Day of Prayer for Rain by TBC President James McCluskey.

— More than 150 Tennesseans lead August evangelistic crusades in Venezuelan churches.

— About 1,400 Royal Ambassadors attend National Pioneer Royal Ambassador Congress in Memphis.

— Forty-nine Tennessee young people serve as Home Mission Board summer missionaries.

— Carson-Newman College begins operation of a cable news channel on Jefferson County system.

— Tennessee Court of Appeals reverses a Chancery Court decision that had declared that churches which speak out on referenda issues must file financial disclosure statements as "political actions committees."

— Tennessee Baptist disaster relief unit serves about 7,200 meals to flood victims in central Missouri.

— Kellye Cash of Memphis, Miss America 1987, speaks and sings at Celebrate '86 Youth Rally at Carson-Newman College. After a speech by Evangelist David Ring, over 400 young people make public decisions for Christ.

— Cooperative Program mission gifts for 1985-86 convention year reach \$20,831,030.34 — 6.52 percent higher than previous year, but miss goal by less than one percent.

— A record 1,776 messengers attend 1986 Tennessee Baptist Convention in Johnson City; approves \$22.5-million Cooperative Program budget-goal; elects Jerry Oakley of Springfield as president.

— Tennessee Woman's Missionary Union changes bylaws and elects Judy Trivette of Knoxville to fifth term as state president.

— Tennessee Baptist Pastors' Conference elects Richard White of Franklin as new president.

— Wife and daughter of Tennessean George Senter are murdered in Liberia where they serve as Southern Baptist foreign missionaries.

— Assessment Appeals Commission rules that church parsonages are tax exempt, overturning an earlier ruling by a State Board of Equalization administrative judge.

— Tennessee Baptist Adult Homes names search committee to recommend a full-time executive director-treasurer.

— Carson-Newman College wins national football championship of the National Association of Intercollegiate Athletics; game is first live sports event to be televised by ACTS network.

Now Tennessee Baptists have entered 1987. Although we do now know what God will be doing with and through Tennessee Baptists during the coming year, we pledge our faithfulness in sharing these news and informational items through the *Baptist and Reflector* each week.

CIRCULATION THIS ISSUE — 74,962

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News Journal of Tennessee Baptist Convention
Tom Madden, Executive Secretary-Treasurer

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Letters to the Editor

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

Day of Atonement ritual

Dear editor:

The Training Union class I attend uses the Baptist Adults quarterly.

I have several questions concerning the lesson for Nov. 30, "God Will Forgive," and the material on page 54 in particular. This section deals with the Old Testament Day of Atonement and the activities with the two goats.

I quote from the quarterly, "At the

edge of the cliff and a scarlet thread was tied around the goat's neck and it was pushed over to its death."

Where is this found in the Bible? Wiser heads than mine tell me it is not in the Bible. If this is not in the Bible, where did the writers obtain this information? Why is this information in the lesson if it did not come from the Bible? Are there other bits of information in other lessons that are not Bible-based? How is a student of the lesson to differentiate, since one tends to assume if it is in a Southern Baptist approved quarterly, it is Bible-based?

Please help me answer these questions. I believe one good way to learn is to ask questions.

Bea Johnson
Rt. 14, Box 248
Jonesborough, TN 37659

The quarterly related how the Day of Atonement was observed as it said "in ancient Israel." The Mishnah, a collection of Jewish tradition compiled about A.D. 200 and made a part of the Talmud, gives an account of the Day of Atonement ritual. The Mishnah (Yoma 6:28) explains that the high priest "divided the thread of crimson wool and tied one half to the rock and the other half between its horns, and he pushed it from behind; and it went rolling down, and before it reached half the way down the hill, it was broken into pieces." The quarterly writers are telling us how the Jewish high priest observed the Day of Atonement "in ancient Israel." (editor)

Slap in FMB's face

Dear editor:

After our Southern Baptist Convention seminary presidents issued a statement aimed at ending the current controversy, someone remarked that the "ball of peace" was now in the court of the fundamentalists.

With the announcement of a new foreign mission organization supported by fundamentalists, it seems the "ball of peace" has been deflated.

I feel this step is a slap in the face of Dr. Keith Parks, the Foreign Mission

Rittenhouse presents contribution to C-N

JEFFERSON CITY — Rittenhouse Inc. has made its annual contribution to the scholarship fund at Carson-Newman College.

Andrew B. Albert, president of Rittenhouse, presented Roy Dobyns, C-N vice-president and academic dean, with a check for \$1,500 at the company's Jefferson City facility Dec. 16.

Board, and indeed all cooperating Southern Baptists.

I call on the founders of the Genesis Commission to reacquaint themselves to the purpose and work of the Southern Baptist Convention's Foreign Mission Board, and to stop such wasteful and divisive duplicity of programs.

I pray we may soon work together again.

Robert P. Jolly
205 Logan St.
Jellico, TN 37762

Late Christmas enthusiasm

Dear editor:

Every year it happens — the Christmas commercialism starts before Thanksgiving and I get depressed and disgusted by early December. I make my annual statement, "I dread Christmas because you are expected to show how you feel toward family and friends by how many gifts you give."

Then it happens! I study to teach Sunday School the Sunday before Christmas and the skilled (and Spirit-led) writers put the simple story into words that thrill my soul and I get all turned on.

My point: how could we move this "happening" forward on the calendar so that I and folks like me enter into the season with the same enthusiasm I have after studying that "last minute" lesson material? I think it is worth pondering by our listening leaders.

Charles C. Herring
1705 Geo. Thomas Cir.
LaVergne, TN 37086

HCBA schedules Preachers' School

SEYMOUR — Harrison Chilhowee Baptist Academy's Weekend Preachers' School has scheduled its winter session to begin Jan. 10.

The winter session meets on all of the Saturdays in January and February with the final class period on Feb. 28.

Raymond Smith, retired pastor, offers three areas of study in this third division of the study program which got underway in early September. The 8 a.m. class will cover Old Testament Survey, followed in order by Word Studies with Word Sermons in English No. 2, and a New Testament study in the Book of Ephesians. Classes conclude at noon.

Students have no tuition costs. Benefactors have provided funds to pay the tuition costs for properly certified ministerial students. The only expense which students are asked to bear is for the purchase of books.

Hospital system promotes three

KNOXVILLE — Three chief administrators of the Baptist Health System of East Tennessee were recently promoted.

Kevin Conlin was named senior vice-president and chief operating officer for Baptist Hospital, part of the Baptist Health System. He will be responsible for all hospital operations, and all hospital vice-presidents will report to him. Conlin, formerly vice-president of administration at the hospital, has been with Baptist since March.

Leading the nine other corporations of the system will be H. James Hicks Jr., now senior vice-president and chief operating officer for the Baptist Health System. He will be responsible for all system companies with functional responsibilities for planning and system development. Hicks came to Baptist in September.

Responsible for all system financial activities will be David Speicher, who was named senior vice-president and chief financial officer. Promoted from vice-president of finance for the system, Speicher began at Baptist in August.

Georgia paper names Neal as associate

ATLANTA (BP) — William T. Neal III has been named as associate editor of the Christian Index, news journal of the Georgia Baptist Convention. Neal was elected to that post by the GBC Executive Committee.

For the past two years, Neal has been assistant to the director of the Georgia Baptist education division.

Previously, Neal was Baptist campus minister in Columbus, Ga., for 11 years and was news director at Southern Baptist Theological Seminary, Louisville, Ky., during the 1972-74 period.

Personal Perspective

By Tom Madden

TBC Executive Secretary-Treasurer



Dr. Robert Oppenheimer, noted physicist, made a statement in one of his addresses that seems unusually relevant as we stand on the threshold of 1987. He said, "We live on the edge of mystery." As I read this statement and reflected on the uncertainties of 1987, I am convinced that we need to commit ourselves, as well as the days ahead, into God's hand, knowing that "as thy days, so shall thy strength be" (Deuteronomy 33:25).

I have just read again the following article. I honestly do not know the author of it, but it was refreshing to me and I thought, as we start 1987, it might also be encouraging to you.

"Today is here. I will start it with a smile, and resolve to be agreeable. I will not criticize.

"Today has one thing in which I know — I am equal with others — time. All of us draw the same salary in seconds, minutes, hours.

"Today I will not waste time, because the minutes I wasted yesterday are as lost as a vanished thought.

"Today I refuse to spend time worrying about what might happen. I am going to spend my time making things happen.

"Today I am determined to study to improve myself, for tomorrow I may be wanted, and I must not be found lacking.

"Today I am determined to do things I should do. I firmly determine to stop doing things I should not do.

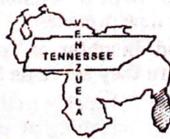
"Today I begin by doing, and not wasting my time. In one week I will be miles beyond the person I am today.

"Today I will not imagine what I would do if things were different. They are not different. I will make success with what material I have.

"Today I will stop saying, 'If I had time,' for I never will 'find time' for anything. If I want time, I must take it.

"Today I will act toward other people as though this might be my last day on earth. I will not wait, for tomorrow never comes."

Thank God for the opportunities of today — and live your life to the fullest and best today.



Tennessee/Venezuela Prayer Net Partnership

- On Jan. 7, Richard Clement, a general evangelist in Ciudad Ojeda, will celebrate his birthday.
- Men are needed to start Baptist Men organizations in the Baptist churches in Venezuela.
- Faithful volunteer professors are needed to train church leaders in the Bible Institutes in Venezuela.
- Missionaries Ben and Charlotte Kirby work with teen-age boys who attend the mission in the Barrio Progreso area of Guanare. They ask for prayers for the young men who could become future Baptist leaders.

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'Khayamnandi' miracle creates 'sweet home'

By Robert O'Brien

CAPE TOWN, South Africa (BP) — Keith and Terry Blakley felt a powerful attraction to the three little boys shivering in the late-night air on the city street on South Africa's cape.

The children, huddled against a wall eating scraps from a nearby hamburger stand, looked like so many other children the two missionaries had seen on the streets. "We started to pass, but we couldn't," Keith says. "We felt a strong leading of God to stop and talk to them."

The boys spoke poor English, but the Blakleys learned they had no home and nowhere to sleep but the street.

A few blocks away, Chelsea Blakley, then 2 years old, and Angela Blakley, then 4, were with their babysitter, tucked warmly and safely in their beds, with not a care in the world — or so their parents thought.

Keith and Terry, after an exhausting day of work, had gone out for the evening to relax and spend a little time together. They did not need something else to worry about, especially three little African boys with lice-infested, matted hair and dirty, ragged clothing.

But the next thing they knew they had a bathtub full of boys at their home near the University of Cape Town, where the two Southern Baptist missionaries do Baptist student work. While he liberally applied hot water, soap, and disinfectant, she took the babysitter home.

"I'm not surprised you brought those three home tonight," the babysitter said. "Angela and Chelsea prayed before they went to sleep that God would take care of the orphans and give them a place to live."

The Blakleys pondered "about what God was up to" as the three boys, wearing Keith's T-shirts, ate ravenously and then fell into a deep sleep. The next morning the house rang with the shrill cries of two little girls jumping up and down and squealing: "God answered our prayer! God answered our prayer!"

But God had only begun a series of answers which would lead to the miracle of "Khayamnandi" (Ky-ahm-nahn-dee).

After a frustrating day on the telephone, Terry realized no childcare facilities existed for these boys or thousands of other homeless black children who wander the streets as refugees from disrupted family units in South Africa's

troubled black townships.

"It's a shame," one person explained. "There's a 'bottomless pit' of kids in the streets, and we have nothing for them. We wish we could help." A temporary home for "coloreds," South Africa's term for people of mixed race, agreed to shelter the trio for awhile, but soon put them back on the street.

"I really became so disturbed I cried out to God to find some way to help these kids who suffer from violence, hunger, and disease," Mrs. Blakley says. Then one day, she saw the three boys' photo in a local newspaper and an article on the "Hole in the Wall Gang."

Rose McKenna, a local white Christian woman, had found the boys and others living in a hole in a canal wall and learned what Mrs. Blakley had — no help existed. So she took the story to the newspaper, *The Argus*.

Terry Blakley traced down McKenna, and they talked about what could be done. Soon a committee formed, including students from the University of Cape Town's Baptist Student Union, who took the children as a mission project.

"We had no power and no money, only prayer, to find a home for these boys," Mrs. Blakley says. So they prayed.

Within days, a government agency donated an old barracks in the black township of Langa. It was one of a group of old buildings vandals had turned into a pile of rubble. But it was a beginning.

"We thanked the Father for giving that to us," Mrs. Blakley says. "All we could do was pray and ask Him to make this heavily damaged building into a home for these boys."

Soon, a white government official talked to them about their plight and took a personal interest. A couple of days later, he said, "I've found a construction company which will renovate the building for free."

Excited by this answer to prayer, the committee thanked God for what He had done. Now, they asked, what about the furnishings, supplies, and funds?

By the time they moved into the humble but renovated building six weeks later, donations from the community had provided enough food, clothing, supplies, furniture, and funds to get under way and hire some help.

"Ah, this is going to be a 'khayamnandi' (which means *sweet home* in the



HOLE IN THE WALL GANG — A Cape Town newspaper called these boys the "Hole in the Wall Gang" after they were found, hungry and ragged, living in a hole in a canal wall on South Africa's cape. The boys, now well-fed and clothed, recreated the scene for Foreign Mission Board photographer Warren Johnson. They now live in Khayamnandi, a Baptist home for street children.

Xhosa language)," exclaimed a black Salvation Army captain, who teaches literacy at the home. So it became "Khayamnandi," the "sweet home" for 33 boys from the streets and the only facility for black children in South Africa's Western Province, which has a population of more than 800,000 blacks.

But the sweet home retained a bitter tinge. How would it survive?

The committee had assumed the Salvation Army, which sat on the committee, would take it over. That did not develop.

"God, what can we do?" the committee prayed.

That is when South Africa's Western Province Baptist Association agreed to run it and Southern Baptists gave \$45,000 in start-up funds from world hunger contributions. The money, equal to more than 100,000 South African dollars, gave Khayamnandi a strong start and resulted in another story in *The Argus*.

Soon, workers at the home began to realize some of the boys in their care had great potential for leadership. As the word spread, it reached Karin Steven, one of five Anglican women from Good Shepherd Church in Kirstenbosch who meet regularly for prayer.

The five white women, grieved over the needs of black children and South Africa's future, had prayed for four months that God "would raise up leaders in the Biblical tradition of Daniel from among black youth and inspire them to minister to their people."

"We can go to trouble spots to minister, but it's better for people to rise up among themselves and become the voice of God," she says. "I was beside myself when I learned about Khayamnandi and what it's doing for the boys. It's a miracle of God, which shows what He can do when we are obedient and pray."

"You never think of yourself as part of something so global," she says of the Southern Baptist gift from America, which got media coverage and boosted the morale of many South Africans.

"God's plan is so fantastic. It seems to dovetail as people all over the world pray," she continues. "We have since zoomed in more than ever on our prayer for the young Daniels."

The Blakleys and South African Baptists know the problems have only begun for Khayamnandi. Southern Baptists granted the start-up funds if Western



CHILDLIKE FAITH — Missionaries credit the prayers of two MKs, Angela Blakley (left), 6, and her sister, Chelsea (center), 4, with the establishment of a shelter for homeless children in South Africa. Their parents, Missionaries Keith and Terry Blakley, helped begin the shelter for which the girls had prayed. Also pictured is their brother Sean, 2.

Province Association would take full financial responsibility at mid-1987. Now, the prayer centers around where the hard-pressed association will find the money in an economy made worse by the world's economic sanctions.

"The association gulped hard and said, 'Yes, in faith, we'll do this,'" Mrs. Blakley says.

They will need a lot of faith — as much faith as two little girls named Angela and Chelsea, whose prayers started all this in the first place.

Tennesseans receive Southeastern degrees

WAKE FOREST, N.C. — Two Tennesseans were among the 123 graduates during recent commencement exercises at Southeastern Baptist Theological Seminary, Wake Forest, N.C.

David Randall Buckner of Cookeville and Debra Evon McGuire of Paris received their master of divinity degrees.



A 'SWEET HOME' — Captian Notshati (left), a Salvation Army worker, teaches literacy to 33 black South African children salvaged from a life of despair on the streets of the Cape Town area. In the background, a cook prepares them a hot meal at Khayamnandi, a Baptist home for youth. The home got its name when Notshati first entered the building and exclaimed, "This is going to be a 'khayamnandi' ("sweet home" in the Xhosa language).

'Throwaway' youth despair in South Africa

By Robert O'Brien

CAPE TOWN, South Africa (BP) — Terry Blakley cries over the "throwaway" generation of black children wandering the streets of Cape Town and other South African cities.

She is not the only one who cries over the grim scene the world knows so little about.

The children, mainly boys ranging from preschoolers to teens, cry too. They cry — even when you cannot see their tears — in lonely alleys where they huddle in the cold of night — homeless, ragged, hungry, lice-infested, and afraid.

If it is not raining, some sleep may come before they begin another day of struggling to survive by stealing, begging, helping motorists find parking places for tips, and foraging in garbage cans.

Many fall prey to rape or prostitution at the whim of "bunnies," homosexual men who stalk children because prospective adult partners fear AIDS.

As the "strollers," the street children, wander in search of survival, they usually do so in a chemical haze created by drugs and glue. When a 6-year-old has no hope, sniffing glue makes him forget, for a little while, the excruciating pain of rotting teeth and open sores. It makes him forget the hunger, the cold, the loneliness, the fear, and the shame of the "bunnies."

It can also damage his brain or kill him, if something else does not get him first, such as gangs who threaten to stone him to death or murder him with a "necklace" — a gasoline-filled tire placed around the body and set afire.

A virtual, bottomless pit of children lived daily in this apparently hopeless situation before Blakley began trying to do something about it. Their overwhelming numbers, ranging into the thousands, cause South Africans of all races to despair of a solution.

Children take to the streets to survive because of chaotic conditions in such black squatter camps and townships as Crossroads or Soweto, adjacent to South African cities, which have disrupted black African family units. They include many who have been abandoned or orphaned in the midst of violence or fled from homes with alcoholic parents or too little money to feed too many mouths.

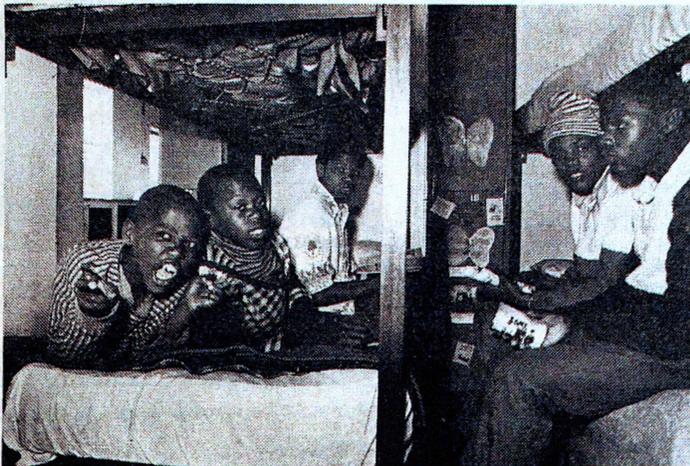
Facing all of that each day, Blakley, a former social worker with neglected and abused children in Texas, would have found it difficult to remain as a Southern Baptist missionary in South Africa if she could not do something about those children.

She still sheds tears of pain for the "strollers." But now she mingles them with tears of joy because of Khayamnandi (Ky-ahm-nahn-dee), a home for black children begun on faith by missionaries and South African Baptists with help from \$45,000 in Southern Baptist world hunger funds.

Tears well up in her eyes and her voice trembles as Blakley recalls the first night when 21 boys were bathed, fed, and bedded down at the home.

"It was only 5 o'clock in the afternoon, but they wanted to go to bed after they ate because they had a bed," she says. "One of the most beautiful experiences of my life was to tuck a boy into bed as the rain started pouring down on that tin roof, knowing he was clean, had a full stomach, and, if not for the home God gave us, would be out on the streets that night."

Khayamnandi, which means "Sweet Home" in the Xhosa language, has become a symbol of hope for many South



BEDS AT LAST — Five South African children gratefully sit on their beds at Khayamnandi, a Baptist home for street children displaced by chaotic conditions in South Africa. The first day they arrived at the home, the boys wanted to go to bed at 5 p.m. because, for the first time, they had a bed to call their own.

Africans. One of them, Jack Klopper, a white Baptist physician who chairs Khayamnandi's trustees, faces with determination the "formidable process of salvaging humanity."

"We have 33 of these kids now, and that's all we can handle until we get more resources and facilities," explains Klopper, professor of community health at the University of Cape Town. "But the task, even with this few, is formidable. They have no frame of reference on how to behave, learn, or be responsible citizens."

"Our job is to house, clothe, and feed them; get them ready for school; teach them how to wash, dress, talk, and behave; give them vocational training; and teach them about Jesus Christ. If just one of these children comes to Christ, the whole enterprise will have been worth it."

By that standard, Khayamnandi already has succeeded. William Nyirenda, a boy with sharp intellect and leadership potential, became the first convert. Hardened by the street, William was tough and aloof when he came to Kha-

yamnandi. Then one day the tough exterior cracked, revealing a frightened 15-year-old inside. A "dagga" (marijuana) dealer threatened him and some others at the home with "necklacing," and they were terrified.

"Terry, Terry, they're going to 'necklace' us," he cried, running up to Blakley's car one day.

Unlike most of the boys, William can speak English well, and Blakley put her arm around his shoulder and said, "William, did you know that God is stronger than the toughest and biggest guy around here?" Before she got to the second sentence, William turned and excitedly began to translate in Xhosa to the other frightened boys.

"God is stronger than the biggest guy here," he said, gesturing like a preacher. Blakley continued, "Did you know that we must pray and ask God to send His armies of angels to stand at every door of this home and at every window and at your bedside each night?"

William translated, while the boys listened intently. As the days passed, he

hung on every word and translated to the others as she told them how Jesus could change their lives. Within a couple of months, he accepted Christ and already has begun to show dramatic changes in his life.

But it is a slow, painful process for the boys to pick up the pieces and develop enough trust in Khayamnandi not to stray back to the street. That is hard to do, because they have known nothing but a survival mentality, with no energy for anything else.

It was especially hard for a 12-year-old from Khayamnandi who went "strolling" on the streets one day and fell into the hands of "bunnies." He would not look Blakley in the eye when she asked him about it. As she explained the danger of AIDS, injury, and murder, he began to weep.

"Those men hurt me," he said, still avoiding her eyes.

"Why did you do it?" she asked.

"They gave me money," he answered. "You don't need that kind of money any more," she replied, putting her arms around him. "You have food here, and a bed and clothes. You can trust us to take care of you."

Overcome with emotions he could not understand, he wept uncontrollably. She wept, too, as she held him close and told him Jesus loved him and she loved him and he would be OK.

But for countless other South African "strollers" everything is not OK. The streets are wet with their tears.

Student ministers plan new project

CHAPEL HILL (BP) — A plan to send as many as 100 student volunteers on a two-week global missions encounter in Brazil will be the flagship for developing student involvement in foreign missions, according to foreign missions and student ministries leaders.

A commitment to the plan was solidified with the endorsement of state convention student ministries directors meeting in annual planning sessions at Henry Horton State Park in Chapel Hill.

The directors made commitments to fill 65 of the volunteer positions and said they would attempt to send the requested team of 100 students.

The Southern Baptist students will be teamed with Brazilian university students for mission activities throughout Brazil during the first two weeks of January 1988.

"The Foreign Mission Board has given us a real opportunity to involve students. Our dream for world student missions is to involve every Southern Baptist student in a missions project and show them how to use their gifts," said Charles H. Johnson, director of national student ministries for the Southern Baptist Sunday School Board.

The missions project fits in with ideas presented by Foreign Mission Board President R. Keith Parks to have a force of volunteers to assist in missions work, said Bill O'Brien, FMB executive vice-president.

Involvement in the project will require students, with the assistance of their supporting Baptist Student Unions or churches, to fund much of the estimated \$1,700 cost for the trip.

State student ministries departments will be responsible for selecting students from their states who will participate in the project.



FIRM WARNING — Terry Blakley warns South African boys about avoiding dangers on the streets where they once wandered before coming to live at Khayamnandi, a Baptist home for youth.



COUNSELING — Terry Blakley seizes a chance to counsel William Nyirenda, a resident at Khayamnandi. He accepted Jesus Christ as his Saviour soon after moving into the Baptist home.

Petty suggests investment in family, mission efforts

By Craig Bird

RICHMOND, Va. (BP) — "If you put nothing into your family, don't be surprised when you lose it," Charles Petty insisted.

"And if you put nothing into missions, don't be surprised when the world goes to hell."

Petty, a Southern Baptist layman who is president of Family Success Unlimited Inc. in Raleigh, N.C., addressed a Virginia Baptist Laity Rally in Richmond on "The Family and Mission."

Using the parable of the Prodigal Son in the 15th chapter of the Gospel of Luke, Petty explored "family" in both the traditional context as well as in the larger context of Southern Baptist and Christian families of believers.

The father in the parable modeled behavior that Petty urged Southern Baptists to reproduce in their own families. "To have the kind of families we want and need to have, we have to pay some prices," he said. "It doesn't happen accidentally that we become the kind of mission-minded families we ought to be." The father said warm words and did warm things, Petty pointed out, and consequently reaped what he sowed.

The father had been looking forward to

Workshop to assist small SS programs

A Small Sunday School Pastor/Director Workshop will be directed by the Baptist Sunday School Board, Nashville, for pastors and Sunday School directors in Tennessee.

The Jan. 31 workshop at Gallatin Road Baptist Church in Nashville is targeted for workers in nine associations surrounding Nashville. It will assist pastors and Sunday School directors in planning and leading a Sunday School program with an enrollment of 150 or less although workers from other churches may attend.

This workshop follows one previously held for upper east Tennessee. A workshop in Chattanooga is planned for November, 1988, and one in Jackson is to be scheduled in 1989. The workshops support the emphasis on small Sunday Schools by the TBC's Sunday School department in 1987-88.

Daryl Heath of the board's small Sunday School administration department will lead the workshop. New leadership materials will be available to the participants.

The 9 a.m. to 3 p.m. meeting will include lunch. Reimbursement for travel costs is also available.

Registration should be sent to Nashville Baptist Association, Charles McMinn, 420 Main Street, Nashville, TN 37206.

New student center to open in Mexico

CUIDAD JUAREZ, Mexico — A new Baptist student center has opened in Ciudad Juarez, fulfilling a long-time dream of Baptists in the area.

Southern Baptist student worker Ann Swenson, who labored for years to make the center a reality, praised Texas Baptists for their aid and support in the project.

Before opening the new building, Baptist students in the city met in a rented house.

the day his son would come home. He ran to greet him and told the boy he was glad he was home. "What would you have done?" Petty asked. "Made him stand on the porch to learn his lesson? Demand an apology? Ask him where was the change from all the money you gave him?"

Next the father hugged his son. "God in His wisdom told us to touch each other," Petty said. "Couples celebrating golden anniversaries still hold hands, and there is a lesson there.

"I get so tired of seeing fathers and sons in airports who want to hug each other goodbye but are afraid. And watch Baptist preachers at conventions. They beat each other to death, slapping backs. They want to hug these friends and fellow strugglers but don't because they're afraid what someone might think."

Spouses need to touch ("How many sermons have you heard from 1 Corinthians 7 about the sin of husbands and wives not sleeping together?") and children need to be hugged ("Not in public after they are teen-agers — but plenty in private no matter how old they are"), he stressed.

The father also willingly interrupted what he was doing and gave his son "his most precious gift" — that of time. "There is no mission if someone doesn't give time," Petty emphasized. "And if you do not have time for your children now, they won't have time for you later."

Finally the father put relationships before things. He understood the lure of the bright lights to his younger son, and he understood the resentment of the older son. "Notice that he spent time with and had warm words for the older son, too," Petty said.

"If Southern Baptists don't learn to quit calling each other names and start saying and doing warm things to each other, we're in real trouble," he added. "And it wouldn't hurt for us to notice that the father didn't choose between his two boys — he loved them both."

Only when relationships — with family, fellow Christians, and millions of non-Christians around the world — are more important than acquiring "things" can Christians begin to do missions the way God intended, Petty said.

"We have houses with huge 'living rooms' where no one ever lives and on Sunday morning at 11:55 our greatest concern is not how many souls will be saved when the invitation is given but whether or not we'll beat the Methodists to the cafeteria," he charged. "We want too much (of material possessions), waste too much, and spend too much.

"Our church and mission budgets would be better off if people gave an amount equal to the interest they pay on their car loans instead of what they put in the offering plate and call a 'tithe.'"

Hunger was not the real reason the prodigal came home, Petty reminded. Rather, he came home because he knew he could count on his father's love.

"That is the kind of God we have," he continued. "So often we stand around waiting for the whipping we think God wants to give us instead of responding to His love.

"No where in the Bible do we read of Jesus saying to an individual 'I love you,'" Petty said. "Maybe He didn't have to say it because it was obvious in His relationships.

"If you have love for your husband, your wife, your children, your parents, missions . . . anything, or anyone, prove it by the way you live."



RIBBON CUTTING — The congregation of Germantown Baptist Church, Germantown, circles the church complex at they cut the ribbon, opening the new educational building. Ken Story is the pastor.

Interpretations

The Saving Christ

By Herschel H. Hobbs

"For God sent not His Son into the world to condemn the world; but that the world through Him might be saved" (John 3:17).

Of course, this verse follows John 3:16, the gospel in one verse. In fact, verses 17-21 explain verse 16.

The word "condemn" should read "judge" (krinei). The verb to condemn is katakrino, to judge down. Of course, Jesus's life, death, and resurrection was a judgment against the world and its sin.

Japan TV airs film on mission leader

FUKUOKA, Japan — Hundreds of thousands of television viewers in western Japan tuned in to "Love and the Sword," a one-hour documentary on the life of Southern Baptist Missionary C. K. Dozier broadcast in October.

Dozier, who died in Japan in 1933, founded the Baptist school Seinan Gakuin in Fukuoka, now one of the highest-rated universities in Japan.

The university is celebrating its 70th anniversary this year with a series of special events.

"Response to the film has been exciting!" Southern Baptist Missionary Lois Whaley reported. "Christians in the city have expressed a new pride in their faith." A lengthened version of the film was broadcast on Christmas Eve.

Guy Rutland Jr. dies

ATLANTA (BP) — Guy W. Rutland Jr., leader of one of the most active Southern Baptist families in Georgia, died in Atlanta in mid-December at age 73 of congestive heart failure.

Rutland was executive vice-president of Motor Convoy Inc., from 1935 to 1968. He became chairman in 1978. The company gained national attention for its industrial chaplaincy program.

Rutland was chairman of board of First Baptist Decatur Foundation which financed church and mission projects around the world. He was chairman of trustees at Golden Gate Baptist Theological Seminary in Mill Valley, Calif., for several years. He served on the Southern Baptist Home Mission Board, was chairman of trustees at Tift (Baptist) College in Forsyth, Ga., and was treasurer of the Haggai Institute of Atlanta.

His father before him, Rutland himself, and their children have given millions of dollars to Baptist causes. Buildings are named for them at Tift College, Golden Gate seminary, and Georgia Baptist Medical Center in Atlanta.

At the end of the age, "we shall all stand before the judgment seat of Christ" (Romans 14:10; 2 Corinthians 5:10). But this will be in heaven after His second coming. Judgment was not the purpose of His first coming.

God sent His only begotten Son into the world to make it possible that all people "might be saved." And notice that it is "through (dia) Him." "Might be saved" translates an aorist subjunctive passive form. The aorist tense is timeless, pointing to the moment when one receives Christ as Saviour. The subjunctive mode states the possibility but not a certainty that a given person will be saved. So this denies universalism or that all people are automatically saved through Jesus' redemptive work. The passive voice means that He does the saving. It is not because of what we do, but because of what He has done.

The ones believing on Jesus are not judged. They have already been judged in Christ's redeeming work. Those not believing in Him are judged already or "stand judged" (perfect tense). Unless they receive Christ as Saviour, they remain under God's judgment of being lost from Him.

The final judgment (Matthew 25:31ff; Revelation 20:11ff) will not determine who is saved or lost. It will only declare it. In whatever state you are at death, or at the Lord's return if you are living, will be a fixed state. The final judgment will determine degrees of glory and reward in heaven for the saved and the degrees of punishment for the lost in hell. Note "the book of life" (Revelation 20:12, 15) containing the names of the saved, and "the books according to their works" by which reward or punishment will be determined.

So Jesus came to save, not to judge. The final decision rests with you.



UNITY BURNS NOTE — From left to right, Lance Bailey, Mike Nash, and Juanita Rush, burn a note retiring the debt for new educational facilities at Unity Baptist Church in Jack's Creek. John Adams is the pastor.



Whyte



Langston



Leazer

TBC plans interfaith workshop

Three representatives of the Southern Baptist Home Mission Board's interfaith witness department will lead a Feb. 6-7 Interfaith Workshop at First Baptist Church in Columbia.

Seminars will be offered on the Church of Jesus Christ of Latter-day Saints (Mormons), the Unification Church (Moonies), and Jehovah's Witnesses.

They will be led by Gary Leazer, Lloyd Whyte, and Norman Langston.

Leazer, who has been assistant director of the interfaith witness department since 1979, also has been a teacher fellow in church history at Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Lloyd Whyte was interfaith witness department missionary and southeastern area director for eight states from 1970-83. He previously served in associational work and as a pastor. He is retired but continues to do Home Mission Board work.

Langston has been a missionary and regional director of the interfaith witness department since 1983. He also has served as a pastor and music/youth director in churches in Virginia, Illinois, and Oregon, and as a US-2 missionary in Oregon.

James Redding of the Tennessee Baptist Convention's missions department, noted that the number of Mormons in Tennessee grew 11 percent from 1979-83.

The seminars are for any interested

Baptist, said Redding. If persons complete the assignments, they may be certified as interfaith witness associates who can lead conferences in their area of training.

Expenses will be covered by the TBC. For reservations for the meeting, which will begin at 1:30 p.m. on Friday and conclude at 3:30 p.m. on Saturday, persons should contact the TBC missions department, P.O. Box 728, Brentwood, TN 37027.

Virgie Taylor dies

Virgie Glover Taylor, widow of former Baptist and Reflector editor O. W. Taylor, died Dec. 29 in Nashville. She was 89.

The Taylors were married in 1917 and served churches in Trenton, Franklin, Bolivar, and Halls before he was named Baptist and Reflector editor in 1933 — a post he held for 17 years. Her husband died in 1958.

Mrs. Taylor was a member of Belmont Heights Baptist Church, Nashville.

The funeral was held Dec. 31 at Woodlawn Chapel in Nashville, with W. Fred Kendall, retired executive secretary of the Tennessee Baptist Convention, and Perry Michel, pastor of Belmont Heights Baptist Church, officiating. Burial was in Woodlawn Memorial Park, Nashville.

Mrs. Taylor is survived by a son, Wilbur L. Taylor of Nashville; a brother, H. B. Glover of South Fulton, Ky.; two grandchildren; three great grandchildren; and one stepgrandchild. Another son, Charles Taylor, was killed in World War II.

Neely's mother dies

Dovie (Mrs. Raymond T.) Becton, mother of Wilma Neely of the Tennessee Baptist Convention executive secretary/treasurer's office, died in Murfreesboro of a heart attack on Dec. 25. She was 86 years old.

The Dec. 27 funeral was led by Eugene Cotey, pastor of First Baptist Church in Murfreesboro, where she was a member. It was held at Woodfin Funeral Chapel in Murfreesboro. Becton was buried in Evergreen Cemetery in Murfreesboro.

Becton's family includes Neeley, daughter, of Nashville; Thomas H. Becton, son, of Christiana; Blanche (Mrs. Reginald D.) Pearson, daughter, of Smyrna; Frances (Mrs. Herbert E.) Jakes, daughter, of Murfreesboro; three grandchildren; and two great-grandchildren.

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Eight regions host training banquets

The church training and Cooperative Program/stewardship departments of the Tennessee Baptist Convention have scheduled Church Training and Cooperative Program/Stewardship Associational Leaders' Banquets in the eight regions of the state.

Training will be provided for the following associational workers: directors of missions, moderators, Cooperative Program/stewardship chairmen, church training directors including church training leaders of adults, youth, children, and preschoolers.

The schedule is as follows: Jan. 26 at Brownsville Baptist Church in Brownsville; Jan. 27 at First Baptist Church in Trenton; Jan. 29 at Immanuel Baptist Church in Lawrenceburg; Jan. 30 at the Executive Board Building of the Tennessee Baptist Convention in Brentwood; Feb. 2 at First Baptist Church in Cookeville; Feb. 3 at Concord Baptist Church in Chattanooga; Feb. 5 at First Baptist Church in Greeneville; and Feb. 6 at First Baptist Church in Lenoir City. Conferences for directors of missions,

moderators, and Cooperative Program/stewardship chairmen will begin at 5 p.m. After the banquet, which begins at 6:15 p.m., conferences for everyone will begin at 7 p.m.

Reservations may be made with directors of missions a week in advance.

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William C. Viser is a missionary to Rio de Janeiro, Brazil.

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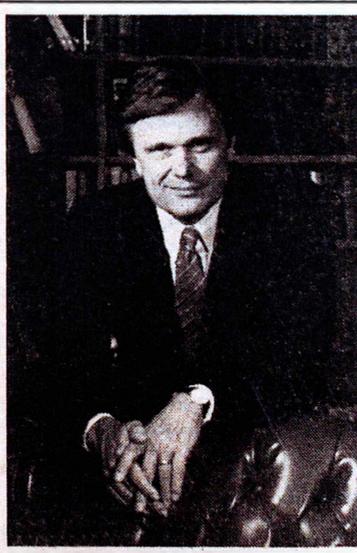
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Lesson for Jan. 11

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

Basic Passage: John 11:55 to 12:19
Focal Passage: John 12:1-16

The Jewish people were bent on a confrontation with Rome. They got their wish for war when in A.D. 70 Jerusalem was destroyed. Jesus' closest disciples did not understand His mission of peace — His Kingdom of Peace.

Although Mary did not fully understand Who Jesus was, she perceived Him to be burdened and in need of love and concern. She saw Jesus as a source of love and peace and help. It seems that she was the only one who understood that Jesus was going to die.

Her humble act has been viewed by believers down through the centuries as strong evidence of her devout love. On this side of our Lord's death and resurrection, we disciples can see her act as symbolic of preparation for death and burial.

Mary's act indicated her attitude of servanthood — not the usual servanthood concept by modern church members concerning their true function. Yet Jesus taught that only those who were servants would be part of His Kingdom; only these would be considered "chief." Ministers and Nominating Committees across "Baptist-land" can tell you that many church members remain idle or will only serve if they are chief. Christians need to read and re-read the Book of James and the Sermon on the Mount in order to begin to grasp Christian servanthood.

Evidently the concern for the poor on the part of Judas, as well as the other disciples (John 12:4-6, Matthew 26:8, Mark 14:4), was not all that well-intentioned. They were so busy looking at financial waste that they could not see the working of God in the life of their Master. If they were all that concerned for the poor, they would have been doing something worthwhile about it. In a word, "They could not see the forest for the trees."

Jesus did not fit the mold of the kind of

Messiah which religious leaders and most of their followers envisioned. When an individual, religious group, or nation is bent on war rather than peace, war is inevitable. Good results can be accomplished through peaceful efforts. War or fighting is not the only answer.

If you don't believe this, look at the life of Jesus. Or look at the life of a Tennessee Baptist pastor who peacefully stood for the rights of American blacks. The late Paul Turner, pastor of First Baptist Church in Clinton back in the 1960s, participated in a march for human rights, and a local citizen threw Turner against the trunk of a car and beat him.

Jesus healed people and raised Lazarus from the grave and He was crucified. Mary received criticism, Paul Turner was abused, and Jesus died. Such is the reaction of a religious system and a government determined to fight wars rather than wage peace!

In his sermon, "To Live by the Sword," Carlyle Marney began, "If a man will live by the sword, or a nation, he surely better wear it . . . Can a man expect more of life than his fundamental principles have contained? The answer is, 'No!' A man who lives by the sword is limited to what the sword can get him . . . A church can't have both smoothness and relevancy. A country can't have dominance and loving neighbors."

Would you rather seek to win the world through demands or through love? Practicing Christianity is not as easy as we are often led to believe. Internal changes in our spiritual lives need to be going on. The story of the misbehaving little boy whose mother placed him a chair in a corner reminds us of how we really are. He was so rebellious and he said, "I may be sitting down on the outside, but I'm standing up on the inside!"

It seems that all of God's people need to "Let go and let God have His wonderful way."

His ways are different. His ways are rooted always in love. His ways do not always provide instant answers. His ways are best. Do you believe it?



Bush

UNIFORM LESSON SERIES

Lesson for Jan. 11

Man of compassion

By Al Shackelford, editor
'Baptist and Reflector,' Brentwood

Basic Passages: Luke 7:11-17; 14:1-6
Focal Passages: Luke 7:11-17; 14:1-6

Our third lesson on the gospel writers focuses on Luke — the only Gentile used by God as a New Testament author. Luke's gospel has been called "the most beautiful book ever written."

Luke traveled with Paul, who described the writer of this gospel and the Acts of the Apostle as the "beloved physician" (Colossians 4:14). Luke's writings reflect his medical and cultural background.

The key word in this gospel is "compassion," as Luke highlights Jesus' concern for women, the common people, and the outcasts — the "gospel of the underdogs."

Concern for women (Luke 7:17)

In this chapter, Luke cites Jesus' own summary of His ministry — "the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached" (v.22).

This verse appears in the midst of a chapter which relates Jesus' healing a centurion's servant (vv.1-10); resurrecting a widow's son (vv.11-17); and forgiving a sinful woman (vv.36-50).

Our passage concerns one of three recorded resurrections which Jesus performed, including Jairus' daughter and Lazarus.

As Jesus and His followers approached Nain, they met a funeral procession, bearing the remains of a widow's only son (vv.11-12). Custom would indicate that the procession was led by the grieving widow.

The chief characteristic of our Lord was His compassion. Here was a woman in desperate need. Her plight must be understood in that at this time the only social standing a woman had was in her relationship to men — and she had lost her husband and now her only son (v.12).

Jesus not only told the woman to "stop weeping" (v.13), but He also provided a tremendous reason for not weeping. Jesus halted the bier (stretcher) on which her dead son lay and said to the lifeless corpse, "Young man, I say unto thee, 'Arise'" (v.14).

In response to the Lord of life, the dead son sat up and spoke (v.15). The word structure here carries the impact "immediately."

Luke the doctor, in recording this miracle, added the following compassionate observation, "He gave him to his

mother" (v.15 RSV).

The response of the crowd — both Jesus' followers and the funeral mourners — was significant: fear of God and praise to God. They excitedly exclaimed that a great prophet had returned and "that God has visited His people" (v.16). This report was even heard by John the Baptist in prison.

Both of these declarations by those present at the raising of the widow's son were obvious references to God's promised Messiah. Jesus had demonstrated that His authority extends even over the power of death.

Compassion for suffering (Luke 14:1-6)

Our second passage illustrates Jesus' concern for a man with a physical infirmity. Luke, as a physician, identified this infirmity as dropsy, a medical term that is used only in this place in the New Testament.

In His openness toward all people, Jesus was dining with one of the chief Pharisees on a sabbath (v.1). "They watched Him" — not merely from idle curiosity, but to seek ways to discredit Jesus.

Attention was focused on the afflicted man. Jesus answered their unspoken question ("Would Jesus heal this man on the sabbath?") by asking, "Is it lawful to heal on the sabbath day?" (v.3).

No one responded, but Jesus healed the man, knowing they were poised to condemn Him for breaking the sabbath law against any work on the sabbath except to save a life.

Jesus then posed another question, "Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?" (v.5). Again, they did not answer (v.6), since Jesus could then inquire why they were more concerned about an animal than a human being. His question revealed the inconsistency in their interpretation of sabbath usage.

The message of this miracle and the related discussion is that strict regulations — no matter how well-intended — must not keep us from performing deeds of compassion.

I would encourage you to read the rest of Luke 14 and apply all that Jesus was teaching through this miracle at the chief Pharisee's dinner.

These teachings revolve around four parables which illustrate that we are not to seek places of honor (vv.7-11); that we are to show compassion to the needy (vv.12-14); that God's banquet is for those who are totally committed to Him (vv.15-24); and that we must count the cost for that commitment (vv.25-35).

Jesus was a "man of compassion." Those who are committed to Him also must exercise that characteristic.

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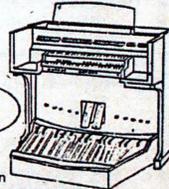
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LIFE AND WORK SERIES
Lesson for Jan. 11

Priority of persons

By Fred M. Wood
author, preacher, teacher, Memphis

Basic Passage: Luke 5:17 to 6:11
Local Passages: Luke 5:30-35; 6:1-5

A congressman, when asked by a constituent to help with the problem of a person in his district, replied, "I am so busy with my plans to help improve society that I have no time for individuals." The requester said bitterly, as he departed, "Our Lord Jesus Christ, when I have heard from, had not reached such an exalted and noble position."



Wood

On the contrary, our Saviour laid down a principle that has revolutionized the world, the "worth of the individual." Our Christian faith is based on this glorious truth, and it has spilled over into society to affect even groups that do not consciously follow Jesus as Lord.

Though He was teaching the multitudes, He took time off to see one man and minister to his need (Luke 5:17-20). He paused in the midst of a busy ministry to offer one man, Matthew, a new outlook on life (v.27). So pleased was the changed man that he prepared a dinner and invited his friends so they could meet this One Who changed his perspective and helped him re-evaluate his priorities (vv. 27-29).

Going where the need is (5:30-32)

To identify completely with the situation Jesus encountered is difficult because conditions are not exactly the same. Yet some things never change, and the self-righteous we have with us always. They take on different forms in different societies, but one element is always present. They want the minister's major, if not exclusive, attention and affection.

Sometimes the members of a small church insist they want it to grow. When, however, the preacher brings in new people through personal visitation and soul winning, they do not want to share leadership with them. A Sunday School class may adopt a "this is our room and our class and we do not want the church to interfere with us" attitude. They want to grow, but paradoxically they want to re-

main the same. You cannot have both!

Jesus may have had His "tongue in cheek" when He said He did not come to call the righteous to repentance. Perhaps He really meant "the self-righteous" and was suggesting that some people are so certain they are in good standing with God that you cannot do anything with them anyway, so why bother!

Many of us learned a long time ago that we can win to Christ sinful people who know of their condition quicker than we "warm over" cold church members who may or may not have had a truly genuine new birth experience!

Being happy with Jesus (5:33-35)

Some charges are not worth refuting, and Jesus reacted this way toward the people's statement about John the Baptist. He considered John one of the greatest men ever born (Matthew 11:11) but did not bother to defend him or his disciples at that time.

He had another more important truth to put before them then: Those who live by rules are never happy. They are always afraid they are not measuring up to them. Also, they must, in order to gain supreme satisfaction, compare themselves with others and find joy in excelling. This leads only to the misery of a selfish and envious spirit.

On the other hand, those who live in personal fellowship with Jesus find joy unspeakable because new horizons are constantly opening to them.

Those who lived in the days when Jesus was in the flesh, of course, had a great privilege. His death brought grief, but He soon reappeared to bring a fresh exaltation to them. Later, His ascension

forced a tremendous readjustment, but they soon learned a great fact of life.

Spiritual fellowship can mean as much, in some ways even more, than physical communion. While He was in the flesh, Jesus was limited to a particular place. When, however, we serve Him in "spirit and truth," He is with us always and everywhere.

The parable concerning the necessity for new wineskins contained a tremendous message. As larger truth breaks upon us, we must adjust our thinking. Jesus wants us to be childlike but not childish. He is always calling on us to see that the truly Christian life is the one that grows.

Making religion practical (6:1-5)

The words of Jesus concerning the Sabbath should never be understood by us today as authority to liberalize behavior on the Lord's Day any further than we already have done. If the Pharisees had gone too far in one direction, we have gone too far in the other. I am personally convinced that the liquor traffic and desecration of the Lord's Day are two of America's greatest sins.

Our Saviour, however, always spoke to the need of the day and communicated His message with great principles, not tedious laws. He, in this passage, exalted personhood over legalistic codes. In order for society to function properly, we must have rules. To obey them shows a proper respect for structure, and that is important.

Sometimes, however, human need surmounts, in a specific case, the strict enforcement of a legal code. We must act responsibly when we decide to make a "free lance" interpretation and set aside the rule temporarily, but human life must prevail over man-made tradition or legislation. In the light of Jesus Christ and "good common sense," each must make the decision based on the situation and the issue involved.

The basic truth of this entire lesson is, "Jesus loved people and held the individual to be more important than any bureau, system, or long-standing custom!"

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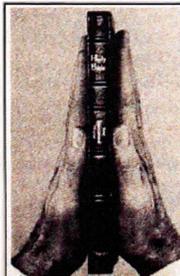
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BAPTIST BOOK STORES

Trusting Lives - Serving Churches

Expectations pressure wives of ministers

By Jim Lowry

JACKSONVILLE, Fla. (BP) — A pastor who takes for granted his wife's role as first lady of the church might be overlooking problems that could jeopardize his ministry and marriage.

And a church that calls a pastor on the assumption that, with his wife, they are getting two for the price of one, is setting up a situation where there is great potential for misunderstanding.

Cathy Hickem, author, and wife of Neil

Hickem, a Southern Baptist pastor for nine years, conducted research of pastor-husbands and their wives that is included in her new book, *The Minister's Mate — Two for the Price of One*, published by the Southern Baptist Sunday School Board.

Self-imposed expectations, which include guilt, also play a large part in the problem, along with differing perceptions between the minister and mate and unrealistic expectations from church members, Hickem explains.

"Research confirmed great concern over the role of the minister's wife," Hickem says. "A lot depends on the congregation, but it's difficult because church members often are not aware of the sacrifices being made when they make judgments only on what they see."

"It is a staggering confession that 54.4 percent of the wives surveyed believe their husband's first priority is the church," she continues. "And 36 percent of the pastors agreed."

When asked if the pastorate is a two-person job, 63 percent of the women said yes, compared with 44 percent of the men.

More than 78 percent of the men and 75 percent of the women agreed that active participation by the wife in church activities was necessary for a pastor to be considered, or perceived, successful. Similarly, 60 percent of the women and 73 percent of the men acknowledged that wives attend some activities just because it is expected.

"A minister cannot look at his wife as an employee," Hickem says. And the wife "has got to ask, 'What are my priorities? Or am I only doing this activity because it will look better if I do?'"

"I think there is a lot of resentment by wives because there is too little appreciation expressed by their husbands and by church members," she notes. "It is not a shared ministry when the wife is doing all the giving to family and church and nobody is giving back in return."

"There is a variety of reasons for conflict, but the first may be the joint call, where a church is hiring a team. Even though the wife doesn't preach, she must be committed, faithful, and say all the right things. No church member would consider demanding the same qualifications of the wife of their doctor or lawyer."

"Churches which hire ministers with the idea of two for the price of one are creating the false expectation that they can place equal demands on the wife and the pastor," she says.

"I believe wives must be supportive of their pastor-husbands, but in ways they choose and agree upon, not just because others expect it of them," she adds. "The roles of Christian, wife, and mother must be balanced. It may be more important to attend an activity at school for one of the children than the association meeting."

Also, the lack of privacy and being available 24 hours a day causes problems, she says. "Church members should give the same respect they want themselves, such as calling before visiting the minister's home."

The telephone can be a constant source

of interruption, according to Hickem who suggests calls not be made to the pastor's home after 10 p.m. unless it is important. She adds it would be beneficial to the minister's family for as many calls as possible to be handled with the pastor during office hours.

Education and role modeling are two of the most important things a minister can provide for his church, Hickem says. He can place an emphasis on the family from the pulpit and a provide regularly scheduled time for his family.

At North Main Street Baptist Church in Jacksonville, Fla., where Neil Hickem was pastor for five years, he held Friday nights for the family. He announced it to the church early in his ministry there, and according to Cathy Hickem, church members faithfully honored the request. The Hickems recently moved to Delray Beach, Fla., where Neil has become pastor of First Baptist Church.

Also, a pastor should not speak for his wife or commit her for responsibilities, Cathy Hickem says. When a pastor's wife sets her priorities, she has the right to decide what she will do, not because it is a leftover job from the nominating committee, but because it is something she will enjoy or a ministry to which she feels called.

She cites a recent survey which placed clergy divorces as the third-highest among professional people.

"This shows that husbands are out of touch with their wives when they assume she will always be there," Hickem warns. "That is not a safe assumption any more."

"We can't be all things to all people," Hickem explains. "When we accept that reality, we will be much healthier, happier people."

"If the minister can care for the emotional as well as physical and spiritual needs of his family, then his impact will be greater. As a leader in the church, I can think of no better way to lead a congregation than through example."

Valentine receives SBTS Jordan award

LOUISVILLE, Ky. (BP) — Foy Valentine, executive director of the Southern Baptist Christian Life Commission, has been honored by the Clarence Jordan Center of Southern Baptist Theological Seminary for "outstanding contributions" in Christian ethics.

Valentine, the second recipient of the honor, was recognized for his "sacrificial service, prophetic witness, exemplary life, and outstanding leadership" in directing the work of the Christian Life Commission since 1960.

The special recognition is awarded in honor of Clarence Jordan, a Southern Baptist Greek and New Testament scholar who was a pioneer in racial reconciliation during the turbulent 1950s and 1960s. Jordan, a graduate of Southern seminary in Louisville, Ky., founded Koinonia Farm outside Americus, Ga., a Christian community where Valentine worked for a summer after graduating from Baylor University.

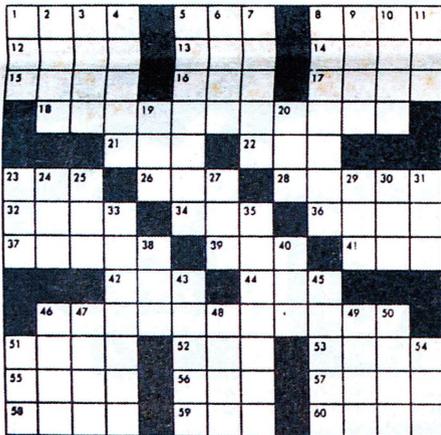
Jordan, known throughout the world for his "Cotton Patch" translations of New Testament writings, died in 1969.

Southern seminary ethics professor Paul Simmons, who made the presentation, praised Valentine for his "prophetic stands" on issues such as racial justice, economic opportunity, and political responsibility.



COMMUNICATION — Cathy Hickem believes ministers must maintain quality communication with their spouses about family matters and church responsibilities. She is the wife of Neil Hickem, pastor of First Baptist Church, Delray Beach, Fla.

Bible Puzzle



59 Hospital employees: abbr.
60 Flock

ACROSS

- 1 Underwater to air missile: abbr.
- 2 Flat-bottomed boat
- 3 Inner: comb. form
- 4 They shall be ashamed (Mic. 3)
- 5 Place (Ezek. 3:15)
- 6 Party to
- 7 "I shall be — for ever" (Isa. 47)
- 8 "the second death hath —" (Rev. 20)
- 9 Moslem garment
- 10 Place for the yoke (Acts 15:10)
- 11 Printer's measures
- 19 O.T. book: abbr.
- 20 Spider's work (Isa. 59)
- 23 Panda
- 24 Turkish title
- 25 Inferior horse
- 27 Animal doctor: abbr.
- 29 Assist
- 30 Health resort
- 31 Communications medium: abbr.
- 33 Angel (Luke 1:19)
- 35 Written in Ahab's name (1 Ki. 21)
- 38 Game official: abbr.
- 40 Present
- 43 Only officer in the land (1 Ki. 4:19)
- 45 Solomon's (Acts 3:11)
- 46 Dog: by shortening
- 47 "it is an unruly —" (Jas. 3)
- 48 Color
- 49 Reign
- 50 Bleaching vat
- 51 Fate
- 54 Man's nickname

DOWN

- 1 "for necessary —" (Tit. 3:14)
- 5 Jose's aunt
- 8 "but where are the —" (Luke 17:17)
- 12 Skin disease
- 13 Make bigger: abbr.
- 14 The sixth (1 Chron. 2:15)
- 15 "why beholdest thou the —" (Matt. 7)
- 16 African worm
- 17 Lumberman's boots
- 18 "every good —" (2 Thess. 2:17)
- 21 Day of worship: abbr.
- 22 Coniferous tree
- 23 Pale
- 26 Bible translation: abbr.
- 28 False prophet's companion (Rev. 20)
- 32 Taken alive (1 Sam. 15)
- 34 To be punished (Jer. 51:44)
- 36 Mature
- 37 Sarai's maid (Gen. 16)
- 39 Number of cities (Luke 19:17)
- 41 Pigeon pea
- 42 Plead
- 44 Cap
- 46 "But let patience have her —" (Jas. 1)
- 51 Tribe not numbered (Num. 1:49)
- 52 Half of a farewell
- 53 Spoil
- 55 Migrant farm worker
- 56 For hearing (Rev. 13:9)
- 57 Bird
- 58 Relate

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See next week's issue for answers to this 'Bible Puzzle'