

Baptist and Reflector

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News journal of Tennessee Baptist Convention

Union trustees elect Barefoot as president

By Charlie Warren

Hyran E. Barefoot, vice-president for academic affairs at Union University, Jackson, has been named the 14th president of the 164-year-old Tennessee Baptist institution.

Barefoot, who has served as interim president since Robert Craig, Union's former president, resigned in May 1986, was elected last week by Union's board of trustees.

During the same meeting, the trustees voted to establish a school of business administration, approved plans for the construction of a \$1-million facility to house the new school, and heard a report on the successful conclusion of a \$10-million endowment campaign. (See a separate story in this issue on the new school of business administration.)

Following his election as president, Barefoot, who has been associated with the college since 1957, pledged his commitment to continue the "long, rich heritage" of Union University.

"I'm very grateful for the intellectual integrity that I feel here," Barefoot said. "I'm very grateful for the unashamed spiritual commitment that this college

makes to its constituency, to its owner, the Tennessee Baptist Convention."

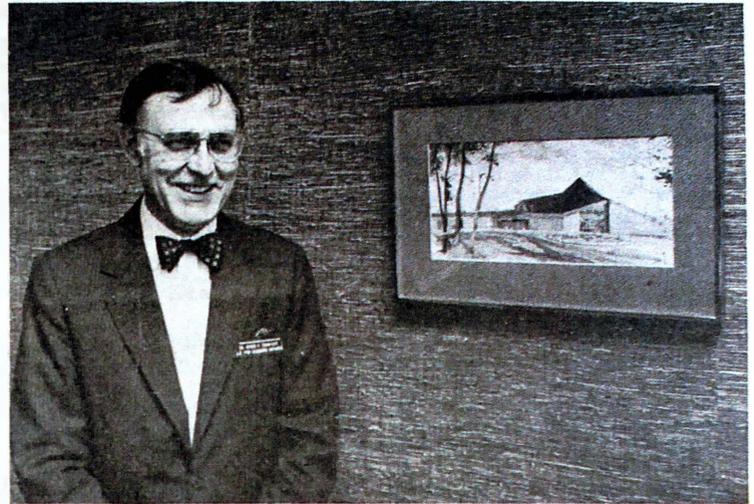
He told the Baptist and Reflector that he believes Union's first priority is to be a strong educational institution. "I say if we're going to be a college, let's be a good one," he said.

"Then, we very definitely are true to our Baptist heritage," he continued. "We're true to our commitment. We are on top of the table with our interviewing faculty members. We say to them, 'We do not employ people who are not committed Christians.'"

"We want all Baptists," he explained. "We can't get all Baptists. We have about 80 percent of our faculty who are Baptists. But we talk to them (prospective faculty members) and say, 'We want to know, do you consider yourself to be a born-again Christian?' We use that terminology."

"The thing that makes a college 'Christian' is Christian people," Barefoot stated. "It's not chapel. It's not required religion. It's really Christian people who are committed to it. That's where I think we are very distinctive."

(Continued on page 3)



NEW PRESIDENT — Hyran Barefoot, Union University's newly elected president, stands by a watercolor painting of Union's Penick Academic Complex. The painting hangs in the president's office, which Barefoot will soon occupy.

Ingraham voices 'concerns' over RTVC financial status

NASHVILLE (BP) — Members of the Southern Baptist Convention's Executive Committee have expressed "concerns" over the financial future of the SBC Radio and Television Commission after being told efforts at fund raising and syndication are below expectations.

During the February meeting of the Executive Committee, Frank Ingraham, a Nashville attorney and chairman of the Executive Committee's business and finance subcommittee, said three primary concerns surfaced during a review of financial materials provided by the RTVC.

"First, the revenues from program syndication are not generating the amount of funds projected;

"Second, the development funds are not yet reaching expectations;

"Third, because of the lack of funds, the production of new programs is not keeping up with the anticipated schedule."

The Radio and Television Commission is required to make monthly reports to the Executive Committee under terms of a September 1985 agreement which allowed the Fort Worth, Texas-based agency to borrow \$10-million with a 10-year payback and to launch a five-year \$10-million fund-raising campaign to repay the loan.

The proceeds from the loan were used

primarily to pay short-term loans which had financed costs of starting the American Christian Television System (ACTS), a national "family program"

(Continued on page 3)

TBC receipts run 8 percent ahead of last year's gifts

After one-third of the convention year, Tennessee Baptists' gifts to missions through the Cooperative Program are more than 8 percent ahead of the previous year, according to Tom Madden, executive secretary-treasurer of the Tennessee Baptist Convention.

Cooperative Program gifts for the November 1986-February 1987 period reached \$7,373,567.89 when the convention books for February closed last Friday, Madden said.

This amount for the four months is \$553,064.86 higher than the \$6,820,503.03

given during the November 1985-February 1986 period — an increase of 8.11 percent.

However, Madden noted that mission gifts through the Cooperative Program for the last four months were under the pace needed to reach the convention-adopted goal of \$22.5-million for the November 1986-October 1987 convention year.

The four-month goal would be \$7.5-million (four-twelfths of \$22.5-million). The November 1986-February 1987 Cooperative Program receipts of \$7,373,567.89 are 1.69 percent below (\$126,432.11 below) the four-month goal.

February's Cooperative Program mission gifts followed the same pattern — higher than February 1986 but below this year's monthly goal.

Gifts received in February 1987 were \$1,694,389.05 which was \$171,741.11 higher than the \$1,522,647.94 received in February 1986. This reflects an 11.28 percent gain.

The monthly goal for the current convention year would be \$1,875,000 (one-twelfth of \$22.5-million). Last month's Cooperative Program mission gifts of \$1,694,389.05 were \$180,610.95 below (9.63 percent below) the monthly goal.

Madden was optimistic that Tennessee Baptists will reach the \$22.5-million convention-adopted goal, noting that being slightly behind the goal pace after four months is not unusual.

"The gain of more than 8 percent above this period of last year is a significant indication of Tennessee Baptists' continuing commitment to missions and ministries of our convention," Madden said.

St. Louis offers SBC child care

ST. LOUIS (BP) — Parents who plan to take their preschool children to the Southern Baptist Convention annual meeting June 16-18 in St. Louis have been encouraged to act soon if they want to use convention-sponsored child care.

"It is time now to preregister preschool children for SBC child care," announced Convention Manager Tim A. Hedquist. For convention purposes, preschoolers are defined as children who have not yet started first grade.

Space in Cervantes Convention Center will limit child care registration, Hedquist said, noting overflow areas primarily will be used to seat 30,000 SBC messengers in the facility.

But unlike the 1986 convention in Atlanta, preschool children will be allowed on the convention floor when accompanied by their parents, he reported.

Older children in grades 1-6 will not be allowed on the floor unless they are registered messengers, he added. Day care will be provided for these children by the Baptist Brotherhood Commission, and preregistration is not necessary.

Preschool child care will be provided for all seven business sessions of the annual meeting. Cost will be \$5 per child per session, not to exceed \$25 for all seven sessions.

Preschool facilities will open 30 minutes prior to each session. Parents will be required to pick up their children after each session, even those interrupted only by mealtimes.

Preregistration packets are available by writing: SBC Preschool Child Care, c/o Fee Baptist Church, 11330 St. Charles Rock Rd., Bridgetown, MO 63044.

Committee votes BJCPA membership change

By Dan Martin

NASHVILLE (BP) — A change aimed at increasing "grassroots" Southern Baptist participation in the Baptist Joint Committee on Public Affairs was approved during the February meeting of the Southern Baptist Convention Executive Committee.

The change, a revision of SBC Bylaw 18, was recommended by a nine-member special committee studying the relationship between the SBC and the BJCPA, a religious liberty watchdog organization composed of nine Baptist bodies in the United States and Canada.

The committee was appointed in September to study a motion made during the 1986 annual meeting of the SBC to withdraw from the BJCPA and establish "an exclusive Southern Baptist presence" in the nation's capital.

Although the Executive Committee adopted the bylaw revision, study committee chairman Gary F. Young cautioned Southern Baptists to avoid drawing "unintended implications" from the action.

"I have been asked if this means we have decided against defunding or dismantling (of the BJCPA)," Young told Baptist Press, adding he believes the change in the bylaw is needed whether the final recommendation is to continue the relationship, withdraw from BJCPA, or continue in a modified relationship.

The change in Bylaw 18 must be approved by messengers to the 1987 annual meeting of the SBC in order to become part of the SBC Constitution.

Hubert Middleton, missionary, dies

WINSTON-SALEM, N.C. — Retired Southern Baptist missionary Hubert K. Middleton died of heart failure Feb. 21 in Winston-Salem. He was 68.

Middleton and his wife, Jean, worked as missionaries for more than 30 years in Chile. In later years they became renowned for their nationwide travels in a 14-foot camper. They spent 104 days on the road in 1979, for example, working with Chilean Baptists and sharing the gospel. "Have camper, will witness" was their motto.

Appointed a missionary in 1950, Middleton was professor of Old Testament for many years at the Baptist Theological Seminary in Santiago, where his wife also taught and worked as librarian. He also was pastor and choir director at a local church. Later he worked as an evangelist and church starter in Concepcion.

After the Middletons retired in 1984, he was interim pastor of Rock Springs Baptist Church in Iredell County, N.C., and the couple continued to speak and promote foreign missions in other Southern Baptist churches. He preached the Sunday before his death.

Born in Rutherford County, N.C., Middleton graduated from Wake Forest (N.C.) College (now Wake Forest University in Winston-Salem); Southern Baptist Theological Seminary, Louisville, Ky.; and Southeastern Baptist Theological Seminary, Wake Forest.

He married the former Jean Anthony of Yadkin County, N.C., and was pastor of churches in North Carolina, Kentucky, and Indiana before missionary appointment.

Middleton is survived by his wife, four children, eight grandchildren, two sisters, and two brothers.

The change would revise membership on the SBC's Public Affairs Committee, which relates to the BJCPA. Currently, the PAC is composed of 15 members, seven of whom are permanent members by virtue of office. Included are the chief executive officers of the Executive Committee, Foreign Mission Board, Home Mission Board, Sunday School Board, Christian Life Commission, Brotherhood Commission, and Woman's Missionary Union. Two other agency executives also serve rotating terms.

The president of the SBC also serves as a board member. Five of the 15 members are "at-large" positions and may serve only one four-year term.

All of the members of the SBC's Public Affairs Committee are members of the board of the Baptist Joint Committee on Public Affairs.

During the October meeting of the Baptist Joint Committee, a plan revising the way the nine Baptist bodies are represented was approved. The plan creates a 54-member board for BJCPA, but specifies none of the member denominations may have more than one-third of the membership.

Under the BJCPA revision, the SBC would be entitled to 18 representatives, the only body entitled to the maximum number allowed.

The change in the bylaw, which would become effective immediately if adopted by messengers at the 1987 annual meeting, limits the number of agency executives serving by virtue of office to five: the chief executives of the Executive Committee, Sunday School Board, Annuity Board, Home Mission Board, and Foreign Mission Board. The SBC president also retains a seat on the committee.

The revision specifies there will be 12 at-large members who may serve two four-year terms. Those members, the new bylaw specifies, "shall be selected as far as possible on a basis that will provide representation from the various geographic areas of the United States."

A new category of membership, "ex-officio, non-voting," is created in the bylaw. The chief executive officer of the Christian Life Commission, who currently is a voting member of the PAC and BJCPA, will become an "ex-officio, non-voting" member of the group, if the bylaw is adopted in St. Louis.

Another change in the bylaw relates to the functioning of the Public Affairs Committee.

The bylaw says: "The 18 voting members of the committee shall also be the representatives of the Southern Baptist Convention who serve on the Baptist Joint Committee on Public Affairs. The committee shall work with the Baptist Joint Committee on Public Affairs, but shall also function as a separate committee serving the Southern Baptist Convention."

Traditionally, the SBC's Public Affairs Committee has not met as a separate committee and has had as its primary function being the conduit through which money and membership flowed from the SBC to the BJCPA.

The revision in the bylaw came out of two meetings of the study committee, during which, according to Young, the members "brainstormed" ways to "give Southern Baptists the most effective and efficient representation in Washington." The group also is studying the "size and constituency" of the BJCPA as part of its instructions from the Executive Committee.

Young said the proposed revision of

Bylaw 18 was presented by Frank Lady, an attorney from Jonesboro, Ark., during a study committee session in advance of the full Executive Committee meeting. After discussion, Young said, Lady "reworked the proposal and brought it back."

"I was pleasantly surprised we got the matter worked out as fast as we did," Young said, adding the study committee "pursued the matter because of the timing. We knew if we could get the proposal before the Executive Committee this time (in February) and it was adopted, messengers could consider it in St. Louis."

"If we had waited," he added, "the messengers could not have considered the change until the 1988 convention. This way, it can become effective immediately after it is adopted rather than having to wait another year."

One change committee members made to Lady's original proposal was to place the chief executive of the Sunday School Board on the PAC, replacing Lady's original suggestion of the chief of the Christian Life Commission.

"Several people asked if removing the CLC could be interpreted as censuring them because of the way in which the incoming executive was elected," Young said. (In January, members of the CLC board of directors elected Larry N. Baker of Kansas City, Mo., as executive director by a 16-13 vote, setting off a controversy across the denomination.)

Young said the action to place the Sunday School Board president on the board and the creation of a separate category for the CLC executive "absolutely is not" a censure. "The reason we did it that

way is that the CLC is likely to have an office in Washington itself," he said.

One of the proposals being considered by the study committee is a recommendation the CLC receive allocation of additional funds to establish an office in Washington to deal with moral and social issues. Currently, the BJCPA deals only with religious liberty and separation of church and state issues.

Young said the study committee will meet again in Nashville, March 27-28, to continue work on devising a plan to resolve the problem of the relationship between the SBC and the BJCPA.

State park to host retreat for TBREA

Church staff persons responsible for religious education are encouraged to attend the retreat sponsored by the Tennessee Baptist Religious Education Association. The May 7-8 meeting will be held at Henry Horton State Park in Chapel Hill.

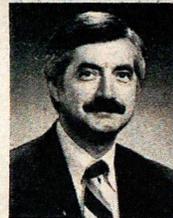
James Williams and Marlan Seward of the Baptist Sunday School Board in Nashville and J. Clark Hensley of the family ministries department of the Mississippi Baptist Convention, are on the program, which begins at 6:30 p.m. on Thursday.

Conroy Ryan Jr., minister of education at First Baptist Church, Cookeville, and TBREA president, reported that interested persons should contact him at First Baptist Church, 18 S. Walnut, Cookeville, TN 38501.

Reservations are required by March 24.



Hendrix



Morrell



Johnson



Smith

TBC plans festival in Nashville on drama, puppetry, clowning

The seventh annual Drama/Puppetry/Clowning Festival for youth and adults will explore the theme, "Faces in Ministry," April 3-4 at Crieveview Baptist Church in Nashville.

John D. Hendrix, professor of Christian education at Southern Baptist Theological Seminary in Louisville, Ky., will lead conferences on working with youth and on building team spirit.

Joe Morrell, minister of music at Woodmont Baptist Church in Nashville, puppet consultant, and puppet performer, will teach beginning puppet manipulation and creative puppetry.

Bruce Johnson, minister of Christian life activities at Immanuel Baptist Church in Lexington, Ky., performer as clown and magician, and conference leader, will lead beginners' magic and sharing the gospel through magic.

Teaching sessions on ventriloquism, developing characters in your puppet ministry, and setting up a tour for your performances will be Beverly Parker Smith. She is a music evangelist/ventriloquist from Boiling Springs, S.C.

Other teachers include Everett Rob-

ertson, drama specialist, church recreation department, Baptist Sunday School Board in Nashville; Art Herron, consultant, national student ministries, BSSB; David Tiller, message design editor, church training department, BSSB, and owner of Creative Instructional Media in Nashville; John Lee Welton, drama professor, Carson-Newman College in Jefferson City; Susie Toomey, assistant professor, King College in Bristol; and Barry Mitchell, owner of Mitchell Magic Productions in Sweetwater.

The festival, which begins at 6:30 p.m. on Friday and ends at 4:15 p.m. on Saturday, also will feature performances by church and associational teams and a Baptist Book Store exhibit.

Eleanor Yarborough of the Tennessee Baptist Convention media ministries department, which is sponsoring the event, invites teams interested in performing to contact her at TBC, media ministries department, P.O. Box 728, Brentwood, TN 37027.

The fee is \$20 and includes lunch on Saturday. Yarborough also has lodging information.

Union trustees establish new school of business

JACKSON — The board of trustees of Union University voted Feb. 27 to establish a school of business administration. Trustees also heard a report on the successful completion of a \$10-million endowment campaign.

"I see young people going all over the country to find outstanding schools of business," said John Drinnon, chairman of Union's trustees. "Union is properly positioned to have such a school of business. Our goal is to make it one of the best in the country."

An advisory board has been formed from the business community of the Mid-South. Initial members are Roger Murray, president of Murray Guard Inc., Jackson; Shelby Massey, senior vice-chairman of Tyson Foods, Springdale, Ark.; Benard Blasingame, chief executive officer of Aqua Glass Inc., Adamsville; John Drinnon, president of Drinnon Realty Co., Memphis; and Bill Cockroft, president of Cockroft Lumber Co., Memphis.

Howard Newell, chairman of the department of business and dean of the school of professional studies, noted that the advisory group will provide guidance to Union in determining the programs of the new business school.

"We intend to take the good business program we have now and transform it into one of the finest undergraduate programs in the Mid-South," Newell said.

The board voted to proceed with securing funds to construct a 15,000-square-foot building separate from the current Penick Academic Complex but attached by a fully enclosed walkway. The structure will house the new business school.

Barefoot . . .

(Continued from page 1)

There's no such thing as 'Christian mathematics,' but there is a Christian mathematics teacher. The only difference we can hope for is that our math teacher is going to be a committed Christian person who is a role model not only as an intellectual but as a human being, as a person, as a Christian."

Bill Cockroft, chairman of the presidential selection committee, commented on Barefoot. "Theologically, and in Baptist doctrine, he is extremely sound," said Cockroft, president of Cockroft Lumber Co., Memphis. "He has a good relationship with the various segments of our convention."

The selection committee included Cockroft, Jane Alderson of Jackson, Julie Freeman of Memphis, John Drinnon of Germantown, John Pippen of Savannah, James Witherington of Memphis, John McRee of Memphis, and Ray Newcomb of Millington. They were aided by an advisory council composed of faculty, alumni, and students.

A native of Mississippi, Barefoot is a graduate of Mississippi College, Clinton; and New Orleans (La.) Baptist Theological Seminary. He also has studied at the University of New Mexico in Albuquerque, the University of St. Andrews in Scotland, and the Baptist Theological Seminary in Ruschlikon, Switzerland.

In his almost 30 years at Union, Barefoot has been a teacher, department and division chairman, academic dean, and for the past 10 years, vice-president for academic affairs. He is a member of West Jackson Baptist Church, Jackson.

He and his wife, Joyce, have three daughters and six grandchildren.

providing faculty offices, classrooms, microcomputer labs, an auditorium/meeting room for use by students and business conferences, and seminar/conference rooms. It will be designed for future expansion.

"The current offices and classrooms of the department of business are scattered all over our academic building and there is no clustering possible for the department," said Hyran Barefoot, president of Union. "This movement of business administration to new facilities would free both office and classroom space that is sorely needed by other departments of the college in addition to giving a focus and identity to the business school."

Ground breaking for the \$1-million facility is projected for the fall of 1987, with occupancy by fall 1988.

"We intend to raise a minimum of \$5-million to fund this program over the next five years," said Larry Stewart, vice-president for development. "This will provide the facilities, equipment, scholarships, endowment, and program support necessary to create a distinctive business school."

Barefoot noted that the emphasis of the new school will be to provide the very best professional business education possible within the framework of ethical business principles.

Not only will the new school of business provide education for undergraduate students at Union, it also will provide consultation, internships, and other services for area businesses and industry according to Newell.

Trustees also heard Larry Stewart report that the final total of gifts and pledges to the endowment campaign is \$10,146,619.20. That total includes the first two \$1-million gifts in Union's history.

"In November 1983, we had a total of \$1.8-million in our endowment fund," said Stewart. "At that time, we began a three-year, \$5-million campaign to significantly increase the school's endowment."

Stewart noted that Union raised \$5-million in 11 months and 14 days. The board then authorized adjusting the goal to \$10-million.

Endowment funds already received have increased the scholarships awarded to church-related vocation students, ministers' dependents, and junior college transfer students. Special scholarship programs also have been established to reward outstanding students with ACT scores of 27 and above.

An anonymous west Tennessee Baptist gave more than \$1-million to establish the Church Matching Scholarship program. For every \$2 provided for a scholarship fund by a church, the individual donor contributed \$1 to the same fund.

Eldridge Cullum accepts pastorate in Crossville

Eldridge V. Cullum IV accepted the call to serve as pastor of Oaklawn Baptist Church in Crossville.

He comes to this position from his pastorate with New Salem Baptist Church in Limestone. He also served as pastor of First Baptist Church in Altamont, Ill.

Cullum is a graduate of Carson-Newman College in Jefferson City, and Southern Baptist Theological Seminary in Louisville, Ky.

He is a native of Knoxville.



Ingouf



Worley



Fisher

BW/BYW retreat set in Jackson

Three Southern Baptist missionaries, a pastor's wife, dramatist, and vocalist will lead the Baptist Women/Baptist Young Women Retreat March 13-14 at Union University in Jackson.

Women in west and middle Tennessee are encouraged to attend, said Carrol Kelly of Tennessee Woman's Missionary Union. Two other spring retreats are planned for women in east Tennessee.

Patsy Davis, a women's worker in Venezuela, will speak. She has served as director of a church's child development center in Georgia, as a GA camp worker in North Carolina, and as a summer missionary and state WMU worker in Maryland.

Paul Grossman, the Tennessee missionary-in-residence, also will speak. Grossman is a general evangelist in Burkina Faso. He served from 1965-70 in Liberia, 1971-75 and 1977-82 in Senegal, and since 1982 in Burkina Faso.

Prior to appointment by the SBC Foreign Mission Board, Grossman was pastor in Kentucky, Indiana, and Ohio. He lived in Chattanooga while earning a degree from Tennessee Temple College.

Another program personality is Beverly Gray, a home missionary serving as director of the Baptist center in Oklahoma City since 1980. She also served as a Home Mission Board student intern, US-2 missionary, and summer missionary.

Yvonne Fisher, whose husband, Roy, is pastor of First Baptist Church of Donelson, is the Bible study leader. Fisher, a registered nurse, and her husband are natives of England.

Susan Ingouf will present dramatic theme interpretations. She is a student at Southwestern Baptist Theological Seminary in Fort Worth Texas, and grew up in the Philippines, where her parents were missionaries.

Karla Worley, who works with Star Song Publishing Group in Nashville, is a studio vocalist and a church concert artist. She and her husband, Dennis, have produced several musicals.

The retreat begins at 6 p.m. on Friday and ends at 3:45 p.m. on Saturday.

Interested persons should send a \$5 registration fee and obtain additional information from TBC, WMU, P.O. Box 728, Brentwood, TN 37027.

RTVC financial problems . . .

(Continued from page 1)
ming" network owned by the RTVC.

The Executive Committee created a special committee to study the financial affairs of the RTVC. The committee, which has been chaired by Harmon Born, an Atlanta automobile dealer, will cease to operate in June and its functions will be assumed by the business and finance subcommittee.

Ingraham, who has been a member of the special study committee in addition to chairing the business and finance subcommittee, told Executive Committee members the body "must recognize its place in the process," and said the Executive Committee has no desire to supplant the role of the RTVC trustees.

In September of 1986, the special study committee and Executive Committee President Harold C. Bennett reviewed the terms of a \$10-million loan from Central Bank of Walnut Creek, Calif.

Ingraham told Baptist Press the business and finance subcommittee met during the February meeting with RTVC representatives Jimmy R. Allen, president; Richard T. McCartney, executive vice-president; Jim Edwards, senior vice-president and chief financial officer, and T. W. Terral, immediate past chairman of RTVC trustees and a Baton Rouge, La., pastor.

"They expressed concerns about their particular status right now," Ingraham said. "I join with them."

"We understand they do have serious problems in that the projections they have made and the goals they set have not been realized. They are having to re-strategize their approach to fund raising and financing while staying within their budget," he added.

According to RTVC officials, syndica-

tion — sale of programs produced for use on the RTVC's national television network, American Christian Television System (ACTS) to other stations — has not been successful. Syndication of several ACTS shows such as "Country Crossroads," "Cope," and a package of old movies was expected to produce \$475,000 this year but in the first three months produced only \$24,000.

Materials produced for the Executive Committee meeting indicated the present rate of revenue will not reach the projections and "could prove to be a serious problem in future budget years."

Fund-raising efforts also have not produced anticipated revenues. A report on financial campaigns since July of 1985 indicates the efforts have resulted in a loss. The report shows \$2,364,000 has been pledged from development efforts, including capital campaigns and telemissions dinners.

The report indicates \$1,179,000 has been received in cash from the efforts, against a cost of \$1,645,000.

Ingraham indicated that RTVC officials said they have revamped their approach to fund raising and will try out the new method in a springtime campaign in Atlanta. The commission is to report to the special study committee and the business and finance subcommittee in June on the success of the new approach.

Ingraham also said RTVC trustees will meet in a retreat and board meeting in April to "restrategize their approach for fund raising and financing the organization."

"I wish them every good fortune," Ingraham said, adding the Executive Committee members "will keep ourselves informed as to the financial status."

EDITORIAL

The question, 'Who will win America?'

This week, Southern Baptists across Tennessee are involved in the Week of Prayer for Home Missions — facing the probing question, "Who will win America?"

Too long we have referred to this nation as "Christian America" and have taken unjustified pride that we are seen as the "most Christian nation in the world."

We see the many church buildings in our country and note the abundance of religious programs on radio and television — and have assumed that the gospel is important to all our citizens.

But statistics should quickly put an end to that false impression.

Studies show that more lost people live in the United States than there are total citizens in any of the 108 foreign lands where Southern Baptist missionaries serve.

Only China and the Soviet Union have more lost people within their borders than the lost people in the United States. This means that our nation is the third most pagan nation in our world!

Although we as Southern Baptists have rightly declared that our priorities are missions and evangelism, the condemning truth is that we are not making advances in leading our fellow citizens to Christ. The population of the United States is growing at a faster rate than our church membership.

In America, our baptism ratio is 1-to-38 — meaning that it takes 38 Southern Baptists one year to lead one person to faith in Jesus Christ.

According to 1985 statistics, no baptisms were reported by 6,669 Southern Baptist churches for the entire year.

Our task is made more difficult when we realize that God is bringing thousands of immigrants to our cities from all across the world. The Home Mission Board is leading many of our churches to respond through language missions.

Shifting population trends — such as in Tennessee — reveal the need of more churches in these growing areas.

As Southern Baptists we are attempting to meet

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these crying needs, but much more must be done if we are to win America to Christ.

During the past 10 years, Southern Baptists have started 3,271 language units (churches and missions) and 400 black congregations.

It is now estimated that each week in Southern Baptist churches the Bible is studied and proclaimed in some 87 different languages.

During the 1982-85 period, 1,321 new Southern Baptist churches were started — but this missed our Bold Mission Thrust goal of 1,500 new churches during that period.

We can be grateful for the leadership our Home Mission Board is giving in missions and evangelism. We need to pray for those who serve us through this important SBC agency.

The answer to the probing question, "Who will win America?" cannot be found by half-hearted praying and giving.

As a part of our participating in the Week of Prayer for Home Missions, Tennessee Baptists must determine their financial response to the Annie Armstrong Easter Offering for Home Missions.

The SBC goal this year is \$37.5-million. Woman's Missionary Union of the Tennessee Baptist Convention has set our state goal at \$1,750,888. These goals must be reached if our home missionaries are to continue to respond to the many mission and ministry needs in our nation.

America needs Christ and Christian citizens. Any reading of a daily newspaper or any TV newscast reveals that our nation is beset by many problems — drug addiction, drives for gambling, teen-age pregnancy, prejudice, hunger, etc.

It would seem that America is being "won" by selfishness, apathy, and indifference. Are we as followers of Christ ready to concede defeat?

"Who will win America?"

The answer to that question depends on us who have experienced God's gift of salvation and have committed ourselves to following His commandments.



Help Build Stronger Home Missions

Who Will Win America?

Week of Prayer for Home Missions

March 1-8, 1987

Annie Armstrong Easter Offering

National Goal: \$37,500,000

Cicero's comment



By the editor

Cicero was preparing to write a letter of resignation and sought help from N. C. Cure, who holds the Tennessee record of having resigned pastorates at 24 Baptist churches.

"The secret of understanding and appreciating such letters," N. C. confided, "is one's ability to read between the lines and see what the writer of the resignation REALLY meant by what he wrote."

Cicero asked for some examples, since I have always taken resignation letters at face value.

Assured by Cure that there are many illustrations, he shared some of his favorite resignation letter quotations — and what the resigner meant.

"A new door of opportunity is open for me" (and not a minute too soon).

"I feel my ministry in this church has reached a plateau." (Things are pretty stagnant at this time.)

"It is never easy for a pastor to say 'Goodbye'" (but some churches are much easier to leave than others).

"In time, I am sure you will forget me." (Some of you have already forgotten me — just since I started reading this letter of resignation.)

"My deep gratitude must be publicly expressed to all those who supported me and stood by me" (both of you!).

"I cannot think of ONE reason why I would want to leave here." (Actually, I could come up with about 43 good reasons in two minutes' time.)

"When I came here as your pastor, I had felt I would remain at this church until my retirement." (You surely have aged me.)

"Time does not permit me to recall all the experiences I have had here" (because I need to get out of town in a hurry).

"I am leaving a good foundation for the next pastor." (That is, let him start over at rock bottom like I did.)

"I hope you will give my successor the same type of support you have given me." (Let's see if he can take it.)

"I realize that my ministry here has been completed." (Some have known it for years.)

"My decision to leave here is in the hands of a Higher Power" (not God; the deacons).

"This resignation is not a spur-of-the-moment decision." (I have been looking for another pastorate for years.)

"I will not take the time to recount all of the joyous experiences we have shared." (It would take a long time to try to remember any.)

"I will carry with me many memories." (Memories are about all I have received from you.)

"My family and I leave with many regrets" (one of which was coming here in the first place).

"I have achieved all the goals I had set." (1. to get out of here; 2. to get out of here quickly; and 3. to get out of here with my sanity.)

Cicero ushered N.C. out the door as I sat down at the typewriter to write my own resignation — realizing I had better be careful!

Letters to the Editor

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

Agencies bring unrest

Dear editor:

Recent letters and articles in the Baptist and Reflector indicate a growing unrest. A great many of us Southern Baptists are simply fed up with our denominational agencies and commissions. This is reflected in the fact that designated giving is up a greater percentage than Cooperative Program giving.

The flack over the Genesis Commission is a case in point. The Sunday School Board produced literature I use to teach my fifth grade Sunday School class is inadequate, at best. A recent article on the new head of the Christian Life Commission revealed to me that the man is at odds with my interpretation of clear Bible teachings as well as the feeling of the majority of Baptists on a number of issues.

Our agencies and commissions exist to serve our churches and not vice versa! They do not seem to realize that. I think that it is high time that we defunded the Joint Committee on Public Affairs and get real representation in Washington. We should also abolish the Christian Life Commission. Then, we should look hard at the Brotherhood Commission and others.

However, we must do this with a spirit of love and careful discernment, so as not to undermine that which is serving us well.

Leslie J. Murphy
6371 Camberley Court West
Memphis, TN 38119

Tell Baptists the truth

Dear editor:

In your editorial comment, along with the news article about your election to serve the Southern Baptist Convention Executive Committee (Baptist and Reflector, Feb. 25), you have stated so well what many of us have long been saying. "Indeed tell Baptists truth." Inform them about issues and they will make the right decision.

As you have obviously experienced firsthand, this is difficult when a small group of people, however well intentioned, feel that they and they alone understand truth. To disagree with such folk brings an immediate label - "moderate" at best, "liberal" at worst.

Best wishes to you in your new position. Please keep Baptists informed on the issues.

Howard G. Olive
1735 Old Niles Ferry Rd.
Maryville, TN 37801-5599

Essentials of salvation

Dear editor:

It is unfortunate that the "fundamentalist" heresy continues to plague the SBC. The only hope for the SBC is radical surgery or division. The real questions are "who" gets "what." Unfortunately many sincere "conservative" Baptists do not know or understand the inherent danger of "fundamentalism" and will not support their more "moderate" brethren.

The five points of "fundamentalism"

are (1) the plenary inspiration and inerrancy of Scripture; (2) the deity of Jesus; (3) substitutional blood atonement; (4) the virgin birth; and (5) the bodily resurrection and second coming. Are they essential to salvation?

I can accept the "inspiration" and "inerrancy" of the "original" Greek Scriptures, but not the many copies and translations, especially those which have been canonized by the Catholic Church. The KJV, ASV, and RSV are good aids in our understanding of the Greek text. The fundamental or basic principle of Christianity is salvation by grace through faith in the blood atonement of Jesus. Upon that we build a life of faith, love, and service. Our salvation depends upon "living by faith," not by creed or having the "right" beliefs.

It has been suggested that the best solution is for the "moderates" to go elsewhere. I strongly disagree. The body of Christ is composed of many different parts. It is Christ Who has called us and not we ourselves. If the SBC is to survive, it must embrace a wide range of variations and differences.

J. E. Pennington
Rt. 2, Box 107J
Johnson City, TN 37601

Thanks from 'Woody'

Dear editor:

Thank you, Tennessee Baptists, so much for the privilege of serving as your state director of evangelism these four and one-half years. I appreciate your cooperative spirit and prayerful support.

I have enjoyed being on the team with Tom Madden and Carroll Owen and your staff at Brentwood.

I am grateful to each associational director of missions and director of evangelism for the privilege of serving with them.

Pastors and churches have opened their hearts to me with my message of evangelism for which I am thankful. I feel a special sense of gratitude for Jerry King, Louise Fox, Ann Emery, and Frances Partee who serve so well in the evangelism department.

I know you have seen the statement, "Old ministers do not retire; they just go out to pastor." That is what I am doing. I look forward to my new position as pastor of the North Stuart Baptist Church in Stuart, Fla. which is 40 miles north of West Palm Beach on Highway 1 on the Atlantic Ocean.

I'll miss you. I'll be praying for you. Please keep me and my family in your prayers.

Forrest "Woody" Watkins
P.O. Box 728
Brentwood, TN 37027



Tennessee/Venezuela Prayer Net Partnership

- Missionary Dave Browder has a birthday March 5. He is a business manager in Caracas.
- On March 10 Missionary Charles Clark, a theological teacher in Los Teques, has his birthday.
- James Redding of the TBC missions department and his wife will leave March 9 to go to Los Teques to lead a conference on cult groups at the seminary.
- Counselors in Venezuela as well as 150 teams from Tennessee are needed as planning and preparation gets underway for the August and September evangelistic crusades in Venezuela.

Cooperative Program tops \$13-million for first time

NASHVILLE (BP)— Southern Baptists launched 1987 with record-breaking contributions to their conventionwide Cooperative Program budget.

Cooperative Program contributions — passed along to national and international evangelistic, missionary, and educational endeavors from 37 Baptist state conventions — totalled \$13,078,303 in January, reported Harold C. Bennett, president and treasurer of the Southern Baptist Convention's Executive Committee.

The previous single-month record was set in January 1986, when the program took in almost \$12.8-million. Only three monthly totals have surpassed \$11-million.

This year's strong January showing brought annual Cooperative Program receipts to almost \$44.1-million, four months into the fiscal year, Bennett reported. That total is 5.26 percent ahead of receipts for the same period during the 1985-86 fiscal year.

Despite economic hardships in petroleum-producing and agricultural states, Southern Baptists are taking strides to increase their support for the unified budget. This year, 25 state conventions increased the percentage of their overall

budgets dedicated to the conventionwide Cooperative Program, said James Powell, executive vice-president for Cooperative Program promotion at the Southern Baptist Stewardship Commission.

In light of that commitment, Bennett predicted Southern Baptists will increase Cooperative Program receipts from 5 percent to 6 percent over the previous budget. An increase on that level would push total receipts to between \$130.4-million and \$131.7-million. Such a total would surpass the Cooperative Program's first-phase basic operating budget of \$126.6-million but would not completely meet the program's \$5.9-million in the capital needs budget.

C-N College adds library center

JEFFERSON CITY — The library at Carson-Newman College here recently established a Southern Baptist curriculum center containing over 120 periodical titles, as well as a variety of teaching and study materials, and church music publications.

Located on the main floor of the library, the curriculum center features current issues of all publications of the Baptist Sunday School Board, Brotherhood Commission, and Woman's Missionary Union. In addition, selected materials from the home and foreign mission boards, the Christian Life Commission, and other agencies are included.

Newspapers from most Baptist state conventions are available in the curriculum center. The library's media services center also holds over 50 titles from the Tennessee Baptist Convention video tape service.

"Pastors, church workers, and church members are especially welcome to use the center," said Stan Benson, director of library services at the college.



NEW LIBRARY CENTER — Stan Benson (left) of Carson-Newman College examines materials in the new curriculum center of the college's library with Steve Fultz (center), a student, and Doug Harris, a Sunday School teacher at First Baptist Church in Jefferson City.

Little Hope Baptist Church's WMU observes centennial anniversary

When Jeraldine Evans was given one of the original programs of the 50th anniversary celebration of Woman's Missionary Union at her church, she did not realize that she would lead the 100th anniversary observance.

Her brother-in-law, who found the bulletin in his aunt's belongings after she died, gave it to Evans because of her involvement in WMU at Little Hope Baptist Church in Clarksville.

Several years later, when she was elected to serve as WMU president dur-

ing the organization's centennial year, she remembered the bulletin.

"We really could feel the Lord's hand in everything," Evans explained, referring to the Jan. 31 and Feb. 1 events held by the church for the celebration.

Evans, who started planning the celebration a year ago, noted that "everybody in the church," which has about 300 members, supported the celebration.

About 90 persons from churches in Cumberland Baptist Association attended the Saturday evening dinner and program on Jan. 31. Six past WMU presidents and the daughter-in-law of a past president were program personalities.

Five prayer meetings also were held on Saturday morning in the homes of WMU members.

The Feb. 1 Sunday morning worship service featured a song sung by members of the church's Missions Friends, Girls in Action, and Royal Ambassadors. Tennessee WMU Director Katharine Bryan spoke and Pastor Eual Ursery led the congregation in a time of dedication to missions.

Evans reported that a highlight of the worship service was a monologue by Margaret Bradberry, WMU director from 1952-53. She presented the poem, "The Evolution of Miss Holledge," which was written in the 1920s and tells of a single woman who finds a husband through WMU.

A Sunday afternoon tea concluded the anniversary celebration.

The history of the organization, prepared by a committee led by Anita Akridge, a WMU member, noted that although some of the names of the organizations have changed, such as Woman's Missionary Society, Young Woman's Auxiliary, and Sunbeams, the purpose of the organization has not changed. The organization was the seventh started in Tennessee.

The history also reported that from the time it was organized, the society observed "the special week of prayer and self-denial in March for the benefit of the Home Mission Board of the Southern Baptist Convention." The year 1903 probably marked the beginning of the observance of the "Christmas Offering for China."

C-N College hosts family life meeting

JEFFERSON CITY — Barnabas House Christian Counseling Center, a service of Carson-Newman College's religious studies division, will sponsor a family life conference on "Communication Skills for the Family" on March 9. The 7-9 p.m. session will meet in room 218 of the Henderson Humanities Building on the college campus in Jefferson City.

This conference is designed to assist parents in developing skills which can enrich communication in their homes. Special emphasis will be given to interaction between husbands and wives; parents and their children; and single parents and their children.

Speakers for the conference will be William L. Blevins, chairman of religious studies division, and Jerry W. Pounds, assistant professor of religion.

The conference is free, however, enrollment is limited, and reservations are requested to insure adequate seating. The center will sponsor four family life conferences throughout the year.

For reservations or further information, persons should contact Carson-Newman College, Jefferson City, TN 37760.



WMU DIRECTORS — Participating in the Little Hope Baptist Church's anniversary observance of WMU were the following WMU directors (from left to right, front row): Betty Bradberry, 1961-62 and 1978; Jeraldine Evans, 1985-87; Margaret Bradberry, 1952-53; (second row) Ann Clark, 1979-81 and 1983-84; Laurin Suiter, 1954; Ella Rae Ketner, 1962; (third row) Ida Belle Farmer, 1963-75; and Cula Frey, daughter-in-law of Sophie Frey who served 1937-51 and 1955-60.



CENTENNIAL WMU — This sign in front of the church announces the WMU anniversary.

Personal Perspective

By Tom Madden
TBC Executive
Secretary-Treasurer



"And There shall no sign be given to it, but the sign of the prophet Jonah" (Matthew 12:39).

The Scribes and Pharisees wanted a sign from Jesus as had been given the Israelites during Old Testament days. They had seen a pillar of cloud by day and the pillar of fire by night, the sign of manna upon the ground, and fire falling from heaven.

I have pondered what Jesus meant about no sign but the sign of Jonah the prophet. Let me suggest some thoughts about what the signs of Jonah might mean.

One sign of Jonah was that he was a called and sent forth man. "Arise, go to Nineveh," (Jonah 1:2). Jesus began His ministry by identifying with John the Baptist, a man called by God. God does call and send forth His servants.

Another sign of Jonah was that he was a prophet. As a prophet, Jonah foretold the doom of Nineveh unless they repented. Thus, he was both a forthteller as well as a foreteller.

Still another sign of Jonah was that he was a man with a deep personal experience with God. This happened when he tried to flee from God and was eventually swallowed by a great fish. "When my soul fainted within me, I remembered the Lord."

Yet another sign of Jonah was that he was a man representing God's mercy. God not only had mercy upon the people of Nineveh by sending Jonah to them but He extended mercy to them when they repented. He also had mercy upon a rebellious Jonah.

"Behold, a greater than Jonah is here."

Youth Evangelism Conference

Vanderbilt Memorial Gymnasium, Nashville March 6-7
(All times listed are Central Standard Time)

Because the Fire Marshal has limited the number of people who can enter the gymnasium and the anticipated high attendance, it is **IMPERATIVE** that those attending follow this schedule for sessions and the Personal Witnessing Conferences.

Friday Afternoon

FOR WEST and MIDDLE TENNESSEE

- 4:15 Pre-session music
- 4:30 Welcome; announcements
- 4:35 Scripture, prayer by Virginia Ping
- 4:40 Let's sing: "Newsong" (Bobby Apon, Eddie Carswell, Billy Goodwin, Eddie Middleton)
- 4:50 Testimony by Karen Compton
- 5:00 Special music by "Belmont Reasons," Belmont College
- 5:10 Prayer Time
- 5:15 Let's sing: "Newsong"
- 5:25 Message by Ike Reighard
- 6:00 Benediction by Tom Madden

Friday Night

FOR EAST TENNESSEE

- 7:45 Pre-session music
- 8:00 Welcome; announcements
- 8:05 Scripture, prayer by Virginia Ping
- 8:10 Let's sing: "Newsong" (Bobby Apon, Eddie Carswell, Billy Goodwin, Eddie Middleton)
- 8:20 Testimony by Karen Compton
- 8:30 Special music by "Belmont Reasons," Belmont College
- 8:40 Prayer Time
- 8:45 Let's sing: "Newsong"
- 8:55 Message by Ike Reighard
- 9:30 Benediction by Tom Madden

Saturday Morning

FOR WEST and MIDDLE TENNESSEE
(East Tennessee will be attending Personal Witnessing Conferences)

- 9:15 Prelude, All-State Youth Choir, directed by Dick Ham
- 9:30 Welcome; announcements
- 9:35 Scripture, prayer by John Herron
- 9:40 Let's sing: "Newsong"
- 9:50 Testimonies by Brent Collins and Cindy Dodd

- 10:00 All-State Youth Choir
- 10:10 Let's sing: "Newsong"
- 10:25 Message by Rick Stanley
- 10:55 Commitment
- 11:00 Benediction by Carroll Owen

Saturday Afternoon

FOR EAST TENNESSEE

(West, Middle Tennessee will be attending Personal Witnessing Conferences)

- 1:15 Prelude, All-State Youth Choir, directed by Dick Ham
- 1:30 Welcome; announcements
- 1:35 Scripture, prayer by John Herron
- 1:40 Let's sing: "Newsong"
- 1:50 Testimonies by Brent Collins and Cindy Dodd
- 2:00 All-State Youth Choir
- 2:10 Let's sing: "Newsong"
- 2:25 Message by Rick Stanley
- 2:55 Commitment
- 3:00 Benediction by Carroll Owen

A. F. Baker dies

A. F. Baker died Feb. 6 at Hillcrest South Nursing Home. He was 90 years old.

A service of celebration and praise was held Feb. 8 at Valley Grove Baptist Church, Chapman Highway, in Knoxville, where he was a member. Harry Mynatt, pastor of the church, officiated along with David Webster and Gay Harris.

A Sevier County native, Baker served as pastor of several churches in Tennessee and Kentucky. In Knoxville, he served as pastor of Mountain View, John Sevier, and Mars Hill Baptist churches. He was also pastor of Roseberry Baptist Church in Mascot.

He was a graduate of Southern Baptist Theological Seminary in Louisville, Ky.

Baker was preceded in death by his wife, Gertrude Tarwater Baker. Survivors include his sons, Dott and Warren Baker, and daughters Nanabelle Flynn, Carolyn Hensley, and Artha Armstrong, all of Knoxville; 15 grandchildren, 20 great-grandchildren, and two great-great-grandchildren.

Lebanon missionaries have no time to cry

By Art Toalston

LARNACA, Cyprus (BP) — Bill Trimble and other Southern Baptist missionaries who evacuated to Cyprus have been so busy they "haven't had time to think" about their feelings on Lebanon.

Fifteen missionaries came to Cyprus "numb," as Nancie Wingo put it in late February.

For three weeks before evacuation, they put in long hours turning over their responsibilities to Lebanese Baptists, packing their belongings, and saying goodbye to friends and neighbors.

All the while, they had hoped the U.S. government would respond positively to their plea for exemptions to its order that all Americans leave the country.

And for at least three missionaries, their last days in Lebanon were marked

'With the Lord's strength, we've been able to keep going day and night.'

by close calls with the violence of civil war now in its 12th year.

The last four missionary couples in Lebanon, along with a missionary retiree, are scheduled to leave there the first week of March.

Trimble, chairman of the missionaries in Lebanon, said it was with "the Lord's strength that we've been able to keep going day and night." Trimble, dean of students at Arab Baptist Theological Seminary, has worked in Lebanon 25 years.

Wingo has not shed an abundance of tears over ending her 17 years of teaching at Beirut Baptist School. "We were just trying to cope with everything else," she said.

Mack Sacco, treasurer of the Baptist mission in Lebanon since 1971, remembers "waking up at 2, 3, 4 in the morning just to think through the things to do the next day."

At least one evacuee welcomed the



A TIRED BOY — Aaron Sacco, 7, leans against his mother, Linda Sacco, as his family stands in line to go through customs upon arrival in Cyprus from Beirut, Lebanon. His father, Mack Sacco, was the business manager for Southern Baptist missionaries in Lebanon.

move. Susan White, 3-year-old adopted daughter of Gary and Jerree White, likes Cyprus "because there are no boom-booms."

Five days before they left Lebanon, the Whites attended a farewell dinner at a Maronite Catholic school where White had coached three basketball teams. On their way home, artillery fire broke out between warring militia groups. A shell landed several hundred feet in front of their car, causing a few moments of deafness but no other injuries.

White wheeled the car toward a nearby apartment building where Trimble and his wife, Vivian, and missionaries David and Maxine King have lived. The three families spent two and one-half hours in the basement before they felt safe to come out.

Five windows in Wingo's apartment in West Beirut were shot out while she was away. To cross the street from the school, she had to run to avoid possible sniper fire. She slept in the apartment hallway, with doors to the various rooms shut.

The fighting closed school for several days, denying Wingo her final goodbyes to the school's 950 students and 50 teachers. She does not know if or when her belongings can be shipped from West Beirut.

As they left Beirut, missionaries adopted a statement drafted by Jim Ragland, superintendent of Beirut Baptist School for more than 30 years, and Frances Fuller, a 24-year missionary veteran who directs the Arab Baptist Publication Center.

The missionaries note they are leaving Lebanon "in obedience to the order of the U.S. government." Although their tenure in Lebanon ranges from 30-plus years to less than two, "All of us feel that our

'All of us feel that our hearts have been torn out and left in Lebanon.'

hearts have been torn out and left in Lebanon.

"We do not fully understand the intention of our government in forcing us to go," the statement continued. "If it is to protect us, we are dismayed, because... we have lost our right to obey God as we understand His will for us.

"If it is to punish Lebanon, we are sorry, because Lebanon is dying. Punishment is not appropriate for the dying. The dying need urgent and intensive care. We believe that our educational and spiritual and benevolent work is part of that care. We are sure that punishment, revenge, and isolation are not the answers to Lebanon's problems."

The missionaries urged "a policy of fairness and compassion" toward Lebanon, "a policy which will attempt to remove the causes of terrorism and to heal the wounds of Lebanon."

To the Lebanese, the missionaries promised to "come again, as soon as we are permitted, to share your life and reclaim our hearts."

None of the missionaries speculated when they might return to Lebanon. Several expect assignments in other countries. U.S. Embassy officials in Beirut told Trimble the order will stand for at least one year. The missionary



A FATHER'S WELCOME — Leonard Swenson (left) of Boscobel, Wisc., greets his son, Southern Baptist Missionary David Swenson, upon the Swenson's arrival in Cyprus from Beirut, Lebanon. David was accompanied by his wife, Joyce, and their two children, Kari, 4, and Tarik David, 2.



THE LUGGAGE MADE IT — Deborah Futrell, Southern Baptist missionary sits surrounded by the missionaries' luggage after arrival in Cyprus from Beirut, Lebanon. A U.S. government order forced missionaries to leave Lebanon in late February and early March.

families will live temporarily in Cyprus, an island in the Mediterranean Sea.

"Why?" is the unanswered question missionaries have faced since the U.S. government order of Jan. 28, Mrs. Trimble said.

Circumstances have been worse at times in the past than the recent situation in East Beirut, where most of the missionaries have lived.

"Everything was going forward," she added, "then all of a sudden..." The seminary had a record enrollment of nearly 30 full- and part-time students. Many of Lebanon's 11 Baptist churches were full each Sunday. A new building for the publication center and the Baptist Center for Mass Communications had just opened.

And White, for example, counted seven young men he had been working

with who were close to making professions of faith.

The missionaries' last days in Lebanon were marked by a constant stream of visitors to their houses who gave them traditional Lebanese hugs and kisses on both cheeks.

Many asked if the missionaries had heard of any change of heart on the part of the U.S. government. And many voiced hope that soon Americans will return to Lebanon. Dozens went to the port where the missionaries boarded a ship for the seven-hour trip to Cyprus.

In Cyprus, classes for 16 seminary students will be held at an institute operated by Youth With a Mission, 35 miles northwest of Nicosia. The operations of the publication and mass communications centers will be handled by Lebanese Baptist workers in Beirut.

Adventist wins unemployment compensation case

By Stan Hasteley

WASHINGTON (BP)— The Supreme Court ruled Feb. 25 that states may not deny unemployment compensation benefits to employees fired from their jobs for refusing to work on the Sabbath.

In one of the current term's key church-state cases, the high court ruled 8-1 that Paula Hobbie — a Seventh-day Adventist fired by a Florida jeweler after she converted and refused to work Friday evenings and Saturdays — is entitled to the benefits under the free exercise clause of the First Amendment.

Hobbie's case rallied a wide range of religious groups in the country, including the Baptist Joint Committee on Public Affairs, to support her contention that the free exercise clause extends protec-

tion to workers whose conversion from one faith to another may require adjustments in work schedules.

Hobbie worked as a trainee and later as an assistant manager for Lawton and Co., a Florida-based jewelry store chain, from October 1981 to June 1984. Three months before she was dismissed, Hobbie converted to the Seventh-day Adventist faith and informed her immediate supervisor that she would need to observe the Sabbath from sundown Fridays to sundown Saturdays. The supervisor worked out an arrangement with Hobbie giving her the needed time off in exchange for her commitment to work evenings and Sundays.

But the store's general manager voided the private agreement and informed Hobbie she could either work her scheduled shifts or submit her resignation. When Hobbie refused either option, she was fired.

Although Florida law provides for unemployment compensation benefits to persons who lose their jobs "through no fault of their own," a claims examiner rejected Hobbie's request for the bene-

fits after Lawton and Co. contested her eligibility on grounds the dismissal resulted from "misconduct connected with (her) work." That finding was upheld by the state Unemployment Appeals Commission.

Hobbie then took the state to court but, in a September 1985 ruling, a Florida appeals court issued a summary ruling upholding the commission's position. Because Florida law prohibits review of such rulings by the state supreme court, Hobbie appealed to the U.S. Supreme Court.

Writing for the 8-1 majority, Justice William J. Brennan Jr. cited earlier Supreme Court rulings in two similar cases. In a 1963 case, *Sherbert vs. Verner*, the court held that South Carolina improperly denied unemployment benefits to a Seventh-day Adventist who, like Hobbie, refused to work on Saturdays.

In 1981 the court also sided with a Sabatarian worker, a Jehovah's Witness denied unemployment benefits by the state of Indiana for refusing a transfer demanded by his employer. In that case, *Thomas vs. Review Board*, the worker insisted his religion forbade him from participating in the production of armaments. When the company he worked for closed down his department and sought to transfer him to another department that made turrets for tanks, he refused.

Writing that the court saw no "meaningful distinction" between the earlier cases and Hobbie's, Brennan insisted Florida had failed to demonstrate "a

compelling interest" in denying the benefits.

"The First Amendment protects the free exercise rights of employees who adopt religious beliefs or convert from one faith to another after they are hired," he added.

Sidney Waits assumes Bolivar church position

A. Sidney Waits assumed the pastorate of Walnut Grove Baptist Church in Bolivar Feb. 1.

He accepts the pastorate after retiring as pastor of Hickory Hills Baptist Church in Memphis at the end of December.

Other former pastorates include Woodbine Baptist Church, Memphis; Joelton Baptist Church, Joelton; First Baptist Church, Bridgeport, Ala.; Center Point Baptist Church, La Fayette, Ga.; and Lakeview Baptist Church, Oxford, Ala.

Waits is a native of Birmingham, Ala. He is a graduate of Temple College in Chattanooga.

Denominational service includes serving as moderator, assistant moderator, and on several committees in the Nashville Baptist Association. He also served as president and program chairman of the Nashville Baptist Pastors' Conference, as well as the Shelby Baptist Pastors' Conference. Waits served on many committees for the Shelby County Baptist Association, and was on the board of trustees for the Baptist Sunday School Board in Nashville.

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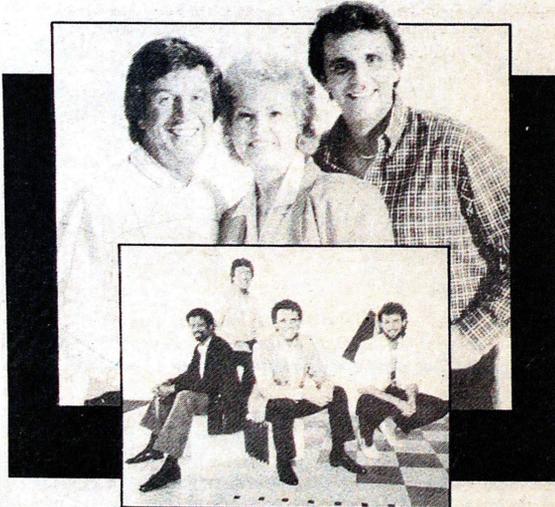
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Tennessee Scene

PEOPLE . . .

Aldridge Baptist Church, Obion, recently ordained Terry Pledge, Roger Roberts, and Bobby Smith as deacons. Bill Hatley is the pastor.

C. M. Pickler was honored on his 90th birthday, March 1, and recognized for many years of service at Boulevard Baptist Church, Memphis. Pickler retired in 1974 after serving as pastor for many years. He was later named pastor emeritus of Boulevard Baptist Church. He also served a term as president of the Tennessee Baptist Convention. Tom Madden, executive secretary-treasurer of the convention, was a special guest at the service honoring Pickler. Mike Boyd is pastor of Boulevard Baptist Church.

John Lee Taylor, pastor of West Jackson Baptist Church in Jackson, was named in The Jackson Sun as an outstanding leader in the community. A member of the Jackson community for the past eight years, Taylor was featured for his civic and church involvement.

An ordination service was held Feb. 1 at First Baptist Church, Bolivar, for Fulton Robertson. He has served as director of missions for Hardeman County Baptist Association for more than 20 years, and was elected to serve as a deacon in his church. Participating in the service were Deryl Watson, current director of missions for the association and Jerry Winfield, pastor of the Bolivar church.

LEADERSHIP . . .

Greenlawn Baptist Church, Greeneville, called Chip Osborne, to serve as minister of music and youth. Osborne is a student at Carson-Newman College in Jefferson City. Lawrence Pack is pastor of the Greeneville church.

Gary Hollingsworth has been called as associate pastor of Central Baptist Church in Oak Ridge. Tom Melzoni is the pastor. Hollingsworth is a graduate of the University of Alabama in Tuscaloosa, and Southwestern Baptist Theological Seminary in Fort Worth, Texas. He comes to this position from the staff of Rehoboth Baptist Church in Atlanta, Ga.

Ralph Hodge assumes pastorate with Bluegrass

Ralph Hodge accepted the call to serve as pastor of Bluegrass Baptist Church in Hendersonville, and began March 1.

He is a graduate of Cumberland College in Williamsburg, Ky., and Southern Baptist Theological Seminary in Louisville, Ky.

Denominational service includes serving on the alumni board and advisory council at Cumberland College, on the Christian County Baptist Association's executive board, and on various committees for the Kentucky Baptist Convention.

Taylor Smith recently began serving as associate pastor of John Sevier Baptist Church in Knoxville. He is a native of LaFollette and a graduate of Carson-Newman College in Jefferson City. Previously he served as associate pastor of South Clinton Baptist Church, Clinton. He has also served as pastor of West Haven Baptist Church, Meadow View Baptist Church, and Pleasant Hill Baptist Church, all in Knoxville. Alan Smith is pastor of John Sevier Baptist Church.

CHURCHES . . .

First Baptist Church, Nashville, has announced plans to broadcast Sunday evening worship services over radio station WAMB, 1160 on the AM dial. The live broadcasts are scheduled to begin March 8, and will air from 7 to 8 p.m. The coverage area includes several middle Tennessee counties as well as parts of southern Kentucky and northern Alabama.

REVIVAL PRAYER REQUEST . . .

Revival services will begin March 15 at Rosedale Baptist Church in Nashville. William O. Williamson, pastor of Neely's Bend Baptist Church in Nashville, will be the evangelist. Dan Johnson, minister of music at the Rosedale church will direct the music. Everett Hooper is pastor of the church.

Baptist Hospital offers heart test

NASHVILLE — The Tennessean, Nashville's daily morning newspaper, and Baptist Hospital, Nashville, are offering the people of middle Tennessee a free heart test which can help them determine their risks for developing heart disease.

"The Nashville heart test" offers individuals the chance to complete a questionnaire containing information relevant to their likelihood of developing heart disease and have the results evaluated by Baptist Hospital. A confidential analysis and suggestions for modifying lifestyles will be mailed back to the individuals within two to three weeks.

The Tennessean printed "The Nashville heart test" in its Sunday, March 1, newspaper. Readers can complete the questionnaire and mail it to Baptist Hospital for their free evaluation. Copies of the test will also be available at Baptist Hospital and at The Tennessean's offices. They can be picked up free of charge.

The test contains questions concerning family history, eating habits, smoking, stress, exercise, lifestyles, and other factors which have a potential impact on person's heart health. All of the risk factors and answers will be analyzed by computer to determine the level of risk for each individual and to offer suggestions for improving that risk level.

Baptist Hospital also offered free blood pressure screenings at 100 Oaks Mall in Nashville, March 1-3.

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Return your registration form to the Registration Area in Germantown Baptist Church's Mall on March 8, or mail to:
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BIBLE BOOK SERIES
Lesson for March 8

Jesus betrayed, denied

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

Basic Passage: John 18:1-27

Focal Passages: John 18:3-5, 10-11, 17, 19-27

This passage of God's Word has within it probably the greatest contrast in response to the purposes of God than just about any other place recorded in Scripture.

On the one hand you see the Son marching on with courage and total submission as Chief Servant. On the other hand you see a supposed disciple tripping around with weakness and primary concern for his own welfare as a self-centered citizen who wished to be protected rather than being a humble and vulnerable servant.

This description of Peter is so typical of you and me so many times. Praise be to God that His grace is far more prevalent than the exhibition of our faith in times of stress and temptation.

In times of great pressures in life where do you seek direction and solace? Jesus set the example for you and me many times because He always sought the direction of the Father.

Judas sensed the pressure of animosity building up against Jesus because as a disciple surely he had seen and heard religious opposition to the teachings and work of our Lord. He also had observed how his leader had been careful to give God praise in all that He did and in all that He taught. There seems to be no question in the betrayer's mind as to the action he was taking and where Jesus could be found.

Would your friends and mine find us in

familiar places of prayer when we are experiencing betrayal and abuse? Or would they find us spewing threats of just compensation and an eye for an eye?

The Temple police, other religious officials and Roman soldiers may have thought they were in control when in fact Jesus was in unquestionable total control.

In the divine scheme of kingdom plans the submission of the Son to sinful and demonic forces had come. To be sure the period of seeming victory of religious treachery and Satanic power was short-lived. But at this point in the drama of redemption, circumstances appeared gravely dismal.

All the disciples were confused and scared. Peter in particular reveals honest human fear and lack of the kind of true commitment required by a real servant of the Lord most high.

Our view of Jesus in the pre-trail hearing reveals an individual of character, dignity, poise, confidence, and self-assuredness. In the face of conflict, either great or small, how do you conduct yourself? As our confidence is placed in God and not in self alone, we can experience more fully the presence of the Spirit of God Who can make us strong where we are weak, confident-bearing when we lack self-assurance.

Talking and singing about spiritual conquest is nice, but, when opportunities for real life application of Christian teaching present themselves, tough choices must be made. I am afraid too often God's people sing, "Victory In Jesus," in the comfortable surroundings of church sanctuaries and "Gloom, Despair and Agony on End" in the marketplace of life.

On this side of the victorious resurrection and victory over sin by our Lord Christ, there is every reason in the world for Christians to be joyful, excited, and assured in their hope, straightforward in their living and witnessing.

The crowing of the cock calls us to repentance and the patience and forgiveness of the Creator-Redeemer releases us to sing a melody of love to a world filled with hate, a society waiting to be released from the stifling barnyards of self-centeredness.

Will churches in the last part of the 20th century remain fenced in by traditions and creeds or will they be streams of refreshment, sources through which the Bread of Life can be scattered?



Bush



Kendall

UNIFORM LESSON SERIES
Lesson for March 8

Teaching in the Temple

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

Basic Passage: Luke 19:47 to 20:26

Focal Passages: Luke 19:47-48; 20:9-19

We can take our choice, we either acknowledge the authority of God or face Him in judgment. God owns everything and we are His tenants. The word "my" can be dangerous.

The frustration of Jesus' enemies
(19:47-48)

In the closing days of Jesus' earthly ministry, He cleansed the Temple. Then He courageously taught there daily. The leaders in Jerusalem, who rarely were in agreement on anything, decided to kill Jesus.

However, Jesus' popularity made killing Him a problem. Jerusalem was filled with pilgrims celebrating the Passover. The leaders feared an uprising, which would result in swift military action by the Romans. So the leaders had to devise a very subtle plan to terminate Jesus' life.

The authority of Jesus Christ (20:9-19)

The religious leaders questioned the authority of Jesus (20:1-8). Jesus responded to their challenges of His authority with a parable.

In the parable, a man developed a vineyard upon land he owned. He then rented it to tenants. When the crops were gathered, the owner sent servants to collect his rent. The tenants persecuted the servants. This was a description of the treatment of the prophets by Israel.

Finally, the owner sent his son to deal with the tenants. He thought surely they would respond to His authority. The tenants killed the son, thinking they could take the vineyard for themselves. Jesus knew the leaders of Israel planned to kill Him — the Son of God.

In the parable, Jesus said the rejection of Him and the prophets was a blatant denial of the authority of God and those who did so would face God in judgment.

The greatest need and privilege for humanity is to accept the authority of Jesus Christ — to accept Him as Saviour and Lord. Sin is our biggest problem. Humans have a tendency to deny the authority of God. Pride is a factor in every life, which results in the temptation to live as we please, to attempt to use God for our own ends, and to manipulate Him to bless us so we can live in ease instead of being His servants. But there comes a time when we must face the consequences of failing to answer the question correctly: "Who owns the vineyard?"

As history proves, rejecting the authority of Christ nationally and internationally leads to destruction. And, rejecting the authority of Christ in our

lives results in serious human problems such as guilt, frustration, tension, loneliness, and depression. To the non-Christian it means eternal separation.

Human life has limits set by God. We are not the owners, we are tenants. We did not create the "vineyard." When we act like owners, we are headed for trouble. Our lives are our "personal vineyards." When we make decisions as to our lifestyles and our use of time, talents, and money, it is such a temptation to say to the Lord: "This is my vineyard." The leasehold required the production of fruit for the owner.

Humanity tends to rebel against the laws of God relative to human life. But, these laws were not established to limit our lives, but to make them "abundant."

A family lived on a busy highway in Tennessee. The father built a fence for his children to play within. He warned his children if they climbed out of the fence they could be harmed. The fence was erected in love.

God is so patient. His love is indefatigable, as this parable reveals. The owner made countless overtures to the tenants. They were free to decide to accept or reject the authority of the owner. But humans cannot rebel against God, the owner, and get away with it. Human freedom is not unlimited. The manifestations of God's judgment are very evident in our society. If one listens closely, the "pigeons coming home to roost" can be clearly heard.

God will use a nation in His service as long as that nation serves Him. This is true of a denomination, institution, church, or individual. God can always turn to other "tenants" if we refuse His authority as the Lord of the vineyard (v.16).

In the times in which we live, God knows what He is doing and the goal humanity is moving toward. He is still the Lord of our universe. As Jesus revealed in this parable, throughout human history God has sent countless overtures of His love to mankind, and His life and death reveal the limitless love that motivates the Father to reach out to us. Our only hope is to make Him Lord of our vineyard.

Brownsville minister dies

W. G. Alexander, associate pastor of Allen Baptist Church in Brownsville, died Feb. 15.

Services were held Feb. 17 at the Brownsville Funeral Home with Tommy Stevens, pastor of the Allen church, and E. B. Bowen, a former pastor of the church, officiating.

Active in the Hayward Baptist Association, Alexander was the first moderator-coordinator of the association.

Alexander previously served as pastor of Allen Baptist Church, as well as Shaw's Chapel Baptist Church, also in Brownsville.

He is survived by his wife.

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LIFE AND WORK SERIES
Lesson for March 8

God's provision

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

Basic Passage: Luke 12:1-59
Focal Passage: Luke 12:22-34

The immediate context for this study is a quarrel between two brothers over the family inheritance. How tragic!

Let this writer offer a simple word of advice. Make your will early, clearly, and fairly! Provide for those you love so they will not be forced to spend much of the estate for fees in finally getting it!



Wood

Never assume for one moment that family members will be so devoted to each other that they will settle matters among themselves peacefully. It seldom happens that way. Why? Because all of us, even the best Christians, are still tied too closely to material things. We have not yet learned that "a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15).

Peace and love among brothers and sisters is worth more than all the money in the world. Christian families are going to be in heaven soon. Why not have a foretaste of it here on earth in domestic tranquility!

Don't get "mind-divided" (12:22-30) Having illustrated his advice to the brothers with a story about the "rich fool," Jesus extended His teaching with some practical observations.

The words "take no thought" mean literally "do not allow your mind to become divided." The basic idea of "schizophrenia" is a dividing of the mind, causing the personality to lack full integration or wholeness.

Christians should have one purpose for their lives, pleasing God and serving Him in love. When we put our priorities in proper perspective, we will then develop the resources that enable us to cope with the pressures that a materialistic society forces upon us.

The words about how God takes care of the lilies, birds, and grass do not mean we should sit down and let society take care of us. Far from it! Jesus nowhere either advised or condoned irresponsibility! His plea was rather that we serve Him and then trust Him to provide for our needs.

One modern translation renders the Master's summary of those who build their lives on "things only" as "Pagans make all this their aim in life" (Luke 12:30; Matthew 6:32).

The antidote to anxiety (12:31-33) Every poison needs strong medicine. Jesus prescribed the cure for too much emphasis on things. He said, "Put your mind on God's kingdom!"

Life works that way. The best way to get over a disappointment in love is to

find someone else to love!

Jesus promised everything necessary for a fulfilled life will come to those who put Him and His interests first in their dedication.

He added a second thought that supplements the first. He wants us to be happy even more than we want it for ourselves. He wants to "give" us the kingdom. Who, most of all, wants a child to be happy? The parents! Is our Heavenly Father any less loving?

Not very many people have taken Jesus literally concerning "selling what we have and giving it away," but Peter Waldo did. When he freed himself completely of materialistic goals, he began a ministry that resulted in the Waldensian Movement in Europe. From the same mountains where that Bible-quoting, Christ-loving group of people were driven by persecution, emerged, a century later, the Anabaptists, no doubt their spiritual descendants. Spiritual treasures cannot be corrupted by moth and rust!

An astute observation (12:34)

Many who read these words will remember one of the greatest Christians I have ever known, a man dear to Tennessee Baptist life. His name was L. G. Frey. Owner of a successful business, he sold it and began preaching at small country churches. He moved to town churches and eventually to head of the missions department of the Tennessee Baptist Convention, where he served with honor and distinction for many years.

He loved this verse and opened new insight concerning it for me. He said often, "The Bible doesn't say that where your heart is, your treasure will be. It says that where your treasure is, there will your heart be. If you don't love God as you feel you should, start tithing. Give to God's work and you'll come to love it and Him also."

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Bills have been introduced in both houses which would allow a referendum in any county. The Senate version is in the Senate Judiciary Committee and the House version is in the State and Local Government Committee. Contact the following key people and let them know of your opposition to pari-mutuel gambling.

SB 1077 — Senate Judiciary Committee:

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HB 1068 in the House State and Local Government Committee:

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Study shows SBC growth in metropolitan areas

NASHVILLE — The Southern Baptist Convention is becoming more metropolitan, both in the location of its churches and in the distribution of its membership, a recent study showed.

The convention remains considerably less metropolitan than is the U.S. population, however, especially in the distribution of churches, but is becoming steadily more metropolitan through relatively rapid church growth in metropolitan areas.

The study, comparing 1970, 1980, and 1985 data from the SBC Uniform Church Letter with 1970 and 1980 U.S. Census data along with 1985 Census Bureau population estimates for all U.S. metropolitan areas, was conducted by C. Kirk Hadaway, a research specialist in the research services department at the Baptist Sunday School Board. Metropolitan areas ranged in size from 62,000 to over 17-million in population and are home to 76.5 percent of the United States population.

Hadaway said the study shows "the direction the convention is heading and where our priorities need to be. Through the efforts of local churches, associations, state conventions, and agencies, and though special programs like mega focus cities, we are moving in the right direction, but our major strength is still not in the largest cities of this nation. We need to concentrate our efforts in these urban areas."

In 1985, 28 percent of SBC resident members could be found in the top 45 metropolitan areas. An additional 30.7 percent were in the rest of the metropolitan system, leaving 41.3 percent of SBC resident members in non-metropolitan areas. By contrast, only 23.5 percent of the U.S. population is non-metropolitan.

Southern Baptists are greatly underrepresented in the largest American metropolitan areas and greatly overrepresented in non-metropolitan regions, as compared to the U.S. population. This is due in part to the southern concentration of the SBC, and the fact that most of the largest U.S. cities are located outside the South. It will take many years for SBC membership in New York, Philadelphia, Chicago, and Los Angeles to grow to the point where it begins to outweigh the large numbers of SBC members already present in rural North Carolina, Texas, and Tennessee. Yet even in the South, the SBC did not keep up with the urbanization of the population in the past.

Since at least 1970, however, the SBC has become increasingly metropolitan and is beginning the process of "catching up" with the urbanization of the population in the South and elsewhere in the nation. This has occurred because SBC growth has been much faster in metropolitan areas than in non-metropolitan areas. The convention has increased from 57.5 percent metropolitan in 1970 to 58.7 percent metropolitan in 1985 in its resident membership. Similarly, the distribution of SBC churches has increased from 40.9 percent metropolitan in 1970 to 42.3 percent metropolitan in 1985.

Hadaway said the gains, "may not seem very large, but rapid shifts in membership distribution in such a large denomination would be extremely unlikely without a mass migration of

Southern Baptists to the city."

The Southern Baptist Convention has a greater metropolitan concentration of its resident membership than of its churches. This is due to the fact that SBC churches tend to be larger in metropolitan areas than in non-metropolitan areas. So even though only 42.3 percent

of SBC churches are located in metropolitan areas, their larger average size results in 58.7 percent of SBC members being located in these same areas.

Southern Baptists' "market share" or "penetration" of the metropolitan population has increased since 1970 because the SBC has grown faster than the popu-

lation in these areas. According to Hadaway, however, this positive trend may have stalled, because thus far in the 1980s, the rate of SBC membership growth has barely exceeded the rate of population growth in metropolitan areas.

The rate of SBC metropolitan membership growth has exceeded the rate of increase in the number of metropolitan churches, both in the 1970s and 1980s. However, the growth rate for membership has slowed in recent years, while the growth rate in the number of churches has accelerated. This trend is called both disturbing and promising, in that SBC penetration of metropolitan areas has evidently slowed somewhat, while an increase in new churches could eventually have a positive impact on SBC membership.

SBC metropolitan growth was most rapid in the West and the Northeast. SBC resident membership in the metropolitan areas of the West increased by 19.7 percent between 1980 and 1985, while growth in the Northeast was only slightly lower at 16.3 percent. Areas outside the South were expected to grow faster than the South. However, this expectation proved faulty for the Midwest, which had a gain of only 4.9 percent in metropolitan resident membership. This was even slower than the South, which had an increase of 5.6 percent.

Among the 27 states with at least 10,000 metropolitan resident members, New Mexico had the greatest percentage growth (+29 percent), while Texas had the greatest net growth (+88,458 resident members). Percentage gains tended to be higher in western and northern states, while net gains were greatest in the South. The only states out of the 27 which scored in the top 10 both percentage growth and net growth in their metropolitan memberships were Oklahoma, California, and Arizona.

Also among those states with at least 10,000 metropolitan resident members, all except three had net gains of over 1,000 members and 11 states grew by more than 10,000.

Ashcraft evaluates future of bivocational ministry

BIRMINGHAM, Ala. (BP)— "Intentional bivocationality" must grow in importance among people who feel called into Christian ministry, Morris Ashcraft told members of the Southern Baptist State Student Directors Association recently.

Ashcraft, professor of theology at Southeastern Baptist Theological Seminary in Wake Forest, N.C., spoke at the annual meeting of student directors, held at the Southern Baptist Woman's Missionary Union offices in Birmingham, Ala.

Christian college students in the midst of choosing careers are ideal candidates for planned bivocational ministry, Ashcraft said.

"There's a place for men and women who in the beginning get an education and experience in the direction of Christian ministry, and then plan to spend their lives making a contribution to Christian ministry while they earn their living doing something else," he explained.

Southern Baptist ministers in the early days were almost always "unintentionally bivocational," he added. "They were already carpenters and farmers and tradesmen when they entered the ministry."

The bivocational minister of today and of the future will become increasingly important in Southern Baptist life, he said, pointing out several advantages over the traditional "professional" minister.

The ability to respond much more quickly to the need for ministry and also the flexibility to work where others would not be assigned are major strengths of a bivocational ministry, he noted.

"Somebody needs to work in the dying part of a city or in a missions area that will never thrive," he stressed.

Bivocational ministers who provide their own salary and are free to move around because of marketable skills, "can go to a losing situation and perform a winning ministry," he added.

In some ways the bivocational minister has more security than the traditional minister, he said. When they provide their own salary, "it's not devastating if something goes wrong."

Not accepting money for the ministry sometimes gives the bivocational minister a clearer witness, Ashcraft continued.

But for intentional bivocationality to become an effective trend among Southern Baptists, some clarifications and changes in attitude are necessary, he said.

First, the concept most Southern Baptists have of bivocational ministers must be broadened. "Most people automatically think in terms of pastors or church planters or the kind of people who would be listed as home missionaries," he said. "Such stereotypical views of the bivo-

cautional minister are entirely too narrow. For instance, over 75 percent of the ministers of music in Baptist churches are bivocational."

Intentional bivocationalism must come to include "all of those ministries which are done in the name of the church and which people do because of a sense of calling," he added.

The broader definition of a bivocational minister that includes "the vast throngs of people with additional gifts for ministry" also calls for clarification at the point of ordination, Ashcraft said.

People engaged in ministries other than the pastorate are "just as much ministers" as pastors, he insisted. "It doesn't matter if they are ordained or not. If a church selects a person to lead the music part of the worship, that selection/affirmation process is just as meaningful as ordination."

As Southern Baptists encourage people to pursue an active Christian ministry in addition to a career, and as they solve some of the associated problems, bivocational ministry will become an important trend in tomorrow's world, Ashcraft noted.

Southern Baptist churches are in an ideal position to expand the role of bivocational ministers, he said, "because of our size, because of our thousands and thousands of small churches, and because of our tendency to do mission work and to reach out."

Interpretations

The lonely Christ

By Herschel H. Hobbs

"And in the morning, rising up a great while before day, He went out, and departed into a solitary place, and prayed" (Mark 1:35).

There is no greater loneliness than being alone in a crowd. Though Galilean crowds swarmed about Jesus, He was still lonely. He was not lonely for the fellowship of people, but for His abode in heaven. In Philippians 2:6-8, Paul tells us of the price Christ paid in order to provide for our redemption.

In our Scripture verse, we see Jesus in the early morning darkness slipping away to enjoy undisturbed fellowship with the Father. Only the Father understood the heart of His Son. During Jesus' public ministry He had no home to call His own (Matthew 8:20). He was often misunderstood by His closest friends (Matthew 16:21-23). He longed to know again the glory which was His from eternity (John 17:5).

He prayed alone in Gethsemane. He stood alone in Pilate's hall. He died alone on the cross insofar as the meaning of His death was concerned. He was buried in a borrowed tomb.

But He is no longer lonely. For He is

seated at the right hand of God (Hebrews 10:12).

But He still longs for your soul, your life. For He sits "from henceforth expecting till His enemies be made His footstool" (Hebrews 10:13).

Ruschlikon names interim president

RUSCHLIKON, Switzerland (BP)— Guenter Wagner, professor of New Testament at Ruschlikon Baptist Theological Seminary, has been named interim president of the institution.

J. Altus Newell, president of the seminary for the past two years, will leave the post March 10 to become pastor of the Dawson Memorial Baptist Church in Birmingham, Ala.

Wagner has been a Ruschlikon faculty member since 1958. On two prior occasions, in 1972 and in 1982, he was Ruschlikon's interim president.

Knud Wuempelmann, general secretary of the European Baptist Federation, is heading a search committee for Newell's successor.

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