

# Baptist and Reflector

Vol. 153/No. 11/March 18, 1987

News journal of Tennessee Baptist Convention

## Last missionaries leave war-torn Lebanon

By Art Toalston

BEIRUT, Lebanon (BP) — Militiamen with machine guns watched as seven Southern Baptist missionaries and several dozen Lebanese carefully stepped off a shuttle bus.

The travelers scurried through the evening rain, stepped around mud puddles, and walked up an unsteady plank into the boat in East Beirut's port.

Passports in hand, the missionaries waited for their cabins, resolved to a night on stormy seas March 5. Before long, two would become seasick.

Seasickness, however, would be minor compared to what was troubling them. They were moving from one world to another.

Behind them was a war-torn land where a stray artillery shell or bullet could have ended any of their lives. It also was a land where U.S. citizens, by government order, could no longer live.

Ahead of the missionaries was the pleasant seaside city of Larnaca on the island of Cyprus, the place where relatives and friends in the United States could count on reliable telephone service to ask, "Are you all right?"

Given the chance, the missionaries would have chosen Lebanon.

In that world, they made deep friendships by weathering the war. "It's been overwhelming to see the love the Lebanese have expressed for us" since the U.S. order was announced in late January, said Leola Ragland, an Oklahoman who has worked 33 years as a missionary in Lebanon.

As of March 7, all 24 missionaries and eight children formerly in Lebanon were in Cyprus, the last couple having come out by boat the night of March 6. They wondered what relatives and friends in the United States thought of their pleas to remain in Lebanon.

"I don't know what people in the U.S. are seeing on television or reading in the newspapers," commented Pete Dunn, an Alabamian who has been a missionary in Lebanon since 1968. He has received letters asking, "Why are you still there?"

"The perspective of people outside the country is so different from our perspective. We live among the people. We eat Lebanese food. We cry with them when they hurt. We go to the hospital and visit their sick. We go to the weddings. And they come to us.

"I respect my government," Dunn added. "Maybe they are looking at other factors I'm not exposed to. But right now, I believe the order was unwarranted."

"I can't imagine not coming back to Lebanon" to continue working side by side with the country's Baptists, said Dunn's wife, Pat, also from Alabama.

"We were right on the threshold" of launching Baptist TV programs in Arabic," said Dunn, who directs the Baptist Center for Mass Communications, "and here we are on a boat going to Cyprus."

France Fuller of Arkansas, who has spent 16 years of her 23-year missionary

career as a missionary in Lebanon, cited the relative security of East Beirut and neighboring towns. "We feel like we could say, 'Mr. Reagan, come and visit us. Meet our neighbors. And then think about (the order).'"

"It's not that there isn't danger," she acknowledged. "We thought at times we might die for being in Lebanon."

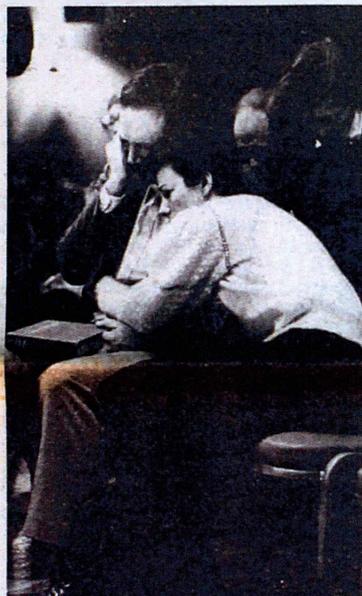
However, for Fuller, who directs the

Arab Baptist Publication Center, the risk is worth taking to be obedient to God, to do the job God chose her to do and to be with the people for whom He has given her a great love.

"Never in any period of my life have I ever been happier" than in recent years in Lebanon, she said. "I feel like my roots are here. I want to come back as quickly as possible."

Fuller said she struggled with the principle of obeying God rather than men. "I went through a time of thinking, 'If we obey this (order), it's because we don't want to pay the price of making God the highest authority over our lives.' I felt I was going to get on this boat feeling that I had done something wrong."

She finally decided to obey the order. (Continued on page 2)



**TEARS FOR LEBANON** — At times, tears have been the only way Southern Baptist missionaries could vent their emotions over being uprooted from Lebanon. Gary White's tears came during an initial meeting March 7 of the 24 missionaries formerly stationed in Lebanon. White and his wife, Jerree, right, had been in Lebanon since mid-1985.

## Pari-mutuel bill gallops along in House, Senate

The Tennessee House of Representatives, by a 50-45 vote last week, passed a bill that would legalize pari-mutuel gambling in counties or cities of more than 100,000 people if approved by a local referendum.

The 50 affirmative votes were the exact number needed for passage of HB 1068, sponsored in the House by Rep. Jimmy Naifeh of Covington and Rep. Cliff Frenley of Franklin.

Meanwhile, in the Senate last week, the Senate Government Operations Committee approved the Senate version of the bill, SB 1077, and sent it to the State and Local Government Committee, where it was expected to be considered as early as March 17.

The Senate gambling bill could then reach the floor by as early as Thursday, March 19. The Senate bill is sponsored by Sen. Carl Moore of Bristol and Sen. Steve Cohen of Memphis.

The House version narrowly passed despite opposition by Tennessee Baptists and other church groups. Perhaps due to the speed with which the bill passed through committees, strong lobbying efforts failed to organize as effectively as in recent years. Sponsor Jimmy Naifeh

noted, "I haven't seen the intensity of lobbying against the bill that I've seen in past years."

Bill Bates, public affairs consultant for the Tennessee Baptist Convention, urged concerned Baptists to immediately contact their senators by telephone to register their opposition to pari-mutuel gambling.

The bill provides for all 95 counties in the state and each municipality with a population of 100,000 or more to hold referendums on legalizing horse track gambling. It also limits the number of tracks to one in each of Tennessee's three grand divisions.

In addition, it establishes the Tennessee Racing Commission, appointed by the governor with the consent of the House and Senate, to regulate horse racing and pari-mutuel betting, grant racing licenses, and approve track locations following each referendum. The bill further requires persons to be at least 18 years old before they are allowed to place bets.

In the House debate, three amendments were added to the bill.

One amendment restructured the division of revenues from any race track, designating 30 percent of profits to stay in the city or county where the track is located and 70 percent to be divided among the rest of the state's cities and counties. The amendment also added a clause prohibiting the state from going into debt in its efforts to enforce the racing regulations.

Another amendment raised the number of members on the proposed Racing Commission from five to seven, with one member nominated by the Tennessee Bureau of Investigation and another by the state Board of Accountancy.

Still another amendment requires the TBI to do background checks of commission members and race track operators.

Pari-mutuel bills have been debated in the legislature for 17 years. Attempts in other years have failed, although a bill was approved by the House and defeated by the Senate in 1982 and approved by the Senate and defeated by the House in 1985.

Gov. Ned McWherter has said he would sign a pari-mutuel bill if it passes both houses and if communities are allowed to hold referendums.

## Task Force mails report

Brochures containing the report with initial recommendations of the Tennessee Baptist Convention Executive Board's Program, Personnel, and Planning Task Force were mailed to Executive Board members March 17.

The information was mailed to allow board members time to study the recommendations prior to the March 27 called meeting of the Executive Board, according to James Porch of Tullahoma, Task Force chairman.

Executive Board members who do not receive the brochure by March 20 should call the executive office of the Executive Board Building, Brentwood, (615-373-2255).

At its Dec. 12 meeting, the Executive Board authorized Marshall Gupton, board president, to call the special meeting when the Task Force was ready to make its report. A letter announcing the called meeting was mailed to Executive Board members Jan. 16.

The Task Force was created by the board in September 1985 "for the purpose of reviewing program organization and building (space) needs." The 12-member committee was appointed jointly by Jerry Oakley of Springfield, then Executive Board president, and Tom Madden, TBC executive secretary.

The March 27 called meeting begins at 9 a.m. at the Executive Board Building in Brentwood.

## District court judge bans 'secular humanist' texts

By Stan Haste

WASHINGTON (BP) — A federal judge has banned 37 American history, social studies, and home economics textbooks from Alabama schools on grounds they teach the religion of "secular humanism" in violation of the First Amendment.

In a 111-page opinion issued March 4, Judge W. B. Hand of the U.S. District Court for Southern Alabama sided with more than 600 plaintiffs in Mobile, Ala. — including parents and schoolteachers — who claimed the challenged books ignore Christianity and other faiths while teaching anti-Christian, humanistic values. The decision, which is expected to be challenged in the 11th Circuit Court of Appeals, applies only to Alabama schools.

The bitterly contested case, which divided the religious community of Mobile to the point that some plaintiffs and defendants belonged to the same congregations, dates to the 1982 challenge of an Alabama law that mandated the observance of silent prayer in the state's public schools. Ishmael Jaffree, a self-described agnostic and parent of two children enrolled in Mobile schools, challenged the silent prayer statute as an unconstitutional establishment of religion.

Judge Hand ruled against Jaffree in January 1983 in a celebrated opinion that included the assertion that the First Amendment does not apply to the states and that Alabama could, if it chose, establish a state religion. On appeal, however, the 11th Circuit reversed Hand's decision. In June 1985, the U.S. Supreme Court affirmed the reversal.

In his March 4 opinion banning the challenged textbooks, Hand said he had reserved the right in the earlier decision to reopen the record to determine if

secular humanism was being taught in Alabama schools in the event higher courts did not sustain his ruling in the Jaffree case.

Saying he had been "overwhelmed by the volume" of testimony proving the presence of secular humanism in the textbooks during the second trial — conducted over a 12-day period last October — Hand cited the lasting influence of a number of humanist educators over the last half century. Primary among these, he wrote, was the noted humanist John Dewey.

He described the textbooks banned in his ruling as "deplorable," particularly American history volumes that "discriminate against the very concept of religion, and theistic religions in particular, by omissions so serious that a student learning history from them would not be apprised of relevant facts about America's history."

The banished series of social studies texts, he said, "relegates religion to other cultures, other times, and other places," while the challenged home economics books advocate "humanistic psychology."

Hand ruled that taken together, the books amounted to an unconstitutional establishment of secular humanism as the approved religion of the state and a denial of the free exercise rights of parents who claimed their own religious values were denigrated or ignored.

"Secular humanism is religion for First Amendment purposes because it makes statements based on faith-assumptions," he ruled, adding: "A statement that there is no transcendent or supernatural reality is a religious statement."

## Mabel Summers reflects on leaving 'family' behind

LARNACA, Cyprus (BP) — When Beirut Baptist School opened its doors more than 30 years ago, Mabel Summers was there.

And when the U.S. State Department ordered Americans out of Lebanon, she was the last Southern Baptist missionary to leave the West Beirut school.

"I've left behind many friends," people who have become "family," said Summers, 72, who retired in 1985 but remained in Lebanon.

She said she has not gotten too emotionally upset over leaving Lebanon but probably will feel the impact more as she has time to reflect. Getting away, telling people goodbye, and winding up things occupied all her time until she boarded a boat to Cyprus March 5.

"I don't know where I'm going from here," she added. Except, "I'm going to write and pray and do all I can, and get people in the States to pray."

A lot of people do not understand the situation, she said, explaining the majority of Lebanese people do not want civil war. "It's only a few. But the rest can't stop it. It's gotten beyond them," she laments.

Since retiring, Summers has been assisting in the school office and playing piano for chapel services. She also has been organizing services and playing the piano at the English-language University Baptist Church in West Beirut for near-

ly two years. About 50 worshippers from 13 countries were attending.

"I had planned to stay another school year, and that would make 40 years" in Lebanon, she said.

She had hoped the U.S. government would make an exception so she could stay to help in the absence of three other missionaries who were leaving the school. But none was granted.

Friends in the United States speculated that her love for Lebanon might prompt her to refuse to obey the order. And several students at the school offered to cover whatever fines might be levied against her. But Summers said, "As a Christian citizen I didn't want to break the law."

Her experiences in the midst of Lebanon's 12-year civil war have taught her to trust God more, she said. "I go back to Isaiah: '... in quietness and confidence shall be your strength.'"

"I feel, as was written on a birthday card of mine one time, God never leads you where His grace cannot keep you. All through the war, even when we've had rockets around us, I had peace and trust in my heart."

Another source of peace has been the prayers of Baptists in the United States, Summers said. "I don't think we could have stayed unless they had prayed for us a lot."



**MUCH LIKE REFUGEES** — It was not the way Jim and Leola Ragland wanted to leave Lebanon, their adopted country. In cold, rainy weather in early March, the Southern Baptist missionaries boarded a boat in the east Beirut harbor, obeying a U.S. government order that all Americans leave Lebanon.

## Missionaries leave . . .

(Continued from page 1)

not wanting her protest to make it difficult for other missionaries later to return to Lebanon.

"We're leaving Lebanon as half-people," said Jim Ragland, also from Oklahoma, who directed Beirut Baptist School in West Beirut. "We feel we have left our hearts behind in the places where we have lived and worked."

"This is home for us," Mrs. Ragland said. "We know Lebanon probably better than we know America." Their four children are sad also, she said, because Lebanon is the only home they have ever known. All of them are married now, and they had hoped to bring their spouses to Lebanon some day.

When news of the order came, Ragland said, he and his wife sat across the table from each other and had their devotional together. They realized that something very tragic was about to take place in their lives, he said. "We just sat there and wept together."

Later, after they had left the school, Mrs. Ragland recounted, "Jim looked back toward West Beirut. It was raining and he said, 'I always dread rainy days like this, because it's so difficult to take care of the children.' Then, all of a sudden, we realized we weren't over there to do it."

## Meeting launches WMU centennial

First Baptist Church of Lebanon was the site for the launch of the Tennessee Woman's Missionary Union centennial celebration, which will climax with a April 8-9, 1988, meeting in Nashville.

More than 275 women gathered March 6-7 to be trained as church and associational centennial chairmen. The women also began planning events to be held during the next 18 months to recognize the October 1988, state organizational meeting in Columbia and the May 14, 1988, beginning of the national WMU auxiliary in Richmond, Va.

The centennial theme is "A Century to Celebrate, A Future to Fulfill."

"It has been a month of not really knowing where we are," she said.

For more than three weeks they said goodbyes to Lebanese friends and co-workers, both Christians and Muslims. It was an emotional challenge, Ragland said. "How do you walk away from somebody you've known for 30 years?" he asked, weeping.

With school employees, "we've seen sad days and happy days," he said.

"They've been so wonderful all these years to overlook our mistakes, to come in when the going was tough, to stand up for us when it would have been easy just to fade into the background. They were right there beside us."

Like the other missionaries, the Raglands do not understand why the State Department has banned Americans from Lebanon. "If it's to protect us, we don't want it," Ragland said. "We didn't expect it when we came out. We never sought their help during these years."

"Lebanon is really up against the ropes (now)," Ragland said. "The country needs us. The Lebanese need our school, our radio ministries, the books that we're writing."



**LEAVING LEBANON** — In their cabin, aboard a boat pulling out of the east Beirut harbor, Southern Baptist missionaries Wayne and Frances Fuller cope with the disruption of their 16-plus years in Lebanon.

# 'Minnie Pearl' addresses Belmont College students

By Susan Coker

NASHVILLE — Sarah Cannon, known to millions as the beloved Minnie Pearl, was not wearing her ruffled dress and trademark straw hat with a dangling price tag when she spoke at Belmont College on March 11.



**FIDDLER** — Sarah "Minnie Pearl" Cannon invited Belmont College music business major Dan Kelly on stage with her when she spoke in chapel recently. Cannon told students of Kelly's expert "fiddle" playing which gained him two recent appearances on the Grand Ole Opry stage.

Instead, she donned a different "hat" for a convocation address to an overflowing crowd of students, faculty, and administrators in Belmont's Massey Auditorium.

Clad in a checked blazer and straight skirt, the 74-year-old performer simply presented herself: a genteel, educated woman with a touch of Minnie's country wit and homespun humor. Cannon's 47 years of performing experience on the Grand Ole Opry stage and elsewhere provided the backdrop for her comments on faith.

"The joy of Jesus — not just knowing

Him but also rejoicing in the faith — will keep you going when everything else barely will," Cannon told the audience.

A hush, broken by occasional responses of laughter, filled the auditorium as students listened intently to the respected performer.

"You're probably thinking, 'what does an old woman have to say to me? What does she know about my problems?'" she said at one point. "The answer is, I haven't always been an old woman."

Cannon told the crowd that the saddest words to her are "but everybody does it. It will kill you," she said plainly.

Throughout her address, Cannon's concern for the welfare of the students and young people in general, was evident.

"From the time you were born and lifted your tiny voice singing 'Jesus Loves Me,' you felt safe. That's the best song in the world. As simple as those words are, they mean more than anything else," she said.

Cannon, a 1932 alumnae of Ward-Belmont School, a finishing school for young ladies that stood on what is now the Belmont College campus from 1913-51, has been a frequent visitor and speaker at the college in recent years.

# Nigerian Baptist churches burn in riots

ZARIA, Nigeria (BP) — All eight Baptist churches in Zaria, Nigeria, and six in nearby Kaduna were burned in religious rioting that left at least 11 people dead in northern Nigeria during the second week of March.

Pastors and their families in Zaria escaped, but several were left destitute and homeless, according to telegrams March 11 and 12 from Southern Baptist Missionary Don Reece, administrator of the Nigeria Baptist Mission. James and Marie Johnston, the only Southern Baptist missionaries in the city, were reported to be safe.

The Baptist Pastors' School in Kaduna, where a number of missionaries are stationed, had canceled classes but was un-

damaged and was being protected by soldiers, according to Missionary Kathy High.

The school, which has more than 200 students, has sent out pastors across northern Nigeria, home of Nigeria's fastest-growing Baptist work in recent years. Partly because of the school's influence, there are about 45 Baptist churches in Kaduna and another 50 to 60 in the outlying areas around the city.

High said missionaries in Kaduna had been unable to contact missionaries in other Nigerian cities by phone.

Reece also reported rioting between Muslim and Christian students in Kafanchan, another northern city where no missionaries are now stationed. He ended his

telegram with the plea, "Pray for us."

John Mills, the Southern Baptist Foreign Mission Board's director for West Africa, reported other religious rioting has occurred in northern Nigeria in recent years and a Baptist pastor and church custodian in Gombe were killed in riots there in 1985.

Reece said First Baptist Church, Zaria's only Yoruba-language church, and Nasara Baptist Church, which is Hausa-language, had been burned. The Hausa tribe, mostly Muslim, is the largest tribe in northern Nigeria. But the Yoruba from the southwest, who are mostly Christian, have settled across the country as traders and often have started churches where they live.

# HMB vote fails to rescind policy on ordained women

By Jim Newton

ATLANTA (BP) — In a 44-24 roll-call vote, directors of the Southern Baptist Home Mission Board defeated a motion to repeal a policy directors adopted in October that prohibits future financial support of ordained women serving as local church pastors.

There was no debate or discussion on the motion, offered by outgoing first vice-chairman Marvin Prude, a retired refining company president from Birmingham, Ala.

In other actions, the directors elected new officers, tabled a new policy which would have prohibited appointment of missionaries who "speak in tongues," heard a report from a committee to search for a new president, authorized a \$10-million church bond issue, and voiced concern about the effect of fund-raising efforts by Southern Baptist Convention agencies on missions giving.

The motion asking for the board to rescind its policy on ordination of women came during miscellaneous business.

Prude asked the directors to "repeal the action taken at the October 1986 meeting and return to its former policy of funding all Home Mission Board positions based on qualifications of the applicant without regard to gender or ordination." Prude added the motion "is directed toward Church Pastoral Aid support for ordained women."

It was the first roll-call vote, in which board members' votes were part of the record, in recent history of the board. No vote count was taken and recorded in the minutes in October on the new policy.

The new policy reaffirms a long-standing policy that ordination is not required for appointment as a missionary by the board. The policy permits ordained women to serve as missionaries, chaplains, church staff members, or in any role other than pastor of a church.

In another action during their March meeting, Home Mission Board directors tabled a proposed new policy which would have prohibited the appointment of any missionary who "speaks in tongues" either in private or public prayer.

The policy was proposed by a personnel subcommittee appointed in August of 1986 to study the board's guidelines on appointment of people who are divorced, or who participate in "glossalalia" or "speaking in tongues." The study committee did not present any recommendations regarding appointment of divorced people.

Objections to the new policy prohibiting glossalalia were voiced by Orris Bullock, pastor of Fort Foote Baptist Church in Fort Washington, Md. Bullock said he felt the policy was too broad, and might "step on someone's private rights."

The recommendation would have prohibited appointment of "any person who is actively participating in, promoting, or condoning the modern charismatic movement, including its 'private prayer language.'" It also said "continued participation in the modern charismatic movement" by missions personnel already serving could "result in termination."

After discussion, directors adopted a motion expressing reservations about fund-raising efforts among churches and individuals by other SBC agencies. The board warned of damage such fund raising does to the SBC Cooperative Program unified budget and to authorized mission offerings.

Rudy Hernandez, an evangelist from San Antonio, Texas, and co-host on several televised programs on the ACTS TV network sponsored by the Southern Baptist Radio and Television Commission, opposed the motion. Hernandez said he felt it would be interpreted by some as being critical of fund-raising efforts by the

Radio and Television Commission, which have been authorized and approved by the SBC Executive Committee.

Several other board members, most of them pastors of local churches, supported the motion, saying it voices concern about other fund-raising efforts by seminaries, colleges, children's homes, and others who are trying to compete for special gifts.

Directors authorized a request to be submitted to the Securities and Exchange Commission that would enable the board to issue \$10-million in church bonds for sale starting sometime in May of 1987. Proceeds from the sale of the bonds would

be used to finance loans for new church buildings and sites.

Acting on a study committee report, board members voted to keep the board's interfaith witness department within the missions ministry division where it is structured organizationally but to review the department's materials and activities to make sure a clear emphasis is given "to winning persons to faith in Jesus Christ." The board also authorized creation of a new staff position in the evangelism section to develop materials and provide leadership in personal evangelism among persons of other faiths.

# BJCPA Executive Committee approves membership changes

WASHINGTON (BP) — Alterations in the size and composition of the Baptist Joint Committee on Public Affairs moved a step closer to completion March 2 as the Washington-based denominational agency's Executive Committee approved a necessary bylaw change. Final approval of the proposal is expected in October when the full Baptist Joint Committee is to meet.

A key component of the new representation formula is an increased Southern Baptist presence on the committee charged by eight cooperating U.S. Baptist bodies with monitoring religious liberty and separation of church and state.

The number of Southern Baptists on the BJCPA will rise from 15 to 18 under the new plan. According to a formula approved by the SBC Executive Committee last month, the SBC representatives will be the SBC president; the president of the Executive Committee; the presidents of the Foreign Mission Board, Home Mission

Board, Annuity Board, and Sunday School Board; and 12 at-large members elected by messengers to the annual convention. In addition, the executive director of the SBC Christian Life Commission will be an ex officio, non-voting member. The new formula must be approved by messengers to this year's SBC in St. Louis.

In another action, the BJCPA Executive Committee approved a proposed 1987-88 budget of \$632,625.

Executive Committee members also gave approval to BJCPA co-sponsorship of a 1988 religious liberty conference to be held at First Baptist Church, Providence, R.I., the first Baptist congregation in America. Other sponsors will be the American Baptist Churches in the U.S.A. and the American Baptist Churches of Rhode Island. The June 5-7, 1988, conference will commemorate the 350th anniversary of the founding of the historic congregation.

## Guest Editorial

# Compulsive gamblers present sad picture

**Editor's note:** Presnall Wood, editor of the *Texas Baptist Standard*, wrote the following editorial to help fight attempts to legalize gambling in Texas. We reprint his comments just as Tennessee legislators face final deliberations on a bill to legalize pari-mutuel gambling. We urge our readers to immediately contact their senators by phone, expressing opposition to any form of gambling.

By Presnall Wood

Former NFL quarterback Art Schlichter, who was suspended for the 1983 season for gambling, was arrested Jan. 16, 1987, for unlawful gambling.

The arrest in Indianapolis was after police confiscated records revealing Schlichter, a No. 1 draft pick of the Baltimore Colts in 1982 out of Ohio State, had bet \$232,225 over 70 days late last year.

The Art Schlichter story is not pretty. Sure, he was a successful college football player, but his problems began as an undergraduate at Ohio State, where he developed a love for "fast cars and fast horses" writes John Bansch of the *Indianapolis Star*. Bansch quotes Schlichter that

while in school he visited Central Ohio race tracks "to get away from the pressure." The football player said that when the NFL players went on strike in 1982, he began making frequent visits to the tracks. "It was the boredom, the loneliness," he said. "I was a big fish to the bookies. I was vulnerable. I had dough."

Apparently he became a compulsive gambler. In the *U.S. News & World Report* Nov. 17, 1986, the compulsive gambler—male or female—was graphically described:

"He gambles at least twice a week, paying more attention to it than to his job and family. He constantly borrows money from anyone who can be touched. He is forever buying lottery tickets or researching racehorses. Lately, he has been writing bad checks—even stealing from his employer to cover debts.

"Between 1- and 10-million Americans may be compulsive gamblers. For them, gambling is not a harmless recreation, but an uncontrollable obsession similar to kleptomania and fire setting or an addiction like alcoholism. 'The overwhelming majority of pathological gamblers start in their early teens,' says Joseph Ciarrocchi, direc-

tor of the addiction program at Taylor Manor Hospital in Ellicott City, Md. The average problem gambler builds up a debt of \$43,000. An estimated 83 percent are involved in illegal activity to support their gambling. Seventy percent lose their jobs.

"Initially, the typical gambler's family tries to be sympathetic, especially when he or she is winning. But as the losing begins, stress takes its toll. The gambler shows less and less affection and breaks promise after promise. The family loses faith in him or her. The result can be a lifetime of family strife and serious emotional problems. According to Robert Custer, author of *When Luck Runs Out*, 20 percent of gamblers in treatment and 10 percent of their spouses have attempted suicide."

What a sad picture.

And this is what some legislators and citizens want to bring to the Lone Star State.

The tragic testimony of Art Schlichter and the authentic description of gambling should cause any responsible legislator and citizen to do whatever is necessary to shut the door on legalized gambling and keep it out of Texas.

## Florida bill requires churches to collect sales tax

By Greg Warner

TALLAHASSEE, Fla. (BP)— Unless the Florida legislature changes its mind, churches in the state will have to begin collecting sales tax on many of the services they provide.

Weddings, funerals, retreats, even Valentine's banquets may be subject to sales tax when the law goes into effect July 1. Critics have charged the new tax policy will make churches the agents of government. "This would put the church in the role of the tax collector," said Dan Stringer, executive director of the Florida Baptist Convention.

The Sales Tax Exemption Repeal Bill, passed by the legislature last fall, is intended to increase state revenue by shortening the list of organizations and professions that are not required to charge their customers sales tax for their services.

Accountants, barbers, doctors, and many others who for years have not collected sales tax soon will have to add the

5 percent levy to their bills. Churches and other nonprofit organizations are also among those who have lost the exemptions.

Private schools will be hard-hit as well when the tuition they charge students becomes taxable. Students at Stetson University, which is owned by Florida Baptists, will have to pay about \$400 in sales tax on top of their tuition, while state-owned schools will be exempt.

In passing the new law, the legislature also created the Sales Tax Exemption Study Commission, which since December has been evaluating the impact of the new law and considering whether to reinstate any of the exemptions. The group's recommendations will be reviewed in April by legislators, who will then decide if any alterations need to be made in the new law.

Church activities subject to taxation have not been determined. The new law does not require churches to pay taxes on goods and services they buy, however, since non-profit organizations are them-

selves tax-exempt. Neither would churches be required to charge sales tax on items they sell, such as books and tapes, because religious groups already enjoy a sales tax exemption on tangible goods.

While the new law is intended to tax professional services in the same manner as tangible goods, it would create an irony for churches, which would charge sales tax on services but not on tangible goods.

Christian Weiss, legislative analyst for the Florida House Finance and Taxation Committee, which is handling the legislation, said if religious groups are not "re-exempted," many gray areas will exist in the new law, such as what religious services are offered "for a price."

If a church has a fixed price for use of its sanctuary for a wedding, he suggested, it could be subject to sales tax. Donations or honorariums received for such services, however, likely would not be taxable, "although it would be open to discussion."

Also unclear is the effect the legislation will have on activities of the Florida Baptist Convention. The money spent by Florida Baptists at the convention's camps and assemblies, this year estimated at \$1.7-million, apparently will be taxed, adding about \$85,000 a year to the state's coffers.

Pope Duncan, president of Stetson University, said taxing private-college tuition "would be like raising tuition 5 percent." If state schools are exempt, he added, the sales tax would only widen the gap between public and private tuition.

Considerable opposition exists in the state legislature to the sales tax on nonprofit services, Duncan noted. "We are a long way from having the tax," he said. "I am not panicked at this point, but I am concerned."

Church-related groups are not the only ones concerned about the new sales tax laws. Bills already are being drafted that would exempt medical services and perhaps some other services. State lawmakers will have to consider these proposals, as well as the recommendations of the study commission, when the legislative session opens April 7.

Meanwhile, the Florida Baptist Convention plans to form a task force to lobby for an exemption for churches and church-related organizations. Executive

Director Stringer said the group will enlist the help of Baptists active in the political system and the Baptist Joint Committee on Public Affairs.

Oliver Thomas, general counsel for the Baptist Joint Committee, said Florida's new sales tax policy poses serious constitutional questions. "One of the major reasons for the religion clauses of the First Amendment is to guard against excessive entanglement between the church and state," he said. "This is precisely the type of entanglement the First Amendment intended to prevent."

"Anytime you have this sort of governmental monitoring of the internal affairs of the church, you create the possibility of a nightmare," he added. "Can you imagine a tax commissioner snooping around the corner to see if you are collecting sales tax on your Wednesday night supper?"

## Union approves record budget

JACKSON — Union University's board of trustees approved a record \$9.7-million operating budget for the college during their annual spring meeting.

The budget, which goes into effect June 1, is the largest in the 164-history of the college, according to President Hyran Barefoot. The budget, totalling \$9,754,620, represents a 9 percent increase over the current fiscal year.

In other business, the board approved the promotion of several faculty members. Promoted from instructor to assistant professor were Nancy Freeman and Carla Sanderson, both from the department of nursing. Promoted from associate professor to professor were Louise Bentley, department of English; Bill Hedspeith, department of education; and Curtiss Scott, department of business administration.

Tenure was granted to Cindy Jayne, department of language; Michael McMahan, department of biology; Linn Stranak, department of physical education; and David Vickery, department of psychology.

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

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

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

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

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

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# Jury convicts SBC pastor of murder in wife's death

PORT ANGELES, Wash. (BP) — A veteran Northwest Baptist pastor, Grady Young, was convicted March 4 of first degree murder in the death of his wife of 38 years.

An eight-woman, four-man jury in Port Angeles' Superior Court Number 2 deliberated for 12 hours before finding that Young, a native of Texas, shot Elva Mae Young, 55, to death at their Port Angeles mobile home Aug. 9, 1986.

The judge has ordered a presentencing report and has set sentencing for April 1. Young remained in Clallam County jail pending sentencing. Under Washington law, the minimum sentence on a murder conviction is 20 years in prison.

Young, who has been a pastor in the Northwest Baptist Convention since 1954, has been pastor of Hillcrest Baptist Church of Port Angeles since 1983. Previously, he was pastor of churches in Leavenworth, Everett, and Lacey, Wash., and Madras, Ore.

The prosecutor asked the jury to "apply common sense" to the circumstantial evidence in the case. He cited physical evidence that indicated one of the three bullets which hit Mrs. Young was fired from Young's rifle and that the pastor's fingerprints were found on a plastic bag in which the rifle later was found hidden under the mobile home.

The defense cited the lack of conclusive evidence as well as the absence of a clear motive.

Young was arrested about a week after his wife was shot to death. The police investigation first speculated she had been shot by an intruder, but "suddenly" arrested Young and charged him with killing his wife.

While he was awaiting trial, Young resigned the pastorate of the church, but lived in the home of Fred Jewell, a retired pastor. Jewell later became interim pastor of the small congregation.

According to officials of the Northwest Baptist Convention, a decision has not been made as to whether Young will appeal the conviction. One official said he had been told the cost of further legal processes may be prohibitive.

Bob Dove, pastor of the neighboring Southern Baptist church in Sequim, commented, "I think the community at the moment is unsettled about the verdict. One of the big factors is the feeling that there is more yet to be made known, much yet to be learned."

Dove says he believes there were facts in the case never brought before the jurors. "I think there are factors being weighed by people who know Grady that may ultimately bring new support to his defense. There are mystifying occur-

rences that were never clearly explained, and there are issues being pursued that were possibly not even known at the time of the trial," he says.

Jewell, also a former pastor of the Hillcrest church, said the congregation has been at the center of the tragedy. The experience for his parishioners, he said, has been "very rough, but the people are holding together real well."

Young attended Sequim's First Baptist Church during the months leading up to the trial, and also temporarily taught a Bible study class at that church. Defending this action of his church, Pastor Dove said earlier that even if the verdict were guilty, he would not regret the invitation to teach that his congregation gave Young. "After all," Dove says, "we Christians are all sinners saved only by God's grace. The church gives us the opportunity to do something about our sinful condition."

Weldon Stevens, director of missions

for the Olympic Baptist Association, says that the Port Angeles congregation has held up extremely well considering the trauma it has experienced. He cites the steady attendance at worship services and notes an increase in attendance for some church activities.

"While individual members have undoubtedly had their own opinions about the innocence or guilt of Grady Young, they have not let these feelings cause the church to fail in its work," Stevens says. "The congregation has had a very positive commitment to prayer for Grady Young and his family, as well as to the ministry of the church during this period."

Hillcrest church leaders have arranged for a Christian counselor to be invited at an appropriate date in the near future to assist the congregation and individual members in working through their own feelings caused by the events of the past few months.

## Ethnics back 1990 revivals

ATLANTA (BP) — In separate meetings in Atlanta and New York, Southern Baptist ethnic groups have taken the lead in pledging their support for the next round of simultaneous revivals scheduled for 1990 in Baptist churches across the nation.

Leaders and editors of the 17 ethnic fellowships recently met at the Southern Baptist Home Mission Board for the first time to study methods of mass communication of the gospel to their language groups.

As a result of the three-day meeting, a growing network of ethnic newspapers will be utilized to unite the groups around Bold Mission Thrust goals of evangelizing the nation for Christ, said Oscar Romo, director of the language missions division for the Southern Baptist Home Mission Board.

The pact signifies a developing relationship between the ethnic groups and the evangelism division of the Atlanta-based agency, explained Romo.

The ethnic leaders suggested methods of establishing 18,220 new language mission units by the year 2000 as well as equipping 31,139 additional leaders in 295 new ethnic leadership development centers. Currently 6,500 units exist in the nation, Romo said, while 65 centers have trained 1,300 persons.

The ethnic leaders also studied ways of

translating and publishing materials through their newspapers so Southern Baptist ministries can reach more language groups than before, Romo said.

Bobby Sunderland, director of the direct evangelism division for the Home Mission Board, outlined a six-fold plan to involve ethnics through such methods as providing simultaneous revival materials in their newspapers and equipping their leaders in personal evangelism and revival preparation. The strategy, to be implemented in stages during the next five years, will climax in launching new ethnic churches from results of the revivals.

In a recent meeting in New York, state language missions directors followed the example set by the ethnic leaders by also pledging their support to the simultaneous revival effort.

The Home Mission Board's evangelism section recently announced plans for the second set of simultaneous revivals similar to the Good News America revivals of 1986. Called "Good News America: Here's Hope," the revivals will be coordinated from March 18 to April 29 of 1990.

## Paul Clark seeks heart transplant

Paul Clark, pastor of Calvary Baptist Church in Jackson, was nearing the end of tests for a possible heart transplant at press time on Monday.

He was transferred from Baptist Memorial Health Care System Inc., Memphis, on March 9 to Barnes Hospital in St. Louis, Mo.

Clark was reported as stable in the hospital's intensive care unit. His wife, Doris, may be contacted through Helen Sams, 1041 Willman Court, Ferguson, MO 63135.



## Baptist Women Get-Together expects 1,200 in Gatlinburg

The annual Baptist Women Get-Together, March 27-29 in Gatlinburg, is expected to draw 1,200 to explore the theme, "Inasmuch ... Unto Me."

Carrol Kelly, associate in Tennessee's Woman's Missionary Union, announced that registration for the meeting has been closed. The next Baptist Young Women Get-Together will be held in September 1987, she added.

The gathering, which will be held at Park Vista Hotel, also has drawn two representatives of the Southern Baptist Foreign Mission Board, a foreign missionary, and three home missionaries.

John E. Mills, FMB director for west Africa, is on the program. He has served

as a pastor in Tennessee and Texas and as a missionary in Nigeria, Ghana, and Ivory Coast.

The associate area director for western South America, Betty Jean Freeman Law, also will speak. She was a missionary in Cuba and Spain, and worked for the Union Baptist Association in Houston, Texas.

A graduate of Carson-Newman College in Jefferson City, Doris Walters, will speak at the WMU meeting. She is director of a Baptist center in Fukuoka, Japan. She also served a church in Wilmington, N.C.

Lora Hall Laminack is a featured home missionary serving as director of a Baptist center in Atlanta, Ga. She is a graduate of Maryville College in Maryville and Carson-Newman College and was a summer youth worker at First Baptist Church in Fayetteville, in addition to service in other states.

Greg and Alice Whitetree, missionaries directing a Baptist center in Lookout, Ky., also will speak. Prior to their present assignment, they served in other areas in Kentucky and Iowa.

W. Clyde Tilley, professor of religion and philosophy at Union University in Jackson, and Susan Ingouf, a dramatist currently working at Southwestern Baptist Theological Seminary in Fort Worth, Texas, are also on the program.

Joel Duncan and Michael Glenn Dell, church staff musicians from First Baptist Church in Huntsville, are the featured musicians.

On Saturday afternoon, a special prayer retreat and centennial guiltig activity also will be offered.

## Brazilian missionary dies

RICHMOND, Va. (BP) — A pioneer Brazilian Baptist missionary to Portugal was killed in a bus wreck March 6 while raising funds for her country's Foreign Mission Board.

Herodias Cavalcante was traveling in Brazil, promoting the Brazilian Baptist counterpart of the Southern Baptist Lottie Moon offering, when she was killed, said Thurmon Bryant, a Southern Baptist Foreign Mission Board spokesman.

She was the sister of Alice de Oliveira, the lawyer who represents the three missions of the Foreign Mission Board in Brazil. Both women had traveled in the United States. In 1980 Cavalcante spent two months working with Portuguese-speaking people in Massachusetts.

Cavalcante had commented a few days before her death that she wanted to "die with her boots on promoting missions for Brazil," and "that's what she did," Bryant said.

She played a major role in starting Brazilian Baptist missionary work in Portugal. Cavalcante, one of the first Brazilian missionaries to Portugal, was retired. Her funeral was March 8 in Rio de Janeiro.

# Firing threats circulate as Baker takes CLC helm

By Marv Knox

NASHVILLE (BP) — Larry Baker may have only a six-month tenure as head of the Southern Baptist Christian Life Commission, according to commissioners on the short end of a 16-13 vote to hire him earlier this year.

That vote was taken during a special called meeting of the commission Jan. 15. That meeting was marked by criticism of the process by which Baker was nominated and of his ethical views, particularly on abortion.

In fact, several commissioners have told reporters that Baker might be unseated at the next full commission meeting in September. At least five seats on the 31-member commission will change hands in June, when messengers to the Southern Baptist Convention annual meeting elect trustees for all SBC agencies.

Baker joined the commission March 15. He has been academic vice-president and dean of the faculty of Midwestern Baptist Theological Seminary.

He was nominated for the CLC post by a seven-member search committee appointed by and including then-chairman Charles Wade, a pastor from Arlington, Texas. Commissioners who wish to see the CLC take a more conservative position charge the search committee was stacked to favor a more moderate candidate.

"It's a very unfortunate situation that has occurred," said Hal Lane, pastor from Eutawville, S.C. "I felt we had not been included in the search process. It seemed obvious they (supporters of a moderate candidate) had an agenda they wanted to continue, no matter what."

"I assume that my colleagues on the board who supported Dr. Baker's coming are reasonably intelligent and therefore that their ruthless exercise in hardball politics was deliberately provocative," added James Paul Wood, pastor from Atlanta. "The trustees were promised several things by the search committee, including advanced information regarding any candidate's positions. We also were told there would be a good-faith effort to bring someone who would be

acceptable to most of the board. These promises were not kept."

Wade defended the nomination process: "It was comprised of the executive committee, which was elected by the board. Then I added to that committee a layman from the East Coast, a laywoman from the West, and a pastor from the Midwest. Not a person on the list is a liberal. Every one is Biblical, conservative, and had good experience of service on the commission."

"Nine new members have come on the commission since the search committee was appointed," he added. "Up until this year, when we would have votes on issues, we didn't have divisiveness. I wasn't trying to appoint from one group; we all felt we were one group."

Wade said he could understand the frustration of commissioners who said they felt left out of the selection process, but he said they "weren't even on the board" when the search committee was appointed. He also contended commissioners were sent notice of Baker's nomination in advance of the called meeting to elect him.

Beyond his nomination, commissioners opposed to Baker's election cite problems with his position on abortion. He has described four situations in which he believes abortion "may be allowed as an exception." They are threat to the life of the mother, rape, incest and "perhaps in the case where catastrophic deformity to the fetus is involved."

While commending Baker for ranking abortion as one of the "certain moral issues (that) have priority over others in terms of their urgency," Wood said Baker holds "essentially a pro-choice position, and therefore, I could not endorse him as head of the Christian Life Commission and will not be able to support his continuing."

Lane noted that Baker must be the "point man" for presenting ethical issues for the commission. "His view always would be linked synonymously with the CLC position," the trustee added. "If he's going to be the point man on this, no matter what the (CLC) literature says," his position will be seen as the position of the commission.

Wade said Baker has taken "a strong stand against abortion." He described Baker as "someone out of the heart of Southern Baptist life. This is not an extremist, not someone who has taken radical positions on ethical issues that would offend significant areas of our convention. We found someone in the mainstream by training, church experience, and service through the seminaries."

But Baker's position on abortion is built upon unacceptable "situation ethics," said Rudolph Yakym, a commissioner and layman from South Bend, Ind. Baker insists "abortion is never justified, but excused," Yakym quoted, adding: "If you apply this to all areas of ethics, it's situation ethics, which he (Baker) denies, but his words belie his position. Any way you read that, it's situation ethics."

Given the circumstances, Baker's administration may be in danger when commissioners meet in September.

"From my own personal point of view, I still find Dr. Baker unacceptable," Lane said. "My own personal feeling is that he probably will be replaced at the September meeting."

Baker "has accepted what is clearly a setup for a position as a high-paid martyr," Wood added. "He knew that he was not acceptable to nearly half the board, and clearly this did not deter him. Having heard him express his views on a number of issues, I lack confidence in his leadership. That will be hard to change. I have no plans to move for his dismissal in September, but I anticipate being one of those who would support such a move."

However, not all of the trustees who voted against Baker's election will vote to ouster him, Wade predicted: "Some of those who voted against him will vote to sustain him if he gives strong leadership to the commission. There are fair-minded members of the commission who will give him a chance to give leadership. I don't believe they will fire him in September."

However, "given the current status of affairs, anything is possible," Yakym noted. "I know of no plans to terminate him. One thing that is really important for all Southern Baptists to be aware of is that conservative or moderate or liberal, left

or right, we're all concerned about the will of God being performed by the Christian Life Commission and in our own lives. That's our paramount concern."

Speculation about Baker's tenure has moved beyond the CLC commissioners. Paul Pressler, the Houston appeals court judge who has been active in the movement to direct the Southern Baptist Convention toward a more conservative position, was quoted by the Atlanta Constitution as saying, "Baker will be fired in September."

Pressler told Baptist Press the Constitution article did not include all his statement, but he offered a clarification: "The process by which Baker was hired was extremely faulted. Conservatives were excluded from the selection process, not allowed to ask questions of Baker before the meeting of the board, and given very little time during the meeting."

"Such actions by the liberal militant temporary majority do not promote harmony and are disruptive to cooperation within the convention. I would be very surprised if the trustees of the Christian Life Commission did not correct this injustice which has been done to Southern Baptists."

With controversy as a backdrop, Baker said he plans to spend the early months of his administration building relationships. A priority item will be visiting commissioners in their own homes and churches. Another will be setting a broad agenda representative of the entire convention.

"I am committed to being the commission's leader for all Southern Baptists," he stressed. "I believe our common faith in Christ can bind us together, and I believe the tie that binds us together rises above all of our differences and everything that would divide us. My commitment is to do my best to make it possible for all of us to work together in this strategic cause."

"People have asked me about the matter of division, and I have said to them, 'Well, I believe the Christ who brought Simon the zealot and Matthew the publican into the same disciple band can unite us in his service.' I'm committed to working toward that and for that."

## Southeastern board elects woman theology professor

WAKE FOREST, N.C. (BP) — By a one-vote margin, in a closed door session, trustees of Southeastern Baptist Theological Seminary elected their first woman theology professor.

Elizabeth B. Barnes of Cary, N.C., who has been teaching on an administrative appointment for three years, was elected assistant professor of systematic theology 14-13 during the March 9-10 trustee meeting.

The vote was announced by chairman Jesse Chapman, a retired surgeon from Asheville, N.C., following the hour-and-forty-five-minute executive session. He did not reveal the content of the discussion, but other trustees told reporters the discussion was "respectful and dignified."

Prior to the executive session, some fundamental-conservative trustees said they opposed Barnes because she is a woman and not an inerrantist. W. Dade Sherman, a pastor from Monroe, N.C., told reporters: "She is not an inerrantist. And I do object to a woman teaching theology. I don't think it is Biblical."

Other trustees told reporters that

Barnes' gender did not come up in the closed meeting.

Barnes, the mother of three grown children, is a 1960 graduate of Meredith College. She earned a master of divinity degree from Southeastern seminary in 1981 and a doctor of philosophy degree from Duke University in 1984. She is married to Lalon L. Barnes, pastor of Faith Baptist Church in Apex, N.C.

In contrast to Barnes' election, Roy E. DeBrand was elected professor of preaching and worship 25-2. DeBrand is considered a conservative scholar.

DeBrand, who has been professor of homiletics at North American Baptist Seminary in Sioux Falls, S.D., since 1983, is a graduate of Southwestern Baptist Theological Seminary in Fort Worth, Texas, where he received master of divinity and doctor of philosophy degrees.

Southeastern President W. Randall Lolley said he supported the election of both DeBrand and Barnes and was surprised by the decision to close the doors to all but trustees, Lolley, and Academic Dean Morris Ashcraft.

In another disputed action during the

two-day trustee meeting, board members voted 18-4 to adopt "A Plan of Action," presented by Lolley. The plan pledges to encourage balance and fairness in seminary teaching and to refrain from "caricaturing or intimidating anyone because of their beliefs."

According to Lolley, the "Plan of Action" is an effort to address concerns of the Southern Baptist Convention's Peace Committee, a 22-member panel which is attempting to find ways to resolve the seven-year theological-political controversy in the SBC.

Lolley's Plan of Action contains seven affirmations including the seminary's articles of faith; the process for selecting faculty which involves trustees, administration, faculty, and students; fostering a climate of fairness and openness in classrooms and on campus; a rejection of caricature, intimidation, or attack of persons for their theological beliefs; a commitment to missions and evangelism on the campus and beyond; and an emphasis on the distinctive doctrines of Baptist heritage.

Lolley ran into grilling on the plan.

Trustee Sherman, asking to "lay issues out in the open," asked Lolley whether he and other faculty and administrators were intimidating students. Sherman said a student had told him he was afraid of retribution if he publicly criticized the seminary.

Sherman asked whether the faculty would really approve an inerrantist to serve on the faculty, when the seminary would invite inerrantists to speak at public forums, and why the faculty and administration acted as if inerrancy were a new concept to them.

"You talk intimidation and, my soul, look at what you are trying to do."

In other action, a budget for 1987-88 was approved in the amount of \$5.88-million, a reduction of about \$28,000 from the 1986-87 budget. Some adjustments were in student fees and costs of housing. Southern Baptist Cooperative Program funds are projected at \$3.98-million as income for the 1987-88 budget, 67.67 per cent of the total operational expense of the seminary. There were no salary increases for employees, but action was taken to give a "2 percent bonus" later in the year if income and finances make it possible.



**REPRESENTING 271 VOLUNTEERS** — Clarence Stewart (left), TBC foreign mission ministries consultant, receives a certificate of appreciation from the TBC and the Foreign Mission Board, SBC, for serving in 1986 as a part of the Tennessee/Venezuela partnership. Gerald Stow, director of Tennessee Baptist Children's Homes Inc. and Stewart's pastor at First Baptist Church, Pulaski, presents the certificate at the TBC Executive Board Building in Brentwood.

## HMB committee reports on search for president

ATLANTA (BP) — The chairman of a committee to nominate a new president for the Southern Baptist Home Mission Board reported the committee's search is "right on schedule," but the committee has "not yet reached a consensus" on a presidential candidate.

Troy L. Morrison, chairman of the eight-member committee and director of church-minister relations for the Alabama Baptist Convention, reported to directors of the Home Mission Board during their March meeting that the committee has considered 64 candidates for the position. The committee is looking for a successor to William G. Tanner of Oklahoma City who resigned last June.

Although Morrison did not say when the committee would be ready with a nomination, he added, "We will not pressure ourselves, or be pressured, into moving too hastily. Neither shall we take more time than necessary. We feel we are right on schedule."

"In spite of anything you might have heard, our committee is not deadlocked," said Morrison. Although the committee has not yet reached a consensus, "we believe we can and will." He insisted "there is a sense of togetherness on our committee."

Morrison added that no one has dominated the committee. "We have not been intimidated or pressured in any way. We have been permitted to pursue our work in total freedom and confidentiality."

The search committee has met nine times in the last five months, and has read, studied, and considered more than 100 letters recommending 64 persons for the position. Each person nominated was asked to submit a resume. Some have declined to be considered, he said.

Although Morrison would not say how many candidates the committee has interviewed, he added the committee plans to continue the interview process "until we find the person whom we believe God would have us to recommend to this board. We would not dare to recommend any person until we have a clear direction from God."

Morrison expressed appreciation to all who have prayed for the committee and

asked for continued prayer and patience as the committee continues its work. He also expressed appreciation for the staff and for the interim leadership of Bob Banks, executive vice-president and interim chief executive officer.

In his report to the board, Banks said he believes the interim period could not have gone any better than it has. "When I announced months ago that we would not go into a holding pattern, but would move forward, little did I realize that God would lead us to move forward so positively," Banks said.

Banks said he rejects the kind of pessimism that says moving forward during these days of controversy in the Southern Baptist Convention is not possible. Banks said such pessimism leads to cynicism and lack of vision. "For those of us engaged in the mission enterprise, this must not be."

"There is no place in the Christian life for cynicism," said Banks. "Cynicism is the direct contradiction of the spirit of Christ."

## Missionary to Belgium aids ferry survivors

BRUGGE, Belgium (BP) — Within hours after a British ferry capsized off the Belgian coast March 6, Southern Baptist Missionary Robert Cochran was counseling and praying with survivors and helping reunite separated family members.

Cochran and his wife, Debbie, were watching television at their home in Brugge, Belgium, that evening when they learned of the ferry disaster off the nearby port of Zeebrugge. Rescue workers were transporting survivors to local hospitals, including the 950-bed Saint Jan Hospital in Brugge. Cochran contacted the hospital and offered his services as a volunteer chaplain.

"We assumed most of the victims would be English-speaking, and we could be a liaison, speaking both Flemish and English," Cochran said. The hospital accepted the offer.

About 40 survivors, mostly British, were brought to Saint Jan that night. The number had about doubled by the next day. Throughout the night, the missionary and the hospital's Catholic chaplain worked their way through the emergency room and the wards. Cochran comforted and counseled survivors, prayed with them, and tried to locate and match up separated relatives.

He encountered one British couple who had been separated from their adult daughter during the ferry's rapid capsizing. They had no idea whether she was alive or dead. "The Catholic chaplain and I found their daughter on the 14th floor" of the hospital, Cochran said. "She had abrasions and cuts and was hurt, but she was alive."

They brought the good news back to the couple, who were being interviewed by a TV news crew. Cochran relayed the message to the mother, who cried out to her husband on camera. "She's alive! She's alive!"

"We've seen that repeatedly on our (TV) channels coming out of Britain and also the Flemish stations," the missionary said. "It offered hope in the midst of all this tragedy. ... That's a meaningful thing to me."

The Cochrans reunited several other family members by searching Saint Jan and other local hospitals. They also compiled a list of survivors at Saint Jan who were searching for missing relatives and delivered the list to the crisis center set up after the ferry tragedy.

But many survivors will never see loved ones again. By March 9, authorities had confirmed 53 deaths with 82 other passengers still missing and feared dead. Rescue workers saved 408 of 543 people aboard.

Cochran prayed with one distraught survivor who broke three ribs while saving his 4-month-old daughter, although the infant suffered a skull fracture. His wife is missing and presumed dead.

Cochran visited the man again March 8 and gave him books and Christian devotional literature. The man had been angry because the hospital would not release him to go to the local morgue to try to locate his wife's body.

"He wasn't in a state to go," Cochran said. "(But) he calmed down and took my hand and said he appreciated very much our coming and ministering to him."

The missionary also prayed with a female survivor whose friend was hurled against a window when the ferry keeled over. As the compartment filled with water the woman desperately grasped her unconscious friend.

"She held on and held on and held on ... and of course the water was extremely cold. Her friend was dragging her down and she was trying to hold her up. Finally she just had to let go of her friend," said Cochran.

Cochran, who hopes to continue a ministry to people he met during the tragedy, asked Southern Baptists to pray for the crew and passengers of the ferry.

## Elias Pantoja joins BSSB student work

NASHVILLE — Elias D. Pantoja has been selected by the Southern Baptist Sunday School Board as a national student ministries consultant for black and ethnic students.

Pantoja has been an associate for language missions and interfaith witness for the Missouri Baptist Convention since 1983.

He previously was a language missionary with the Home Mission Board, serving in the Shelby Baptist Association, Memphis. He was pastor of the Hispanic congregation of First Baptist Church, Carrollton, Texas, from 1974 to 1977.

Pantoja is a graduate of Dallas (Texas) Baptist College and Southwestern Baptist Theological Seminary, Fort Worth, Texas.



**45 YEARS** — Lloyd Rich (second from left) is honored by (left to right) Pastor Gary Satterfield; Greer Ruble Jr., TBC Sunday School department director; and Otto Giles, director of missions, Grainger County Association of Baptists, at First Baptist Church, Bean Station. Rich was given a certificate for 45 years of perfect Sunday School attendance. He also was given a plaque for serving as an adult Sunday School teacher for 45 years, as treasurer of the association, and currently as the church's clerk and chairman of deacons.

## Sheryl McDaniel joins Carson-Newman staff

JEFFERSON CITY — Sheryl McDaniel, assistant director of admissions at Tift College, Forsyth, Ga., has joined the staff of Carson-Newman College as assistant director of admissions.

McDaniel will be responsible for recruiting students from the east Tennessee counties of Hancock, Grainger, Blount, Cocke, Hawkins, Loudon, Monroe, Sevier, and Union, as well as North and South Carolina. She also will be responsible for special promotions and coordinating marketing strategies.

She is a graduate of Florida State University in Tallahassee.

## Nominations sought by TBC committees

The guidelines adopted by the Tennessee Baptist Convention for the Committee on Boards and the Committee on Committees give all Tennessee Baptists the opportunity to make nominations by filling out a form printed in the Baptist and Reflector.

Some people may not understand how names come before committees. The head of each of the TBC institutions submits at least three names for consideration for each position to be nominated. They receive names from people interested in their particular work and pass these along to the Committee on Boards. The convention guidelines direct them to work with the heads of the institutions.

If a person wants to recommend a person to any of the convention's boards or committees, a letter or this form can be sent to Tom Madden, TBC executive secretary, P. O. Box 728, Brentwood, TN 37027, or to the temporary chairman of the Committee on Boards or the Committee on Committees, or to the head of a TBC institution or agency.

The Committee on Boards will meet May 7, 10 a.m. The temporary chairman is Dr. Leonard Markham, First Baptist Church, 303 Wright St., Sweetwater, TN 37874.

The Committee on Committees will meet May 14, 10 a.m. The temporary chairman is Dr. James McCluskey, Wallace Memorial Baptist Church, 701 Merchant Road, Knoxville, TN 37912.

### GUIDELINES

- Members of these committees should not nominate themselves to fill any vacancies existing on any convention standing committee or convention board.
- Individuals over the state should be encouraged to send suggestions for nominees to these two committees, including supporting data as to their qualifications and availability.
- A form should be printed in the Baptist state paper by which suggestions could be made to these committees, the form bearing the signature of the person making the suggestion.
- The initial meeting of these committees each year should be announced as an "open" meeting when individuals or heads of institutions or agencies could appear before the committees to offer suggestions of and about possible nominees.
- The head of each institution should be asked to submit the names of three persons for each vacancy to be filled on his board, with supporting data on why these persons would make suitable board members, a practice that is now being followed.
- If the Committee on Boards considers someone else, other than a person suggested by the head of an institution, for any vacancy on a board, the committee should confer with that official concerning the qualifications of the person being considered, it being understood that the final decision on the nomination rests with the committee.

7. The Committee on Boards should be aware of any requirements of the accrediting agencies which are related to our hospitals, colleges, academy, or children's homes as these requirements affect the work of the committee, keeping in mind the requirements of the Tennessee Baptist Convention constitution and bylaws. If and when conflicts develop in this area, the committee shall so advise the convention and the convention shall consider ways of reconciling the conflicts.

8. These two committees should keep in mind the desirability of the following principles in making nominations: a broader representation from churches in geographical areas, differing sizes and types of churches, a variety of professional and educational backgrounds, different age groups, with both lay men/women and ministers included.

9. These committees should not nominate a person to a convention board or standing committee who receives a part or all of his salary from the Tennessee Baptist Convention or one of its subsidiary units.

10. The Committee on Boards should no longer feel that all of its nominations should be confined to the geographical area where an institution or agency is located, but their nominees should be residents of Tennessee and members of churches affiliated with the Tennessee Baptist Convention.

11. In implementing Bylaw 4.(2).A of the Convention's Bylaws in reference to board members for Baptist Memorial Health Care System, Inc., Memphis, the hospital should be required to show to the Committee on Boards that there is a demonstrable need for a board member proposed for service on the hospital board of trustees to serve on the board while also serving on another board as permitted in Bylaw 4.(2).A.

12. Trustees must be active in support of their local churches.

## RECOMMENDATION TO 1987 COMMITTEE ON BOARDS AND COMMITTEE ON COMMITTEES

Deadline for submitting recommendations is April 15.

Believing in this person's moral integrity, spiritual commitment, and other qualifications for service as a director, trustee, or committee member,

I RECOMMEND (Name): \_\_\_\_\_

Address \_\_\_\_\_ Phone \_\_\_\_\_

ZIP code \_\_\_\_\_

Ordained minister \_\_\_\_\_ Layperson \_\_\_\_\_ Occupation \_\_\_\_\_

Church membership \_\_\_\_\_

Association \_\_\_\_\_

Involvement and work within the Association \_\_\_\_\_

Prior service on state boards and committees \_\_\_\_\_

Training, skill, experience which would qualify this person for service \_\_\_\_\_

Check board, agency, or committee which you believe this person could best serve:

- |  |   |
|--|---|
| <input type="checkbox"/> Executive Board                     | <input type="checkbox"/> Committee on Arrangements            |
| <input type="checkbox"/> Tennessee Baptist Foundation        | <input type="checkbox"/> Committee on Audits                  |
| <input type="checkbox"/> Tennessee Baptist Children's Homes  | <input type="checkbox"/> Committee on Boards                  |
| <input type="checkbox"/> Belmont College                     | <input type="checkbox"/> Committee on Committees              |
| <input type="checkbox"/> Carson-Newman College               | <input type="checkbox"/> Committee on Credentials             |
| <input type="checkbox"/> Union University                    | <input type="checkbox"/> Church Staff Compensation Study Com. |
| <input type="checkbox"/> Harrison Chilhowee Bapt. Academy    | <input type="checkbox"/> Constitution and Bylaws Committee    |
| <input type="checkbox"/> Baptist Memorial Health Care System | <input type="checkbox"/> Historical Committee                 |
| <input type="checkbox"/> Baptist Health Care System          | <input type="checkbox"/> Committee on the Journal             |
| <input type="checkbox"/> Baptist Health System of East Tenn. | <input type="checkbox"/> Committee on Resolutions             |
| <input type="checkbox"/> Tennessee Baptist Adult Homes       |   |

Please understand that this recommendation does not assure nomination. However, your recommendation will be given serious consideration. No contact will be made by the Committee on Boards or the Committee on Committees until nomination has been approved.

Signed \_\_\_\_\_ (name of person making recommendation)

(mailing address) \_\_\_\_\_ (zip code) \_\_\_\_\_

(area code, telephone) \_\_\_\_\_ (date) \_\_\_\_\_

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## Genesis Commission, FMB leaders meet

By Bob Stanley

RICHMOND, Va. (BP) — Leaders of the Genesis Commission and the Southern Baptist Foreign Mission Board met March 10 in Richmond, Va., for what was described as a 'frank exchange' of concerns and ideas.

In a joint statement issued March 13, both the commission and the board indicated each will proceed as previously planned with its work in Mexico, where the commission will begin its evangelistic thrust.

Two Southern Baptist pastors and a layman organized the Genesis Commission late last year with a dual mission of soul-winning and starting churches. They announced they will begin work in Mexico but also might spread to other countries.

The group has drawn criticism from some Southern Baptists — including Foreign Mission Board President R. Keith Parks — who believe the commission will compete with the board and perhaps cause confusion among Baptists in Mexico and other countries where the

denomination already has evangelistic work under way through the mission board.

At Parks' invitation, two leaders of the new commission came to Richmond for lunch and a two-hour meeting with Parks and three other representatives of the board.

The joint statement concluded: "There was a frank exchange of both concerns and ideas which should be mutually beneficial. The commission plans to move ahead immediately in enlisting national workers to help start churches in Mexico. The Foreign Mission Board will continue in a one-work approach with the National Baptist Convention of Mexico."

The statement said the board representatives "shared information about the board's central emphasis on evangelism that results in churches and told how missionaries work cooperatively with national Baptist leadership as soon as such leadership develops."

Genesis Commission leaders Bill Darnell and John Morgan, in turn, outlined the commission's "dual purpose of

soul-winning and church planting and told how it expects to use national Baptist workers in Mexico and other countries where the commission might later work." They told Parks "the commission is in no way an arm of any political group in the convention."

Darnell, former pastor of the Kirby Woods Baptist Church in Memphis, is executive director of the commission, which is based in Houston. Morgan is pastor of Sagemont Baptist Church in Houston. The organization's other major leader is businessman Randy Best, a member of Second Baptist Church in Houston. Best was unable to attend the Richmond meeting.

In addition to Parks, board representatives were William R. O'Brien, executive vice-president; Harlan Spurgeon, vice-president for mission management and personnel; and board trustee Mark Corts of Winston-Salem, N.C. Corts, in Richmond to lead the board's spiritual emphasis week, is chairman of the newly created Americas Committee of the trustees.

# Tennessee Scene

## LEADERSHIP . . .

Arthur Bain has been called as interim pastor of Rock Hill Baptist Church in Lexington.

Porter's Creek Baptist Church, Middleton, has called Mike Lewis as minister of music. James Seago is the pastor.

Gary Cook assumed the position of interim pastor of Crieveewood Baptist Church, Nashville, on March 8.

Bill Summers resigned as pastor of Curve Baptist Church, Ripley, effective Feb. 28.

Mark Deakins has been called as associate pastor of Michigan Avenue Baptist Church in Cleveland. Mart Duggan is pastor of the church.

Guaranda Drive Baptist Church in Johnson City has called Tony Griffith to serve as minister of youth/evangelism. Thomas Savage is the pastor.

## PEOPLE . . .

Kimball Baptist Church in Kimball or-

dained Ernie Harris, Jere Payne, and Alton Young as deacons Feb. 22. Terry Humbert is pastor of the church.

R. L. Frank Jr. was ordained as deacon Feb. 22 by Antioch Baptist Church, Henderson. Richard Owens is pastor of the Antioch church.

Fellowship Baptist Church in Sharon ordained John Bessent Sr. as a deacon on Feb. 1. Floyd Lammersfield is the pastor.

A deacon ordination service was held on Feb. 15 at First Baptist Church, Woodbury, for Charles Lawson. Bobby Zumbro, pastor of the church, delivered the message.

Pleasant Hill Baptist Church, Jackson, ordained Bobby Ray Davis as a deacon on Feb. 15. David Cochran is the pastor.

Antioch Baptist Church, Benton, recently ordained Danny Parker and Roy Lett as deacons. Jasper Woody is the pastor.

Hixson First Baptist Church is celebrating 10 years of progress under the leadership of Pastor Bobby Douglas. The church is sending the pastor and his wife on a Bible study cruise this month. Dur-

ing the past 10 years the resident membership has increased from 926 to 1,605, mission giving has quadrupled, and an educational building was built debt-free.

## REVIVALS . . .

South Seminole Baptist Church, Chattanooga, had 75 professions of faith during their spring revival March 1-4. Paul Jackson of Little Rock, Ark., was the evangelist. Bill Delaney is pastor of the church.

There were 90 professions of faith during revival services at Park Avenue Baptist Church, Nashville, March 8-11. More than 50 other decisions were made during services led by Evangelist Clyde Chiles of St. Louis, Mo. Bob Mowrey is pastor of the church.

## REVIVAL PRAYER REQUEST . . .

Alta Loma Baptist Church, Madison, will have spring revival services March 22-25. Jerald Smith is pastor of the church. Edward Lee will be preaching at each service with Jim Graves, minister of music at the church, leading the revival choir and congregational singing.

## CHURCH NEWS . . .

Rosedale Baptist Church, Nashville, celebrated the completion of a \$185,000 bond program on March 15 with a note burning. An educational building/gymnasium was constructed in 1973. Everett Hooper is the pastor.

## Personal Perspective



By Tom Madden  
TBC Executive  
Secretary-Treasurer

"Come now, you who say, today or tomorrow we will go to some particular city, and stay there for one year, and trade, and make a profit. In fact, you know nothing of tomorrow, (for what is your life? A vapor that appears for a little while and then vanishes) What you should say instead is, if the Lord will, we shall live and do this or that" (James 4:13-15).

These materialistic merchants, who were the core of the prosperous, were practicing the sins of arrogance and presumption. "We will go . . . and stay . . . and trade as long as they like." James states that they instead should say, "If the Lord will."

There are some certainties about life. One is that the human life will end. The best anyone of us can do about death is to postpone it. To the worldly man, death is a catastrophe. To the Christian, it is gain. Life does not consist in the abundance of things. The prodigal wasted his substance in riotous living, but the father called this kind of living death. "This my son was dead and is alive."

Nor does life consist of length of days. Methuseleh lived 969 years and our Lord lived only 33 years. The true disciple builds his life around God and God's will.

For the Christian, death is another experience in life. Death is a falling asleep, it is a departure, it is moving out of a lesser house to a better house. It is a home going that is accompanied by the angels. It is a reunion. It is to be with Christ.

I am glad we don't have to cross Jordan alone.

# Supreme Court hears arguments in Jews for Jesus airport case

By Stan Haste  
WASHINGTON (BP) — An attorney for the city of Los Angeles tried to convince the Supreme Court March 3 that his city's

Board of Airport Commissioners did not exceed its authority by forbidding the messianic Jewish group, Jews for Jesus, from distributing its literature at Los Angeles International Airport.

Assistant City Attorney James R. Kapel asked the high court to uphold a policy implemented by the commissioners explicitly forbidding "First Amendment activities" inside the airport, a policy aimed at keeping religious proselytizers from approaching incoming and departing passengers with their appeals. The policy, Kapel argued, is a "reasonable time, place, and manner" restriction on free speech.

Pressed by several of the justices, Kapel insisted the policy does not unduly restrict free speech and falls within the commissioners' "right" to restrain otherwise protected activities because they are not "airport related."

During a series of questions, Kapel admitted that no complaints had been lodged against Jews for Jesus members for physically impeding passengers. They were not "grabbing passengers by the arm" and keeping them from moving about, he acknowledged.

Jews for Jesus Attorney Jay Alan Sekulow also faced questioning from justices who suggested that government has authority to declare some public places off limits for free speech or other First Amendment activities. For his part, Sekulow insisted, "There is no justification for a sweeping ban" on those activities such as that imposed by the airport commissioners. Our position is that LAX (Los Angeles International Airport) traditionally has been an open forum."

The dispute came to the high court after the 9th Circuit Court of Appeals agreed with a lower federal panel that the commissioners' policy violated the free speech guarantee of the First Amendment.

A decision in the case is expected sometime before the current Supreme Court term ends in early July.

## F. Crumpler accepts Brainerd pastorate

Brainerd Baptist Church, Chattanooga, recently voted unanimously to call Frank Crumpler as pastor. He assumed his duties March 8.

Since 1976, Crumpler has been serving as director of specialized evangelism at the Southern Baptist Home Mission Board in Atlanta.

A native of Roanoke Rapids, N.C., he is a graduate of Wake Forest University in Winston-Salem, N.C., Southeastern Baptist Theological Seminary, Wake Forest, N.C., and Union Theological Seminary in Richmond, Va.



Crumpler

Crumpler has served in several pastorates including Durham Baptist Church in Durham, N.C., First Baptist Church, Monroe, N.C., First Baptist Church in Camden, S.C., and New Bridge Baptist Church, Richmond, Va. While in Atlanta, he served as interim pastor of several area churches.

For three years, he served as secretary of evangelism for the Baptist General Association of Virginia.

He has been active in associational, state, and national Southern Baptist activities.

He is the author of two books, *God is Near* and *The Invincible Cross*, as well as numerous articles and booklets published by the Home Mission Board and various denominational publications.



## Tennessee/Venezuela Prayer Net Partnership

—On March 24, Beverly Wilson, who teaches children of missionaries in Puerto La Cruz, celebrates her birthday.

—Missionaries Mike and Debbi Rogers report their concern that only one person has become a Christian in the past seven months where they serve in Caracas. Pray for more responsiveness to the gospel in that area.

—Adolpho and Carmen Santa Maria are working to start a church in Palo Negro.

—Tennessee volunteers are constructing a new building and an addition to a building at the seminary in Los Teques.



**CHURCH WORKSHOP** — Howard Roberts, pastor of Broadview Baptist Church in Temple Hills, Md., and author of *Learning to Pray*, which was published by Broadman, leads a workshop at Prescott Memorial Baptist Church in Memphis. The workshops on prayer and spiritual growth were held Feb. 20-22.

**BIBLE BOOK SERIES**  
Lesson for March 22

# Jesus crucified

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

Basic Passage: John 19:17-37  
Focal Passages: John 19:17-22, 26-30, 32-36

Investigative talents like those of Perry Mason or Mike Hammer are not necessary for one to be able to figure out that the trials and final sentence of Jesus were all illegal and an abuse of His rights.



**Bush**

But when evil, sinful men are involved, anything goes. We can go even further and say that when evil, sinful religious men are involved there are no holds barred! Purity of motive is thrown to the wind in order to protect a tradition, a concept, no matter how self-centered and out of line it may be. An unfettered search for truth, regardless of how that truth may reveal different and greater things, is not the order of the day when people defend man-made creeds and protect demigods and hatred.

Jesus had only right motives for all that He did for us. All that He has done, is doing, and will do is completely done in pure love.

Does this describe your motives and actions as a servant of Christ? At times it seems the Saviour's death was in vain, based upon words and actions of His so-called followers.

At different times in our lives as disciples, we can profit from reflection on what our pardon and freedom from eternal death cost God. Easter celebration is a glorious time but the awe and mystery of it all should be a moment by moment reality to us sinners being saved by the phenomenal cleansing grace of God in Christ! Recognition of our unworthiness to receive such love ought to humble us for the life of obedience and gracious services we are to perform.

You may have heard an old saying, "There is nothing new under the sun." Recently during a study of the Old Testament from a historical approach, I commented to the church class about how similar modern man is to ancient man. The fight for possessions, realty, and power continues to this day. Our implements of war differ but greed, all manner of sinfulness, and rebellion against God and His ways are the same.

What closed-minded religious leaders and their followers thought would bring an end to the man who claimed to be Messiah resulted in victory. What secular politicians thought would put a stop to a so called seditionist and would appease political constituents contributed to the successful strategy of the King of Kings. The strategy was to have a plan of operation that would be carried out regardless of circumstances. It is rather sobering to

disciples and non-disciples that the will of God can and does fulfill itself with or without their assistance or cooperation.

It is my impression that the most awesome gift which God gives to nothing else of His creation, other than mankind, is choice. The gift of choice is a marvelous expression of love that has inherent risks for the one who offers it and the one who has the freedom to receive or reject the love.

I'll never forget the first time my first girlfriend rejected my love for another. The rejection hurt but that was her choice and I could not make her love me.

Imagine the extraordinary hurt to the Creator God is the rejection of divine love by thousands and thousands of men and women. Jesus withstood the awful indignities of ridicule and physical torture not because He was a coward but because He was courageous and obedient to the Father's divine goals. How many of your goals match divine goals?

John records not only the worldwide love of God but His particular love and concern for individuals. Jesus in His agony saw to it that His earthly mother would be cared for. In His pain, He saw the hurts of others. He did not allow self-pity to blind His opportunities for relieving the pain of others.

As a hymn correctly states at the end of its verses, "What a Saviour!" The correct response to such a Saviour is recorded in the last stanza of another hymn: "Love so amazing, so divine, Demands my soul, my life, my all."

## William Henard accepts Lawrenceburg pastorate

First Baptist Church, Lawrenceburg, has called William D. Henard III to serve as pastor of the church.



**Henard**

He comes to the pastorate from Decatur, Texas, where he served as pastor of First Baptist Church.

Henard is a graduate of Cumberland College, Williamsburg, Ky. Also, he was graduated from Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Former pastorates include Corinth Baptist Church, Decatur, Texas, and Eagan Baptist Church, Eagan. He also served as associate pastor of First Baptist Church, Jellico.

Denominational service includes serving as director of evangelism, vice-moderator, and vice-president of the pastors' conference for the McMinn-Meigs Baptist Association.

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**UNIFORM LESSON SERIES**  
Lesson for March 22

# In the garden

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

Basic Passage: Luke 22:39-53  
Focal Passage: Luke 22:39-53

In the garden, if Jesus had refused to continue on His way to the cross, every act of ministry, every miracle, and everything that He taught and preached would have been in vain.

Throughout Jesus' ministry, Satan had tempted Jesus to avoid the cross by taking an easy way out. Jesus' disciples may have deserted Him, but Satan did not leave Him as He went to the cross.



**Kendall**

In verse 42, Jesus prayed, "If thou be willing, remove this cup from Me." There was no hint of rebellion in the prayer. When He was convinced there was no other way for humanity to be saved except through the cross, Jesus did the will of the Father.

Human beings tend to be great starters and poor finishers. Jesus warned about this human tendency in His parables (see Luke 14:25-35). In many passages of the Bible, God reveals the blessings that will be bestowed upon those who remain true to Him to the end of their lives (see Matthew 24:13).

It is thrilling to see a dynamic Christian remain dedicated in service and living a Christian lifestyle to the end of his or her earthly life. It is tragic to see Christians who were once dedicated come to the end of their lives outside the will of the Lord.

One of the great preachers of the past generation, in Mississippi, asked his brother who was a leader in the Southern Baptist Convention, to sit by his side while he was dying and make every effort to stop him from saying anything that would bring dishonor to his Lord if he entered into a delirious state.

Jesus ended His earthly life and ministry within the will of the Father.

**The agony (22:39-46)**

At midnight, Jesus left the upper room and led the disciples to the Garden of Gethsemane. Jesus then left His disciples to be alone with His Father. The pain was too excruciating to share with any human, even His disciples. The depth of the experience of Christ in Gethsemane would be incomprehensible to the human mind.

Jesus "kept on" praying in the deepest distress, to the point of bloody sweat. The word translated "drops" is actually "clots" (v.44).

Jesus was not afraid of death. Many martyrs would die for Him. So, why did Jesus recoil from the cup He would face on the cross?

The cup contained physical suffering. But the greatest pain would be in His soul. Christians emphasize the physical wounds of Jesus, but those upon His soul are worse. The cup was filled with every type of horrible evil extended to its depth. It was a putrid mass of nauseous sin that humanity would commit throughout human history (Isaiah 53:6).

The cup contained the wrath of God upon sin. Jesus endured our punishment for sin. But the cup also symbolized the love of the Father and the Son for you — for every person.

Our generation manifests little concern about God's evaluation of sin. If any person minimizes the reality of sin and its consequences — that individual should read Luke's account of Jesus' agony in Gethsemane. The contents of that cup should motivate any person to become a Christian.

The problem of human sin ultimately will not be solved by a better environment or improved culture, as important as these are. The only solution for sin is the cross of Christ. God's evaluation of sin is seen in the contents of the cup Jesus experienced on the cross. No amount of liberal preaching or teaching, or even the doctrine of universalism, can deny this reality — we all must repent and accept Jesus Christ as Saviour and Lord.

The cup from which Jesus recoiled was the reality that the sinless Christ became sin for us. Jesus' pure soul drew back in horror from the cup filled with sin. But because there was no other way for humanity to be saved from sin and death, Jesus prayed, "nevertheless not My will, but Thine, be done" (v.42). It was in that moment that an angel strengthened Him, as God will strengthen you when you surrender to His will.

**The betrayal (2:47-51)**

The world betrayed Jesus, but He also was betrayed by Judas, His chosen disciple. Jesus did not choose Judas to betray Him — this would have been fatalism. Jesus chose Judas for the same reason He chose the other disciples. After Judas betrayed Jesus with a kiss, Jesus refused to use military force against those who arrested Him. The weapon our Lord chose to advance His kingdom would be the cross.

**The hour of darkness (22:52-53)**

Jesus chided the guards and soldiers who came to arrest Him for doing so at night instead of arresting Him in the daylight while He was teaching in the Temple area. The religious authorities were afraid of the people because of Jesus' popularity.

As Christ went to the cross, it was a dark hour when it seemed that evil would be victorious. All restraint was removed and Satan was free to do his worst — to kill the Son of God.

It is depressing at times for the Christian to encounter the power of evil forces in our world. However, history proves that the gains of evil are short-lived. God would be victorious. The efforts of Satan to destroy His Son would be the very means He would use to make salvation possible. The enemies of Jesus would have to face the embarrassment of the empty tomb.

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**LIFE AND WORK LESSON SERIES**  
Lesson for March 22

# Valuing persons

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

Basic Passage: Luke 15:1-32  
Focal Passages: Luke 15:11-14, 17-24

A lost sheep! A lost coin! A lost boy! Which was the most important? Three verses tell of the first. Two verses tell of the second. The story of the lost boy and the lessons that follow require 22 verses.

People are of more value than animals or things. Few preachers or teachers emphasize in this story the reason Jesus told it in the first place. Most of us preachers get the prodigal safely home in our sermon, quote Amazing Grace, and give the invitation. My "favorite and famous" outline, prepared during college days, presents the drama in four statements about the prodigal son. He: (1) Rejected the righteous road, (2) Resided in rags and ruins, (3) Remembered and repented, (4) Returned and was richly rewarded.

The tragedy is we stop before Jesus finished. He told the story to reprimand the Pharisees and scribes for criticizing Him because He associated with sinners, even socializing with them. Rather than looking at this lesson the "popular way," let us see the "value of persons" in each step of the story in keeping with the theme of our lesson.

That young rebel is a person (15:11-12)  
Sometimes they do not act like people.



Wood

but they are! How much freedom should a parent give to a child during those difficult years? If we over discipline, they may over react. If we refuse to discipline, we abdicate our responsibility.

Parables, may we say again, have one major thrust. We must be cautious about pressing details. For instance, I heard of someone who criticized the father in the story for giving the inheritance to the child prematurely. That is not the way to interpret a parable. Look at the main truth.

Here we have an immature child but he is a person. Sometimes such a child must learn the hard way. Every parent must make a separate decision on each child. Personalities differ. Intense pressure will "make" one child but it will "break" another. No "pat answers" exist. Trust God and use common sense, but remember that child is a person, distinct and different from any other child that ever lived. Study him. Listen to him. Try to understand his uniqueness.

That suffering sinner is a person  
(15:13-14)

Look at him in the hogpen! He got what

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he deserved! Of course he did, but wait a minute! In writing on forgiveness, a poet said, "Though deeply stained by sin, he is thy brother yet." The unredeemed sinner is not our Christian brother in the theological sense of the word, but he is a person, and God loves him.

Repentance demonstrates true personhood (15:15-19)

The prodigal represented all that was reprehensible when he said, "give me," but he showed true nobility when he determined to go home and pray, "make me." Only genuine persons can say "I was wrong." The best thing about saying that we were wrong is that we are saying, "I'm smarter now than I was yesterday." As the "old timer" said, "I've seen the light." An excellent definition of repentance is, "the first step in a lifelong process of taking God's viewpoint toward sin." Restored persons need encouragement (15:20-24)

Becoming saved is not the "end" of religion but the beginning. Among all the figures of speech that seek to put God's redeeming work in human language, I like best that of a "new birth." Some evangelistic illustrations emphasize being

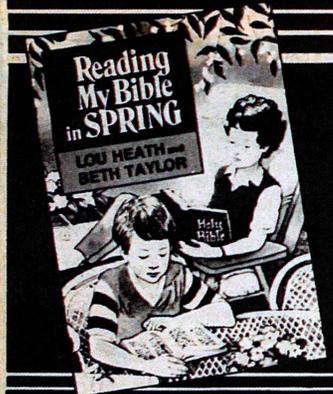
set free from punishment in another world but say little, if anything, about the new nature the Holy Spirit gives us in the salvation experience.

The climax to the story is the father's rebuke of the older brother who showed a sour attitude. Southern Baptists need to love and accept one another. Different ones are at different stages in maturity. The "newcomers" are not ready to "take over" in our churches. Those who have been in service for years, however, must keep a warm heart toward anyone who has become a "new person" through Jesus Christ. Let us help one another become better persons!

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Lou Heath is minister of children's work, Two Rivers Baptist Church, Nashville, Tennessee. Beth Taylor is a consultant in children's work at The Baptist Sunday School Board, Nashville, Tennessee.

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Thursday, April 30 Beulah Mission Center, Highway 51 South, Union City, TN  
Friday, May 1 First Baptist Church, 219 Stonewall Street, McKenzie, TN  
Saturday, May 2 Madison-Chester Mission Center, 603 Wallace Road, Jackson, TN  
Thursday, May 7 Unaka Avenue Baptist Church, 1213 East Unaka Ave., Johnson City, TN  
Friday, May 8 Loudon Mission Center, Highway 11 South, Lenoir City, TN  
Saturday, May 9 Hamilton Mission Center, 508 North Market Street, Chattanooga, TN  
Thursday, May 14 First Baptist Church, 18 South Walnut Street, Cookeville, TN  
Friday, May 15 First Baptist Church, Washington and Grundy Streets, Tullahoma, TN  
Saturday, May 16 Tennessee Baptist Convention, 205 Franklin Road, Brentwood, TN

\* Thursday and Friday meetings begin at 6:30 p.m.; Saturday meetings are from 9:30 a.m.-12 noon.  
\* No reservations are needed for these seminars. Light refreshments will be served at each seminar.

For further information on "Planned Growth in Giving-Evangelism," call or write:

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# Romo calls internationals 'untapped mission field'

NEW YORK (BP) — As Southern Baptists make inroads into evangelizing America's ethnic population, they should not overlook the growing number of internationals who visit the country each year, Southern Baptist language missions leaders were told.

"More than 14-million international tourists, sea and air crewmen, diplomats, students, and professionals came to the United States last year. An additional 163-million tourists and visitors not requiring visas entered the country legally from Canada and Mexico," said Oscar Romo, director of the language missions division for the Southern Baptist Home Mission Board.

"This influx of people from all nations gives Southern Baptists tremendous opportunities for evangelizing, congregationalizing, and ministering."

Romo said the denomination can make a global impact by sharing God's love with internationals who return to their home countries, many of which are closed to missionaries. Romo said. Often, the new believers return to their homelands and begin new churches, he added.

The 200 participants attending the 30th annual language missions leadership conference in New York explored new methods of reaching internationals in their states, including ministries to seamen, military personnel, diplomats, professionals, and tourists.

Ted Mall, national ethnic missionary and director of Christian ministries to the United Nations, said such ministries can produce beneficial rapport for Southern Baptist world missions enterprises.

"On the foreign mission fields, many of the internationals have influence in formulating their countries' governmental and legislative policies that can affect our mission efforts," said Mall, who ministers among diplomats on a daily basis. "A better understanding of Christianity and the church is certainly helpful in producing a favorable climate for our mission endeavors."

On the related topic of ministering among American ethnics, Romo called on Southern Baptists to acknowledge the growth of ethnic congregations in the denomination and to accelerate their efforts while the ethnics are responsive to the gospel. The receptiveness probably

will cease as the new ethnics settle into American society and become secularized, he warned.

"Although missiologists have stated that Southern Baptists are probably five to 10 years ahead of most denominations in reaching the ethnics, and others have indicated that the denomination is not only the largest Spanish-speaking convention but the most assimilated, we are still reaching less than one-half of 1 percent of all language-culture persons in our nation," Romo said.

The language missions director repeated his challenge for the denomination to reach 3 percent, or about 2.4-million ethnics, by the year 2000.

"The growth of ethnic congregations and their commitment to Southern Baptists is beyond belief, considering that 72 of the 87 ethnic groups have no (Bible study) materials in their language.

Unless corrected, such lack of contextual language materials will have a negative impact on future growth of the denomination," Romo predicted.

Southern Baptists at the grassroots level, especially those in transitory communities, should become aware of reaching language-culture persons in their own neighborhoods, he added. Such an approach calls for including ethnics as viable members of the congregation rather than as stepchild members of the church.

Robert Banks, executive vice-president and interim president of the board, told participants that establishing churches with ethnics and blacks is the key to reaching American cities for Christ.

"We cannot ignore reaching such a large segment of our population. The large cities are where the majority of ethnic and black Americans live, and we must develop a more aggressive strategy in starting congregations in those areas," he said.

Banks called for a strategy of reaching blacks that would boost their congregational strength beyond the 1,100 churches currently affiliated with the Southern Baptist Convention. He further cited a need for more Hispanic congregations in metropolitan areas, since 84 percent of the language group lives in the nation's cities.

Banks urged the expansion while acknowledging a possible downturn in gifts to home missions through the Annie Armstrong Easter Offering and Southern Baptist Cooperative Program. To ensure such a goal, the agency would have to practice a more creative form of stewardship, he said.

Gerald Palmer, vice-president of the board and director of the missions section of the agency, affirmed the goal and said denominational mission goals will not be reached without an enhanced commitment to reaching America's black and ethnic populations. Such an effort will take cooperation between agencies and congregations at all levels of Southern Baptist life, he added.

Palmer challenged Southern Baptists to work for a day "when every church will not say, 'Why do we need a language congregation?' but will say 'Why not?'"

"The missions and evangelism task is bigger than any and all of us," Palmer said. "If our goals are to be met, cooperation is essential."

## SBC senior adult convention draws 6,000 early registrants

NASHVILLE — About 6,000 senior adults have registered for the first-ever Southern Baptist Senior Adult Convention to be held in Fort Worth, Texas, and planners expect that tally to reach 10,000.

"We have been in contact with a

number of the church groups going to the convention who haven't yet registered," said Horace Kerr, supervisor of the senior adult section of the Sunday School Board's family ministry department, sponsor of the event.

The convention will be held April 27-29 at the Tarrant County Convention Center in downtown Fort Worth.

Kerr said he hopes to receive all registrations by March 25 so he can send registrants their name badges and credentials.

"Technically, folks can register all the way up until the day before the event, but we wouldn't be able to provide them with name tags and other things," Kerr said.

The opening session Monday night will feature Jess Moody, pastor of First Baptist Church, Van Nuys, Calif., and the keynote speaker throughout the three-day event.

Special entertainment will be provided by Jerry Clower, a country humorist from Yazoo City, Miss. John Ballard, associate pastor and senior adult leader at First Baptist Church, Lubbock, Texas, is in charge of the musical presentations.

For more information, contact the Family Ministry Department, 127 Ninth Avenue North, Nashville, TN 37234.

### Bible Puzzle

1	2	3	4	5	6	7	8	9	10
11			12			13			
14			15			16			
	17	18				19			
20	21			22					
23			24	25		26	27	28	
29			30			31			
32			33			34			
		35				36			
37	38	39		40	41				
42			43			44	45	46	
47			48			49			
50			51			52			

**ACROSS**

1 Number of fishes (Luke 9)

4 "yea, — God be true" (Rom. 3)

7 Voucher

11 "pouring in — and wine" (Luke 10:34)

12 Italian coin

13 "a daily —" (2 Ki. 25:30)

14 "For Christ is the — of the law" (Rom. 10)

15 Leave out

16 Man's name

17 "faithful and —" (Luke 12:42)

20 "by the sea —" (Heb. 11)

22 Swedish district

23 Air: comb. form

24 Distance measures

26 Hemp fiber

29 African grassland

30 Rower's need

31 He went before the ark (2 Sam. 6)

32 Old age: Archaic

33 Makes a mistake

34 "I — on the work" (Psa. 143)

35 Spanish queen

36 Dried (Ezek. 37:11)

37 "which — —" (Luke 16)

42 Ripener

43 "And David prepared —" (1 Chron. 22)

44 Slender finial

**DOWN**

1 Foot part

2 "that I may — Christ" (Phil. 3)

3 "spared not the —" (2 Pet. 2)

4 Fruit

5 Ares' sister

6 "but — also and busy-bodies" (1 Tim. 5:13)

7 "a corruptible —" (1 Cor. 9:25)

8 Place (1 Chron. 5:26)

9 Roman road

10 Incline toward

12 "will — his life" (Luke 9:24)

18 Plant of the iris family

19 Consume

20 Preserve from harm

21 See 1 Down

24 "except it be with consent — —" (1 Cor. 7)

25 Sense organ

26 Seven (Rev. 10:3)

27 Seine tributary

28 Troubles

31 Cupid

33 Printer's measures

35 Bird, of a kind

36 Financial institution

37 Word with time or sell

38 Hararite (2 Sam. 23:11)

39 College official

40 Concerning a time period

41 Labor

45 Father of the Punites (Num. 26:23)

46 Banker's abbr.

**CRYPTOVERSE**

C QCA KXCOO JW FVQQWAPWP

CFFVMPGAB DV XGK SGKPVQ

Today's Cryptoverse clue: X equals H

## Interpretations

### The teaching Christ

By Herschel H. Hobbs

"He taught them as one having authority, and not as the scribes" (Matthew 7:29).

These words refer to the people's reaction to Jesus' words in the Sermon on the Mount (Matthew 5-7). They were astonished at His "doctrine" (teaching, v. 28).

The reason was that there was a freshness about Jesus' teachings which was absent from that of the Jewish scribes. The scribal method of teaching was simply to quote other Jewish rabbis. "Rabbi So-and-So" said this. "Rabbi So-and-So" said that. The result was a dry-as-dust rote recital of other men's opinions. "Not" renders the strong negative ouch.

But Jesus taught as one having "authority." "Authority" translates ex-

ousia. It is composed of two words ek, out of, and ousia, being. In other words, He spoke out of His very being or nature as the Christ, the Son of God, yea, as God in flesh.

One has but to read aloud this greatest of sermons to see this. For instance, instead of teaching the mere letter of the Law, He opened up its deeper spiritual meaning (Matthew 5:21-48). Throughout the sermon, in the simplest of words, eternal truths poured forth from Him Who is Truth.

In teaching/preaching, an occasional quote from a recognized scholar may be in order. But the great hunger in people's souls is to hear some word from the Lord.

It is not enough to call Jesus the greatest teacher. That is to compare Him with others. He is The Teacher. All who propose to teach/preach should first learn from Him.