

# Baptist and Reflector

Vol. 153/No. 8/February 25, 1987

News journal of Tennessee Baptist Convention

## Shackleford accepts position in SBC

By Charlie Warren

Al Shackleford, editor of the Baptist and Reflector for more than 10 years, has resigned his post to accept a new responsibility as vice-president for public relations for the Executive Committee of the Southern Baptist Convention, effective March 15.

Shackleford's election on Feb. 17 came by a 32-26 vote of the Executive Committee during its regularly scheduled February meeting in Nashville, after efforts to postpone the election failed.

On the morning following his election, Shackleford announced he would accept

the position, despite the split vote.

God knew about the 32-26 vote "long before He led me to allow my name to be placed in nomination," Shackleford told the Executive Committee Feb. 18. "In fact, God knew about that 32-26 vote long before He saved me in 1941 and called me to serve Him in 1950 and led me into religious journalism in 1953."

The position includes the directorship of Baptist Press, the denomination's news service. Shackleford will succeed Wilmer C. Fields, who retires March 31 after almost 28 years in the position.

"The issue is not Mr. Shackleford,"

observed Ed Drake, a committee member and attorney from Dallas. Drake said he felt some other candidate might have been nominated who would have had the support of 75 to 80 percent of the Executive Committee.

The real issue, according to several committee members, is who will control the policies and day-to-day operations of Baptist Press and who can best maintain

balance and fairness in coverage of SBC controversies.

Earlier on Feb. 17, the Executive Committee's administrative and convention arrangements subcommittee voted 13-6 to recommend Shackleford for election by the full Executive Committee.

He was nominated by Harold C. Bennett, president and treasurer of the Executive Committee, who noted Shackleford's fairness. "This man has the ability and skill ... to help in the healing process within the convention," Bennett said.

Immediately after Shackleford was recommended to the full Executive Committee, Charles Sullivan, pastor of First Baptist Church, Lenoir City, made a motion to postpone the election until the June 17 date would be one day after the SBC is scheduled to elect new members to the Executive Committee. He questioned whether the intent of the motion was to delay the vote until a new Executive Committee is installed.

John Sullivan, pastor of Broadmoor Baptist Church, Shreveport, La., and former SBC parliamentarian, said a motion to postpone to a specific time would

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## Week of Prayer accents evangelism, March 1-8

BIRMINGHAM, Ala. — Evangelist Billy Graham warned Southern Baptists they will never be successful in Bold Mission Thrust if they leave evangelism up to their pastors, missionaries, and vocational evangelists.

Saying he was pleased that the theme for the 1987 Home Mission Study is "All Are Called To Evangelism," Graham wrote in the foreword to the adult mission study book that Baptists must put that theme into personal practice to reach the goals of Bold Mission Thrust.

Evangelism is also the focus on the March 1-8 Week of Prayer for Home Missions theme, "Who Will Win America?"

"This task ... is too big for Southern

Baptists to leave up to their pastors, missionaries, and evangelists," Graham observed.

Graham said one reason he is a Southern Baptist is because most Baptists believe, as he does, that evangelism is the number one priority of the church.

"Yet all too often, Baptists, like other Christians around the world, are reluctant to witness," Graham said. "Many leave it up to their pastors and to evangelists who lead their revivals."

Graham's comments came shortly after preliminary projections were released predicting an increase in baptisms by Southern Baptist churches during 1986 — the first such increase in four years.

Final statistics revealed that baptisms in 1986 reached 363,124, an increase of 3.4 percent over the 351,071 baptisms reported in 1985.

Robert Hamblin, Home Mission Board vice-president for evangelism, at-

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Alvin C. Shackleford

## SBC Executive Committee elects Mosley as executive vice-president

NASHVILLE — Ernest E. Mosley executive director of the Illinois Baptist State Association, was elected unanimously as executive vice-president of the Southern Baptist Convention's Executive Committee, effective April 15.

In his new post, Mosley will be respon-

sible for program planning and inter-agency cooperation. He replaces Reginald McDonough, who resigned to take a position as executive director of the Baptist General Association of Virginia.

Mosley has led Illinois Baptists for the past six years. Previously, he supervised the pastoral ministry program in the church administration department of the Southern Baptist Sunday School Board, Nashville, from 1971-80. Before that, he was pastoral ministry consultant in the BSSB's church administration department, 1967-71.

While at the Sunday School Board, Mosley developed and wrote The Deacon Family Ministry Plan, which was published by the board and is used by churches across the SBC.

He has been pastor of churches in Sydney, Australia; Honolulu and Kaneohe, Hawaii; and has served in other staff positions in churches in Shreveport, La., and Pine Bluff and Arkadelphia, Ark.

A native of Arkansas, he is a graduate of Ouachita Baptist University, Arkadelphia, and Southwestern Baptist Theological Seminary, Fort Worth, Texas. He was pastor of six churches in Texas and Arkansas as a college and seminary student.



**WEEK OF PRAYER** — Home missionaries reach across all barriers to all people, regardless of the circumstances. Tennessee Baptist churches will join churches across the Southern Baptist Convention next week in prayer for home missions.

## Directors elect search committee

In a called meeting Feb. 20, the board of directors of the Baptist and Reflector elected a search committee to seek a replacement for Editor Al Shackleford who resigned to accept a position as vice-president for public relations for the Southern Baptist Executive Committee. (See separate story on this page.)

The board of directors approved a five-member committee with three additional ex-officio members, which was named by Fred Isaacs of Cosby, chairman of the board.

Calvin Metcalf, pastor of Central Baptist Church of Fountain City, Knoxville, will chair the search committee.

Other members will be David Drumel, pastor of Union Avenue Baptist Church, Memphis; Ray Fowler, pastor of Highland Heights Baptist Church, Memphis; James Hutson, pastor of First Baptist Church, Rockwood; and Perry Michel, pastor of Belmont Heights Baptist Church, Nashville.

Ex-officio members are Marshall Gupton, pastor of Una Baptist Church, Nashville, and president of the TBC Executive Board; Jerry Oakley, pastor of Springfield Baptist Church, Springfield, and president of the Tennessee Baptist Convention; and Isaacs.

The board of directors also authorized Charlie Warren, associate editor, to supervise the office and oversee production of the Baptist and Reflector until an editor is elected.

## General Assembly faces new pari-mutuel push

By Steve Higdon

Legalized gambling is once again an issue for Tennessee legislators. A bill that would allow pari-mutuel gambling at horse racing events was introduced into the General Assembly last week.

Known as the "Racing Control Act of 1987," the bill would clear the way for horsetrack gambling in any Tennessee county or municipality permitting it by referendum.

A day prior to the measure's introduction, Gov. Ned McWhorter said he would sign into law a racing bill passed by the General Assembly, as long as communities were allowed to conduct such a referendum.

If enacted, the legislation would also establish the Tennessee Racing Commission, a five-member body appointed by the governor and approved by the General Assembly. The commission would act as the state authority for the regulation of horse racing and pari-mutuel wagering, grant racing licenses, and approve track locations.

While the bill would restrict the commission to grant only one racing license

in each grand division of the state, it would allow for the licensing of races to be held during county fairs.

The commission would be formed immediately after the bill became law, and any county or municipality could conduct a referendum on the issue at that point.

The measure is sponsored in the House of Representatives (HB 1068) by Jimmy Naifeh of Covington, and in the Senate (SB 1077) by Steve Cohen of Memphis. It is essentially similar to pari-mutuel gambling and horse racing legislation previously sponsored by Cohen, featuring recommendations presented to the Senate in 1984 by a specially-commissioned task force.

Gambling bills considered by the General Assembly in previous years fared well in committees or were passed by one house, but were never approved by both governing bodies in a General Assembly session as required.

The bill is set to go before the Government Operations and the State and Local Government committees of each house for discussion and committee consideration.

## Shackleford accepts post...

(Continued from page 1)

require a two-thirds margin of approval under Robert's Rules of Order. John Sullivan added that a motion to postpone to no specific day would require only a simple majority.

A substitute motion by Alan E. Sears of Louisville, postponing consideration indefinitely, received a 29-29 vote.

Executive Committee chairman David Maddox of Fullerton, Calif., ruled that because of the tie, the order of business should revert to the previous order, which was Charles Sullivan's motion to postpone to June 17. Sullivan then withdrew his motion and Maddox ruled that the committee was back to the motion recommending Shackleford's election.

Throughout the discussion that followed, there was no public opposition voiced against Shackleford, and no arguments were presented against his election.

Most of the objections to Shackleford had been voiced earlier during the administrative subcommittee meeting, which operates under rules prohibiting direct quotes and attribution by news media.

In a personal testimony and statement of his philosophy of Christian journalism, Shackleford told the Executive Committee that the SBC system of operation is based on two Baptist principles — the priesthood of the believer and the autonomy of the local church.

"I trust the system," Shackleford stated. "I believe that Baptists, individually and collectively, can and will make the proper decisions when they have a fair, unbiased, objective presentation of the issues involved. I have long held to the historic Baptist adage, 'Tell the truth and trust the people.'"

He also noted that Baptist journalists

must exercise care in presenting a true, accurate, unbiased picture of what is going on in SBC life.

"Having an ultimate responsibility to all Baptists requires that Baptist journalists must be open to all opinions from all Baptists," Shackleford said. "No opinion by any Baptist anywhere is unimportant."

In accepting the position, Shackleford told the committee, "I am a Southern Baptist who trusts the process, and the process has opened the door of service in a position to which I feel God has led me."

He said he felt God had given him the "gift of fairness" and that he wants Baptist Press to be a part of the healing of our convention.

"Therefore, I plead with you to give me one year of 'grace' to see if I can fulfill your expectations of this office," he said.

In an interview, Appellate Court Judge Paul Pressler of Houston said in response to Shackleford's plea, "I will prayerfully support him and carefully observe him." Pressler, a member of the Executive Committee who has been critical of Baptist Press, said he had opposed Shackleford's nomination because of a "pattern of unfairness towards conservatives" in the SBC during the past eight years.

Before becoming editor of the Baptist and Reflector in November 1976, Shackleford was editor of the Indiana Baptist and public relations director for Indiana Baptists for 11 years.

He is a former editor of The Beam, a magazine published by the SBC Radio and Television Commission, Fort Worth, Texas; former technical director in the public relations office for the Baptist General Convention of Texas; and a former sportswriter for the Fort Worth Star Telegram.

A native of Georgia, he is a graduate of Mercer University, Macon, Ga.; the University of Georgia in Athens; and Southwestern Baptist Theological Seminary, Fort Worth, Texas. He was a pastor in Franklin, Ga., during college.



**APPRECIATION** — Roy Gilleland (left), a member of Belmont Heights Baptist Church, Nashville, and TBC Brotherhood director before he retired, receives a plaque of appreciation for his service on the Baptist Sunday School Board from Lloyd Batson, chairman of BSSB trustees. Gilleland's term ends in June.

## HMB Week of Prayer...

(Continued from page 1)

tributed the increase in baptisms to response in the "Good News America: God Loves You" simultaneous revivals held in 27,000 Southern Baptist churches in the spring of 1985.

Historically, the number of baptisms reported by Southern Baptist churches has always increased during years of simultaneous revivals, according to Richard Harris, director of the Home Mission Board's mass evangelism department.

Harris warned, however, that if the same historical patterns are followed, baptisms will probably be down in 1987. Baptisms the year after nationwide simultaneous revivals usually have declined an average of about seven percent, Harris said.

Therefore, it is especially significant that Woman's Missionary Union and Brotherhood are leading local churches in a mission study and a Week of Prayer on evangelism during 1987," Harris said.

The Week of Prayer for Home Missions also is the ingathering time for the Annie Armstrong Easter Offering which supports Southern Baptists' mission efforts in the United States.

The national goal for this year's offering is \$37.5-million. Tennessee's goal this year is \$1,750,888.

Southern Baptists, through the Annie Armstrong offering, are able to extend a helping hand to the almost 100 unwed mothers who walk through the doors of the Sellers Baptist Home and Adoption Center in New Orleans, La., each year.

If the 1987 goal of \$37.5-million is met, the Sellers Home will receive \$190,000 to minister to the spiritual and physical needs of these young mothers.

Special projects supported by the 1987 offering total \$3.9-million and are wide and varied. For example, a total of

## Robert Kitts ministers to Mosheim community

Robert Kitts now serves as pastor of Brown Springs Baptist Church in Mosheim.

Previous pastorates include Sunrise Baptist Church and Narrow Valley Baptist Church, both in Rutledge; Cedar Creek Baptist Church, Russellville; and Phillippi Baptist Church, Mohawk.

Kitts is a native of Loraine, Ohio. He has attended Walters State Community College in Morristown.

\$30,000 will fund crusades in metropolitan areas. A sum of \$590,000 will fund summer missionaries who provide an extra helping hand to the missionaries on the field. An allocated \$20,000 will help overworked bivocational pastors move to another place of service.

With \$25,000, the Home Mission Board is able to support a consultant on disaster and hunger relief who helps Southern Baptists become aware of the critical needs in these areas around the country.

The largest bulk of the \$37.5-million goal is \$25-million designated to support about 3,700 home missionaries and their field ministries.

A total of \$5.36-million will be allocated to the church extension program to support mission pastors, church starters, and pastors whose churches cannot fully support them.

Although chaplains are not financially supported by the HMB, \$252,000 will provide training and orientation to meet pastoral and personal needs for more than 1,600 chaplains serving in institutions, hospitals, and the military.

In 1987, the offering will provide \$50,000 for disaster relief. This money will allow churches to provide financial assistance during natural and man-made disasters.

Another allocation of funds, \$8.5-million, is for critical Bold Mission Thrust areas needed to expand Southern Baptist work. Three million dollars in this category are slated to increase the number of missionary personnel in the United States.

In 1987, 389 new projects, which includes 83 new missionary positions, will go unfunded due to lack of money.

Another \$2-million of the Annie Armstrong offering will train personnel, identify needs, and establish pilot projects to implement new strategies to keep home missions work on the cutting edge.

In 1986, the directors of the HMB gave directives to the board staff to find new ways to reach the cities for Christ. Forty-six percent of the U.S. population lives in the 50 largest cities.

Annie Armstrong gifts of \$1.9-million will respond to the challenge of reaching the cities through evangelism, church starting, and ministry to ethnic and language groups.

The 1986 offering fell short of its \$31.5-million goal by 15 percent, but represented a 7.4 percent increase over the previous year's offering.

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# Daniel Vestal denounces political actions

By Dan Martin

NASHVILLE (BP)— Political coalitions in the 14.6-million-member Southern Baptist Convention are "inappropriate" and "immoral," and will "destroy" the convention, Peace Committee member Daniel Vestal told a meeting of Baptist journalists.

Vestal, pastor of First Baptist Church of Midland, Texas, told the journalists he was "speaking as an individual," and not as a member of the 22-member SBC Peace Committee.

The Texas pastor, whose church annually leads the SBC in contributions to the SBC Cooperative Program, commented after two journalists — Bob Terry, editor of *Word and Way*, the Missouri Baptist Convention news journal, and Jim Newton, BP bureau chief in Atlanta — had asked about political coalitions and the appropriateness of caucuses by members of boards of trust to set the political agenda for board meetings.

Terry said he had talked with two members of the SBC Executive Committee who told him of a caucus in which strategy was discussed about ways to block the election of Alvin C. Shackelford as vice-president for public relations and director of Baptist Press.

He also referred to "Firestorm Chats," a tape-recorded interview with Paul Pressler, a Houston appeals court judge and member of the Executive Committee, which dealt with creation of a political coalition by fundamental-conservatives to change the SBC.

Terry said he "fears" the denomination has seen groups "committed to a common agenda" which have engaged in "almost purposeful disenfranchisement" of some segments of the denomination.

Newton asked what the Peace Committee's attitude is toward that kind of political activity.

Vestal, who said he was not aware of the Executive Committee caucus, said he has listened to the recording, "Firestorm Chats," in which Pressler reportedly details formation of a coalition with Paige Patterson, president of the Criswell Center for Biblical Studies in

Dallas, in the late 1970s with the intention of turning the SBC to a more conservative stance.

"There is a Pressler-Patterson coalition," Vestal said. "There are some of us who feel that this kind of coalition has no place in Southern Baptist polity. I think all of us recognize that there is politics in the convention. If you vote, that is politics. There is the sharing of influence and that is politics."

"Many of us believe that the emergence of this (Pressler-Patterson) coalition, which spawned another coalition (Sherman-Chafin-Slatton-Cavender) is not only inappropriate politics, but is immoral."

Following the emergence of the Pressler-Patterson coalition in 1979, a moderate group was formed. Its leaders have been Cecil Sherman, pastor of Broadway Baptist Church in Fort Worth, Texas, and former Peace Committee member; Kenneth Chafin, now a professor at Southern Baptist Theological Seminary in Louisville, Ky.; James Slatton, pastor of River Road Baptist Church in Richmond, Va.; and Norman Cavender, a layman from Claxton, Ga.

Vestal added, "It violates the essence of what congregational polity is. If that kind of politics existed in First Baptist Church of Midland, it would be only a short time before (we) split. The fellowship would be destroyed, we would lose our vision, our purpose would be gone, and we would be consumed in infighting."

"That is what has happened in the Southern Baptist Convention. The emergence of a political coalition has no place in Southern Baptist life."

He urged every Baptist editor and every member of the Peace Committee to listen to the "Firestorm Chats," tape, and said, "I wish every Southern Baptist would listen to it. It is a clear statement of a reality that has emerged in Southern Baptist life in the last nine years that is going to destroy the Southern Baptist Convention."

After Vestal made his statement, SBC President Adrian Rogers told the journalists he wanted the record clear "that Dan Vestal is speaking for Dan Vestal."

Earlier, Rogers had told the journalists that the Peace Committee had "addressed at great length" the question of political activity. "We found no political malfeasance of any group; no gerrymandering, no ballot-stuffing."

"Obviously, we have found some people who have done some wrong things, but (did not find) a systemized effort on either side of the aisle," he added.

Rogers, pastor of Bellevue Baptist Church of Memphis, said: "There is a political atmosphere when we go to our convention. ... There is a political drive on the part of conservatives to see that conservative trustees are elected. That is political, but it is being done within the bounds and confines of our Constitution. It is being done by conservatives feeling they are using the system that our fathers gave us to correct what they feel is a problem. They don't believe that is an abuse of the system, but a use of the system."

He referred to his often repeated belief that when theological problems are solved, the political problems will disappear and said: "Conservatives feel that when the need (for change) is removed, the system will no longer be used in that way."

He also repeated his pledge to appoint "the best Baptists I know, intellectually, morally, spiritually, denominationally, and doctrinally. I would not appoint anybody to anything who does not believe that the Bible has truth without any mixture of error for its matter."

Rogers added, "If a man goes onto the (Baptist) Sunday School Board as a result of my Committee on Committees, I want him to be a good trustee who understands the work of the board and wants it to do the best job it can for Jesus Christ."

He said, "I will not appoint anyone because he has been in the Pressler-Patterson coalition. But I will not not appoint him. I will look at him as a person."

During the hour-long meeting with about 50 representatives of the Baptist news media, Peace Committee chairman Charles Fuller and member Jerry

Vines were asked about the Glorieta Statement, issued in October by the presidents of the six SBC-affiliated seminaries.

In the statement, the presidents pledged allegiance to a belief the Bible is "not errant in any area of reality," and said the schools will "enforce compliance" with the statements of faith signed by faculty and staff at the institutions.

"There are various feelings about the Glorieta Statement," said Fuller, pastor of First Baptist Church of Roanoke, Va. "I personally still feel we have something. Some have accused the presidents of caving in. I do not believe that was their spirit."

The chairman told Baptist Press there had been questions about what the Glorieta Statement in reference to Scripture means. "Speaking as an individual I can say what it means to me. That statement, 'not errant in any area of reality,' does not mean that the Bible is complete and exhaustive in every area of reality upon which it touches, but it does mean that whatever it says about any subject it does touch is true. It is never misleading."

Fuller discounted secular newspaper reports that the Peace Committee is "at an impasse. We are not at an impasse, but we are watching and working. Our report (to the convention) will be strengthened or weakened by what takes place in the next month or two." He said such actions are "observable and tangible and in the realm of facilitation, not just of the Glorieta Statement but of the (presidential) appointments as well."

Vines, co-pastor of First Baptist Church of Jacksonville, Fla., said the Peace Committee felt the Glorieta Statement "was a very fine statement," but added "two of the presidents have backtracked from it."

He mentioned Roy Lee Honeycutt, president of Southern Baptist Theological Seminary in Louisville, Ky., and Randall Lolley, president of Southeastern Baptist Theological Seminary in Wake Forest, N.C., as making "subsequent statements (which) do not indicate consistency with what they said at Glorieta."

## SBC Peace Committee works on final report

By Dan Martin

NASHVILLE (BP)— The Southern Baptist Convention's Peace Committee spent much of its 13th meeting working on instructions to a drafting subcommittee about the content of the group's final report, according to chairman Charles Fuller.

The 22-member committee met Feb. 18-19, immediately following the February meeting of the SBC Executive Committee.

In addition to working on the "concept and precept" of the final report, and giving "information and input" to the drafting subcommittee, Fuller told Baptist Press the group spent "a large portion of time focusing on addressing some of the political problems in the 14.6-million-member denomination."

The group, which was created during the 1985 annual meeting of the SBC in Dallas, must make a final report to the 1987 annual meeting, scheduled June 16-18 in St. Louis.

Fuller said the drafting subcommittee, chaired by Bill Poe, an attorney from Charlotte, N.C., will meet twice in March and will submit a first draft of the report to a meeting April 2-3, in Nashville. Other members of the drafting

subcommittee are Albert McClellan of Nashville; Jerry Vines of Jacksonville, Fla.; Ed Young of Houston; Daniel Vestal of Midland, Texas; and Bill Hull of Shreveport, La.

"By and large this meeting was invested in determining some general content, but we did give special emphasis to the political matters," Fuller said.

"I do not know of any informed and thinking Southern Baptist today who is saying our differences are not real or that they are minor, or, as we heard several years ago, that they are basically semantic, a matter of verbiage. It is quite obvious to every informed and thinking Southern Baptist that we do have marked differences."

"Those differences must be addressed, both the theological and the political, if we are to continue to minister and work together," he added.

Prior to the committee meeting, Fuller presented a progress report to the Executive Committee. In the report, Fuller noted the committee had "hoped to be ready to present a preliminary draft of the report. We are not prepared to do that."

Originally, the Executive Committee had scheduled an hour during which it

would receive the preliminary report and then allow members to react to the content. When the committee was not ready to make a report, the Executive Committee only heard Fuller's brief report.

In that report, Fuller talked about the prayer retreat the Peace Committee held with seminary presidents and other agency executives in Glorieta, N.M., in mid-October.

"Those who were present at the Glorieta prayer retreat will long remember its spiritual impact upon us all."

"It is regrettable that all 14-million Southern Baptists could not be assembled for such a wholesome exchange and fellowship. Reconciliation is easier to come by when we talk to each other rather than just hear about one another," Fuller said.

He added the statement issued at the retreat by the presidents of the six SBC-affiliated seminaries — known as the Glorieta Statement — had "sparked new hopes for resolution of the controversy in our denomination. Although the presidents did not submit this statement to the Peace Committee for approval, underscoring their intent to carry out their proposals, regardless of our action, the

committee heartily endorsed the Glorieta Statement.

"I, personally, believe in the integrity with which the seminary presidents drafted and offered this statement and would hope their trustees, alumni, faculties, and seminary families would support the faith they keep with that statement," Fuller noted.

### Six European groups cooperate in missions

GLASGOW, Scotland — Directors of six Baptist foreign missions organizations in Europe have pledged greater cooperation.

They intend, for example, "to offer the opportunity for partnerships in mission with one another."

The directors also agreed in recent meetings to schedule annual sessions and share information related to missions strategy and personnel.

Participating were directors of the European Baptist Mission, three organizations based in Sweden, one based in England, and one serving Danish and Norwegian Baptists.

# Reagan receives appeal for Lebanon missionaries

By Art Toalston

RICHMOND, Va. (BP) — The Southern Baptist Foreign Mission Board has appealed to President Ronald Reagan to allow 13 missionaries to remain in Lebanon.

R. Keith Parks, the mission board's president, is seeking Reagan's intervention following the U.S. Department of State's refusal Feb. 11 to exempt Southern Baptist personnel from an order that all Americans leave Lebanon by March 4 or face revocation of passport privileges.

Meanwhile, Sen. Strom Thurmond has urged Secretary of State George Shultz to give additional consideration to the matter.

In his letter to Reagan, Parks wrote: "We understand and appreciate our government's refusal to bargain with terrorists. We understand the desire to remove Americans from this threat. On the other hand, we ask that we not capitulate to (terrorist) actions and threat by removing people who contribute to good will, reconciliation, education, peace, and to a better future for law-abiding Lebanese folk."

The ongoing presence of missionaries would reassure the Lebanese that they "have not been deserted by the entire world," Parks added. It would "enhance future relationships between Lebanon and our country."

Parks asked for special consideration for six missionaries who have taught at Arab Baptist Theological Seminary, two related to the Beirut Baptist School, two heading up the Arab Baptist Publication Center, a couple related to the Baptist

Center for Mass Communications, and one missionary retiree.

The missionaries have worked in Lebanon for terms ranging from 19 to 39 years.

If Reagan refuses to intervene, "We certainly will comply with State Department directives," Parks said in an interview.

Parks said he hopes to hear of Reagan's decision this week, but added: "We don't have any indication from any sources in Washington. Our original appeal was answered in a little over a week, so we feel they will deal with it rather quickly."

In appealing the State Department's decision, Parks said: "We believe there are some perspectives that we as Christians have that would not be a concern for the State Department. From a Christian perspective, there is a call to willingness to sacrifice and face risks for the sake of the gospel. Missionaries through the centuries, from Paul until now, have been willing under the leadership of the Lord to face those risks."

From a Biblical standpoint, Parks said, decisions on staying or leaving a country should rest with missionaries and their families, "because the Lord leads sometimes to face danger, sometimes to avoid danger."

"I think it comes down to an individual weighing all of the factors that he or she is aware of. Certainly knowing the language (in the country) and being able to communicate with the people helps to do that. The missionaries then prayerfully seek the Lord's guidance for their family and their individual lives as to what the Lord is leading them to do in light of the circumstances."

Missionaries made such decisions in the past, he said, during turbulent times in places such as China, Vietnam, and Uganda.

Parks' appeal to Reagan also noted Lebanon is the base of Arab-language ministries in the Middle East in publications, radio broadcasting, and theological education. He pointed out the missionaries have been involved in channeling \$300,000 in Southern Baptist relief funds in recent years to refugees victimized by Lebanon's 12-year-old civil war.

## Cicero's comment

By the editor



Dear friends:

By now, you probably have heard that I am resigning as editor of the Baptist and Reflector to assume the position of vice-president for public relations of the Southern Baptist Convention's Executive Committee, effective March 15.

I wanted to write to you to answer your questions.

Your first question obviously would be "Why?"

Frankly, this was the hardest decision and the easiest decision I have ever made. Let me explain.

It was very hard because I love my work as editor of your state paper. The last 10 years have been very rewarding — mainly because of the strong support I have had from my Board of Directors, the TBC Executive Board, two executive secretaries, and most of all from our readers.

I came here in November 1976 with a firm conviction that this was the place where God had led me, and I would have been perfectly happy to stay as your editor until retirement.

When Harold Bennett, president of the Executive Committee, called me on Jan. 16, I told him it was the wrong time for me to consider a change. Several important things were in the works: the Task Force on organization, personnel, and building space needs is nearing the end of its study; my Board of Directors has special subcommittees studying our reorganization and increasing circulation; and we have new typesetting equipment on order to expand our productivity.

These and other factors certainly made it hard for me to even consider moving from this editorship.

Another factor was the immediate, vocal opposition I began to hear from some members of the Executive Committee and a few others. For many years, I had sought to be a part of our denomination's healing — now, it seemed, my nomination was seen as divisive. It was very uncomfortable to find myself as a part of the controversy.

But, as I said, this was one of the easiest decisions I have ever faced.

After Dr. Bennett's Jan. 16 call and before we ever met to discuss the possibility, I began praying diligently for God's will in this matter. I reminded the Lord that He had given me a definite indication in 1976 that I was to come to Brentwood. So I asked God for a clear, unmistakable indication if I should allow my name to be nominated as vice-president for public relations for the SBC Executive Committee.

As you know, our God is faithful. He gave me that firm impression that His will for my life was to allow my name to be placed in nomination by Dr. Bennett.

Therefore, my acceptance of the position — regardless of the narrow 32-26 vote — was an easy decision.

God impressed me that He knew what this vote would be long before I was ever asked to consider this position. And I did not feel that I had any choice but to accept a position to which

He had led and to which I had been elected.

Let me also deal with some questions which you may have heard about me in recent days by those opposing my election.

Those of you who have been reading the Baptist and Reflector for the past 10 years are aware that I am NOT a theological liberal.

In fairness, I will note that during more than six hours of discussion and questions with the officers of the Executive Committee, before the administrative subcommittee, and before the full Executive Committee, not one challenge was made about my theological beliefs.

I was challenged about my fairness to the "conservative faction" in our denomination's controversy. It was interesting to me that the challenge came to an October 1980 editorial in which I had listed all the Tennesseans who serve as trustees on SBC boards and agencies against charges that some are not "Bible-believing, Christ-honoring" trustees.

I tried — with apparently no success — to refer to other editorials which I felt were supportive of "conservatism," to show that I had indeed attempted to be fair, open, and objective. Some of these had even been reprinted in the Southern Baptist Journal.

I guess I can take some consolation in that — as it was pointed out during the debate on a motion to "postpone indefinitely" the vote on my election — the opposition was not against me personally, but against the "process" which some seemed to feel did not allow for input and influence from Executive Committee members.

I must note that Dr. Bennett had followed the process exactly as outlined in the Executive Committee's bylaws. Perhaps I should add that this was the same process followed in nominating Ernest Mosley as executive vice-president for the Executive Committee — and he was elected 58-0!

Regardless of the reason for those 26 opposing votes, I have pledged "my life and my efforts" to proving a public relations program and a press service that is fair, objective, and balanced — which I believe is the desire of most members of the Executive Committee and most Southern Baptists.

In closing, let me say to you, our readers, that I am and will remain an active Tennessee Baptist. I have many friends in the churches of this state. I will continue my interest and support of our state convention's efforts to be God's servants in the Volunteer State and around the world.

You have been very gracious in your comments and support during the past 10 years. As my friends, I ask that you continue to pray for me, as you have while I was your editor. Pray that I will be given the opportunity of being a part of the healing of our denomination.

Certainly, you will also pray that God will lead the Board of Directors of the Baptist and Reflector as they seek the next editor.

God bless you,  
Alvin Cicero Shackleford

## Gene Linder accepts ACTS network post

FORT WORTH, Texas — Gene Linder, who retired recently after 11 years as executive director of programming for American Television and Communications Corporation, has been named vice-president of multiple system operator relations for the ACTS Satellite Network Inc.

In his new position, Linder will serve as liaison between the ACTS network and cable systems serving the majority of the nation's cable subscribers.

CIRCULATION THIS ISSUE — 72,227

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Established 1835  
Post Office Box 728, Brentwood, TN 37027  
Telephone: (615) 373-2255

**Baptist and Reflector** (USPS 041-780) is published weekly except New Year's week by the Executive Board of the Tennessee Baptist Convention at Brentwood, Tennessee 37027. Subscription prices: \$6.55 individual; clubs of ten or more, \$6.25; church budget, 10.9¢ per family per week when sent to 50 percent or more of church homes. Second class postage paid at Brentwood, Tennessee, and at additional mailing office.

Space forbids printing of resolutions and obituaries. Advertising rates on request.

Member of Baptist Press (BP) news service of the Southern Baptist Convention.

POSTMASTER: Send address changes to Baptist and Reflector, P. O. Box 728, Brentwood, TN 37027.

News Journal of Tennessee Baptist Convention  
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# Executive Committee plans for 1990-2000

By Marv Knox

NASHVILLE (BP) — Southern Baptists' roadmap for ministry during the last decade of the century gained tentative approval during the denomination's February Executive Committee meeting.

The committee unanimously approved themes and goals for the 1990-2000 phase of Bold Mission Thrust, the Southern Baptist Convention's plan to present the gospel of Christ to the whole world by the end of the century.

The themes and goals will be considered by messengers to the SBC annual meeting next summer in St. Louis. If approved, they will provide guidelines for leading the ministry of the convention's 14.6-million members, 37,000 churches, 37 state conventions, 21 agencies and institutions, and 7,000-plus missionaries.

Themes for the decade have been divided into two major groups. "Share Heritage and Hope..." is the theme for 1990-95, with annual themes of "Extend Christ's Mission" (1990-91); "Embrace God's Word" (1991-92); "Equip Believers" (1992-93); "Serve in Christ's Spirit" (1993-94); and "Evangelize the Lost." (1994-95). "Go Make Disciples" is the theme for 1995-2000, with annual themes of "Live God's Word" (1995-96); "Share Christ's Love" (1996-97); "Grow in Spiritual Power" (1997-98); "Follow Christ's Servant Example" (1998-99); and "To the End of the Age" (1999-2000).

Goals for the decade are:

— **Baptisms:** 2.1-million during 1990-95 and 2.5-million during 1995-2000.

— **Congregations:** 45,000 total churches and church-type missions by 1995; 50,000 by 2000.

— **Worship:** An average morning worship attendance equal to 55 percent of resident membership and an average evening worship attendance equal to 30 percent of resident membership by 1995; 60 percent in morning worship and 35 percent in evening worship by 2000.

— **Bible study:** 11-million Sunday School members by 1995; 13-million by 2000.

— **Discipleship:** 2.5-million church training members by 1995; 3-million by 2000.

— **Missions education:** 2-million Woman's Missionary Union and Brotherhood members by 1995; 2.3-million members by 2000.

— **Stewardship:** \$12-billion in annual undesignated church receipts by 1995; \$20-billion by 2000.

— **Home missionaries:** 4,500 by 1995; 5,000 by 2000.

— **Foreign missionaries:** 4,800 by 1995; 5,600 by 2000.

— **Missions volunteers:** 350,000 total home and foreign missions volunteers for 1990-95; 400,000 during 1995-2000.

— **Missions support:** \$1-billion contributed to the SBC Cooperative Program unified budget in 1995; \$2.5-billion in 2000.

— **Associational missions:** Each church giving to associational missions on a percentage basis throughout the period.

During its February meeting, the Executive Committee also adopted a recommendation which would change Bylaw 18, which establishes the membership of the SBC Public Affairs Committee, the body which relates to the Baptist Joint Committee on Public Affairs. The bylaw, to become effective, must be approved by messengers to the 1987 annual meeting of the SBC, scheduled June 16-18 in St. Louis.

The revision would limit the number of

agency executives serving on the Public Affairs Committee to five and increase at-large members to 12. The president of the convention retains his committee seat.

In other business, the Executive Committee elected two people to fill vacancies on the SBC Committee on Boards, Commissions, and Standing Committees. This committee will meet this spring and nominate people to fill vacancies on the boards of all SBC entities.

M. Randall Drake, a member of First Southern Baptist Church of Evansville, Ind., was chosen to replace Kenneth A. Martin, a layman from Wadesville, Ind., who resigned because his status changed from non-church/denomination related to church/denomination related when he joined the staff of First Southern Baptist Church of Evansville.

R. Kenneth Spain, pastor of Evergreen Baptist Church in Cadillac, Mich., was elected to replace Truman B. Smith, formerly pastor of First Baptist Church of Clio, Mich., who resigned when he became an associational director of missions in Pennsylvania.

Responding to a change made last summer in SBC Bylaw 32, Representation from Qualified States and Territories, the Executive Committee voted to recommend six states and/or territories for upgraded representation on convention committees, institutions, and agencies.

With membership between 15,000 and 20,000, the Alaska Baptist Convention (19,142 members), Nevada Baptist Convention (19,228), New England Baptist Convention (16,844), Baptist Convention of Pennsylvania-South Jersey (19,368) and Utah-Idaho Southern Baptist Convention (17,614) will qualify for representation on the Executive Committee, the Committee on Committees and the Committee on Boards, Commissions, and Standing Committees.

With membership between 20,000 and 25,000, the Baptist Convention of New York (24,786 members) will qualify for representation on the same committees as the smaller conventions, as well as the SBC Foreign Mission Board, Home Mission Board, and Sunday School Board.

In a related procedure, the Executive Committee voted to recommend to the SBC annual meeting in St. Louis that the Executive Committee charter be changed to allow its size to "be increased to any number not exceeding 100 or decreased to any number not less than 50." The charter amendment is necessary because new representation allowed by the change in Bylaw 32 will push committee membership beyond the current legal limit of 75 people.

In other business, the committee:

— Approved the recommendation of host cities for the SBC annual meetings in 1993 and 1994. Houston was recommended for the 1993 meeting, to be held June 16-18; Orlando, Fla., was recommended for the 1994 meeting, set for June 15-17. Both locations will be presented for approval to messengers attending the 1987 meeting in St. Louis.

— Ratified resolutions of appreciation for Richard M. Stephenson, who will retire at the end of February as executive director of the Baptist General Association of Virginia, and for Wilmer C. Fields, who will retire at the end of March as vice-president for public relations and director of Baptist Press for the Executive Committee.

— Received as information the administrative and convention arrangements subcommittee's election of five mem-

bers of the convention's Public Relations Advisory Committee. They are Karen Benson, manager of the SBC Woman's Missionary Union communications group; Donald S. Hepburn, public relations director for the Florida Baptist Convention; Thomas Miller, vice-presi-

dent and director of communications for the SBC Annuity Board; R. Quinn Pugh, executive director of the Baptist Convention of New York; and Presnall H. Wood, editor of the Baptist Standard, news journal of the Baptist General Convention of Texas.

## Lucy Wright Parker dies

ST. PETERSBURG, Fla. (BP) — Retired Southern Baptist Missionary Lucy Wright Parker, whose long and fascinating life mirrored 20th century Christian missions, died Feb. 18 in St. Petersburg, Fla., after a long illness. She was 92 years old.

The native Georgian stood just 4 feet 11 inches tall. But she outlasted Japanese occupation forces, World War II, cancer, several other near-fatal illnesses, and decades of upheaval during 42 years as a single missionary nurse in China and South Korea.

Her 17-year nursing stint in north China started in 1923 and spanned the Japanese occupation of the region in the 1930s. She worked through bombing raids, and once assisted in 20 consecutive surgeries as bullets riddled the hospital where she worked.

As war raged in 1943, she headed back to China from the United States, determined to help legendary Missionary Doctor Bill Wallace in south China. It took her two years to reach him — by way of Europe, across Africa and India, and "over the hump" of the Himalayas into China.

Reaching China was the easy part of the trek. She spent another year in western China, waiting out sickness and war. Traveling the famed Burma Road, she operated a medical dispensary that treated up to 90 patients a day. She finally tracked down Wallace and his hospital staff at Nanning, where they were "refugeeing" on the run from Japanese forces. The war ended a month later and she helped Wallace reopen his mission hospital in Wuchow.

Parker brushed off talk of her bravery. "There's nothing heroic about me," she once reflected. "What I did was in the line of duty. It didn't occur to me to be afraid. But sometimes, when I look back on it, I wonder why I wasn't. God was holding me up and helping me over the rough places."

There were plenty of rough places. Besides sometimes overwhelming external hardships, Parker nearly died four times during a three-year period from complications caused by a perforated stomach ulcer. She eventually had two-

thirds of her stomach removed. "But I was able to work in between each of these times," she explained. "It didn't hold me up for long. ... When things get me down, I look up. I know where my strength comes from."

She left China in 1947 for furlough, and the Communist regime took power. Bill Wallace later died in a Communist prison. But Parker went on to work for 11 years as nursing director at the Baptist hospital named in memory of Wallace in Pusan, South Korea.

She called the young Korean nurses her "grandchildren," and she became known in the area as the "American maiden grandmother." One Korean news reporter dubbed her "the white-clothed angel." According to one nurse, she spent her spare time visiting Pusan slums, bringing sick people back to the hospital and caring for them "like it gave her great pleasure."

She considered the Korean language more difficult than Chinese, but she became the first American to pass the nurse licensing examination in Korean. She also helped establish the Korean Baptist Woman's Missionary Union.

She retired in 1964 at age 70. "We feel like we're losing half our hospital," a colleague said.

In 1971, she married retired Missionary Earl Parker, a widower who had also worked in China and South Korea for 36 years. They traveled together extensively before his death in 1980. She later lived with her sister, Emily, in a St. Petersburg nursing home.

Born in Augusta, Ga., she graduated from Shorter College, Rome, Ga., and from the nursing school at University Hospital, Augusta. She taught nursing there before her appointment by the Southern Baptist Foreign Mission Board in 1922.

She is survived by her sister, two nephews, a niece, and a son-in-law.

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## Cooperative Program aims at \$140-million target

By Marv Knox

NASHVILLE (BP)— The Southern Baptist Convention's Executive Committee has proposed a record \$140-million budget for the 1987-88 SBC Cooperative Program.

Messengers to the convention's annual meeting will vote on the budget when they meet in St. Louis, June 16-18. If approved, the budget — a 2.9 percent increase over the current \$136-million budget — will go into effect Oct. 1.

The Cooperative Program is a conventionwide budget used to support evangelistic, missionary, and educational enterprises around the world. Money is channeled from church members to their congregations, to state conventions, and to national and international causes. The \$140-million budget represents the goal for financing causes beyond the state level.

Allocation of the budget is divided into three sections: a first-phase basic operating budget of \$132-million, a capital needs budget of \$6.45-million, and a second-phase operating budget of \$1.55-million. Funds will not be allocated to the capital needs budget until the first-phase operating budget is met, and funds will not be allocated to the second-phase operating budget until all current and previous capital needs budgets are met.

The first-phase basic operating budget targets funds to 19 convention entities. It represents a 4.24 percent increase over the current \$126.63-million first-phase operating budget.

The lion's share of this phase is designated for the convention's Foreign Mission Board, which is to receive \$66-million, or 50 percent of the total. The next-largest recipient is theological education, with the six SBC seminaries set to receive more than \$26.8-million, or 20.32 percent of the goal. The SBC Home Mission Board is to receive almost \$25.8-million, or 19.54 percent.

The largest percentage increase is allocated to the SBC operating portion of the budget. It is to receive almost \$2.85-million, or 2.16 percent of the total. That is a 44.01 percent increase over the current \$1.98-million allocation.

Three factors made that increase necessary, reported John C. Cothran, a layman from Greenville, S.C., and chairman of the Executive Committee's program and budget subcommittee.

First, the convention operating section jumped 51.94 percent to more than \$1.12-million because of the demand of providing for larger convention halls and larger and more equipment necessary to conduct larger SBC annual meetings.

Fueled by theological-political controversies within the convention, the past two annual meetings have involved more than 40,000 messengers, more than double the previous average size of such gatherings.

Second, a line item of \$250,000 was added to the proposed budget to replace money borrowed from the convention's reserve funds that paid for unbudgeted expenses of the two recent mammoth annual meetings.

Third, another line item of \$200,000 was added to pay legal costs of defending the convention in Crowder, et al., vs. SBC, et al., and other pending lawsuits. The Crowder suit was brought by a group of messengers to the 1985 annual meeting in Dallas who claimed their rights were violated by alleged parliamentary ir-

regularities. Cothran noted the convention already had paid \$182,000 on the suit as of Jan. 13 and added that figure will increase as the appeal process continues. The suit initially was ruled in the SBC's favor but the plaintiffs have appealed.

These three factors and two others — decreased revenue from the SBC Sunday School Board and expense on the two-year-old SBC Building in Nashville — were noted during the business and finance subcommittee's report on the 1985-86 SBC operating budget.

Tim A. Hedquist, vice-president for business and finance, noted decreased revenues from the Sunday School Board resulted when the board's net income was lower than projected.

Hedquist also explained the interest expense on the SBC Building was higher than expected because the 1985-86 capital needs budget was not met. Consequently, the convention paid only \$167,000 of \$4.5-million targeted for the building. The remainder is to be paid through the 1986-87 capital needs budget.

The \$6.45-million 1987-88 capital needs budget allocates funds to eight SBC entities: Home Mission Board, \$600,000; Golden Gate seminary, \$900,000; Midwestern seminary, \$1.07-million; New Orleans seminary, \$500,000; Southeastern seminary, \$580,000; Southern seminary, \$1-million; Southwestern seminary, \$400,000; and the Radio and Television Commission, \$1.4-million.

The \$1.55-million second-phase operating budget will be distributed on the same percentage as the first-phase operating budget if the first-phase operating and capital needs budgets are met. If all three budgets are met, the excess will be distributed to the Foreign Mission Board, 50 percent; Home Mission Board, 20 percent; seminaries, 15 percent; and Radio and Television Commission, 15 percent.

The only challenge to the proposed budget was an amendment offered by Kenneth R. Barnett, pastor from Lakewood, Colo. He suggested adding \$200,000 to Golden Gate seminary's \$2,528,946 allocation by removing \$100,000 each from Southwestern seminary's allocation of more than \$7.8-million and Southern seminary's allocation of almost \$5.8-million.

"Golden Gate is our only seminary out West," Barnett said in explanation. "We have a huge obligation out West, and the (seminary) funding formula allocation is too small." Golden Gate "started out \$40,000 in the red last year," he added, noting the cost of living in the San Francisco area, where Golden Gate is located, is much higher than the cost of living at the other five seminaries.

"The seminaries did make some adjustment this year to allow Golden Gate to get more than it has been receiving," noted Charles W. Sullivan, pastor of First Baptist Church, Lenoir City. The seminary funding formula provides the basis for allocating funds between the six seminaries, based primarily on average enrollment.

Barnett's amendment was defeated, but the Executive Committee later approved a revised seminary funding formula through the 1989-90 budget year, in consultation with the six seminary presidents and with the agreement that any seminary can ask for a review any year.

## Rogers insists Peace Committee needs 'viable plan' for healing

NASHVILLE (BP)— If the Southern Baptist Peace Committee does not come up with a "good, strong statement and a viable plan" for healing the strife-torn 14.6-million-member denomination, there will be "serious trouble in St. Louis," SBC President Adrian Rogers told the SBC Executive Committee.

The Peace Committee will bring a final report to the SBC when the convention meets in annual session June 16-18 in St. Louis. The committee has met during the past two years to seek solutions to the SBC controversy.

"The problem in the Southern Baptist Convention is basically a theological problem," Rogers told the SBC Executive Committee during its February meeting. While it has "political overtones," the problem nonetheless is "theological at the core," he explained.

Likewise, the denomination's unity is doctrinal in nature, he said. It is not the way the convention works together that brings unity, he said. Rather, "we work together because of that unity."

Many Baptists have claimed the SBC was organized to "do missions," Rogers said. "That's true, but why? It's because we have something we believe that we want to share. Because we believe, therefore we speak."

Consequently, cooperation is not "the basis of our unity," he insisted. "It is the outgrowth of our unity."

The controversy that has plagued the convention in recent years calls Southern Baptists to ask the question, "How diverse can we be and still stay together?" Rogers said.

He reminded the group that Southern Baptists continually have reaffirmed the Baptist Faith and Message statement first adopted in 1963. "The Baptist Faith and Message statement is basically an inerrancy statement," he said.

Rogers added that the recent statement by the six Southern Baptist seminary presidents which affirmed that the Bible is "not errant in any area of reality" is additional affirmation that Southern Baptists believe in the inerrancy of the Bible. That statement, commonly

called the "Glorieta Statement" because it was presented when the Peace Committee met in Glorieta, N.M., is "stronger than the Baptist Faith and Message statement," he said.

While Rogers said he does not believe in "forcing the Baptist Faith and Message statement or the Glorieta Statement on anybody," Southern Baptists have the "right to set parameters for those who work for us."

Setting those parameters is not to be interpreted as trying to "force our beliefs on anyone," he said. Rather, Southern Baptists ought to be able to expect those who work for them to stay within those parameters, he explained.

Southern Baptists also need to realize that the convention is not unified around missions, Rogers said, noting, "We are unified around Jesus and the Word."

He added: "I'm convinced the Southern Baptist Convention is to the evangelical world what America is to the free world. If America goes, the free world goes."

While evangelical work does not depend solely upon Southern Baptists, "if this great denomination disintegrates, I believe there will be a great and tragic loss for our generation," Rogers said.

But Southern Baptists' problems will not be solved until they are "solved right," Rogers said. To be solved right, the problems must be dealt with on the basis of "integrity, honesty, spirituality, and truth."

## RA team plans Venezuela trip

Three more persons will be traveling to Venezuela this week, bringing the total number of volunteers who have participated in the Tennessee/Venezuela partnership in 1987 to 32, the overall total to 303 as the partnership enters its second year of a three-year program.

Bob Davison, program associate of the Tennessee Baptist Convention Brotherhood department, and two young men will be attending the national Royal Ambassador camp in Acarigua.

Joe Vinson, a past state RA president and RA camp worker from First Baptist Church in Woodbury, and Richard "Chip" Hall, an RA and RA camp worker from Trenton Street Baptist Church in Hariman, will help Davison lead camp workshops and other activities.

The team will serve from Feb. 26 to March 5.

The partnership, which is coordinated through the Southern Baptist Foreign Mission Board, currently needs volunteers to lead choral worship workshops and to do construction work.

Persons interested in serving should contact Clarence Stewart, TBC, P.O. Box 728, Brentwood, TN 37027.

## Roy Pendergrass leads West Hills congregation

Roy Pendergrass recently assumed the pastorate of West Hills Baptist Church in Jonesborough.

Previous Southern Baptist pastorates include Walker's Fork Baptist Church in Kingsport, and Oak Glen Baptist Church in Fall Branch.

Pendergrass has also served as pastor of several Evangelical Methodist congregations.



**WELCOME WEEKEND** — Angie Neskaug (left), resident director of Carson-Newman's Sarah Swann Resident Hall, and Carla Lamb, a C-N student, tell guests at a recent Welcome Weekend about campus life. The event drew 248 people to the Jefferson City campus.

# Guenther predicts victory in Crowder-SBC lawsuit

NASHVILLE (BP)—The attorney who has represented the Southern Baptist Convention in a lawsuit against the nation's largest Protestant denomination told the body's Executive Committee Feb. 16 he expects final victory in the case but expressed regret at what the dispute has cost.

James P. Guenther of the Nashville, firm of Guenther and Jordan reported developments in the suit brought against the SBC by Robert S. and Julia Crowder of Birmingham, Ala., and other plaintiffs. His report came after the Executive Committee heard an impassioned plea for unity from the denomination's top foreign missions executive.

Guenther, appearing at the podium immediately following the appeal from SBC Foreign Mission Board President R. Keith Parks, described his report as a "ridiculous irrelevance" in light of Parks' appeal for prayer for beleaguered Southern Baptist missionaries still serving in strife-torn Lebanon. Parks had concluded his report by noting Southern Baptists are in danger of losing an historic opportunity to extend their evangelistic witness to the world by expanding their energies and resources in the ongoing battle for control of the 14.6-million-member denomination.

Alluding to the estimated \$200,000 which defense of the Crowder suit has cost the SBC thus far, Guenther reviewed

earlier developments in the case, including a decision last year by U.S. District Judge Robert Hall of Atlanta that his court lacked jurisdiction because the dispute centered on church polity. Hall's decision cited the Constitutional doctrine of separation of church and state in rejecting the Crowder complaint.

That complaint centered on alleged parliamentary irregularities during the 1985 annual meeting of the convention in Dallas. Named as one of the defendants was former SBC President Charles F. Stanley of Atlanta, who according to the lawsuit violated denominational bylaws and standard parliamentary procedure by refusing to allow a challenge to a slate of his nominees.

After losing in district court, the Crowders and their co-plaintiffs asked the 11th Circuit Court of Appeals, also in Atlanta, to reverse the lower panel and vacate its judgment on grounds of mootness. Their attorneys argued that because the challenged slate of Stanley nominees had completed their assignment, that part of their legal claim was no longer relevant to the case.

But Guenther argued against the move to vacate — or set aside — the lower finding. Earlier this winter, the 11th Circuit Court sided with Guenther, and written briefs on the case's merits were filed by both sides. Oral arguments are scheduled for March 23.

Guenther told the Executive Committee that whether Southern Baptists agree with Stanley's parliamentary decisions in Dallas or not, "we would all abhor the idea of a federal judge serving as parliamentarian of the Southern Baptist Convention" or the notion that federal marshalls be present at annual meetings to enforce a judge's orders.

He also said: "When we began the defense of this case, we understood that there was more to it than merely win-

ning. In the process of winning, we did not want to make any misrepresentation of fact. We wanted to champion Baptist polity. We wanted to minimize in every way we could the divisiveness this suit represented."

At stake in the case, he said, is the freedom of a church body to conduct its own business without interference from the state, a right rooted in the free exer-

cise clause of the First Amendment.

Noting legal documents attached to the case now occupy 12 feet of file space and as many as a half-dozen lawyers have worked on it at a given time, Guenther said he expects the 11th Circuit Court to side with the convention. He also expressed the hope the plaintiffs will not appeal to the U.S. Supreme Court if they lose in the Atlanta court.

## HMB plans response to letters on pastoral support for women

ATLANTA (BP)—The executive committee of the Southern Baptist Home Mission Board has voted to respond to letters concerning a new policy that no financial support be given in the future to a woman serving as pastor of a local church.

The motion was presented by Barbara Fain of Dunwoody, Ga., who asked that the board of directors as a whole respond to letters referring to the policy adopted by the board in October.

The October action came from an ordination study committee that recommended "no change in our relationship to ordained women presently serving; however, we recommend no financial support be given in the future for a woman serving as pastor of a local church."

The new policy neither prevents ordained women from being appointed as missionaries or endorsement of ordained women chaplains, nor does it withdraw financial support from any woman currently receiving Home Mission Board support.

## TBCH honors Stow

CHATTANOOGA — One of the cottages on the Chattanooga campus of the Tennessee Baptist Children's Homes Inc. has been named the Gerald Stow Cottage, in honor of the current executive director of TBCH.

The TBCH trustees voted unanimously to name the cottage due to Stow's "outstanding ministry to children in the years he has been head of TBCH," according to Bob Segrest, board president.

"Those children housed in the Stow Cottage would do well to come to know the spirit of Dr. Stow and strive for excellence in all they do for the Lord as does he," said Segrest, pastor of Concord Baptist Church, Chattanooga.

## Irlene Mandrell joins Baptist Hospital event

NASHVILLE — Hundreds of volunteers from all over Nashville, including country music entertainer Irlene Mandrell, will be giving the American Heart Association "a hand with their feet" during the second annual Dance for Heart aerobathon, March 7, at Nashville's Baptist Health and Fitness Center.

The 10-hour dance-exercise aerobathon is co-sponsored by Baptist Hospital, WLAC-FM Radio, and Viacom Cablevision of Nashville. The purpose of the 8 a.m. to 6 p.m. event is to raise funds for the American Heart Association's cardiovascular research and education programs in middle Tennessee.

Mandrell will be part of the day's activities when she leads her own aerobics routine beginning at noon.

During the January meeting of the board's executive committee, Fain said she and other board members had received a number of letters from associations, churches, and individuals concerning the policy. The board should have an overall consistent response to such letters, rather than each board member writing a personal reply, she noted.

The board's executive committee voted to acknowledge letters addressed to the trustees with an official response expressing appreciation for their writing and encouraging continued prayer support for the Home Mission Board and the directors. No response statement, however, was adopted by the directors, other than the brief motion made by Fain.

In other business, the board elected three staff members.

Phyllis Thompson of Atlanta, associate editor of the board's magazine, *MissionsUSA*, for the past eight years, was promoted to editor of that magazine. Thompson, a native of North Carolina, succeeds Everett Hullum, who resigned last August.

Quentin Lockwood of Atlanta, director of the rural-urban missions department, was promoted to associate director of the associational missions division. He will assist the division director in training and support of the 935 associational directors of missions.

Gerald F. Hutchinson Jr., church and community ministries director of New River Baptist Association in Jacksonville, N.C., was elected assistant director of the church and community ministries department. He will help provide leadership and administrative assistance to churches, associations, and state conventions developing church and community ministries.

The board approved for appointment two missionaries, six missionary associates, four church planter apprentices, and two national consultants.

Also approved were eight for language pastoral assistance, 36 for field personnel assistance, four student mission pastors, and 26 mission pastors.

## Chattanooga pastor, Seanor, retires from church pastorate

Edward Seanor has retired as pastor of Chamberlain Memorial Baptist Church. He served as pastor of the Chattanooga church for 21 1/2 years.

The church honored him on Jan. 25 with a special service. His retirement was effective Jan. 31.

Seanor has been elected by Memorial Baptist Church, Hixson, to serve as interim pastor.

Thomas B. Guinn is serving as interim pastor of Chamberlain Memorial Baptist Church.

## Disaster training set in five areas

Disaster relief training for 1987, led by the Tennessee Baptist Convention Brotherhood department will be held in five locations across the state.

The training, which is for all Tennessee Baptists, certifies persons to assist in the ministry, which includes mobile feeding units that travel to disaster sites.

Archie King, Brotherhood department director, also announced that Red Cross courses will be offered for these workers in the future.

Sessions on disaster relief will be held on March 28 at First Baptist Church in Greeneville, April 11 at Cumberland Homestead Baptist Church in Crossville, April 25 at Bradley County Baptist Association office in Cleveland, May 2 at Germantown Baptist Church in Memphis, and May 30 at First Baptist Church in Dickson.

Lunch will be provided at the sessions. Persons wishing more information may contact the TBC Brotherhood department, P.O. Box 728, Brentwood, TN 37027.

## Film, video centers centralize services

NASHVILLE — Baptist Film and Video Centers in Memphis and Louisville, Ky., closed Feb. 1, according to John Ross, retail merchandiser in the Baptist Book Store chain's book store marketing department.

The closings will centralize services in three remaining locations. Circulation of the more than 700 film and video titles available through Baptist Film and Video Centers will continue through centers in Arlington, Texas; Atlanta, Ga.; and Greensboro, N.C.

Tennessee customers may call the Atlanta center at 1-800-334-2675.

## Younger joins Union in admissions office

JACKSON — Lana Younger of McMoresville has been selected as an admissions counselor at Union University.

Younger will be responsible for recruiting students from the west Tennessee counties of Madison, Chester, Hardeman, Hardin, and McNairy, as well as north-east Mississippi. Additional duties will include assisting in the preparation of admissions publications, coordinating the annual Campus Day activities, working with Freshman Priority Night events, and other special promotions.

Younger is a 1985 graduate of Union with a degree in management/marketing and a minor in English/journalism. She was actively involved in the Student Foundation, a student group that assists the admissions office, and also served as a part-time admissions counselor in 1986 working with the same geographical areas of her current assignment.

## Correction

Joseph Christopher was identified as pastor of Trinity Baptist Church in Bulls Gap in the Feb. 11 issue. The Baptist and Reflector is happy to correctly identify him as pastor of First Baptist Church, Bulls Gap.

# Midwestern seminary, FMB launch missions program

KANSAS CITY, Mo. (BP) — Midwestern Baptist Theological Seminary has launched a new program of missions involvement in partnership with the Southern Baptist Foreign Mission Board.

Entitled "Professor on Mission," the program is designed to facilitate up to five Midwestern faculty members each year in regular, short-term teaching and ministry assignments overseas.

"The objective of the program is to meet specific missions needs by directly involving seminary faculty members in foreign missions and to impact the seminary community with the results of their firsthand experiences," said Midwestern President Milton Ferguson.

"This is a first," Foreign Mission Board President R. Keith Parks said, "in bringing together in a formal way a theological seminary and the Foreign Mission Board as a link to the mission fields of the world, providing a consistent, regular, and planned exchange involving professors. We see it as a new exciting element in theological education around the world. We are equally confident that Midwestern seminary will never be the same."

Midwestern will undergird the program financially through the V. Lavell Seats Fund, an endowment fund named in honor of the institution's first professor of missions and dean of students. In 1958, Seats came to the Midwestern classroom after 17 years on a Nigerian

mission field. The fund was established by contributions from Seats and his long-time friend and area physician, Burnell Landers. Naming the fund after Seats was a "natural," noted N. Larry Baker, Midwestern's academic dean.

"He is the one person who for three decades has kept the mission enterprise, dream, and commitment highly visible at Midwestern," Baker said. "He has been 'Mr. Missions' — so as I look at it, to have the fund and have it named after him is the natural expression of our commitment."

"He has personalized the missions call and career," added Ferguson. "In the classroom and in his leadership as dean of students, he helped students discover the sense of God's leadership for themselves."

The endowment fund will provide transportation to and from the field of service, with Midwestern's first professor participating in the 1987-88 academic year. The board will furnish accommodations and transportation on the field, and faculty members will provide their meals and personal expenses.

All faculty members will be eligible to participate in the program as a part of their regular teaching duties, with a preferred maximum of eight weeks. The dean of the faculty in consultation with Ferguson will select participants. The criteria will be the specific field needs and requests outlined by the board.

Assignments may vary from colleges and seminaries to church development.

"The fact that faculty persons in all disciplines are participating is indicative of Midwestern's missions spirit," Baker said. "We don't believe missions belongs to the missions or evangelism professor, but it's something we are all interested in and committed to no matter what we teach."

"It will make available to the Foreign Mission Board some people who are highly skilled, experienced, and deeply committed," he added. "They will provide the Foreign Mission Board some very capable volunteers that it would not have otherwise."

M. Vernon Davis, chairman of the faculty affairs committee, said, "We (the faculty) have been entrusted with a

great gift and an awesome challenge. The dimensions of this gift are such that none of us sitting here today can ever comprehend. It is a moment that will enable each of us as faculty members to be continually challenged by probing questions, 'How wide is your world?' 'How big is your God?'"

Seats said he hopes the program will unify a missions mindedness among his colleagues which will "uplift Midwestern."

Challenging the convocation crowd, Parks said, "If you are serious about reaching the world, you start here, and fall into the earth and die, climb up on a cross, and be crucified. Then you have met the first qualifications, after salvation, for carrying the gospel to the world."

# Senator links compromise with church-state conflict

By Kathy Palen

WASHINGTON (BP) — The necessity of political compromise contributes to conflict in the nation's church-state relationships, a U.S. senator told an audience at Notre Dame University.

While political leaders recognize practical compromises must be reached if government is to be effective, religious leaders find compromise more difficult, said Sen. Paul Simon.

Simon, who delivered Notre Dame's annual Lecture on Religion and Public Life, recently assumed chairmanship of the Senate Subcommittee on the Constitution, which has jurisdiction over church-state issues, Constitutional amendments, and other Constitutional matters.

"Whatever our religious moorings, few of us in political life claim any certainty that we know God's will on a given issue," Simon said. "In political life, compromise — that is not a compromise of principle — is not a dirty word and is essential to the process."

"The religious leader generally believes his or her dogmas come from God and that makes compromise difficult. You cannot compromise what God has told you to do or believe."

But he cautioned, "When the inflexibility of religious dogma is applied to political life, then practical compromises that are necessary for progress sometimes cannot follow."

Although saying he thinks leaders of the nation's major religious bodies understand that concern, Simon mentioned other members of the religious community who "desire to be part of a small group holding truth and fighting for it against the forces of evil."

"To be part of a religious elite that has a monopoly on the ultimate truths is emotionally satisfying, but having been so appointed, it becomes dangerous when these emotionally charged certainties are applied to political life," he said.

Pointing to examples in Northern Ireland and Lebanon, Simon warned against too closely merging political and religious leadership, action he said is "almost certain to lead to zealotry and abuse." The senator's desire to avoid such results has caused him to be concerned by efforts to amend the U.S. Constitution to provide prayer in public schools, he said.

There are functions government can perform well, such as building highways

and providing aid to students, Simon said. Promoting religion, however, is not one of those functions, he added.

"Let government provide fire protection for all religious buildings," he said. "Let government provide aid to students who go to colleges, both public and private and church-related. But once government starts to promote prayer, a whole host of knotty questions arise."

"Let prayer be taught in the homes and churches and synagogues, and reading, writing, and arithmetic in the schools."

Simon said he does not believe political leaders should not apply faith to life, but rather that those individuals should be cautious in asserting the connection between faith and a specific political action.

He also warned voters against making political judgments on the basis of religious affiliation.

"By their fruits ye shall know them," is good, sound Biblical advice," Simon said. "A carefully paraded religious affiliation or an unctuous religiosity that suddenly emerges before an election is not a signal of statesmanship."

# Marion Hayes dies

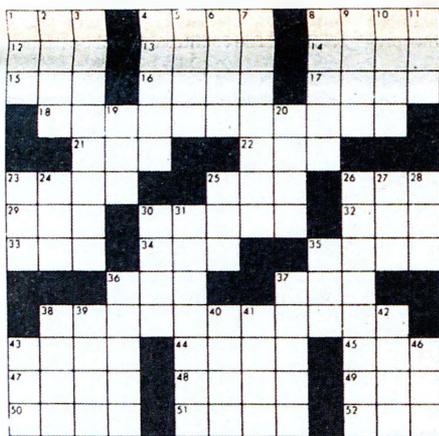
DUNWOODY, Ga. (BP) — Marion Hayes, former president of the Baptist General Association of New England and Southern Baptist home missionary for 19 years, died Feb. 21 of a heart attack.

Hayes, a church starter on the staff of Dunwoody Baptist Church since 1980, previously had been pastor of the Providence Baptist Church, Providence, R.I., for 13 years. The church was located only a few miles from the site of the founding of the first Baptist church in America by Roger Williams in 1639.

During the last six years, Hayes had been instrumental in starting three new missions in fast-growing Atlanta suburbs sponsored by Dunwoody Baptist Church as a church extension missionary of the Home Mission Board.

Before missionary appointment in 1968, Hayes was minister of education for the First Baptist churches of Tallahassee, Fla.; Nashville; and Shawnee, Okla. He was a charter member of the Stewardship Commission of the Southern Baptist Convention, and was its secretary for two years.

## Bible Puzzle Answers on page 10



### DOWN

- 1 Altar (Josh. 22:34; poss.)
- 2 Done away in Christ (2 Cor. 3:14)
- 3 "— and offerings" (Mal. 3)
- 4 "be of good —" (Acts 27:22)
- 5 Way or wit
- 6 White: comb. form
- 7 Man (1 Chron. 3:22)
- 8 Place for weeping (John 11:31)
- 9 Not to the swift (Eccl. 9:11)
- 10 Always
- 11 Day of the week: abbr.
- 19 Vehicle
- 20 Redact
- 23 "to the — first" (Rom. 1)
- 24 Harem room
- 25 Golfer's group: abbr.
- 26 "— of the devil" (2 Tim. 2:26)
- 27 Tool (Ex. 21)
- 28 Babylonian god
- 30 Den
- 31 "— — it" (John 14:14)
- 35 King of Hamath (2 Sam. 8)
- 36 Troubled
- 37 Flower parts
- 38 River in Spain
- 39 Bride's accessory
- 40 Egyptian abode of the dead
- 41 Heavenly body
- 42 Adhesive
- 43 Invoice books: abbr.
- 46 Former British mandate: abbr.

### ACROSS

- 1 Prince of Midian (Josh. 13:21)
- 4 Movie detective
- 8 "and the thorns — up" (Mark 4)
- 12 Place (2 Sam. 3:10)
- 13 American patriot
- 14 Enthusiastic review
- 15 "— on my right hand" (Heb. 1:13)
- 16 Napoleon's isle
- 17 Made a hole in one
- 18 "shall — —" (John 6:51)
- 21 Sailor
- 22 Chemical suffix
- 23 Man sent from God (John 1)
- 25 Hadad's city (1 Chron. 1:50)
- 26 Label
- 29 Nigerian city
- 30 Evildoers hate it (John 3:20)
- 32 Vietnamese city
- 33 Existed
- 34 Milkfish
- 35 "and — that fox" (Luke 13:32)
- 36 Roman seven
- 37 Distress signal
- 38 Kind of life (John 5:24)
- 43 Asian god
- 44 Tardy
- 45 Matterhorn
- 47 Soft cheese
- 48 Small amount
- 49 Maori root pit
- 50 "— under sin" (Rom. 7)
- 51 Belonging to us
- 52 Lamprey

### CRYPTOVERSE

PLJ ZVVS LDPL RDOA OI LOR

LJDWP PLJWJ OR IV BVA

Today's Cryptoverse clue: A equals D

## Decline in gifts to hunger fails to discourage experts

By David Wilkinson

NASHVILLE (BP) — Southern Baptists in 1986 contributed more than \$9-million to their denomination's program of world hunger relief, according to figures released in February by the Home and Foreign Mission boards.

Although total hunger receipts last year were 23 percent less than the record \$11.8-million given in 1985, hunger experts at the two mission boards and the SBC Christian Life Commission were upbeat about the ongoing responsiveness of Southern Baptists to critical hunger needs.

The 1986 total of \$9,089,279 is still the second largest amount ever given and represents nearly a \$2-million increase over the amount given in 1984. Figures do not reflect receipts for "general relief" at the Foreign Mission Board or monies given for hunger that were utilized in local churches, associations, and state conventions.

"I think the overall picture for Southern Baptist hunger relief is encouraging," said Robert Parham, director of hunger concerns for the Christian Life Commission which coordinates education and action on hunger issues among Southern Baptists. "The broadening base of support for hunger relief during the last decade is a sign of growing confidence in the hunger programs of our mission boards."

For 1986, the Foreign Mission Board reported receipts of \$7,790,128 for overseas hunger relief, compared with \$10,625,897 in 1985. More than a third of the receipts came during the last two months of the year after the denomination's observance of World Hunger Day in October. Receipts for November topped \$1.1-million — a record for that month.

While FMB receipts declined in 1986, gifts to domestic hunger relief through the Home Mission Board climbed slightly. Total receipts in 1986 were \$1,299,151, compared with \$1,204,249 in 1985.

Paul Adkins, director of the Home Mission Board's missions ministries division, credited the increase to ongoing emphases on domestic hunger needs by the Home Mission Board, Christian Life Commission, Woman's Missionary Union, and Brotherhood Commission. Also, he said, the farm crisis and the plight of the homeless have been highly publicized by the media in the past year, in contrast to decreasing media coverage of overseas hunger.

"All of this has communicated to Southern Baptists that there are great needs here in the United States," Adkins said. "We are grateful for the nearly \$1.3-million in contributions, but we could have used that much last year in any one of our major cities."

At the Foreign Mission Board, John Cheyne, senior consultant for human needs ministries, said he was not surprised by the drop in giving after last year's record response. The "positive side," said, is that the 1986 figures represent "a healthy increase" over 1984 despite economic hardship in many Southern states and waning interest in overseas hunger by U.S. news media.

Cheyne also underscored the need for continued support of hunger relief, reiterating his view that a "hunger holocaust" remains a "frightening possibility." He said this is especially true for beleaguered Africa, due to factors such as misuse of land, increasing population, drought, war, and international debt.

Another worldwide trend, Cheyne said, is the increasing flight of poor and displaced persons to crowded urban centers. He pointed out that Latin America alone already has more than 40-million street children, "and I know of no single program that has an effective strategy to address this overwhelming need."

## FMB funds hunger projects in 41 nations during 1986

By Marty Croll

RICHMOND, Va. (BP) — Southern Baptists last year continued to feed starving Ethiopians and helped remote Peruvians irrigate parched fields.

World hunger offerings of nearly \$8-million, given through the denomination's Foreign Mission Board, subsidized other projects too. In all, 176 immediate and long-term relief projects helped people in 41 nations. During the year, the board spent about \$8.8-million to help meet human needs overseas.

And unlike those who administer such programs through secular agencies, Southern Baptist missionaries offered relief as they taught nationals that physical substance is only one part of the abundant life Jesus Christ offers.

Giving last year showed a 28 percent drop from a record in 1985, when TV news interrupted America's dinner hour with pictures of starving Ethiopian children.

But it continued a healthy uphill climb over the years before. The year-end total surpassed the \$7.5-million forecast mid-year, when relief agencies worldwide began to feel the pinch of "donor fatigue" as interest in Ethiopia waned.

The relief figure reflects a record month for November offerings of about \$1.1-million, as well as \$400,000 channeled from the Baptist World Alliance.

The alliance's money came earmarked to underwrite relief efforts in Ethiopia, where Southern Baptists operate five feeding stations and clinics. The number of Ethiopians participating in the program stands at about 110,000 as compared with 150,000 at the peak of the crisis.

Since 1983 Southern Baptists have spent about \$5.3-million in Ethiopia. Missionaries' most recent action has been to design and present to the Ethiopian government a five-year development plan to help solve underlying causes of famine.

In Peru, Southern Baptist missionaries and volunteers supported by world hunger gifts designed aqueducts to funnel water from mountain springs to lowland farms. Peruvians who benefited helped throughout the projects.

Since missionaries personally administer aid to the people for whom it is intended, the approach of Southern Baptists' program appeals to people who care about the whole person, says John Cheyne, the board's senior consultant in human needs.

Relief is not a means to preach the gospel but actually a part of the gospel, because involvement in people's lives requires attending to their physical as well as spiritual needs, he explains: "I think you simply cannot divorce evangelism from human needs. If evangelism is to be authentic and effective, it must be people-centered. And if it is people-centered, then it must be concerned about the whole person — spirit and body."

Because of this, Cheyne believes a part of the future in evangelizing the world will be tied to meeting human needs. For instance, Southern Baptists last year spent about \$250,000 in Indochina, where Southern Baptist missionaries are not permitted to live.

"There are countries we will never be allowed to go into as evangelists, with that nomenclature. But these countries might get excited about welcoming us in if they can see our concern is for people and that we have the qualifications to help them," he says. "The only way to get into these countries might be because as Christians we just happen to be compassionate people. And as Christ's compassion drives us, He will become real to these people."

## Kendall to write lesson comments

W. Fred Kendall II, vice-president of religious affairs at Belmont College, Nashville, will write the Uniform Series Sunday School lesson commentary for the Baptist and Reflector, beginning in this issue.

Kendall has held his present post at Belmont since June 1, 1983. Before that he was pastor of First Baptist Church, Union City, for about 18 years. Earlier, he was pastor of First Baptist Church, Bolivar, for seven years.

Active in Baptist life, Kendall has served as president of the Tennessee Baptist Convention and as chairman of the board of directors for Baptist Memorial Health Care Systems Inc., Memphis, and the trustees of Union University, Jackson.

He also has served as a member of the TBC Executive Board; as a board member of the Tennessee Baptist Children's Homes Inc.; as a trustee of Golden Gate Baptist Theological Seminary, Mill Valley, Calif.; and as a member of the Committee on Boards for the Southern Baptist Convention.

Born in Kentucky, Kendall is a graduate of Union University, Jackson, and Southern Baptist Theological Seminary, Louisville, Ky.

## California Baptist board votes Holiday Inn boycott

FRESNO, Calif. (BP) — The Executive Board of the Southern Baptist General Convention of California has approved a boycott of the Holiday Inn chain, following the lead of the National Federation for Decency, an anti-pornography organization.

The boycott was approved at the February meeting of the state Executive Board after the group's denominational relations committee recommended boycotting the chain "until such time as Holiday Corporation (the chain's parent company) discontinues its policy of promoting pornography by offering pornographic movies."

Drew Allen, pastor of Calvary Baptist Church in Santa Clara, Calif., who brought the action to the floor of the board meeting, said the action was prompted by a call for a nationwide boycott from the NFD, a Mississippi-based organization which says it is devoted to "the Biblical ethic of decency in American society with primary emphasis on TV and other media."

The action presumably prohibits any SBGCC-sponsored or convention-related activity from using Holiday Inn as a lodging or meeting place.

It is believed the California action is

the first time a Southern Baptist Convention-related organization has joined the NFD-sponsored boycott of the chain, which is the nation's largest motel chain, with 1,400 inns.

Mark Wyatt, director of public relations for the SBGCC said Holiday Inns and the Holiday Corp. will be notified of the action through letters from Dan Coker, pastor of First Southern Baptist Church of Seaside, Calif., chairman of the Executive Board, and C. B. Hogue, executive director of the convention.

John Onoda, director of external communications for the Holiday Corp. in Memphis, said: "We do not show pornography. We have never shown X-rated films."

He added Holiday Inns operate Hi-Net Communications network in joint partnership with COMSAT Corp., which provides satellite television as well as "pay-per-view" movies.

"We show only G, PG, PG-13, and R rated movies. At one time, we were showing foreign movies, which had been edited to conform to R-rated standard. R has always been our ceiling," he said, adding the service is available to guests "who must make a conscious decision to turn it on."



LAYMAN AT NOBTS — John Wallace of Morristown recently delivered the Sharp Lectures at New Orleans Baptist Theological Seminary. The lectures are delivered each year by a layman on "The Preacher from the Layman's Viewpoint." Wallace is president of King-Wallace Inc. and Sevan Wheels Inc.



Kendall

Earlier, he was pastor of First Baptist Church, Bolivar, for seven years.

# Final SBC statistics show small gains during 1986

By Jim Lowry

NASHVILLE (BP)— Southern Baptists inched forward in 1986 but small gains coupled with losses in three major programs indicate a stagnant year for the denomination.

Bright spots are baptisms, and gains in church music and Woman's Missionary Union.

## Hargrave academy elects Colegrove

CHATHAM, Va. (BP) — Michael B. Colegrove has been elected president of Hargrave Military Academy, effective July 1.

Colegrove, dean of educational services and registrar at Cumberland College in Williamsburg, Ky., succeeds Vernon T. Lankford, who is retiring following 17 years as president of the academy, which is affiliated with the Baptist General Association of Virginia.

A native of West Virginia, Colegrove is a graduate of Cumberland College, Eastern Kentucky University in Richmond, Ky., and George Peabody College in Nashville.

These statistics are a final reporting of information gathered from 1986 Uniform Church Letters from more than 37,000 churches. Projections were released in December based on the first 26,000 letters received in the research services department at the Baptist Sunday School Board. The final report revealed no major changes from the projections.

The gain in baptisms of 3.4 percent, or 12,053, comes on the heels of losses for four consecutive years. The total number of baptisms in 1986 was 363,124. Projected statistics indicated a gain of 3.8 percent.

The number of churches in the Southern Baptist Convention, which was not included in projections, topped 37,000 for the first time. The increase of 137 churches, or 0.4 percent, brings the total to 37,116, for the 57th consecutive gain in number of SBC churches. This year's total reflects the dropping of 40 churches in Canada which became part of a separate convention.

The 1986 statistical report shows there are now 14,618,567 persons who are members of Southern Baptist churches. This is an increase of 0.9 percent, or 132,164, over 1985. This increase confirms the

projection of the 60th consecutive gain in membership.

Sunday School, the denomination's largest program, experienced a decrease this year of 0.2 percent, or 16,823, to a new total of 7,943,973. This loss follows a gain of more than 100,000 last year and increases for six consecutive years. The program was projected to lose 0.1 percent.

The next largest program, church training, decreased in enrollment in 1986 by 0.7 percent, or 14,693, to a new total of 1,954,345. This is the third consecutive loss for the training program, which has had an increase of 12.2 percent over the past seven years. The enrollment in church training had been projected to decline by 0.2 percent.

Enrollment in church music recorded its 21st consecutive gain, with an increase of 2.8 percent, or 46,354, to a new total of 1,724,092. The projected increase was 2.9 percent.

Enrollment in Woman's Missionary Union increased by 1.3 percent, or 14,673, to a new total of 1,179,913. This increase follows two consecutive losses for the program. WMU was projected to gain 1.8 percent.

Brotherhood enrollment showed a loss

in 1986 of 0.8 percent, or 4,536, to a new total of 569,204. This year's decrease is the first for Brotherhood following seven consecutive increases. The actual loss is the same as the December projection.

Mission expenditures for the Southern Baptist Convention increased by 4.0 percent, or \$24.7-million to a new total of \$635,377,346. The increase for mission expenditures is smaller than for the past several years, when gains have been between 7 and 10 percent. The projected increase was 4.1 percent.

As projected, total receipts increased by 6.0 percent, or more than \$231.5-million, as the denomination surpassed \$4-billion for the first time. Total receipts, which reached \$4,117,574,240, have not decreased since the early 1930s.



**HEAVY MAIL** — Lori Scott (foreground), reservation clerk at Ridgecrest (N.C.) Baptist Conference Center, and Joyce Ledford, reservation clerk supervisor, process about 21,000 summer reservation requests which were postmarked Feb. 1 and 2, the first days requests were accepted for 1987.

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"The fool hath said in his heart, There is no God" (Psa. 53:1).

# SBTS executive committee affirms Glorieta Statement

By David Wilkinson

LOUISVILLE, Ky. (BP) — The trustee executive committee at Southern Baptist Theological Seminary has unanimously embraced the Glorieta Statement and

commended President Roy L. Honeycutt for steps taken to implement the statement.

Acting on a recommendation from board officers, the 19 executive committee members commended the denomination's six seminary presidents "for having initiated creative proposals designed to further the cause of reconciliation within the Southern Baptist Convention."

The Glorieta Statement was announced last October by the presidents of the six seminaries at a prayer retreat at the Glorieta (N.M.) Baptist Conference Center attended by SBC agency executives and members of the convention's Peace Committee.

In the statement, the presidents committed themselves "to the resolution of problems which beset our beloved denomination" and expressed eagerness "to be partners in the peace process."

The Glorieta Statement, which later was "affirmed" by the Peace Committee, set forth seven specific "com-

mitments" related to fairness and balance in teaching and selection of faculty, compliance by faculty members to the seminaries' confessional statements, and continued emphasis on spiritual growth, evangelism, and missions on the seminary campuses. It also announced a series of three national conferences on Biblical inerrancy to be held in the next three years.

Southern seminary's executive committee affirmed the commitments "as appropriate guidelines for the continuing and effective ministry" of the seminary and commended "the fidelity with which those commitments are being implemented" by the seminary administration and faculty.

The trustee affirmation came after Honeycutt outlined some of the steps taken by administration and faculty. They included:

—"Maximum support" of the Conference on Biblical Inerrancy to be held May 4-7 at Ridgecrest (N.C.) Baptist

Conference Center. Honeycutt has been involved in planning the meeting, and several Southern seminary faculty members will be program participants.

—"Continual and thorough review" to assure that faculty teach and write in accordance to the seminary's "Abstract of Principles."

—Plans for guest lectureships through 1990 based on "support for a balance of theological perspectives."

—Enlistment of conservative evangelical scholars such as David S. Dockery of Criswell Center for Biblical Studies in Dallas, and Millard Erickson of Bethel College in St. Paul, Minn., as visiting professors. Additional invitations are in process.

—"Careful review" of student evaluations of professors to ensure that all instruction is respectful of varying theological viewpoints. Willis Bennett, dean of the school of theology, noted that more than 500 individual comments were included by students on evaluation forms last year and that he had "discussed with each professor those few comments which were critical."

After commending the progress made to date, trustees also requested the seminary administration to develop and report to the board additional "action plans" for further implementation of the Glorieta Statement's commitments.

The trustees' action came less than two weeks before the convention's Peace Committee makes its progress report to the SBC Executive Committee in Nashville.

## Personal Perspective

By Tom Madden

TBC Executive Secretary-Treasurer



The fourth chapter of Exodus relates how God called Moses to leave the wilderness and return to Egypt to lead the Israelites out of bondage and into the promised land.

God told Moses to cast his rod upon the ground. When he did, it became a serpent and he fled from it. The truth struck me that we can still create serpents from which we need to flee.

It is dangerous to be empowered with leadership ability and to throw that ability upon the ground. The rod is the token of a shepherd's office, the symbol of a leader's power. The shepherd guided his flock by it, restrained the sheep by it, defended them with it, and leaned upon it when he was tired.

I believe God was revealing to Moses the inconsistency of his refusal to leave the desert and the sheep and to return to Egypt to lead God's people. God seemed to say to Moses: "You tell Me that you cannot lead My people out of bondage, and at the same time, you confess to Me that you hold within your hand a rod which stands for leadership, restraint, defense, and support. You have been leading sheep: My people are sheep and I have chosen you with your gifts of leadership to lead My people. You have wasted it — you have thrown it on the ground."

The rod's usefulness was at an end. It became poisonous and dangerous — so dangerous that Moses fled from it.

It is still tragic to see anyone throw God's unique gifts, whether it is the gift of leadership or other gifts, upon the ground and eventually have to flee from it.

The rod can be picked up. Moses picked up the rod and it became useful again.

Elijah threw the rod upon the ground and prayed to die, but God called him to pick it up and he used it to anoint two kings and found Elisha to succeed him as a prophet.

Jonah threw the rod on the ground but God told him to pick up and go tell the wicked city of Nineveh to respond.

Peter cast his rod on the ground, went out, and wept bitterly, but Jesus told him to pick it up and when he did, God used him to turn thousands to Him.

It just could be that the rod of God may lie idly at your feet or mine. If it is, we can pick it up and use it for the Lord.

## Thai Baptist women meet

CHIANG MAI, Thailand — Six languages were spoken when Thai Baptist women met for their first national Baptist Women's Union camp for Bible study, inspiration, business, and fellowship.

The women adopted a Constitution for their group and planned ways to increase their witness in churches throughout Thailand.

## Weatherford explores history of women's role through WMU

BIRMINGHAM, Ala. (BP) — When the Southern Baptist Woman's Missionary Union was organized in 1888, little did those founders know they would be the influence behind what is now one of the world's largest evangelical organizations for women.

Their prayer was simply for God to call women — however He could use them. The issue of ordination never crossed their minds, the current leader of that organization insisted.

"Back then, ordination was not an issue," said Carolyn Weatherford, WMU national executive director. She recently spoke and answered questions at the State Student Directors Association annual meeting at the WMU office in Birmingham, Ala.

As times changed, women were allowed more "say" in the denomination. Weatherford said, noting, they won that privilege after they organized and demonstrated they would stand on the side of missions, no matter what.

For so long, women had been "invisible" — remaining silent in churches, she reported. Women could not even attend the Southern Baptist Convention until the word "brethren" was changed to "messengers" in the SBC bylaws in 1918.

"The iron in our spine has given us cause to act," Weatherford asserted. The now "invisible" women have more opportunities to be leaders, but are often criticized when they speak out, she added. "If we discuss women in ministry, we're branded to say we should ordain women preachers and are called 'flaming liberals' if we speak up for ourselves," she said.

But men and women are gifted by the same Holy Spirit and should not be concerned with which leader said what, she said, insisting, "Why quibble over titles?"

Weatherford recalled that when she was called to missions, ordination "was not even thought of for women, and I am glad."

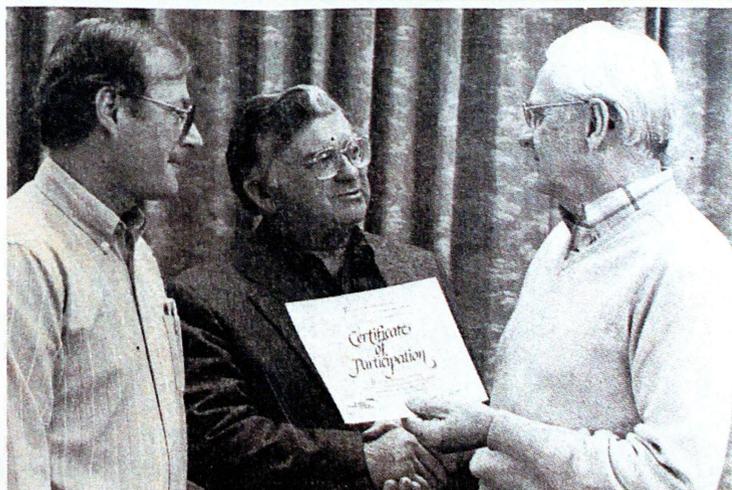
But more recently, when her church asked her to be a deacon, she said she really felt God leading her in that direction, "but decided against it because I knew it would be my next battle at the SBC."

What is more important to her, she said, is to demonstrate that women today are knowledgeable, action-oriented, and well-informed of missions needs. "Southern Baptist missions efforts have strengthened because of women's work," she said.

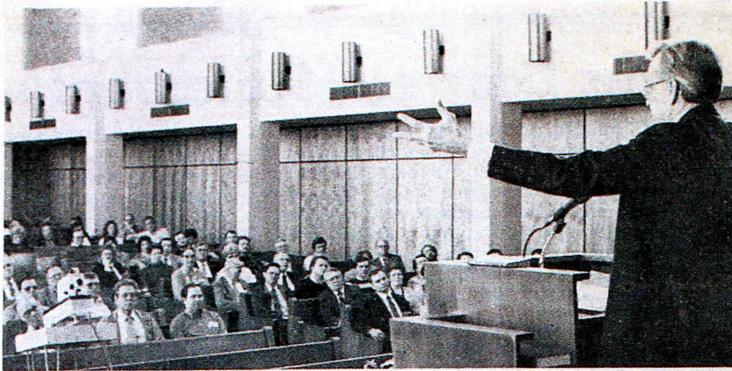


### Tennessee/Venezuela Prayer Net Partnership

- Two church/home workers in Caracas are celebrating birthdays. Debi Rogers is having a birthday on Feb. 26 and Kathy Cashion will celebrate hers on Feb. 27.
- On March 1, Sammie Crawford, a librarian in Los Teques, will have a birthday.
- A three-member team is leaving Feb. 26 to attend the national Royal Ambassador camp in Acarigua.
- Pray for those who volunteer their time and abilities to lead the Bible institutes that train Venezuelan church leaders.



**TRAINING CONFERENCE** — Bob Davison (left), program associate, and Archie King (center), director of the Tennessee Baptist Brotherhood department, receive a certificate from Brotherhood Commission President James Smith, acknowledging their participation in the first national Brotherhood training conference using all new Brotherhood materials which will be used by churches this fall.



**NATIONAL DIRECTOR** — Harry Piland, Sunday School department director for the Baptist Sunday School Board, addresses the beginning session of the Feb. 12-14 Associational Sunday School Improvement Support Teams (ASSISTeams) Training Institute, the first held in Tennessee. About 200 were trained at the institute held at Crieewood Baptist Church in Nashville.

## Historian warns of 'comebacks' of independent society methods

SHAWNEE, Okla. (BP) — Denominational support for missions endeavors is more effective than an independent approach, and Southern Baptist churches should continue to cooperate in their missions efforts, a Southern Baptist church historian claimed.

Although Southern Baptist missions traditionally have been backed by local churches working through their convention, an "independent society" method is making a comeback, said Leon McBeth, chairman of the church history department at Southwestern Baptist Theological Seminary in Fort Worth, Texas, who delivered the 14th Hobbs Lecture at Oklahoma Baptist University in Shawnee.

Baptists dating back to the 17th century have formed independent societies to raise money and send missionaries, McBeth said. These societies operate outside the church, channeling their energies toward a single cause.

McBeth cited the recently formed Genesis Commission as one of several examples of the independent society method of missions. He also told Baptist Press the new Southern Baptist Alliance, which was announced after his Oklahoma lecture, fits the society pattern as well.

"The society method fragments rather than unifies Baptist work," he said. "The Baptist left hand does not know what the right hand is doing. The right hand may be doing the same thing as the left hand, or it may be doing nothing at all, thus leaving gaps in Baptists' overall ministry."

One of the greatest weaknesses of the society method is that it does not foster denominational identity and loyalty, he said. Its adherents are cause-centered, but not church-centered.

"History confirms that cooperative churches have raised more money, sent more missionaries, established more churches, and won more converts by far than all the societies that have ever existed. I, for one, hope that we will not succumb to the lure of the society method," he said.

## Thais start 34th church

HAADYAI, Thailand — People overflowed the rented quarters of the newest Baptist church in Thailand at its opening service recently.

Naa Muang Baptist Church represents the 34th to be organized in Thailand since Southern Baptist missionaries began working there 37 years ago.

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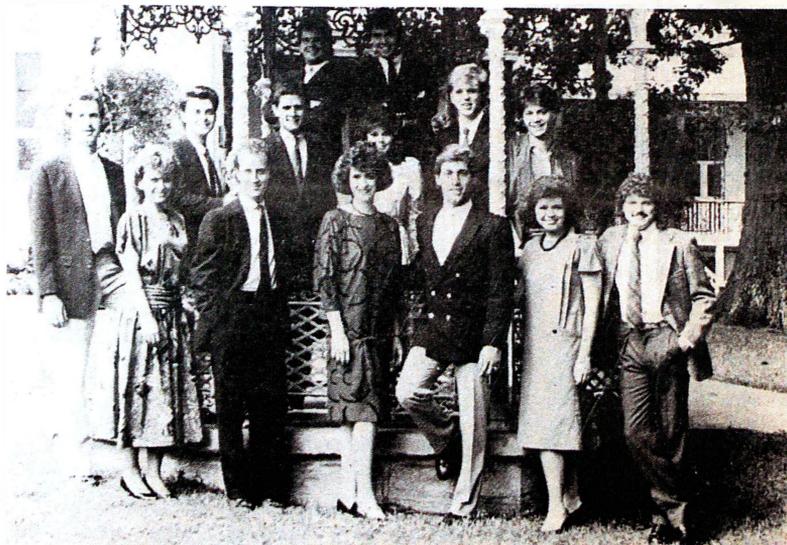
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Gerald L. Stow  
Executive Director-Treasurer

A Ministry of the  
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#### HOPE DEFERRED

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

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



Gerald Stow

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

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

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

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

#### Young at Heart

The Keenagers of First Baptist Church, Lenoir City, stay young at heart by bringing spending money to the children at the Chattanooga campus each year. They will never forget the joy in the faces of the children, and will feel a sense of fulfillment in the part they have in this ministry to children.



#### Snowfall, Snow Sledding, and School is Closed

On a cold winter morning the Chattanooga campus was almost without sound, as if a blanket of silence had covered the area. It was also unusually light for the early hour. The adults were wondering what had happened outside as they slipped from underneath the warm covers to peek out a window. During the night God had covered the ground with five inches of pure white snow. No mud holes, ditches, or scarred places in the grass could be seen since the snow had transformed the campus into smooth, beautiful rolling hills, as if God had covered it all with a gleaming white sheet. The trees had bowed their heads in acknowledgment that God had decorated them with a special adornment as the limbs peeked out from underneath the glistening covering.

It was not long before children were dancing up and down the halls with gleeful excitement because the radio brought the welcomed news that school was closed. Now there would be time for snowballs, sledding, building snowmen and all the games that go with such

a memorable day. It was the kind of snow one likes; it came quickly, was dry and beautiful, and soon disappeared.

The snow was much like the love of God. It brought much beauty and joy to God's creation. Children of TBCH come into our care with deep scars from the neglect, rejection and abuse they have suffered at the hands of adults. God's love generously bestowed upon them brings healing and beauty to their lives.

A small child was admitted who could not talk plainly, run, play normally with other children, or do well in school because he was not fed, dressed, or cared for in his home. The mother abandoned this child after her abuse led to several broken bones.

This child was treated with generous portions of God's love by staff members. He became the life of the campus, the number one student in his class, and most important of all, he came to know Christ as his Saviour. Through the shed blood of Jesus Christ, sins become "white as snow."



#### THE JOY OF VICTORY

Pictured is the winning team in the intramural volleyball league of the Memphis campus. These are the Green Giants, composed of children and staff, with house parent, Ron Reynolds, as captain.

Sports is more than a fun activity. It is a team effort which helps build character and consistency. Playing together leads to working together, getting along together, and accomplishing more together.

Every child on campus is considered a winner. Each has an ability, a talent, a place in which to excel. After all, in Christ, we are all on the winning team.

"Thanks be to God who gives us the victory."

#### A New Resident

Recently the Franklin campus was given a red roan horse by Jack Hardin of Knoxville. The horse's name is "Q" because of the markings on his face which resemble a question mark and he stands 15 and one-half hands high. "Q" joins the 27 cows, bull, and pet billy goat named Gabriel on campus.

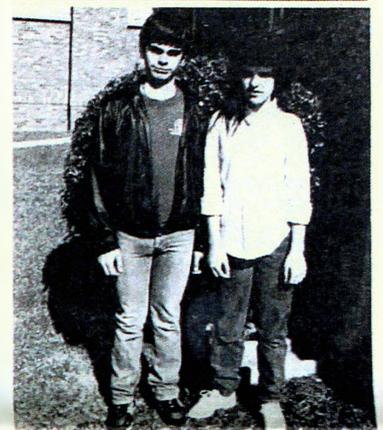
The boys and girls of the Franklin campus want to thank Mr. Hardin and extend a warm greeting and welcome to the newest resident of the campus. "Q" should find good company among the other animals on campus.

#### How Lonely Can You Get?

Recently at the Memphis campus, the regional director was called by a house parent in the night to assist them with a disturbed teen-age girl. She had been in the home two weeks. She had a long history of neglect, abuse, truancy, running away, and temporary placements. She was part of a throw-a-way generation. An eruption was inevitable.

Sensing the deep lingering hurt, the house parents realized how hard it must be to adjust to a new place and new people. With tears falling down her face, she sobbed, "I've been homesick for three years. It's not getting any better."

TBCH is grateful for the privilege and opportunity in Christ to minister to homeless and hurting young people. Your love, prayers, gifts, and ministry support are all greatly needed and deeply appreciated. Jesus said, "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me."



#### More Tender Love and Care

A teen-age brother and sister who spent six months on a TBCH campus recently returned after several months at home because their mother faced more family problems.

These teen-agers are finding a warm bed at night. Their breakfast is ready every morning before they do chores. They are attending school regularly. When they return home, they enjoy a time of recreation. During study time tutors are available to help them.

Caring house parents prepare a satisfying evening meal, schedule trips to doctors and dentists when necessary, and offer guidance and advice. This brother and sister are also learning about God through devotions and church activities.

More tender love and care was requested, and it is being received from Tennessee Baptists.

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**BIBLE BOOK SERIES**  
Lesson for March 1

# The Lord's prayer

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

Basic Passage: John 17:1-26  
Focal Passages: John 17:1-5, 14-21, 24-26

One of the finest comprehensive commentaries on the Gospel of John is by Raymond E. Brown. His outline of the 17th chapter is an excellent aid for study:

- A. Jesus, having completed His work, prays for glory (vv.1-8)
  1. Jesus asks for glory (vv.1-5)
  2. Jesus' work of revelation among the disciples (vv.6-8)
- B. Jesus prays for those whom the Father has given Him (vv.9-19)
  1. The disciples and the world (vv.9-16)
  2. The consecration of the disciples and of Jesus (vv.17-19)
- C. Jesus prays for those who believe through the disciples' word (vv.20-26)
  1. The oneness of those who believe in Jesus (vv.20-23)
  2. Jesus' wish that the believers be with Him (vv.24-26)

The significance of the word "glory" as used by our Lord in this passage is an emphasis on Who and What God is in His activity, creativity, providence, redemptiveness, and in His nature and history.



Bush

Everything about Jesus reflected God. We might ask ourselves what about us reflects God? Granted, we shall never be able to reflect God as does the Son, but, certainly there needs to be an ongoing attempt to in-

crease in godliness.

Many Bible commentators refer to verses 1-8 as Jesus' "High-Priestly Prayer." From the beginning of His incarnated ministry, it is evident that the relationship between the Father and Son is more than close, it is inseparable. The Son never did anything unless it was part of the divine plan.

A question contemporary disciples need to ask themselves in all that they do is, "How do my thoughts and actions conform to the plans of God for His kingdom?" If our thoughts and actions generate peace, love, harmony, understanding, ministry, and other good fruits, then it is likely we are functioning in contributing ways to the kingdom of God.

Besides doing all that the Father directed, besides remaining faithful to the divine plan, we must surely realize that Jesus did all of this in the best interests of mankind, from a totally unselfish love which only God fully expresses. It is this kind of love that is to be the motivating force behind and in all that Christians do.

However, living the Christian life is not meant to be in some planned environment but to be in the real world where witnessing and ministry can really count. A devotional commentary now published by Broadman puts it this way: "It must never be forgotten that the object of church unity is the glory of God and the evangelization of the world rather than administrative tidiness of comfort for Christians." Modern churches need very much to hear these words and to re-evaluate just why the church exists and what it should be doing.

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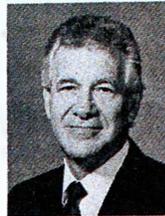
**UNIFORM LESSON SERIES**  
Lesson for March 1

# Entry into Jerusalem

By W. Fred Kendall II  
vice-president for religious affairs  
Belmont College, Nashville

Basic Passage: Luke 19:28-44  
Focal Passage: Luke 19:28-44

Recently I greeted a lady who came forward during an invitation at the close of a worship service. She stated, "I saw a film on the effects of pagan religions on people's lives. For the first time, I really looked into people's faces without Christ. I was moved with compassion. As a Christian, I have to do something." Later she went to Africa to serve at a mission point for two months.



Kendall

The subject passage of Scripture for this lesson shows Jesus' concern for lost humanity. By His royal entry into Jerusalem, Jesus appealed to Israel to accept Him as the Messiah. On His royal journey, He wept over Jerusalem, and entered the Holy City to act concerning what moved Him so deeply.

**The royal entry into Jerusalem**  
(vv.28-38)

Jesus made detailed plans for His royal entrance into the Holy City. His entry would fulfill prophecy in Zechariah 9:9.

The people of Israel expected the Messiah's kingdom to be political and military. Jesus rode a colt - not a white war horse - to dramatize that as the Messianic King, His kingdom would be spiritual, characterized by peace and service. The colt was the symbol of Jewish royalty and peace. Jesus' "weapon" would be a cross, not a sword.

In His royal journey, Jesus openly witnessed to the world relative to His messiahship. Although people are free to choose, without Christ, they are spiritually blind. Often the excuse given for not witnessing to lost people is that they "know about Jesus and know where the church is." Unfortunately, these people cannot lead themselves to find salvation in Christ.

The Passover would be celebrated in a few days in Jerusalem. Throngs of pilgrims were traveling to Jerusalem to celebrate. Jesus' fame had spread throughout the nation. Messianic expectation was at a fever pitch. A crowd of pilgrims followed Jesus. Others came out from Jerusalem to meet Him. The crowds hailed Jesus as their Messianic King.

**The courage of Jesus (vv.39-40)**

When the crowds of people proclaimed Jesus as King, the religious leaders were alarmed. He challenged their religious traditions and their control over the people. Jesus revealed tremendous courage as He openly defied these powerful leaders who planned to kill Him.

A city councilman returned after a council meeting in which a proposal that

would be considered immoral by Christians had been discussed. The man's wife asked him how the council reacted when he stated his Christian viewpoint. The man answered, "They never found out because they never asked me."

**The tears of Jesus (vv.41-44)**

As Jesus journeyed on the road toward Jerusalem, suddenly the Holy City came into view. When Jesus saw the city, He wept. Jesus was never more manly. Often, Christians repress tears, erroneously thinking this is a manifestation of strength. In reality, these are attempting to be "stronger" than their Lord. Jesus wept because He cared deeply.

Jesus wept because He knew judgment would eventually fall upon every person, institution, and nation that rejects Him (vv.42-44). In about 40 years, A.D. 70, the Roman army would inflict destruction upon Jerusalem, even the Temple, because the nation followed the way of political-military revolution, having rejected Jesus as the Messiah and His kingdom that would never fail.

The tears of Jesus manifest the truth that humanity is not bound by the force of fate. Every person possesses the power of choice. God never forces anyone to receive Christ as Saviour and Lord. Persons are saved by repenting of their sins and making a personal response to Jesus Christ in faith.

The tears of Jesus mean that Jesus loves deeply. Nothing motivates a person to see the needs of humanity and be moved with compassion more than Christian love. Southern Baptists must see the world today and be moved with compassion that results in action. Proverbs 29:18 states: "Where there is no vision, the people perish." Satan strives to stop the "see-compassion-action" at every point in the cycle, but especially at the point of "seeing." When Jesus "saw" Jerusalem, He wept.

Jesus wept because He felt compassion because of what He saw. One of the greatest needs in America today is compassion. There is much tolerance in our society. But tolerance is not sufficient. Tolerance is of the mind. Compassion is of the heart. Americans, through mediums such as television, see more of the world than ever before. But too often, we "see" as the priest and levite "saw" the wounded man in the parable of the Good Samaritan.

Then, Jesus entered Jerusalem to die outside that city for the very people who were rejecting Him. Emotion that does not result in action is not Christian compassion.

As you see the world, especially the world in which you live, what is your reaction to those who have not accepted Jesus as Saviour and Lord and to those who are in need of your personal ministry?

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**LIFE AND WORK SERIES**  
Lesson for March 1

# God answers prayer

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

Basic Passage: Luke 11:1-54  
Focal Passage: Luke 11:1-10

People who make meaningful contributions to this world are people who pray.

Someone wrote of a pioneer missionary to Mongolia, James Gilmour, that "he never used a blotter in writing because he used the time to pray while the ink was drying on the page he had written."

The lesson this week focuses on the need for prayer. At this particular time in our life and work as Southern Baptists, we stand in need of individual prayer lives and corporate prayers. With God's help, we have built the greatest missionary program in the history of Christianity. As we pray for one another, we will try to understand one another.

Jesus is the great Teacher. We will study what He said about this important subject.



Wood

made the request. Perhaps he represented the group — they all were becoming deeply concerned because they could sense the growing crisis. They saw Jesus engage in prayer constantly and realized their own need for more personal fellowship with God.

**Guidelines for effective praying (11:2-4)**  
Jesus did not give them a prayer to recite but some basic principles to lead them. He already had suggested to an earlier audience in Galilee (Matthew 6:9-13) a similar pattern, things which they should recognize as forming an essential part of a valid prayer.

Only a Christian can truly understand God as Father. He made us all in that He established the creative process in which we participate to bring life into the world. The Creator of the world has certain fatherly parental attributes which unredeemed people can see, but only those who have been "born of the Spirit" can know God in His fullness as Heavenly Father. Those who pray must recognize this basic truth at the very beginning of their petitions.

Three other facts should be recognized before petition begins. First, God is holy. This meant He is completely "other than," the word's original meaning, but it meant more. God poured moral and

ethical content into the word through His prophets.

Second, God has a kingdom. It is both present and future. When Jesus returns to earth, He will consummate that kingdom and "we shall be like Him: for we shall see Him as He is (1 John 3:1). Today, God rules in the hearts of those who are committed to the lordship of Christ.

Third, God wants righteousness practiced on earth now. He is not willing to accept a "postponed ethic" type of approach. We will never see perfect peace until Jesus comes again, but this does not lessen our responsibility one bit for recognizing "righteousness and the spread of righteousness as a cosmic demand."

Until we accept these three affirmations, we are not yet ready to pray.

Praying for material necessities is valid, but we must be willing to trust God to provide as we need, not in advance.

We can ask for forgiveness, but only if we are willing to forgive and indeed have forgiven those who have wronged us.

The final, and in many ways, the greatest petition is an urgent plea that God will keep us in the path of moral purity.

The importance of persistence (11:5-10)

The story Jesus told has one main thrust. We should be careful about pressing details for other truths. We could end up with a false concept of God.

Verse 9 gives the application. The imperatives have a linear emphasis. Keep on asking and you will receive! Keep on seeking and you will find! Keep on knocking and the door will be opened! This does not necessarily mean that we must beg God, but rather that we must remain in fellowship and service while we are waiting for the answer. God will answer when the time is right!

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# SWBTS music professor writes study on prayer

By David Reid

FORT WORTH, Texas (BP)— If it seems unusual that a music professor would write discipleship materials and a doctrinal study guide on prayer, think again.

What better choice than a man who has dedicated an entire room in his home to prayer and has missed his daily devotion only once in the past 28 years?

"Ever since 1959, I just can't operate without prayer. I don't see how people get by without it," says T. W. Hunt, professor of church music at Southwestern Baptist Theological Seminary in Fort Worth, Texas, and an authority among Southern Baptists on the subject of prayer.

"Failure to pray is the failure to realize that God is the real source," Hunt notes. "It is He who blesses and directs our work. No true work of God can be done without prayer."

Hunt wrote Southern Baptists' 1987 adult doctrinal study on prayer, already available in bookstores, and PrayerLife, a new course in the Lay Institute for Equipping, produced by the Southern Baptist Sunday School Board's church training department.

He does not think it too extraordinary that a non-theologian should be selected to write a doctrine study — especially one on prayer.

"Every Christian ought to be given to prayer, and God often chooses to use a

layman to teach other laymen," he says.

Hunt teaches about 35 seminars on prayer and the "mind of Christ" each year. He has spoken in conferences and churches across the United States and to missionaries in Africa, South America, and Europe.

In the process, Hunt came to the attention of church training department leaders who asked him to write the adult doctrine text and PrayerLife.

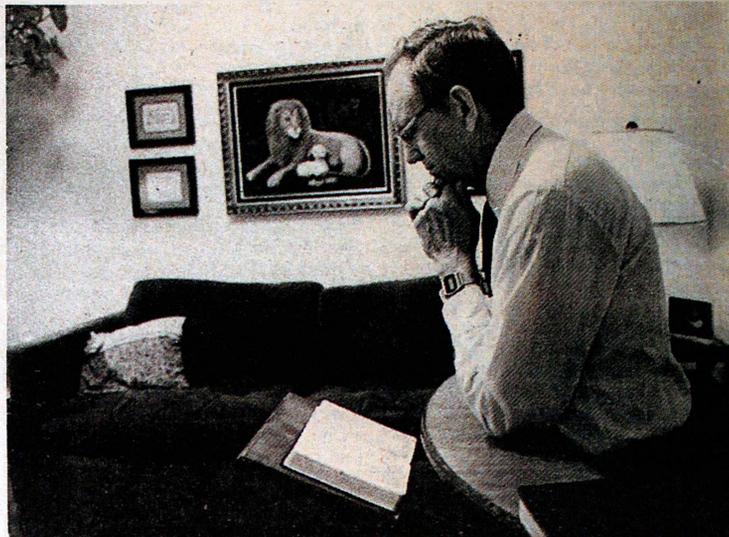
The Baptist Doctrine Study will be observed April 20-24 in many churches.

Hunt is most excited about PrayerLife, a 13-week study course to be taught to small groups in churches.

"I think we have succeeded in achieving a spiritual orientation which is not mechanical," he says. "The person involved in PrayerLife, who is faithful to what we ask them to do, will have an encounter with God."

"It's been the hardest thing I've ever done. It's required the most hours, the most prayer, and the most thought," Hunt reports.

Although PrayerLife is considered a sequel, MasterLife will not be a prerequisite. In addition, Hunt has written Music and Missions: Discipleship through Music, to be published by Broadman Press in April, and is writing an article, commentary notes, and application material on prayer for the upcoming Disciple's Study Bible, produced by Holman.



PRAYER ROOM — T. W. Hunt, professor of church music at Southwestern Baptist Theological Seminary, kneels at the altar in a special prayer room in his home.

## Home missions teleconference reaches about 32,000 Baptists

BIRMINGHAM, Ala. (BP) — About 32,000 Southern Baptists from across the nation participated in the 1987 Home Missions Teleconference Feb. 9 — nearly 10,000 more than the 1986 Home Missions Teleconference audience.

Viewers gathered at about 450 sites for the teleconference, which was broadcast live from Birmingham, Ala. For the first time, callers had the opportunity to speak personally by phone with Southern Baptist missionaries and missions agency leaders. More than 200 telephone calls were received during the 90-minute telecast.

The program concentrated on the week of prayer for home missions' theme, "Who Will Win America." Agency heads and missionaries shared specific needs and concerns on the home mission field and offered ways Southern Baptists could become involved in the effort.

"The most important thing Baptist Women can do during this week is to use the WMU materials and meet every day so that each day they can pray for our home missionaries," said Carolyn Weatherford, executive director for the national Woman's Missionary Union.

Men can also be a part of the action, said James Smith, Brotherhood Commission president. "It is important that the Brotherhood Commission keep challenging men and boys to become involved in missions," he said.

Missionaries also encouraged all Southern Baptists to support home missions — perhaps even as volunteers. Volunteers have played a major role in helping missionaries to spread the gospel of Christ, they reported.

Lynn Davis, who served in Ocean City, Md., says a lot of her work depends on the students who volunteer their time in the summer. "My number one prayer request is that God will send volunteers so that more people can be won to Christ," she said.

Witnessing to people of different backgrounds in varied cultures can sometimes be a road block for a missionary. Jimmy Anderson, who works with Indians in Shawnee, Okla., believes it is important to meet physical needs first,

then the spiritual. "It is wonderful to see Indians come to love the Lord and at times I've seen whole families walk the aisle and accept Christ," he said.

"There is an urgency for winning America for Christ," said Bob Banks, executive vice-president and interim president of the Home Mission Board. If the Annie Armstrong Easter Offering of \$37.5-million is not met, new work areas will be the first programs to go, he said.

"A world of people are lost and dying without Christ. We must get involved as all of us have the responsibility to be a witness," he added.

## Korean crusade brings 3,042 new converts

SEOUL, South Korea — Seventy-two Southern Baptist volunteers from 16 states led 3,042 Koreans to faith in Christ during a partnership evangelism crusade late last year.

More than 900 Korean Baptist rededicated their lives to Christ and 25 made a commitment to Christian service.

The volunteers worked with Baptists and missionaries in churches and evangelistic visits to homes, businesses, hospitals, schools, and factories.

Three deaf members of Applewood Baptist Church, Wheat Ridge, Colo., participated in the efforts, sharing their faith with many deaf and hearing Koreans and encouraging ministry to the deaf.

## Martinique Baptists double in single day

LAMENTIN, Martinique — Baptists on the island of Martinique in the French West Indies almost doubled their ranks on a single day last December. They baptized 22 new believers, bringing their total number to 48.

Two Southern Baptist missionary couples are working with Martinique Baptists.

## Interpretations

### The miracle-working Christ

By Herschel H. Hobbs

"This beginning of miracles (signs) did Jesus in Cana of Galilee" (John 2:11).

John does not use the usual Greek word for miracle. He uses one meaning

sign. Miracles were signs of Jesus' deity. In fact, John's gospel is built around a series of such signs.

Turning water into wine at Cana is the first one mentioned in the gospels. They contain accounts of 35 specific miracles, plus numerous mention of groups of such. Luke, the physician-scientist-historian, records 20 plus three groups.

Skeptics deny miracles as being contrary to natural law. But a miracle is an act of God — contrary to natural law as man understands it but not as God understands it — which He works in the accomplishment of His benevolent and redemptive purpose. When I was born, radio and television would have been regarded as miracles. Laws making them possible were known to God from eternity.

Jesus never worked a miracle on demand. He never advertised such before or after the act. At times He even told people not to report them (Mark 5:43). He did not want to be known merely as a miracle worker. He wanted to be received for deeper spiritual reasons.

God's greatest miracle was raising Jesus from the dead. He works a miracle in all who are born again as they become children of God.

### Sales break record

EL PASO, Texas — Workers at the Foreign Mission Board's Spanish Publishing House stopped to celebrate when it was announced in December that the organization had surpassed its previous all-time sales record, set in 1981.

The new record totaled more than \$2.75-million in sales of Christian literature in about 70 countries. Much of the increase has come from soaring sales of the publishing house's revision of the Spanish New Testament and its new Integrated Curriculum for Bible Study.

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