

Baptist and Reflector

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News journal of Tennessee Baptist Convention

Radio-TV Commission changes sales policy

POTTSBORO, Texas (BP) — The Southern Baptist Radio and Television Commission has reversed a long-standing policy against sale of time on the American Christian Television System TV network to individual churches. The change was made during a two-day retreat and board meeting in Pottsboro, Texas.

The commission also adopted revisions in budgets for the remainder of 1987 and 1988, elected officers, and approved a committee to explore ways to develop advertising revenue for the ACTS satellite network. Trustees agreed to continue the long-standing network policy of not asking for money on the air, even as trustees seek other methods of funding the Southern Baptist television service.

The commission approved a plan recommended by commission President Jimmy R. Allen to establish a series of new preaching programs to be called "Great Preachers of America." Allen said he had received commitments from

three churches to purchase programs in the new series and has composed a list of pastors and churches he hopes to enlist.

The first three preachers are Nelson Price, pastor of Roswell Street Baptist Church in Marietta, Ga.; Perry Sanders, pastor of First Baptist Church of Lafayette, La.; and Frank Pollard, pastor of First Baptist Church, Jackson, Miss.

The series would include nightly programs Sunday through Saturday each week, plus four additional hours each Sunday and a daily morning half-hour each weekday. Commission staff estimated the sale of all available time would provide \$1.2-million of needed additional income annually.

Officers elected for the coming year are Jewell Morris, shopping center developer from Hot Springs, Ark., chairman; Len B. Turner, pastor of First Baptist Church of Merritt Island, Fla., first vice-chairman; Harold Brundage, a Martin, Tenn., attorney, second vice-chairman; and

Laverne Butler, pastor of Ninth and O Baptist Church in Louisville, Ky., secretary.



NOT A KNOT YET — A Crusader prepares for the knot-tying competition in the campcraft rodeo. See story on page 5.

Trustees also considered ways to increase income from network advertising. A special committee of commission and staff members was appointed to recommend possible methods for increasing advertising income. Gary Jossa, a Newburgh, Ind., advertising executive, was appointed chairman.

In the face of revenue shortfalls for the current year, the commission approved a staff-recommended reduced operating budget for the remainder of the current fiscal year and lowered income and expense projections for 1987-88. The current year's budget was reduced from \$8.9-million to \$8.1-million. The projection for 1987-88 calls for combined income of \$9.6-million.

Income from development sources was projected to be \$350,000 less than the original 1986-87 budget. A further reduction of \$190,000 in development income was projected for the 1987-88 fiscal year.

Finance chairman Fred Roach of Dallas told the commission the new projections would enable the commission to operate within income while seeking additional revenue needed to increase production of new programs and expand the ACTS network. Roach, whose term on the commission expires in June, was asked to head a special local financial committee to work with the staff in guiding the agency's financial affairs.

Baptist worshipers slain in persecution in Mexico

SANTIAGO ATITLAN MIXE, Mexico (BP) — Three people have been killed in religious persecution in the mountain village of Santiago Atitlan Mixe in southern Mexico.

The victims, according to one account, had been worshipping at a small Baptist mission and were in the process of becoming members.

A newspaper in the city of Oaxaca reported April 9 that the killings, which took place April 1, were "at the hands of the municipal authorities" of Santiago Atitlan Mixe. The article, titled "The holy war collects three more victims," also said 28 adults and 11 children were in prison because of persecution.

Killed were Terencio Vasquez Silverio, Martiniano Martinez, and Abdon Julian Baltazar. No information was available about their ages or personal backgrounds.

Several members of the Baptist mission have fled Santiago Atitlan Mixe. About 10 of them are being sheltered in First Baptist Church of Oaxaca. The refugees fear others attempting to flee the village have been arrested.

The strife began the last week of March. Esteban Lorenzo, a Mexican Baptist missionary supported by the Oaxaca Baptist Association, had led Bible studies in the village March 23 and 24. On March 25, police entered the meeting and arrested Lorenzo and several members of the Baptist mission.

Lorenzo was released from custody April 5, after being beaten and forced to sign a document stating that he would never return to the village.

He subsequently obtained an order from government authorities in a nearby

town for the release of the others. When he returned to Santiago Atitlan Mixe, he was not allowed to enter the village and the order was ignored.

No formal charges have been brought against any of the people arrested. Authorities in Oaxaca, the state capital, are investigating the situation. They say the people responsible for the killings will be punished.

This is not the first such incident in recent years in southern Mexico. Several years ago, a Baptist father and son were killed in one village, and others have been jailed and beaten for turning to evangelical Christianity.

BTN to offer inerrancy meeting

FORT WORTH, Texas (BP) — Although accommodations for the Conference on Biblical Inerrancy at Ridgecrest (N.C.) Baptist Conference Center May 4-7 are nearly full, thousands of other Southern Baptists will view the event at their churches.

The conference's general sessions will be offered to subscribers of the Baptist Telecommunication Network through a delayed transmission, said Joe Denney, manager of the Southern Baptist Sunday School Board's telecommunications department.

A \$75 fee will be charged to cover cost of production and transmission, he said. Videotapes made at the conference center will be sent on a commercial flight to Nashville for satellite transmission from the Sunday School Board.

Current estimates are for at least 1,000 people to attend the conference, said Gail Mashburn of the Ridgecrest staff. Lodging at the conference center is almost completely reserved, she reported.

More space could become available if people requesting single rooms would accept roommates, Mashburn said. Anyone registered for a single room who would accept a roommate should contact Ridgecrest immediately. She also noted that additional lodging is available in surrounding areas.

The conference will begin at 7 p.m. May 4.

Gambling bill resurfaces

Sen. Steve Cohen thinks he has the 17 votes needed to move the horse track gambling bill past the Senate and onto the governor's desk for his signature.

Cohen asked the Senate Calendar Committee Monday to send the bill to the Senate floor for a vote this week. It will reach the Senate for debate on Wednesday or Thursday (April 29 or 30).

The "17th" vote on which Cohen is counting apparently is Sen. Ray Albright of Chattanooga.

Cohen, sponsor of the bill, "has indicated a willingness to do a little horse trading on bills," according to Ed Cromer, senior political editor for the Nashville Banner. Albright told Cromer that Cohen had offered to help him with anything if he would agree to vote for the bill.

Cohen's bill, which has rested in the Calendar Committee for about six weeks, would allow a local referendum in any city of 100,000 people or more or any of Tennessee's counties. It limits the number of tracks to one in each of Tennessee's three grand divisions and establishes the Tennessee Racing Commission to regulate horse racing and pari-mutuel betting.

The Tennessee Racing Commission would be appointed by the governor with the consent of the House and Senate.

Sen. Frank Lashlee, who earlier proposed an amendment to require a statewide referendum prior to any local referendum, has said he intends to place the amendment on the bill when it returns to the floor.

Bill Bates, public affairs consultant for the Tennessee Baptist Convention, urged Tennessee Baptists to once again contact their senators to express opposition to the bill.

IRS agrees to review proposed regulations

WASHINGTON (BP) — Following opposition from a number of groups, including the Baptist Joint Committee on Public Affairs, the Internal Revenue Service has agreed to reconsider proposed regulations that would affect the lobbying rights of non-profit organizations.

Although not offering to withdraw the proposed rules, IRS Commissioner Lawrence B. Gibbs announced his agency "will consider whether it is appropriate to re-propose part or all of the regulations." He said the IRS also will include "interested parties" in future discussions on the proposed regulations.

The Treasury Department proposed the set of rules as an interpretation of the Tax Reform Act of 1976, which was enacted by Congress to clarify allowable legislative activities of charitable organizations. Central to the proposed regulations are definitions of various forms of lobbying.

In written testimony filed with the Internal Revenue Service, Baptist Joint Committee General Counsel Oliver Thomas echoed concerns voiced by members of the Senate Finance and Appropriations committees and the chairman of the House Government Operations Committee in letters to the IRS. All recommended withdrawal of the regulations until they are rewritten to reflect more closely the intent of Congress.

Thomas said his agency's most serious concern is over the regulations "expansive definition of lobbying." Although noting religious organizations currently are exempted from the proposed rules, he said several provisions could affect religious organizations in the future.

Thomas expressed opposition to a provision that defines grass roots lobbying as including any communication that pertains to legislation and that expresses no specific view on the legislation but is disseminated to persons who generally share the organization's views.

He explained: "By definition, a supporting constituency shares the viewpoint of its organization; if this were not so, the individual constituents would not contribute to the organization's work. Most likely, constituents will also agree with their organization's views on many, if not all, legislative issues. Therefore, the proposed definition of lobbying would include virtually every communication between an organization and its supporters about proposed legislation even if a communication were totally unbiased."

Thomas said the Baptist Joint Committee also objects to a provision that defines expenditures for direct lobbying to include all expenses "in connection with" direct lobbying, adding that definition could include research on specific issues that later become the object of legislation or even general research.

"The use of such vague and inclusive language blurs the line of distinction between lobbying and non-lobbying," he said. He recommended the definition be changed to include only research and preparatory work directly related to an organization's direct lobbying.

Thomas also voiced opposition to another provision that defines grass roots lobbying as a communication reflecting a view on legislation "even if it reaches the public only indirectly, as in a news

release submitted to the media." He argued the provision would apply not only to statements made at press conferences but also to those made at public meetings where the press might happen to be.

"By defining grass roots lobbying so as

to include such indirect communications, the Internal Revenue Service has included an activity over which an affected organization may have little or no control," he said. "No organization should be penalized for such activity."

Midwestern trustees elect Davis as vice-president

By Don McGregor

KANSAS CITY, Mo. (BP) — M. Vernon Davis, associate professor of Christian theology at Midwestern Baptist Theological Seminary, has been elected by the seminary trustees as vice-president for academic affairs and dean of the faculty.

He succeeds N. Larry Baker, who began his duties March 15 as executive director of the Southern Baptist Christian Life Commission. Davis, who has been acting dean since March 15, assumed office immediately. He was nominated by seminary President Milton Ferguson and elected by a vote of 21 to 4.

Davis' election was preceded by a long discussion, mostly revolving around questions concerning the lack of time available to consider the election following receipt of material on Davis and his involvement earlier on the board of directors of SBC Today, an independent, moderate-oriented newspaper. He resigned his position on the board of the publication in 1986. Trustees received material on Davis the week before the meeting.

Jack Amis, trustee from Hopkinsville, Ky., said he felt trustees should have informational material on major board decisions a month in advance. Kansas City trustee Robert L. Perry countered that in this case the nominee was already on the faculty and was simply being considered for promotion on recommendation by the president.

Sid Peterson of Bakersfield, Calif., noted the vice-president would be responsible for proposing other faculty additions, and Doyle Smith of Great Bend, Kan., asked Davis if he would be impartial in his nominations. Davis answered in the affirmative.

Jerry Davenport of Sheffield, Texas, said he wished there could be more time and proposed a substitute motion that would have continued Davis as acting vice-president until the next meeting in October, when the vote would be taken. The substitute motion failed 17-5.

Davis joined the faculty in 1983. Previously, he was pastor of First Baptist Church of Alexandria, Va.

J. Truett Gannon, pastor of Smoke Rise Baptist Church, Stone Mountain, Ga., was elected chairman of the board, succeeding Kermit D. McGregor of Clinton, Miss., public relations director for Mississippi Baptist Children's Village.

Trustees elected Graydon K. Kitchens, of Minden, La., a district judge, as first vice-chairman, and Kerry Powell of Little Rock, Ark., as second vice-chairman. Powell is associate pastor of First Baptist Church, Little Rock. Named as secretary-treasurer was Robert L. Perry of Kansas City, director of missions for Clay-Platte Association.

In other actions, the trustees approved the establishment of a fund for supporting religious liberty studies at the seminary and approved the announced intent of the seminary to establish a master's degree program in the field of church music.

The religious liberty studies fund will be known as the G. Hugh Wamble Fund for

Religious Liberty Studies. A \$23,000 residue from another church-state separation fund was made available to the seminary and it will be used to initiate the Wamble fund. It was pointed out that no other Southern Baptist seminary has such studies. Wamble is professor of church history at Midwestern seminary.

Trustees heard plans for a regional conference on evangelism Oct. 14 to 16 on the campus. The purpose of the conference would be "to involve students, pastors, laypersons, and denominational workers in a major focus on the needs and resources for evangelism today."

The trustees also heard the details of a cooperative effort between the seminary and the Foreign Mission Board that will allow seminary professors to visit mission fields on a short-term basis. Funding for the project was initiated by V. Lavell Seats, professor of missions at the seminary. The fund was named in honor of Seats.

Also, Jo Ann Butler of Kansas City was named visiting professor of music; Dwight A. Honeycutt, missionary to Colombia, was named visiting professor of missions during the 1987-88 academic year; and Robert Canoy, a teaching fellow at Southern Baptist Theological Seminary, Louisville, Ky., was named visiting professor in New Testament for 1987-88 and 1988-89. Butler will be employed for a contract period of Feb. 1, 1987 to July 31, 1989.

The budget adopted for 1987-88 projects an income of \$3,346,700 and expenses of \$3,245,163.

Churches, community help injured Mexican teen-ager

By Marcia Knox

A paralyzed Mexican teen-ager recently found that Christ's love transcends all communication, denominational, and community barriers.

Cleofas Jaramillo, a 16-year-old Mexican construction worker who spent more than a month in a Nashville hospital, had all his medical and emotional support needs met through the combined efforts of individuals, corporations, agencies, and several area churches.

Jaramillo, who had been at Donelson Hospital with a broken neck and spinal cord since March 2 when he fell from a scaffold, was moved by air ambulance last week to the Texas Institute for Research and Rehabilitation, according to Epifanio Patino, a Spanish-language interpreter for the Metro Court System.

"Cleofas is going to walk with the help of God," Patino said. "People are praying and praying."

Patino, who was enlisted by the hospital upon recommendation by the Tennessee Baptist Convention missions department, developed a special relationship with "the very sensitive, Catholic boy with a great belief."

"Being paralyzed from the waist down and not being able to communicate with the doctors and nurses at the hospital made it worse for Cleofas," said Patino.

"Cleofas was very appreciative and never dreamed of receiving any type of help. It really didn't matter to him whether the people praying were Baptist or Catholic."

Jaramillo will receive therapy to regain the use of his hands.

"After a stay of three to four months, Cleofas will be transferred to a small apartment where he will learn to take care of himself. Then he will eventually return to live with his mother in Matamoros, Mexico," Patino said.

Jaramillo's employer, the Cheyenne Construction Company of Houston, will provide workman's compensation insurance coverage for the more than \$50,000 in hospital bills.

But even more important than the meeting of the medical needs was the establishment of an emotional support system provided by the prayers and financial support of the Nashville community.

A community chest fund administered by First Baptist Church, Donelson, was used to bring the Jaramillo family from Mexico to Nashville to be with their son. Crossing all denominational and community barriers, the First Baptist Church fund received financial as well as material donations from all type of sources.

According to W. Roy Fisher, pastor of First Baptist Church, donations to the family included transportation, food, hotel rooms, linens, and other material needs.

To help meet the financial needs of the family, donations were received from the Nashville Baptist Association, the Donelson-Hermitage Ministerial Association, St. Jones Lutheran Church, Sunday School classes, as well as numerous other corporate and professional gifts, Fisher said.

Patino took the Jaramillo family into his home. One of Cleofas' sisters flew with him to Houston where other members of his family live, according to Patino.



VBS TIME — Children at First Baptist Church of Millersville line up for Vacation Bible School procession. Churches across the state and the entire Southern Baptist Convention will be holding Vacation Bible Schools in the weeks ahead.

Rogers agrees to allow nomination in 1987

By Dan Martin

MEMPHIS (BP)— Southern Baptist Convention President Adrian P. Rogers will allow his name to be placed in nomination for a third term as president of the nation's largest non-Catholic denomination.

Rogers, pastor of Bellevue Baptist Church of Memphis, told Baptist Press: "If the brethren want me, I hope to serve another year.

"Three things have led me to that conclusion. First, I have prayed and feel a calmness in my heart about it. Second, I have received a great deal of encouragement from my brethren and trusted friends. Third, I

have a deep love for our denomination, and I hope that I can be of help to it. In my heart, I believe I can."

He said his decision is made "not so much in the sense that work is uncompleted as in the sense that I can be useful and helpful in coming to a resolution of some of our differences and getting on with the job of telling the world about Jesus."

If Rogers is elected during the 1987 annual meeting scheduled June 16-18 in St. Louis, it will mark the first time in recent years a person has served three terms as president. The last person to serve three terms was the late R. G. Lee, Rogers' predecessor at Bellevue Baptist Church, who served 1949, 1950, and 1951.

McCarty returns as parliamentarian

ST. LOUIS (BP)— C. Barry McCarty, the Church of Christ preacher who drew high marks as parliamentarian for the Southern Baptist Convention in 1986, will stage a return engagement for the 1987 annual meeting.

Southern Baptist Convention President Adrian P. Rogers told Baptist Press he has asked the same team of five parliamentarians who served at the 1986 annual meeting to return to assist him at the 1987 meeting, scheduled June 16-18 in St. Louis.

"He (McCarty) received so many accolades from both sides of the aisle and I believe he will do a good job. He is eminently qualified and seems to have a love for Southern Baptists," Rogers said.

Rogers said he had asked the same four men who served with McCarty in 1986 to serve again. The chief assistants will be John Sullivan, pastor of Broadmoor Baptist Church of Shreveport, La., and James T. Draper Jr., pastor of First Baptist Church of Euless, Texas.

Sullivan is former two-term first vice-president of the SBC and Draper was SBC President 1982-84. Sullivan also has been chairman of the bylaws workgroup of the SBC Executive Committee.

Also to serve will be Dan Collins, an attorney from Greenville, S.C., and Joe Reynolds, an attorney from Houston.

The issue of a parliamentarian became controversial following the 1985 annual meeting when then President Charles Stanley ruled out of order an effort to amend the nominations of the SBC Committee on Committees.

The ruling resulted in lawsuits in federal district court and in Georgia state court. The state court suit was dismissed, and the federal district judge ruled on behalf of the SBC and its Executive Committee. The suit currently is being appealed to a federal circuit court.

McCarty, pastor of a Church of Christ in Jarvisburg,

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

He is a professional parliamentarian and a former vice-president of the American Institute of Parliamentarians. He conducts lectures and seminars on convention parliamentary procedure for state and local government bodies, professional associations, and political action groups.



PARLIAMENTARIANS — Last year's SBC President Charles Stanley (left) consults with parliamentarians (left to right) Jimmy Draper, C. Barry McCarty, and John Sullivan. The same parliamentarians will serve again as a parliamentarian team at this year's convention.

Rogers was elected on the first ballot in the 1979 annual meeting in Houston, drawing 51.3 percent of the vote against five other candidates. He declined to allow his nomination for a second term at the 1980 annual meeting. Rogers was again elected in 1986, receiving 54.2 percent of the vote, defeating W. Winfred Moore of Amarillo, Texas.

Since Lee's service nearly 40 years ago, the SBC bylaws have been changed to allow a person to serve only two consecutive terms. A person may, however, serve two terms and be eligible to serve again after a one-year lapse. Thus, under SBC bylaws, Rogers is eligible for a second consecutive term.

Rogers says he "really feels we are coming to a healing in our denomination. I admit it is slow and that there are still some very serious problems, but I sense a lowering of rhetoric on a number of fronts. I also sense a coming together of both sides in many areas.

"Because of this, I am cautiously optimistic and would like to be a part of seeing that continue to happen," he added.

Rogers, a member of the SBC Peace Committee, said he is "optimistic about what the Peace Committee will do and is doing. I believe the Peace Committee has been very honest and open, contrary to the opinion of some detractors. I believe our committee has been marked with open disagreement and sometimes exasperation, but, at the same time, much candor, love, and mutual respect."

He added he thinks the "big issue in this convention will be the report of the Peace Committee and its ancillary and subsidiary issues."

Rogers said he believes the report will not include a "rewrite of the Baptist Faith and Message Statement of 1963, but will include, at least, an interpretation of it, coupled with some illustrations so that people can indeed see what the majority of us feel that statement means."

Rogers was asked about whether he believes he will be challenged for a second term. Rumors have circulated for months Richard Jackson, pastor of North Phoenix Baptist Church in Phoenix, Ariz., will be nominated in a challenge to a second term for Rogers.

"I don't know that it will be altogether healthy for our denomination to begin to build 'another candidate' mentality right now. We have a lot of substantive issues we need to look at as calmly and thoroughly as possible, and that is one of the reasons I hope we do not become polarized over personalities," Rogers added.

Rogers, 54, has been pastor of the 16,000-member church since 1972. Bellevue Baptist Church has been the top Cooperative Program giving church in the Tennessee Baptist Convention for a number of years.

Jackson believes presidency should seek man

By Dan Martin

PHOENIX (BP) — Southern Baptists should "go back to letting the office of president seek the man, not the man the office," Richard Jackson said.

For months, it has been rumored Jackson, pastor of North Phoenix (Ariz.) Baptist Church, would be the standard bearer for moderate-conservatives at the 1987 annual meeting of the Southern Baptist Convention, June 16-18, in St. Louis.

As rumors persisted, Jackson was asked by Baptist Press if he would allow his nomination for the presidency of the 14.6-million-member denomination.

Jackson said he is not a candidate "for anything, but will allow my nomination." However, he said he "will not turn one hand, attend one meeting, or identify myself as a candidate for any group. If anybody feels I can help the denomination and wants to nominate me, they have my permission to do so."

Jackson said he made his decision before current SBC President Adrian Rogers of Memphis announced he would allow his nomination for a second term, and "without knowing his (Rogers') intentions."

"I do not know what he (Rogers) is going to do, but my position has been that the office ought to seek the man rather than the man the office. That is the way it

used to be. It didn't always happen that way, but it was the right ideal, the Baptist way. I think the convention made a bad mistake when it decided anyone nominating someone had to have their permission to do so. I think anybody ought to be able to nominate anyone they feel could help and the person nominated ought to feel honored that somebody thought they could make a contribution," Jackson said.

"At the present time, with things the way they are, there is no way the office can seek the man, especially since it seems someone has to be a declared candidate (before he can be nominated or elected). I think the Baptist way is that we have priesthood of the believer and messengers ought to be free to do what they feel God is leading them to do."

Jackson said: "Nobody has asked my permission to nominate me, nor will I give my permission to any individual to nominate me. I am not arrogant enough to think somebody will nominate me, or that Southern Baptists would feel they need me enough to elect me, but I would be grateful that somebody thought I could make a contribution, whether I would get even one vote.

"I am for the Baptist way of doing things, because I feel the Baptist way is based on the Biblical way of the priesthood of the believer and cooperation among those believers. I think we should return to that. I am

not saying I am the answer, but I am available to be nominated or not nominated, elected or not elected. I will serve God and the denomination as an independent, cooperating Southern Baptist, whatever happens because I believe God is bigger than this whole thing," Jackson added.

Jackson has been nominated twice before for the presidency of the SBC, in 1977 and again in 1980. In addition, he nominated Bailey Smith of Del City, Okla. — who won a first ballot victory in 1980 — for a second term in 1981, and also nominated W. Winfred Moore of Amarillo, Texas, at the 1986 annual meeting.

Jackson, whose church was the top Cooperative Program giving congregation in the SBC last year, topping \$1-million, said: "I don't have any agenda or axe to grind. People don't have to agree with me (if elected) I would try to give Southern Baptists a voice in Baptist affairs. I would treat each person on the basis of their love for the Lord, their cooperative spirit, and their love for the denomination. You don't have to agree with me, but if your commitment is to the Lord and the Southern Baptist Convention, then we will be pretty well together."

Jackson, 48, has been pastor of the North Phoenix congregation 20 years and during his 30-year ministry, has baptized more than 15,000 persons.

Letters to the Editor

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

No need to split

Dear editor:

The Southern Baptist Convention need not split into a liberal (non-literal view) wing and a fundamental (a literal view) wing.

They should take a leaf from the Episcopal Church. Through the centuries, the hierarchy of the Episcopal Church have learned to live and let live under one roof, in spite of divergent viewpoints.

The Episcopal Church has a high church (Catholic view) and a low church (Protestant view).

Through tolerance, they have found peace with themselves and unity through diversity. "Variety is the spice of life."

The leadership of the Southern Baptist Convention can do the same thing by having a liberal church and a fundamental church under its umbrella.

Archimedes A. Concon
4939 Princeton Ave.
Memphis, TN 38117

I've never met a Baptist who would agree to being identified with the liberal group (editor).

Back to the task

Dear editor:

The lives of some were threatened and they denied their faith in Christ. They turned children away from a busy preacher because they didn't think he had the time for them. When their pastor called on them to meet for a special prayer meeting, they ended up sleeping instead of praying. They argued about who was the greatest in the faith. After hearing the message of the resurrection, some doubted because they didn't think it was scientifically possible. When crises developed in their lives, they panicked because their faith was so small.

Have you met people like the ones mentioned here? These examples did not come from present day believers, al-

though they could have. These instances are events from the lives of Jesus' disciples.

How did the disciples change from a group of questionable Christians into people who spread the gospel around the world? They overlooked each other's failures, and with the help of the Holy Spirit, they got back to the task given to them by Christ: preaching the gospel.

Southern Baptists need to forget many of their present problems and get the people in our churches back to the same task. Like the disciples who overcame their weaknesses, Southern Baptists need to concentrate on our plan for carrying the gospel to all the world.

If churches could get more people to share the message of Jesus Christ, they wouldn't have as much time to debate about who is the better Christian.

Southern Baptists ought to be upset when over 10,000 churches in the convention reached fewer than three people per church last year. Christians should be more concerned about lost people than about how their neighbor interprets his Bible.

Mike Farmer
1306 E. Fogg
Ft. Worth, TX 76115

Focus on Jesus Christ

Dear editor:

Although I am presently a student at Southern seminary, my hometown is Oak Ridge (Central Baptist Church). Therefore, I am indeed interested in the news and views of Baptists in Tennessee.

If there is a movement taking place with which we disagree, it is called "politics." A movement with which we agree is called "doing God's work."

On this campus, I have witnessed students make game of fundamental-conservatives. Is this lampooning "politics" or "doing God's work?" I have also witnessed students make game of moderate-conservatives. Is this ridiculing "politics" or "doing God's work?"

The Genesis Commission has been organized to "evangelize and plant churches." Is this organization "political" or "doing God's work?" The Southern Baptist Alliance has been formed to "counter threats to the SBC's historic principles." Is this organization "political" or "doing

God's work?" The list goes on and on.

Picture yourself drowning 50 feet from shore. A fundamentalist is one who will throw you a 25-foot rope and tell you to swim the other 25 feet. A moderate is one who will throw you a 50-foot rope but as soon as you grab hold of your end he/she will drop his/her end and go off to "save" somebody else. Neither the fundamental-conservative nor the moderate-conservative is doing enough to help the drowning person.

Neither side is doing enough to reach the spiritually lost and/or physically hungry people. Our only hope is to not get caught up in what other people are doing, but to keep our individual focus on Jesus Christ Who is neither conservative, moderate, nor liberal - He is the Son of God, our only Lord and Savior. Only He can tell us what is "political" and what is "doing God's work!"

Douglas A. Fisher
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Personal Perspective

By Tom Madden

TBC Executive
Secretary-Treasurer



When I was about 12 years old, Pat W. Murphy was called as pastor of my home church. He was to become not only my pastor but one of the closest personal friends I have ever had.

He made a lasting impression on me when he said on the Sunday he accepted our church, "I pledge to follow Christ, and as I follow Him, I ask you to follow me." As I look back I am convinced he did follow Christ and our church did follow him and God blessed our church.

I have thought of the many times our Lord said, "follow Me." He said it to Peter and Andrew by the Sea of Galilee; to Matthew as he sat at the seat of customs. To one who hesitated, He said, "Let the dead bury the dead and come, follow Me." To the rich young ruler, He said, "Sell what you have, give to the poor and come, follow Me."

Let me share some observations about what it means to follow Christ.

It means we will be connected with Someone Who is going some place. It may mean we are going to the ends of the earth, for that is where He is going. Jesus is not like the fellow I saw recently. He had printed on his T-shirt, "Don't follow me, I'm lost." Jesus has a plan, a work to do, a purpose to achieve in history and beyond. He wants us to be a part of it. He invites us to share the same road with Him.

I believe when Jesus says, "follow Me." He is indicating He is more interested in the future than in the past. Jesus spent precious little time allowing people to expand on a burdened past. One example of this was when the woman taken in adultery was thrust into His presence. He did not explore her past, but said, "Go thy way and sin no more" (John 8:11).

He will help us follow Him. Someone has aptly observed: "The living Christ still has two hands, one to point the way, and the other held out to help us along."

I know this. Once we start following Christ, we are never the same!

Over emphasis on singles

Dear editor:

I find no Biblical basis for the over emphasis on singles that we have in Baptist churches.

We are saved to serve and there is something lacking in the individual, single or married, that joins a Christian fellowship and doesn't involve him or herself in service.

Mrs. Dexter L. Woods Jr.
1811 Indian Hills Rd.
Lebanon, TN 37087

Bits of good news

Dear editor:

Amidst factional diversity and controversy in the SBC, bits of good news surface from time to time. 1.) Bailey Smith joins Jerry Falwell (champion of many ideologies) in attempting to salvage the PTL ministry. 2.) "Foreign Mission Board drops SBC seminary rule, allows Mid-America graduates" (B&R, April 15). This means that Mid-America graduates do not have to serve the extra year in SBC seminaries for "identity purposes." This means many eminently qualified young graduates from Mid-America may serve without the possible adverse influence of some liberal and questionable professor at Southern seminary.

Perhaps the Foreign Mission Board should go a few steps further and 1.) enlist some of Mid-America's academically, morally, and spiritually (yes, even inerrantist) qualified people to teach in seminary classrooms; 2.) lend financial support to Mid-America and other conservative seminaries.

Truly, opportunities for world evangelization are "demanding and limitless."

W. T. Barner
3655 Rhodes #4
Memphis, TN 38111

Anyone "eminently qualified" and led by the Holy Spirit is not likely to be adversely influenced by Mid-America or Southern (editor).

Korea missionary joins FMB staff

RICHMOND, Va. - A former missionary to Korea has joined the Foreign Mission Board's missionary enlistment department as associate director, coordinating work in the eastern United States.

Robert T. McEachern Jr., a native Texan, will work with 10 missionary general evangelists who help with enlistment while on furlough in locations across the eastern United States, said Bill Morgan, director of the missionary enlistment department.

Their primary aim will be recruiting preachers to serve as missionary evangelists, the assignment McEachern held in Korea, said Morgan.

McEachern and the enlistment assistants with whom he works will be responsible for recruitment in states east of the Mississippi River, including Tennessee.

McEachern will be available to speak at meetings where pastors will be present.

McEachern comes to this position with more than 13 years' experience as a missionary evangelist in Seoul, Korea, where he concentrated his efforts in student evangelism. He was supervisor of the student evangelism department and chairman of the Baptist mission (organization of Southern Baptist missionaries).

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CROWD OVERFLOWS — Persons not able to be seated in the auditorium of Bayside Baptist Church to hear the messages of Reggie White and others, gathered in another facility of the church and watched the program on closed circuit TV.



SINGING RAS — Tim Spencer (center), past state RA president who is a student at Union University in Jackson, leads the singing while Tommy Rowell (from left), a musician from Union University; and state RA officers, Blayne Davidson and Chris Armstrong, look on.

Activities abound for 2,000 RAs at congress

By Connie Davis

An adventure-packed two days kept about 2,000 Royal Ambassadors, their counselors, and sponsors searching for ways to pack every activity into their schedules during the 33rd annual Tennessee Royal Ambassador Congress.

Boys in grades 1-12 from 134 churches cross Tennessee met at Bayside Baptist Church in Chattanooga April 17-18.

About 20 boys made public decisions at closing commitment service led by Keny Rains of the Brotherhood Commission in Memphis and a former state Brotherhood staffer.

The participants also gave \$4,939.18, just short of their 5,000 goal, for the annual mission offering. It will be used to buy a trailer and RA equipment for the state staff and to support Brotherhood work in Venezuela as a part of the Tennessee/Venezuela partnership.

The congress, which was covered by two Chattanooga TV stations and a newspaper, had closed circuit TV viewing of the general sessions for the overflow crowds from the church auditorium. The sessions also featured Reggie White, the 11-pro defensive lineman for the Philadelphia Eagles, and Patsy Davis, missionary to Venezuela.

State RA president John Herron, from Belmont Heights Baptist Church in Nashville, presided at the sessions and at the election of officers.

The 1987-88 state officers include Brent Verrett, president, Central Baptist Church in Chattanooga; Shannon Gregg, interest activity leader, Northport Baptist Church in Newport; Shannon Suggs, mission activity leader, Northport Baptist Church in Newport; and David Campbell,

secretary, First Baptist Church in Woodbury.

Unusual features

Three representatives of the Chattanooga chapter of the Christian Motorcycle Association came to the congress on their motorcycles. They told the boys about their equipment and their purpose, which is to witness to people about God during their motorcycle trips across the United States.



IN RECORD TIME — The RAs hope to win a ribbon in the tent-pitching competition of the campcraft rodeo. Other RA program activities included project competition, mission speakout competition, and RA racer competition.

The Hamilton County Rescue Service displayed their truck, which is a mobile life support unit, and provided first aid to the participants of the congress.

A model airplane demonstration also was held by the Chattanooga Radio Control Club at their field in Chattanooga.

Reggie still needs God

In addition to playing for the Philadelphia Eagles, Reggie White was member

of the John Madden all-pro team and the most valuable player in the pro bowl last year. White is also an ordained Baptist minister and graduate of the University of Tennessee, Knoxville. He refused the NFL Lineman of the Year 1986 honor because it was sponsored by a beer company.

In a message punctuated by applause and laughter, White reported that being a celebrity does not remove one's need for God.

On the football field, White said he doesn't try to hurt other players though he often must try to stop them. He noted it is his job, and he does it for the glory of God.

White spoke against drugs, extra-marital sex, and urged the boys to carefully select rock music, avoiding that which has unwholesome lyrics. He warned that some music has messages that cannot be understood but are picked up by the subconscious mind.

He reported that the media will no longer interview him because he always gives God credit for his successes, but he still gets some opportunities. When an interview is live, they can't edit his statements, he added.

Other events

Rains spoke on the RA Pledge and defined missions as finding a need and filling it with God's love.

He also warned them that some TV habits will not keep them "clean and healthy in mind and body."

Herron reported that he was part of a Tennessee team that attended the first RA conclave in Venezuela. He helped by leading some of the activities there.

Fifty-five young men working on the highest level of advancement in the RA program for those in grades 10-12 attended a breakfast at the congress. Charles Brooks, state RA committee vice-president and associational RA director for Chilhowee Baptist Association, spoke at the breakfast.

Bob Davison of the Tennessee Baptist Convention Brotherhood department and director of the congress, said that special thanks should go to Bayside Baptist Church, its members and pastor, and the volunteers who served on the congress steering committee.

They include, from Chattanooga, Leonard Brannan, Max Thomas, Matt Nevels, Pam Souther, Shelley Bostick, Wayne Ross, Sherwin Anderson, Everett Kerr, Mike Young, Sonny Sledge, Joe P. Everett of Ringgold, Ga., Richard Holmes of East Ridge, and Jim Mezo of Hixson.



ADMIRERS — RAs gather around Reggie White to shake the professional football player's hand and get photographs taken with him.



PARTNER IN MISSIONS — Patsy Davis, missionary to Venezuela, which has a partnership relationship with Tennessee, leads one of six missions conferences at the congress.

Belmont College to draw elderly for July Elderhostel program

NASHVILLE — Belmont College will welcome some non-traditional students to its campus in July, according to James C. Stamper, vice-president for academic affairs.

Many of them have already earned college degrees, enjoyed successful careers, and raised families. They're senior citizens and they'll be visiting Belmont to participate in Elderhostel, an international educational program designed for adults 60 years of age and older.

Elderhostel is modeled after the youth hostels of Europe and the folk schools of Scandinavia. For a minimal cost, participants from all over the world are invited to live on campus at host institutions to study, meet interesting people, and experience a new environment.

In 1986, over 112,000 hostellers enrolled in Elderhostel programs at 1,000 educational institutions in 50 states, 10 Canadian provinces, and 35 foreign countries.

Belmont College, Nashville's only Elderhostel host institution, is offering three courses for the program. They are "Historic Restoration and Preservation," "It All Begins with a Song," and "The

Literature of Tennessee."

The courses will be offered in two one-week sessions, July 5-11 and July 12-18. Cost of each six-night program is \$215, which includes registration costs, lodging, all meals, five days of classes, and a variety of extracurricular activities.

Belmont's historic campus is a natural setting for "Historic Restoration and Preservation," which will include visits to historic homes, museums and restored areas.

"It All Begins with a Song" will include visits to recording sessions, tours, and appearances by music industry guests. Belmont is one of only a few colleges in the nation offering a music business major.

"The Literature of Tennessee" will be a study of writers who call Tennessee home.

Individuals 60 years of age or older, with their spouses, are eligible to enroll. A companion 50 years or older may accompany a participant who is 60 or older.

To register, write to Elderhostel, 80 Boylston Street, Suite 400, Boston, MA 02116. For more information on Belmont's Elderhostel package, contact the college.

Church staffs to study approaches to stewardship in large churches

A Large Church Stewardship Seminar will be held May 28-29 at Fall Creek Falls State Park in Pikeville to provide a format for church staff members to share "successful financial and stewardship methods being used by these specific churches," said O. M. Dangeau, Tennessee Baptist Convention Cooperative Program/stewardship department director.

Church financial programs of \$500,000 or more will be included.

Five pastors and one minister of administration will present approaches and different areas of church stewardship programs. Tom Madden, TBC executive secretary-treasurer, will speak on the impact of giving by large churches on Tennessee Baptists, and Lee Davis, vice-president of

stewardship development for the Stewardship Commission in Nashville, will address programs and emphases that promote giving. Leading a Bible study will be Richard White, pastor of First Baptist Church in Franklin and president of the Tennessee Baptist Pastors' Conference.

The 1990-95 stewardship/evangelism emphasis for the SBC also will be previewed.

The seminar begins at 4 p.m. on May 28, ends at noon on May 29, and costs \$35 per church, which includes materials and banquet.

Room reservations should be made immediately by contacting Fall Creek Falls State Park, Pikeville, TN 37367.

Resolution supports Lewis, Baker

WINDERMERE, Mo. (BP) — The Missouri Baptist Convention Executive Board resolution of appreciation and support for "two prominent Missouri Baptists (who) have recently been elected to head major Southern Baptist organizations."

The resolution honored N. Larry Baker, executive director of the Southern Baptist Christian Life Commission, and Larry L. Lewis, president of the Southern Baptist Home Mission Board.

Baker was vice-president for academic affairs and dean of the faculty at Midwestern Baptist Theological Seminary in Kansas City before he became CLC executive director March 15. Lewis, president of Hannibal-LaGrange College in Hannibal since 1982, will become president of the Southern Baptist Home Mission Board June 1.

The resolution noted "both men have ably served Missouri Baptists as administrators of Baptist institutions located within our borders, as pastor or interim pastor of cooperating churches and in elected places of leadership."

The resolution went on to "express gratitude to God for the ministries among us of Larry L. Lewis and N. Larry Baker."



Tennessee/Venezuela Prayer Net Partnership

—Missionary Joe Dillon, general evangelist assigned to Valencia who is in language school in Costa Rica, is celebrating his birthday May 3.

—Pray for Ladimiro, a 27-year-old university professor and an active member of the Baptist church in Merida, who has Hodgkin's disease.

—Pray that the men of Venezuela will become involved in the Brotherhood work in their convention.

—Pray for Lee and Virginia Floyd from Memphis who have served as volunteers. They are preparing to return to serve a year at the seminary at Los Teques, where Lee will do maintenance and administration work and Virginia will be a library assistant.



BEST TEACHING — Donald Garner (left), associate professor of religion at Carson-Newman College, received the 1987 Distinguished Faculty Award from C-N President Cordell Maddox (right) April 14. His wife, Vickie, also was honored.

C-N honors students, faculty

JEFFERSON CITY — Carson-Newman students and faculty received awards for excellence in a wide range of categories at the college's annual Honors Convocation on April 14.

Donald Garner, associate professor of religion, was presented the 1987 Distinguished Faculty Award for excellence in teaching by President Cordell Maddox.

Garner has taught religion at Carson-Newman since 1980. He is a graduate of the University of North Carolina at Chapel Hill and holds a Ph.D. degree in Old Testament from Southern Baptist Theological Seminary in Louisville, Ky.

Garner has written commentaries on Sunday School lessons for the Baptist and

Reflector and currently teaches adult Sunday School lessons each week on the Baptist Telecommunication Network.

Amy Burton from New Market and Mark Turner from Gloucester, Va., were named recipients of the Algernon Sydney Sullivan Award for 1987. The award is given to the graduating female and male seniors who best exemplify a concern for other persons.

Larry Osborne, coordinator of the psychology department, was honored as the recipient of the Lane Bryant Award for community service.

Osborne, who has taught at Carson-Newman since 1979, has been active in the work of Amnesty International and has helped organize a local chapter of that group.

Osborne has led free parenting seminars for the public and several community psychology programs in connection with the psychology department. He also has done volunteer work as a soccer coach and a Cub Scout leader.

China missionary, E. Bostick, dies

RICHMOND, Va. — Edward M. Bostick Jr., emeritus Southern Baptist missionary to China, died April 17 of an apparent heart attack. He was 89 years old.

Bostick, who retired as a missionary in 1937, was a member of the Westhampton Baptist Church, Richmond. His wife, Nell, died in 1971.

Bostick, a native of Hampton County, S.C., and his wife had two children: William, who died in 1938 at the age of 10, and June, who died in 1960 at age 29.

The Bosticks were appointed missionaries in 1923 but resigned in 1929 because of William's health problems. They were reapointed in 1934 but retired in 1937, again because of the son's illnesses.

In China, Bostick first taught at Yates Academy in Soochow and then did evangelistic work in Soochow and Wushih.

Before his missionary career, he had been a pastor in Indiana and a Marine camp pastor at Parris Island, S.C. He was a graduate of Clemson (S.C.) College and had attended Southern Baptist Theological Seminary, Louisville, Ky., and Union Theological Seminary, Richmond.

Bostick is survived by two grandchildren, Alison Cross and Robert S. Cross, both of Richmond; three sisters, and two brothers.

Chafin, Patterson debate

BIRMINGHAM, Ala. (BP) — Do the people who finance institutions have the right to determine what those schools teach?

Two figures in the Southern Baptist Convention theological/political controversy took opposing views on that issue in separate lectures during Samford University's Christian Emphasis Week.

Kenneth Chafin, professor of Christian teaching at Southern Baptist Theological Seminary in Louisville, Ky., represented the moderate-conservative position on the topic of "The Basis of Biblical Authority."

The fundamental-conservative position was addressed by Paige Patterson, president of Criswell Center for Biblical Studies in Dallas.

"I'm for men being free to believe what they want to believe," Patterson told the Birmingham, Ala., audience, "but Southern Baptist Christians as a whole have every right to insist that their institutions teach according to their common beliefs as expressed in public session."

Responding to people who argue that such control violates religious freedom, Patterson said religious freedom also means not being forced to support financially that which one considers unconscionable.

"Madalyn Murray O'Hair has the right to be an atheist and teach people to be an atheist. But she's not going to do it on my nickel," said Patterson.

Chafin, former evangelism director of the Southern Baptist Home Mission Board, countered: "The idea of the paycheck buying the conclusion is a bad one. The paycheck should buy responsible, reverent scholarship."

He suggested if such control is adopted at the denominational level, it should also be adopted at the local church level. He painted a scenario of pastors taking surveys of their congregations, then being forced to preach according to the beliefs expressed.

"This concept of the 'hiring' creates scared preachers at best and false prophets at worst," Chafin said.

Faculty members in Baptist colleges should be required to teach within the "parameters of what Baptists believe," said Patterson. "The question is not are there boundaries (concerning what can be taught). The question is what are those boundaries. That's something we must decide as Southern Baptists."

Responding to the question of denominational boundaries, Chafin insisted the future of the SBC depends on a willingness to accept the diversity that already exists.

"Unless we back up and decide that within this denomination there's a place for a guy like me to preach and teach and for a guy like Paige Patterson to preach and teach, we basically will disintegrate as a denomination," he predicted.

C-N establishes Chinese program

JEFFERSON CITY — Carson-Newman College has established a Chinese Cross-Cultural Institute. President CordeLL Maddox has announced.

The institute will promote the exchange of students and faculty between the college and certain Chinese universities and will provide scholarships for Chinese students who will study at Carson-Newman. The college will also begin offering an academic minor in cross-cultural ministries and will hold an annual conference in connection with the institute.

Maddox indicated that the institute would serve as another means for the college to support missions although it is not possible for Christians to enter China as traditional missionaries.

Last summer, Ronald G. Midkiff, chairman of the division of graduate studies and education, taught English at a Chinese university in central China. The young Chinese man who served as his interpreter will be the first Chinese student to receive a C-N scholarship from the Chinese Cross-Cultural Institute. This same student will teach an undergraduate course to be offered in Chinese language and culture.

According to Midkiff, the academic minor in cross-cultural ministries will provide students who are interested in working in China with skills and understandings which will help them to be productive in the Chinese culture. Courses in cultural anthropology, English as a second language, cross-cultural understanding, Christian lifestyle, and Chinese language and culture are included in the minor.

For more information about the institute contact: Ronald G. Midkiff, Carson-Newman College, Box 1862, Jefferson City, TN 37760.

Spencer plans retirement

C. Eugene Spencer will retire April 30, as minister of music and senior adults at First Baptist Church, Old Hickory.

The church that he has served for 22 years will honor him with a reception on May 3.

Having served as minister of music and education in Kentucky and Virginia, as well as Tennessee, he has been vice-president of the Tennessee Baptist Chorale and president of the Nashville ministers of music organization.

Spencer has written for Church Musician, published by the Baptist Sunday School Board in Nashville. He has been on the staff at Ridgecrest Conference Center in North Carolina.

A native of Knoxville, he is a graduate of Southern Baptist Theological Seminary in Louisville, Ky.

The Baptist Health System



OPEN HOUSE — The Carson-Newman College division of nursing held an open house at its new facility April 21. At an exhibit are (left to right) Roy Dobyns, C-N vice-president and academic dean; Dorothy Scott, chairman of the division of nursing; and Robert Chandler, president of the East Tennessee Baptist Health Care System. In the background is a sketch of the nursing pin which will be worn by graduates of C-N's nursing program.

C-N features nursing building

JEFFERSON CITY — Over 200 persons visited the Carson-Newman College division of nursing's new facility during an open house April 21.

The nursing program, which is a joint venture of Carson-Newman and Baptist Hospital of Knoxville, recently moved to the newly renovated J.C. Building on the C-N campus. This facility contains classrooms, a skills laboratory, a conference room, and offices for the division's seven faculty members.

"Both the nursing students and faculty are very pleased with our new home," said Dorothy Scott, chairman of the division of nursing. "We owe special thanks to Robert Chandler, president of the East Tennessee Baptist Health Care System, who has provided us with a number of needed items for the new facility."

Gifts to the division from Baptist Hospital included six electric beds for the skills laboratory and a wide array of audiovisual equipment. The hospital also provided artwork by local artists and green

plants for the hallways. The open house was highlighted by the premiere of a sketch of the new nursing pin to be worn by graduates of the program. Carson-Newman and Baptist Hospital began jointly offering the bachelor of science in nursing program in the fall of 1986 after the hospital made the decision to end its three-year diploma program for nurses.

The new program allows students to gain clinical experience working at Baptist Hospital while pursuing the B.S.N. degrees at Carson-Newman. At present 80 students are enrolled as nursing majors at the college.

TBC sets orientation for crusade workers

Orientation meetings, for about 450 volunteers from Tennessee participating in the evangelistic crusades Aug. 14-25 and Sept. 18-29 in Venezuela, have been scheduled, announced Clarence Stewart of the Tennessee Baptist Convention foreign mission ministries department.

The crusades are a part of the Tennessee/Venezuela partnership, which began in November 1985 and is coordinated through the Southern Baptist Foreign Mission Board.

Stewart reported that all team leaders and members must attend one of the orientation sessions.

The schedule follows: May 2 at the Executive Board building in Brentwood from 9 a.m. to 12:30 p.m.; May 15 at Central Baptist Church in Johnson City from 6:30 to 9:30 p.m.; May 16 at Central Baptist Church, Fountain City, in Knoxville, from 9 a.m. to 12:30 p.m.; June 6 at the Executive Board building from 9 a.m. to 12:30 p.m.; June 27 at Broadmoor Baptist Church in Memphis from 9 a.m. to 12:30 p.m.; and July 11 at the Executive Board building from 9 a.m. to 12:30 p.m.

Persons interested in serving in this or other volunteer roles should contact Stewart, TBC, P.O. Box 728, Brentwood, TN 37027.

Florida plan to collect tax from churches appears dead

TALLAHASSEE, Fla. (BP) — Florida's attempt to force churches to collect sales tax apparently has fizzled.

Following the lead set in Gov. Bob Martinez's proposed budget, the Florida House Finance and Taxation Committee is expected to propose that the state retain the law that exempts churches and other non-profit groups from charging sales tax on services they provide.

"There is no sentiment to tax the services rendered by churches," said Bill Townsend, general counsel for the Department of Revenue in Tallahassee. "They will have the same status they currently enjoy."

The sales-tax exemptions for churches and other non-profit groups were cancelled late last year when the Florida legislature voted to raise revenue by forcing accountants, dry cleaners, and most other service-oriented professions to charge customers sales tax.

The new law, which will take effect July 1, reportedly would force churches to collect sales tax on certain activities, such as retreats, weddings, and funerals, if

those services are offered for fixed fees.

But a special study commission, which since December has been re-evaluating the exemptions, has recommended that churches not be included in the new law.

"What the commission did was pick up the governor's package," Townsend said.

Martinez's proposed budget does include sales tax on some professional services but not those performed by churches. In addition to bypassing non-profit organizations that qualify under section 01(c)(3) of the Internal Revenue Code, the governor also exempted medical and social services, insurance, and some other services.

If as expected the House Finance and Taxation Committee adopts the recommendations of the study commission, the committee likely will ask the state legislature to reinstate the exemption for churches.

Final word on the committee's intentions will have to wait until all its work on the sales tax bill is completed later in April. Both the House and Senate then will have to approve any amendment.

Share
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Tennessee

REVIVAL PRAYER REQUESTS . . .

Woodbine Baptist Church in Nashville has scheduled revival services for May 3-8. Evangelist for the week is Sidney Waits. Ron Lamb will be leading the music. The pastor of the church is Ken Polk.

North Cleveland Baptist Church, Cleveland, will have revival services May 17-20. Earl Wilson, president of the Tennessee Baptist Foundation, will be evangelist for the week. Music will be led by Mickey Daniel of Acton Baptist Church, in Granbury, Texas. Jay McCluskey is the pastor.

Revival services are scheduled May 10-14, at First Baptist Church, Mt. Juliet. Angel Martinez will be the evangelist. John Link will lead the choir. Billie Friel is pastor of the church.

A spring crusade is set for May 3-6 at Central Baptist Church in Oak Ridge. Buckley Phillips will be the guest musi-

cian, and Fred Lowery will be the guest speaker at the church where Tom Melzoni is pastor.

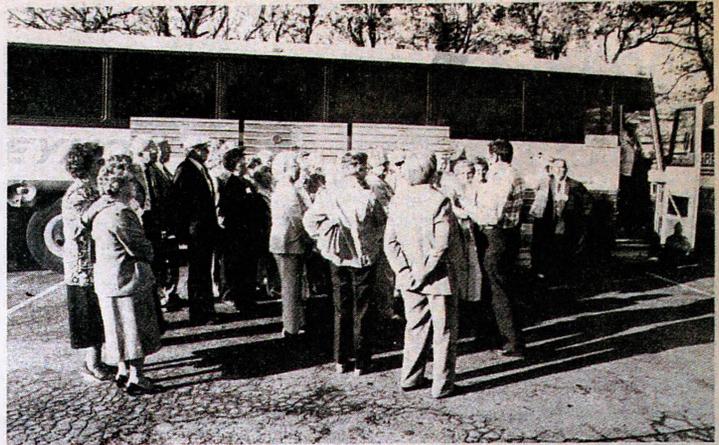
Fern Avenue Baptist Church, Nashville, will have revival services May 3-7. Clifford Crossland will be preaching at the church where Roy F. Crain is pastor.

Revival services are scheduled May 10-13 at Glenwood Baptist Church, Nashville. David Walker will be preaching and Julian Suggs will lead the music at the church where Ray McCall is pastor.

First Baptist Church, Ashland City, will have services May 17-20. Fred Kendall II will preach, with Jerry Boyte leading the music. Bill Sims is pastor of the church.

REVIVAL RESULTS . . .

Pastor James Robertson reports 10 professions of faith and 10 additions to the church by letter at recent revival services at Sharon Baptist Church in Knoxville. Ken Story, pastor of Germantown Baptist Church, Germantown, and David Tullock, pastor of Choptack Baptist Church in Rogersville, led the services.



TEXAS OR BUST — A group of Tennessee Baptist senior adults listen to final instructions before boarding buses bound for Fort Worth, Texas. The group will attend the first Southern Baptist Senior Adult Convention in Fort Worth this week. The buses left from the TBC Executive Board building in Brentwood, then stopped in Jackson to pick up additional passengers. A total of 73 Tennesseans made the trip.

C-N blind student wins scholarship

JEFFERSON CITY — David Ray Hunter, a Carson-Newman College senior from Lebanon, has been named first-place winner of the Hinda Honigmann Scholarship for the Blind. Hunter won the award in a nationwide competition sponsored by the National Federation of Music Clubs.

Hunter, a pianist, submitted a 50-minute audition tape which he made at the college for judging in the competition.

As the winner of the scholarship, he will receive a \$500 prize and will perform at the biannual meeting of the National Federation of Music Clubs in Miami on April 30.

A religion major, Hunter has studied piano at Carson-Newman for three years as a private student of Paul Ridgway, chairman of the keyboard department. He also has studied organ, voice, and saxophone.

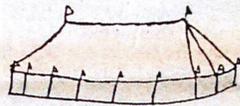
After graduation, Hunter plans to attend graduate school or seminary. He

hopes to serve as a pastor someday and plans to use his musical talent in his ministry.



NATIONAL WINNER — C-N student David Ray Hunter has been named the first-place winner of the Hinda Honigmann Scholarship for the Blind.

“Bartlett Crusade for Christ”



Come and Join **Bartlett Baptist Church**
5868 Stage Rd., Bartlett
In an **Old-Fashioned Tent Revival**
May 3-8, 7 p.m.

at the corner of Sycamore View and Stage Rd.

Pastor James “Jackie” Kay will be the evangelist
Minister of Music Ron Hammond will lead the music

Sunday Morning Emphasis: “Sunday School Glory Days”
High Attendance Goal of 1,100

Message: “The King Is Coming”

Sunday Evening: “Church Loyalty Night”

First Service in the 1,500-seat Tent

Message: “How Does God Feel About Jim Bakker?”

Monday: Children’s Night (Hot Dog Supper at 6:00)

Message: “How To Get to Heaven from Bartlett”

Tuesday: Friend Night

Message: “Is There Really a Hell?”

Wednesday: Family Night

Message: “Heavenly Help for the Home”

Thursday: Youth Night (Pizza at 6:00)

Message: “Suicide: Is There Any Hope?”

Friday: Music Night (Pre-service concert at 6:45)

Message: “The Four Biggest Fools in Bartlett”

Nursery will be provided — Birth through 3 years old

Sponsored by Bartlett Baptist Church

Johnson to write lesson comments

Johnny M. Johnson, pastor of Trinity Baptist Church, Clarksville, has been named to write the Life and Work Series Sunday School lesson commentary for the Baptist and Reflector during the next quarter. His comments begin in this issue.

Johnson, pastor of the Clarksville church since 1984, previously was associate pastor and minister of youth at Sligo Baptist Church, Pendleton, Ky., for about three years. Earlier he was associate pastor and minister of youth at Gilliam Springs Baptist Church, Arab, Ala.

A native of Alabama, Johnson is a graduate of Samford University, Birmingham; and Southern Baptist Theological Seminary, Louisville, Ky. He also attended the University of Alabama, Huntsville. He has served as associational Sunday School director for the Cumberland Baptist Association.

Johnson is married to the former Rita Anne Pless. They have a son, Benjamin Joseph, born Nov. 21, 1986.



Johnson

Olga Berry dies

MEMPHIS — Olga Berry, a retired Southern Baptist missionary who worked in Brazil for 41 years, died April 21 in Memphis. She was 84 years old.

She and her husband, William H. Berry, were appointed missionaries in 1922. She worked in various capacities at her local church while they lived in Curitiba, Rio de Janeiro, and Belo Horizonte, Brazil. For two years she was the dietician at the Training School for Young Women in Rio de Janeiro. She also served as substitute teacher for the missions course there.

The former Olga Oliver, she was born in Paris, Ark., and attended Magazine (Ark.) Academy.

Her oldest child, Edward G. Berry, was a Southern Baptist missionary in Brazil from 1953 until his retirement in 1985. He now lives in Benton, Ark.

Other survivors, besides her husband and son Edward, are sons Thomas and Bailey, both in Sao Paulo, Brazil, and daughter Betty Anne Crews, Lepanto, Ark.

(Advertisement)

Mother's Day: a special time for memories and thanks



Dr. Gerald L. Stow
Executive Director/Treasurer
Tennessee Baptist Children's Homes

I remember Mother's Day. I remember the first time my mother sent me to the garden fence to pick roses to pin on our lapels. I learned that if your mother was alive, you wore a red rose; if she was deceased, a white one. That Sunday I saw a lot of both at the New Hope Baptist Church where our family attended.

Mother's Day is a special time. It is also a heartbreaking time for many of our children at Tennessee Baptist Children's Homes. Many of them can't return to their maternal mother for Mother's Day. Hopefully we will provide as much love and understanding as possible to help them over this special

time.

I am thankful that you will join with us in helping care for these precious children. You will do that by praying for them and for the staff that nurtures them. You will also help when you make a worthy Mother's Day offering on Sunday, May 10th. Our goal this year is \$720,000. We depend on this offering to meet one-third of our budget needs.

Why not honor your mother by helping a needy child in this way? No finer tribute could be paid to those who love children so much than to continue expressing that love through the ministry of TBCH.

Recently a fine lawyer gave us a gift of land. Another benefactor gave us a house. Still another person remembered us in her will. All gifts of money, property and services are acknowledged and accounted for. Your help is vitally needed and appreciated toward reaching our Mother's Day goal.

I wish that all the children could thank you personally. Please permit me to do it for them: Thank you, Tennessee Baptists, for helping us have a fine ministry to orphaned, abused, neglected, abandoned and dependent children.

TBCH provides compassion, care to children 'orphaned by the living'

LyNawn absentmindedly twists a strand of light brown hair that had strayed from her ponytail. She pauses, crosses her lanky blue-jeaned legs and ponders the question again: What is it like to live in the Tennessee Baptist Children's Home?

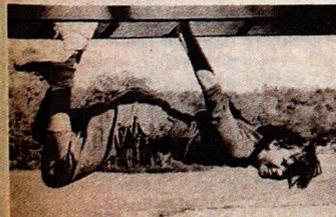
"Kids at school ask me all kinds of crazy things about living here, like it's a foreign country or something," she finally says, and then adds almost defensively: "I ask them what it's like in their house. Well, it's the same thing here. We don't live in a dorm with a hundred other kids. We live in a house. We don't eat in a cafeteria. We eat in a dining room, just like everybody else does."

At 15, LyNawn is somewhat of an authority on life in the Children's Homes. She has lived in one of the cottage homes, along with her younger sister and brother, since she was 12 years old. Her father is dead. Her mother has severe health problems and is unable to care for her three children.

So through no fault of their own, LyNawn, Shannon and Tommy arrived in the care of the Tennessee Baptist Children's Homes. Richard Savage, director of cottage life at the Chattanooga regional campus (others are located in Franklin and Memphis), says there are many, many children like LyNawn and her siblings—children who need a home because their parents are either unable to provide for them or have abused them.

"Most of these children are orphaned by the living, rather than by the dead," he explains.

It wasn't always that way. In fact, when today's TBCH was founded in 1891, the agency was known as the Tennessee Baptist Orphanage. Children with deceased parents were raised in a Christian environment.



LyNawn enjoys the gymnastic challenge of monkey bars.



Angie and LyNawn have developed a strong friendship since they began rooming together in a TBCH group home.

And although the same loving support is very much a part of the TBCH ministry today, the children it now serves have very different needs, simply because of societal changes. Divorce is commonplace. When the single parent runs into problems—whether it be due to illness, unemployment, or even substance abuse—the children suffer because of the resulting unstable environment.

While many children are received by TBCH because their parents cannot adequately provide for them, there are those who are taken into the ministry because their parents have abused them. Some have been physically beaten; others, sexually assaulted.

The resulting lack of guidance in some of the children's lives often makes it difficult for them to adapt to the structured environment of a Children's Home cottage. Typically, eight children—four boys and four girls—live in a group home with their houseparents.

Besides dealing with the awesome logistics of feeding, clothing, cleaning and schooling eight children, the houseparents have a more fundamental work of providing emotional support and spiritual guidance for their children. It's a challenge that requires dedication, love and limitless patience.

"We're not psychotherapists, but

we're good listeners," explains Dr. Gene Gafford, a regional supervisor. "Many times, what a child needs is someone who will simply take the time to listen to him."

Admittedly, not all the children are interested in talking out their problems. In fact, "acting out" is a too-common problem; frustrated children will argue, pick fights, refuse to do chores or become destructive.

The hostile actions and words of some of the children are a typical problem facing staff members, says Dr. Tom Biller, a psychologist who counsels children on the Chattanooga campus. "Many come to this structured environment from one that was totally permissive," he explains. "Naturally, there is rebellion. And naturally, most of it is focused on the house parents since they are the authority figures."

The continual stressful situations facing houseparents make it easy to understand why the job is such a demanding one—emotionally as well as physically. Explains Sherry Johnson, a social worker on the Franklin campus: "It's harder than you could ever expect. It's a slowly draining job. There are very intense moments during each week, along with the chronic problems with the children."

So why do these men and women dedicate themselves to such a task—a

job with minimal pay, 24-hour days, and little expressed thanks? Bill Copeland, a housefather, explains it best: "This is our ministry. These children have a need, and we feel like it is the Lord's will for us to be here for them."

That's not to say it's all been smooth sailing for Copeland, who formerly pastored a congregation in Fayette County. Since entering the program in November 1986, he's faced his share of verbal and physical challenges from the children.

"Before I came, I envisioned that the children would be so appreciative of what we were doing that they would love us. I soon learned it wasn't that easy," he says. "I've learned not to take the hostility personally. But more importantly, I've learned to appreciate the rewards that do come our way."

Recently, he and his wife, Betty, were seated in church with the children of their cottage. When the pastor gave the invitation, a young girl asked Betty to go down to the front with her.

"She was saved that day. She came to know Jesus Christ as her personal savior," says Bill. "And that alone made all those long, long days before it worth every minute."

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TBCH

BIBLE BOOK SERIES

Lesson for May 3

Job seeks a fair trial

By Marvin P. Nail, pastor
Whitsitt Chapel Baptist Church, Nashville

Basic Passage: Job 22:1 to 28:28

Focal Passages: Job 22:2-5; 23:1-11; 27:2-6; 28:28

The passage for this week contains the third cycle of speeches by Job and his three friends.

In the first cycle the friends argued that suffering always comes as a punishment for sin. If Job would repent of the sin, his fortunes would be restored. Throughout those arguments Job maintained his innocence.

In the second cycle his friends continued to point out that it is part of the moral order of the universe that the wicked suffer. Job countered by pointing out numerous instances in which the very wicked managed to become wealthy and powerful.

We must keep in mind that at this point in history there seems to have been little or no understanding among the people of God that there was a life after death when the righteous would be rewarded and the wicked would be punished.

The impartial judge

Eliphaz bases his next argument on his assumption that God does not act toward any person according to any kind of favoritism. In the opening verses of the chapter he sounds much like Peter in his discovery that God is impartial in judging mankind.

Based on this assumption, Eliphaz is certain that Job's sin has been great because of the greatness of his trouble.

Job's reply is based on Eliphaz's assumption of God's impartiality. He cries out for the opportunity to present his case to God. To us, this plea may sound extremely arrogant. However, we must remember that the standards of righteousness which were understood in those days, before Christ, were somewhat different from now. Job is convinced (23:10) that God will declare him a righteous man.

In chapter 24 Job moves beyond his own situation to the fact that many wicked men are able to live out their lives hurting others and never come to the kind of trouble faced by Job. He, like many of us, could not understand why some very good people suffer so greatly while many very

wicked people seem to have all the advantages of life.

The end of chapter 24 (18-25) seems to contradict Job — if they are indeed his words. Some have suggested that this section, along with the latter portion of chapter 27 (7-23), could be the argument of Zophar since he is not otherwise named in this cycle of argument. If they do belong in the mouth of Job, they are most certainly spoken in derision as an effort to mock the arguments of the friends.

These two passages point to the swift end of the wicked. He admits that they may prosper for a time, but that only builds them up for a harder fall when the inevitable doom comes as God brings His judgment.

Arrogance of Job condemned

Bildad is horrified at Job's statements about God. He is shocked that Job, a mere man and probably a terrible sinner, should dare to think that God is not being fair. He is the picture of the devoted soul who feels it necessary to defend God from those who ask questions. It is as though they think God incapable of answering even our deepest questions. Therefore, Bildad speaks in glowing terms of the greatness and "otherness" of God.

Job's response is sarcastically, "Thanks for being such a big help." The response of Job can be understood if, during trying times, some well-meaning friend refused to agonize but instead offered a bunch of pious phrases.

Job is not willing to simply utter pious words which do not come from his heart. He is a man of integrity as God had described him. He is willing to trust himself to the justice and mercy of God.

In praise of real wisdom

The last section of the book of Job concludes with a glorious hymn in praise of true wisdom. Throughout most of the opening half of the book, each of the men who have spoken have thought themselves wise and the others foolish. Each has shared with the others what he considers to be truly wise counsel. None of it has helped. They have come to a standoff in their arguments.

Job confesses that wisdom is not available to mankind through his own efforts. All the research and digging and study one might do in life will not bring wisdom. Wisdom is something possessed by God alone. If mankind is to acquire it, he must depend upon God to reveal wisdom.



Nail



Kendall

UNIFORM LESSON SERIES

Lesson for May 3

Hosea marries Gomer

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

Basic Passages: Hosea 1:1 to 2:1; 4:1-15

Focal Passage: Hosea 1:2 to 2:1

During the 1960s, a minister took me on a tour of the San Francisco area in which the hippie movement was centered. He recounted that a Midwestern college student came to San Francisco to join the hippies.

The student's mother flew to that city, had a self-portrait made, and then wrote on the bottom of it, "Mary, I love you. Come home." She had hundreds reproduced and put them up on the walls of bars frequented by the hippies.

One evening Mary entered a bar and was astonished to see the portrait of her mother and the message of love. She hurried to the airport to return to her mother's love.

God speaks. The Bible is a record of the long struggle of God to communicate His mind and Himself to man through the barriers of sin, ignorance, and spiritual blindness. God spoke with Adam and Eve in the Garden; Elijah in a cave; Jonah in the belly of a great fish; Isaiah as he worshiped; Moses through a burning bush; Paul on the Damascus Road.

God ultimately communicated to humanity through His Son. On the cross we see a portrait of the heart of God. Written across the sky is God's message, "I love you. Come home." His love is a seeking love.

God continues to reveal Himself and communicate messages. He often speaks to us when least expected. He breaks through our darkness; knocks on our heart's door; speaks to us in the agony of suffering or through a life experience. God calls the lost to be saved, backslidden Christians to rededicate, and Christians to do His will.

God speaks and reveals Himself to us in multitudinous ways. We hear Him if we listen. Recently a mechanic was standing near my car. He said, "You need to get your valves checked." I did not hear the sound — he had a trained ear.

We often speak of mankind finding God, as though God were lost somewhere. In a sense, man does search for God. In fact, this is what great art is, a search for the ideal that man once knew in paradise. We talk of man abandoning God in this secular age. But man can never banish God from the depths of his life.

Deep within man there is the created need for God. Some view the human predicament today as a proof of the absence of God. In reality the guilt, anxiety, loneliness, alienation, frustration, and emptiness are signs of man's hunger for God. The world's chaos signifies God's presence.

God's search for man is one of the most evident facts of history. Something greater than man is seeking him, and there are no corners in a round world to hide from God. Sheep do not seek the

shepherd, but the Shepherd is seeking the "ninety and nine." As Paul wrote in Acts 17:27, "He is not far from each one of us."

The prophet Hosea lived in Israel. He married Gomer. His wife left him to enter adulterous relationships. This led Hosea to receive a message from God that Israel had done the same thing to God as Gomer had done to Hosea. Israel had entered an adulterous relationship with other gods. God spoke to Hosea out of a tragic personal problem. The prophetic message focused upon Israel's sin and God's love. God revealed the message to Hosea and he became an instrument to call back His people to a faithful relationship.

The marriage (1:2-3a)

Gomer married Hosea. As Israel broke the covenant with God, Gomer violated the marriage covenant with Hosea.

The children's names (1:3b-11)

Hosea gave his children names that revealed messages from God to Israel.

His first child was named Jezreel (vengeance). God would intervene in Israel's current tragic situation. His second child was named Loruhamah (unpitied). God would not forgive Israel unless she repented. The third was named Lo-ammi (not my people). Israel no longer had the right to be called God's family.

The message of love (1:12-2:1)

Hosea's revealing message promised that God would not ultimately abandon His people. There would be a new covenant of grace, a Messiah, and a new Israel. God loved His people with immeasurable love.

God uses many ways of communicating with individuals. He spoke to Hosea through a life situation. The message of the prophet is particularly applicable to our time — God is working in our lives to draw us to Him. As Jesus said to Nicodemus in reference to the Spirit's movement in the world and in individual lives, "Listen to the wind, Nicodemus ... listen to the wind."

"God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by His Son" (Hebrews 1:1-2).

Sid Smith accepts new post at BSSB

NASHVILLE (BP) — Sidney Smith Jr., consultant for black church development since 1979, has been named manager of the black church development section in the Southern Baptist Sunday School Board's special ministries department.

The appointment is a step in the expansion of efforts to reach unchurched people in the black community, said Bill Banks, director of the special ministries department, in announcing the appointment. He said two black church development coordinators will be added to the section later this year.

Smith, a native of Texas, is a graduate of the University of Corpus Christi (Texas); Golden Gate Baptist Theological Seminary, Mill Valley, Calif.; and the California Graduate School of Theology.

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LIFE AND WORK LESSON SERIES
Lesson for May 3

The church challenged

By Johnny M. Johnson, pastor
Trinity Baptist Church, Clarksville

Basic Passage: Acts 1:1-26
Focal Passage: Acts 1:3-11

Paul Harvey may well be America's most beloved social commentator. He has his own way of conveying the message. He often begins a story, reaches a climax, and then pauses. After a brief break he is back with "the rest of the story."



Johnson

Luke employed a similar style. We may consider Luke's gospel and Acts as volume 1 and volume 2 of a careful examination of the origin, content, and spread of the Christian gospel.

Luke, the first book, deals with "all that Jesus began to do and teach" (Acts 1:1). Acts is volume 2 and relates all that Jesus continued to do and teach.

The continuing work of the living Lord is carried out by the church. The power, plan, and purpose is provided by the indwelling of the Holy Spirit. Our "bold mission" is to preach the gospel to every creature and to make disciples. The challenge we face is trusting and obeying Jesus as He works through us.

Preparation for mission (1:3-5)

The risen Lord was present with the disciples for 40 days. This was a period of preparation for their mission. Both the presence of the Lord and His teaching were vital in equipping the disciples. A personal experience with Jesus is prerequisite for ministry.

Another preparation was Jesus' instruction about the Holy Spirit. Jesus had promised to send the Spirit (Luke 24:49). Jesus will not leave His people as orphans, but He will come to our side in the person of the Holy Spirit (John 14:18). He will be with us and He will live in us (John 14:17).

Jesus instructs the apostles "not to depart from Jerusalem, but to wait for the promise of the Father" (verse 4). Few things in life are as difficult as waiting. As we wait on the Lord we become acutely aware of our need. We also recognize the ability of God to meet all our needs. Isaiah gives one of the most precious verses of all. "But they who wait for the Lord shall renew their strength, they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint" (40:31). Obedient waiting is, in itself, a preparation for ministry.

Power for mission (1:6-8)

When I was in college, a friend of mine went out to start his car. He turned the key and nothing happened. Raising the hood, he discovered the problem - his battery had been stolen. There was no power, no spark, no life in his old car. In order to fulfill our mission, the church must have power. The spark, the life, the dynamite ("power" comes from *dunamis*, meaning power, strength, ability) for the Christian mission is the Spirit of God.

Jesus said, "But you shall receive power when the Holy Spirit has come upon you; and you shall be My witnesses" (verse 8). The Spirit enables Christian people to accomplish God's purpose. The power Jesus offers is not self-serving nor for personal gratification. The Lord promised power to witness.

What is a witness? A witness is one who tells what is known to that person. It is the same in the courtroom. Each witness tells his or her story in his or her own words. What is known to be true is shared. Not every Christian has the special gift of an evangelist. On the other hand, every Christian is gifted or empowered to be a witness to the good news of Jesus Christ.

Jesus said, "all power in heaven and on earth has been given to me" (Matthew 28:18). The power of the spirit of Christ living in us makes Bold Mission Thrust a real possibility. What seems to be "mission impossible" becomes "mission possible" when we remember that we can do all things through Christ who empowers us (Philippians 4:13).

Promise for motivation (1:9-11)

Jesus' last words before he ascended give the commission to His church. When Jesus finished speaking, the disciples were looking on. "He was lifted up, and a cloud received Him out of their sight" (verse 9). Just as the Son came from the right hand of the Father, so now He is again lifted up unto the glory He knew before the foundation of the world. The eyes of every disciple strained to catch one last glimpse of the Lord. They all stood gazing into the heavens.

Suddenly two angels stood by them. Angels are God's messengers, agents of His will. Angels brought the good news that a Savior was born. Angels announced the resurrection, and now God's messengers affirm the second coming of the Lord. They say, "Why do you stand looking into heaven? This Jesus, Who was taken up from you into heaven, will come in the same way as you saw Him go into

heaven" (verse 11).

We are faced with two distractions from our mission. First, we spend too much time standing. We become inactive, static. We must be going and growing if we are to accomplish our Bold Mission.

A second distraction is gazing into heaven. We must never allow an obsession with a doctrinal consideration to distract us from our mission. We ought not be distracted from our ministry by speculation or argumentation, regardless of how heavenly the topic.

The church is not to know the "times or the seasons which the Father has fixed by His own authority" (verse 7). It is enough for us to know that our Lord will return. The angels said that Jesus would return in the same way He departed. We may be assured that Jesus will come again personally, physically, publicly, and powerfully.

Early in World War II Roosevelt ordered General MacArthur to shift his

base of operations from the Philippines to Australia. Upon his departure he uttered his famous words, "I shall return." In 1945 MacArthur waded ashore, arriving once again in the Philippines. He said simply, "I have returned."

Our Lord said, "I will come again" (John 14:3). We may hold various positions as to the details, but the fact of our Lord's coming is beyond dispute. We should be ever expectant but also always busy at the task He has committed to us.

May we hear what Jesus said, and as we hear, may we be motivated to be about our mission. Jesus said, "But of that day or that hour no one knows . . . It is like a man going on a journey, when he leaves home and puts his servants in charge, each with his work, and commands the doorkeeper to be on the watch. Watch therefore - for you do not know when the master of the house will come" (Mark 13:32f).

OPEN LETTER

TO TENNESSEE BAPTIST CHURCHES

Dear Colleagues:

I trust you are among the hundreds that have already enrolled in the expanded Church Annuity Plan. If not, your Convention family is most anxious that you do so.

Beginning January 1, 1988, your Tennessee Baptist Convention plans to supplement all contributions for ministers in the amount of \$35 per month (\$420 per year). I understand we are the only Convention doing this. Other states are contributing \$1 for every \$3 from minister/church up to \$420. The Convention's full \$420 supplement strongly emphasizes commitment to our ministers and the expanded Church Annuity Plan.

However, without added participation from the minister and the church, this will be woefully inadequate. I understand that 11,000 of the 15,000 annuitants receiving benefits receive less than \$200 per month. This is the result of too small contributions over too few years.

You and I are going to need increased benefits. Our people are living longer and inflation will continue to impact us.

In order to encourage our participation, several flexibilities have been introduced to the plan that make it adaptable to almost any local church compensation arrangement.

1. The basic design calls for church contributions equal to 2% of salary (base salary plus house allowance or provision) for each 1% from the minister up to a church contribution of 10%.

-Flexibility #1 The church may make the contributions for the minister.

-Flexibility #2 The minister may make the total contribution when compensation from the church is a total dollar package to be allocated as the minister chooses.



2. In any of these arrangements churches are encouraged to adopt the plan as a worthy model to follow.
3. Adopting churches may schedule contribution increases over a three-year period to arrive at recommended contribution levels.

Please, please take advantage of all the benefits of this expanded Church Annuity Plan. Call or write if we can explain further or help in any way.

Sincerely,

Tom Madden

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Lifestyle affects approach to leadership

By Linda Lawson

Editor's note: This is the second of a two-part series.

NASHVILLE (BP) — Involvement, input, and communication are three keys to achieving a spirit of unity and sense of common direction in churches where members approach decision-making, goal-setting, and leadership from different perspectives, according to three leaders who have studied recent adult lifestyles research.

While 82 percent of Southern Baptists fall into two of nine groupings of adult American lifestyles, the researchers note conflict about what a church should be and do is an almost inevitable byproduct of differences, even between two groups.

Of nine lifestyle groups identified by the Values and Lifestyle Program, a research service in Menlo Park, Calif., 53 percent of Southern Baptist adults are "belongers," 29 percent are "achievers," and the remaining 18 percent fall in various percentages in seven other groups. The Southern Baptist Sunday School Board subscribes to the Values and Lifestyle Program as part of research efforts to plan materials, outreach strategies, and programs to meet the needs of Baptists and unchurched persons.

Belongers, the majority of Southern Baptists, are active, evangelistic, and tend to belong to small- and medium-size churches relatively close to their homes, said Cliff Tharp, planning research specialist in the board's research services department.

About 56 percent of leaders in Southern Baptist churches are belongers. As leaders, they are conscientious and hardworking, Tharp said, but they also tend to be indecisive, apprehensive, and undemanding. Belonger leaders operate best in situations where personal relationships

are important, the environment is structured, rules are clear, and where crucial decisions are not required or can be passed on to someone else.

On the other hand, achievers, almost one-third of Southern Baptists, are evangelistic, active, and attend medium- and large-size churches a medium distance from home.

Thirty-two percent of Southern Baptist church leaders are achievers who tend to be driving, efficient, decisive, and pragmatic. They know how to lead a group to accomplish its task and measure success by outward results, Tharp said.

Southern Baptist achievers and belongers agree the Bible is fully inspired by God but differ somewhat on the method of inspiration, according to a national study conducted for the board.

From four theories of inspiration, 22 percent of Southern Baptist belongers selected the so-called dictation theory that "God gave the Scripture word for word." Another 39 percent of Baptist belongers chose the statement, "God inspired writers in such a way that even though they used their own words, they were so completely enlightened, guided, and empowered that the whole of what they wrote was without any error."

Many Southern Baptist achievers — 39 percent — also chose this second theory. Another 44 percent of Baptist achievers chose the theory that "God worked in the lives and minds of writers to give them inspired ideas so that what they wrote expresses the revealed truth of God in words drawn from the writers' own backgrounds and experiences."

As a group, belongers are middle-aged, two-thirds are female and they tend to be slow to change, Tharp said. Achievers are older, three-fifths are male and they support progress while opposing radical change.

Alan Tungett, adult Sunday School con-

sultant, said a believer teaching a Sunday School class or chairing a committee "would tend to be satisfied with the status quo on numerical growth. Achievers in the group would want to know the direction the class was moving and what they were trying to accomplish."

An achiever leader would be more likely to have goals and emphasize external results, Tungett said. "Belonger members of the group might not have goals themselves but might question whether the leader's goals came from God or him- or herself," he added. "Achievers are almost always going to press for growth and advancement. When belongers find something they like, they're going to stick with it."

To achieve unity, Tungett recommended forums "whereby members share information and ideas about directions they believe the church needs to go. People need to be given a chance to express needs and identify what they believe should be done to meet those needs."

James Williams, Sunday School Board

executive vice-president, said the differences among groups found in churches show that leaders must exercise care not to make assumptions about what people's needs are.

"While Southern Baptists have in common such things as conservative theology and a strong belief in Biblical authority, there are also many differences. It is not possible to draw a composite picture of a typical Southern Baptist," said Williams. "Through sharing and involvement, we must identify real needs rather than deal with perceived needs."

"Being aware of differences is the first step toward educating church members toward a better understanding of one another," he said.

Tharp said the term "values," as used in Values and Lifestyle Program research, includes the "attitudes, needs, aspirations, beliefs, priorities, prejudices that form the basis of a person's way of life." Religious and theological issues are addressed through the study as they relate to moral and social issues.

Expert urges prevention programs to fight sexual abuse of children

NASHVILLE (BP) — Sexual abuse of children may be a whispered phenomenon church members believe could never happen in their midst until it does, leaving ministers with empty explanations about why prevention programs were not initiated.

Kenneth Wooden, founder and director of the National Coalition for Children's Justice, said churches often avoid the topic of child sexual abuse by refusing to admit it could exist among their members.

Wooden spoke during the Advanced Training for Preschool/Children's Workers Seminar sponsored by the preschool/children's section of the Southern Baptist Sunday School Board's church training department.

He warned the church staff members that child sexual abuse is not an act performed only by an adult with psychological problems. Also, he said, national and international sex rings which specialize in child sex are flourishing.

"They call press conferences, they distribute newsletters, and they take out advertisements in magazines," Wooden said. "They are very strong politically, and they are trying to make child molestation legal."

"If we were one-tenth as organized as they are, we could be protecting our children," he insisted. "Baptist churches are a powerful political force. Your religious leaders should get together and lobby Congress for our side."

Wooden, who said parents and children's workers can prevent many sexual abuse crimes through their instincts and religious values, outlined several steps a child abuser takes to conquer his victim.

First, the abuser spends time with the child, eventually gaining his or her trust. Next, he slowly arouses their interest in sex and then introduces them to adult/child pornography before he engages in sexual acts, Wooden said.

Molesters use various tactics to lure children they do not know into sex, said Wooden, who also is creator of Child Lures, a child abuse prevention program. Lures include the authority lure, assistance lure, emergency lure, hero lure, and bribery lure.

With the authority lure, the offender takes on the role of an authority figure — a policeman, a clergyman, or political official — and demands the child go with him, Wooden said. With the assistance lure, the molester begs for help from the child. He may ask directions or "want the kid to help him find his puppy."

In an emergency lure, a child might be told one of his parents has been taken to the hospital, and he is instructed to get in the car and go with the adult. In the hero lure, a molester dresses up like a famous character and persuades the child to go with him.

With a bribery lure, a child is no longer offered candy, Wooden said: "Kids don't go for that anymore. The molester offers them headsets, record albums, Cabbage Patch dolls — things that currently have value with kids."

Child sexual abuse prevention programs are excellent in making adults and children aware of a molester's ploys, he claimed.

SWBTS gets seal of Agrippa

FORT WORTH, Texas (BP) — A Herodian seal dated A.D. 44 has been given to Southwestern Baptist Theological Seminary by a former student and professor.

Jerry Vardaman and his wife, Alfalene, gave the seal, which is declared "definitely unique." It's the only one known of its kind," said independent appraiser Jerome Eisenberg, a dealer of antiquities.

The seal was made for King Agrippa I and found at Machaerus, a Herodian fortress east of the Dead Sea, Vardaman said. The fortress is where Jewish historian Josephus said John the Baptist was beheaded. Vardaman, who led an excavation at Machaerus in the late 1960s, did not uncover the seal but purchased it from a Bedouin boy in 1969.

Vardaman said the seal is made of sard, a substance which has a hardness of seven, compared to a diamond, which is a 10. He said the seal can "cut the blade of a knife."

An etching on the seal depicts Agrippa receiving a scepter from the Roman emperor Caligula. Agrippa holds in his right hand a bowl used for sacrificial offerings.

Vardaman said a well-known coin from the same period bears a similar drawing. A seal depicting a Jewish king is rare because the Jews feared breaking the second commandment, he said.

The seal could be the one used by Agrippa to issue the death warrant of the apostle James, Vardaman said. It could also be one used by Agrippa's officials given

the authority to issue statements.

Vardaman is director of the Cobb Institute of Archaeology at Mississippi State University. He was an instructor in Old Testament at Southwestern in Fort Worth, Texas, from 1955-58.



'BEV' SHEA VISIT — C. David Stringfield (left), president of Baptist Hospital in Nashville, gives a tour of the hospital's health and fitness center to Larry Wilson (middle), vice-president of Montreat-Anderson College in Montreat, N.C., and George Beverly Shea (right) of the Billy Graham Evangelist Association, on their recent surprise visit. Wilson is Shea's brother-in-law.