

Baptist and Reflector

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Leaders say lottery is 'bad bet' for Tennessee

By Lonnie Wilkey
Baptist and Reflector

A lottery will increase state revenues tremendously. A lottery will help fund education in Tennessee. If we had a lottery, we wouldn't need as many taxes. A lottery is harmless fun. There's nothing wrong with betting a dollar on a lottery ticket.

All the above are **myths**. Unfortunately, those myths and others have been circulated as "facts" so much by lottery proponents that many Tennesseans, including some state senators, believe them to be true.

Throughout the state concerned Baptist leaders are working hard to dispel those myths. Among them are Bill Bates, public affairs consultant for the Tennessee Baptist Convention; Lamar Cooper, director of denominational relations, conferences, and seminars for the Southern Baptist Christian Life Commission; and David Carr, pastor of Tusculum Church, Greeneville, and chairman of the Constitution Coalition, an organization

comprised of Baptists, United Methodists, and other religious groups to educate the public on the ramifications of a state-run lottery.

Lottery proponents use the arguments/myths cited above to make gambling seem attractive and harmless, leaders says. They neglect to tell Tennesseans of the graft, the negative impact on the economy, and crime that will accompany gambling, as well as the countless lives destroyed by the addictive nature of gambling.

Gambling proponents are saying, "Let the people vote. Let them decide on a lottery."

That in itself is a fallacy, said Cooper. The people will not vote on a lottery. They simply will be voting on whether to remove the lottery prohibition from the state constitution, he said. "Then, the legislators will decide what types of gambling you will have," Cooper added.

Lottery/gambling propo-

nents are making people like himself appear to be "the big, bad wolf" wanting to take away people's fun, Cooper said.

Carr agreed. "I hear they're saying we are trying to keep people from voting on a lottery.

But what they are doing is like calling for a vote on how to handle cute, furry, little black animals with a white stripe down their back without telling people what it could do to your social life.

"A recent poll in upper East Tennessee showed that most of us do not understand or take seriously the possible ramifications of voting for the lottery. While 70.2 percent of those polled said they wanted lottery 70.7 percent said they do not want casinos," he said.

But, Cooper and Carr agree, a vote for a lottery is in effect a vote for casinos.

Following is a look at some of the "myths" about gambling.

Economics

People who think gambling

is good have not looked at states with gambling, Cooper said. He used Nevada and New Jersey, two states where gambling is the state's number one industry. "If gambling as a whole is such a great source of revenue why are not people in those two states exempt from property and sales taxes?" he asked.

It's a fallacy to think that the money Tennesseans will spend in state on a lottery is new revenue. It's money that is reallocated from other sources (food stores, department stores, etc.) in the private sector, Cooper said.

A "Lottery Factbook" produced by the Stone Mountain Baptist Association in Conyers, Ga., in 1991, in an attempt to block the lottery in Georgia, pointed out "no state raises enough money from its lottery to avoid the need for other new taxes. A lottery diverts attention away from the need for serious methods of raising income, ignoring the real issues of economic justice.

"Lotteries are stop gap measures that lull people into a — See Leaders, page 2

Senators consider removal of lottery prohibition

As the final session of the 98th General Assembly meets the question is not if, but when, bill SJR-025 is introduced in the State Senate.

The bill would call for a referendum to give Tennesseans the opportunity to vote on whether to remove the word

"lottery" from the Tennessee constitution. In removing the lottery prohibition, the state would be open to all types of gambling, says Bill Bates, the Tennessee Baptist Convention's public affairs consultant.

In order for the bill to pass through the Senate, 22 votes

are needed, Bates said.

Last year the House of Representatives passed the bill by a 51-42 margin. Bates said two more "no" votes would have defeated the bill there.

Backed by Senator Stephen Cohen of Memphis, the bill would open up the state of

Tennessee for all forms of gambling, not just a lottery. Bates emphasized.

According to Lamar Cooper of the Southern Baptist Christian Life Commission in Nashville, there is little doubt supporters of the lottery will try to — See Senators, page 2

TBC resolution opposes lottery

Messengers to the Tennessee Baptist Convention's annual meeting last November in Nashville voted unanimously for a resolution opposing the removal of a lottery prohibition in the Tennessee constitution.

The resolution said that "a state-sponsored lottery is contrary to the purpose of state government which is to protect and serve its citizens as indicated in Romans 13:1-7, while a state-sponsored lottery would exploit and victimize the citizens of Tennessee."

The resolution also stated that the lottery "would be a regressive form of taxation which would negatively impact the

lower socio-economic segment of society in the state by appealing to those who can least afford to spend income on games of chance" with little chance of winning. The resolution added that this would cause an increase in welfare dependency.

Tennessee Baptist messengers were urged to voice their opposition to any attempt to change the constitutional ban on a "state-sponsored lottery" or any game of chance.

Copies of the unanimously approved resolution were sent to all elected members of both legislative houses and to Gov. Ned McWherter. □

Casino neighbors debate fallout from gambling industry

By Connie Davis
Baptist and Reflector

Henry Lee of Tunica, Miss., has met them — tourists from Tennessee and other states visiting his hometown. Until a year ago, a tourist in Tunica was rare. That was before the casinos opened.

Tunica County, Miss., which opened its first casino 15 months ago, drew more than a million Tennesseans last year. It is located 25 miles south of Memphis.

Lee met one man from Covington outside a Tunica super-

market. The man had failed to cash a check in the store and stopped Lee. He explained to Lee he didn't have enough money to get home. Lee loaned him money to buy gasoline.

Another tourist from Tennessee stopped at a Tunica service station owned by Lee's nephew. The man left his car and the title in exchange for \$2,000. Another cash-hungry individual stopped at the station and tried to exchange the battery in his vehicle for cash, Lee said, even though the driver was from out of town. — See Tunica, page 3

Leaders say lottery is 'bad bet' ...

— Continued from page 1

state of complacency while social and fiscal problems intensify," the article continued.

Figures vary on how much income the lottery would bring to Tennessee. Some say it could be as much as \$150 million while others believe it will be closer to \$50 million or less.

Senator Gene Elsea of Spring City says that a half-cent tax would generate \$230 million, much more than a lottery.

Cooper said that statistics in states which have lotteries show while the income is high the first year, it levels off the second year and shows a steep decline the third year.

States then have to figure ways to pump up lottery sales, Cooper said. The result is they come back with other forms of gambling such as casinos, he noted.

Education

Proponents of the lottery say it will substantially help fund education in Tennessee.

Again, a look at other states which thought the same thing found it not to be true, Cooper said.

According to a study by the Educational Research Service, which was reported in the Aug. 29, 1993 issue of the *Kingsport Times-News*, "Despite the millions of dollars that lotteries collect, the net lottery proceeds available for state use are only a small part of both state revenue and education revenue."

A chart in that paper showed that the days schools could operate annually on lottery revenues alone ranged from one day in West Virginia

to 12 days in Ohio and Illinois.

"The idea that we're withholding money from education is not so," Cooper said.

Harmless fun

The lottery is not harmless fun because it exploits people, opponents say.

"We know lotteries lure people who can least afford it by hold out false hope to those who can least refuse it," Carr said.

Cooper noted a lottery "puts the state in the business of exploiting its citizens."

The TBC's Bates, among others, sees the lottery as "a regressive taxation." The lottery appeals to people to spend their last penny with the hope of getting something for nothing, Bates said.

Other reasons

Among other reasons a lottery would be a bad bet for Tennessee are:

(1) Graft: A lottery is an invitation to corruption, Cooper said. Look at the Rocky Top Scandal of a few years ago which involved charitable bingo, he reminded. Based on Tennessee's past record, how long would it take for corruption to hit the lottery? he asked.

(2) Casinos: "I hear that there are supposedly learned men saying that just because we change our Constitution to allow for lotteries, that doesn't mean it will open the door to casinos," Carr said.

"That's like saying just because you leave the door to the

henhouse open, that doesn't mean a fox is going to steal your chickens," he continued.

Carr noted that the Promus Company, parent company of Harrah's Hotels and Casinos, who beat out top Las Vegas casinos for the casino rights in New Orleans, is on record as being primed and ready for business in our state.

(3) Addiction: Both Carr and Cooper point out the lottery is the entry point of gambling addiction for teenagers. Furthermore, Carr says, the lottery further enslaves the gambling addict.

(4) Vice: Last but not least to the arguments is sin. Whatever happened to the idea gambling is a vice? Cooper asked. "American people are the victims of a conspiracy by the gambling industry to change the image of gambling so American people no longer think of it as a vice."

Why else, Cooper asked, would casinos in Las Vegas spend so much to build theme parks at casinos. They want to attract families and give it an image of family entertainment, he said.

Would Jesus oppose gambling?

Memphis pastor Earl Davis, of First Church, a few years ago preached a sermon entitled "Why Jesus Wouldn't Support Gambling." The sermon has been distributed in pamphlet form.

In that sermon, Davis cited reasons as to why Jesus would not approve of gambling.

"I believe Jesus would oppose gambling on both common sense and moral grounds. Common sense demands that we look at the claims made by the gambling forces to see if they are true," he said.

Davis concluded that Jesus would say gambling is wrong simply on the basis of common sense. "But there are deeper reasons to oppose gambling than purely financial concerns. There are moral concerns — the biblical imperatives must be heard by those of us who believe the Bible is the Word of God," Davis said.

Davis pointed out gambling "violates the biblical commands concerning both stealing and work (Exodus 20:9,15; Ephesians 4:28); the biblical teaching about possessions and stewardship (Matthew 6:21,24); the biblical teaching about love of our neighbor (Matthew 22:35-40; and the principle of trust in God."

"Faith and lady luck have nothing in common," Davis said in that sermon.

Gambling a loser

"No one can convince me that the lottery is a winning proposition for any state," Cooper said.

He noted Tennessee, in one aspect, is fortunate because 37 states have approved the lottery. "We can see the track record. Look at the figures. It (the lottery) didn't pay like they (proponents) said it would," he said.

For additional information or resources on gambling, contact the Southern Baptist Christian Life Commission at (615) 244-2495. □

- Wm. Fletcher Allen, editor
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Senators consider removal of lottery prohibition ...

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pass the bill this year.

If they do not, it cannot come up again until 1998, Cooper said, noting a constitutional change must be done during a gubernatorial election.

Cooper, Bates and other Baptist leaders want Tennesseans to realize that if they have an opportunity to vote, they will not be voting on whether to have a lottery. They simply will be voting on whether to remove the prohibition on a lottery from the state constitution.

According to the attorney general of Tennessee a lottery "has been defined in Tennessee case law as a transaction in which the elements of prize, chance, and consideration must be present."

As a result, according to the attorney general, "whether a particular scheme is a prohibited lottery is determined from

its character and the method in which it is conducted, not by the name it is called."

If the lottery provision is removed, leaders warn, the legislature will determine what types of gambling will be allowed in the state.

And, as state senator Gene Elsea says, "The legislature at any given time is capable of doing anything."

Elsea, a member of First Church, Spring City, says that "when we remove the word lottery (from the state constitution), it makes it easier for casino gambling to move in from Mississippi to all over Tennessee."

Elsea opposes the lottery on both moral and economical grounds.

"Gambling is wrong. A lottery is gambling," he said in an interview with the *Baptist and Reflector*.

The senator noted he has two grandchildren. "If I buy a

lottery ticket I am telling them and other children that gambling is okay," he said.

Elsea said he also opposes the lottery because many of those who play it are those who can least afford the tickets. That takes food off poor children's tables, he said.

The Spring City layman observed sponsors of the lottery talk about the massive revenue it will produce. A lottery is not a large revenue-producer, he said. He said the revenue department is estimating the lottery would produce between \$50-\$100 million in the beginning.

"A half-percent tax increase would produce approximately \$230 million," Elsea said.

"People trying to push the lottery want you to think there will be money galore coming in. That's a mess of garbage," he said.

Right now, Elsea said, those wanting to pass SJR-025 are

between two to four votes short. "That's a big obstacle for them to overcome," he said, noting those opposing the lottery are firm in their beliefs.

He warned, however, people should not take it for granted. There are a lot of polls reporting a high percentage of "church-going" people who favor the lottery. That carries influence with the legislators, Elsea said.

The Tennessee senator joins Bates, Cooper, and others in encouraging Tennessee Baptists to contact their senators. "You need to call your senators and let them know you do not want the lottery," Elsea said.

Elsea is firm in his convictions the state does not need gambling.

"In Tennessee we have one of the best managed states in the United States. We don't need to mess up a good, clean state with gambling," he said.

□ — Lonnie Wilkey

Casino neighbors debate fallout from casino ...

— Continued from page 1

So gamblers are suffering at their own hands. But they are leaving a lot of money in one of the poorest counties in the nation, Lee agrees.

The life-time resident of Tunica and deacon of First Church, Tunica, has experienced the quandary of many who study the issue — economics vs. ethics.

Ethical concerns

Lee's lumber business has benefitted from the construction boom, but his produce company has not. He is retiring earlier than planned from 55 years as a businessman there because of business problems but also because of other concerns.

Judge Ted Emanuel of the County Justice Court has viewed the changes Lee has seen.

Emanuel, who along with Lee is a deacon at First Church, said Tunica County has certainly needed the \$600 million investment of some industry. And he added the investment continues to escalate.

But he works with families who are not paying bills because the members are spend-

ing incomes at the casinos. "We also know many people are cashing welfare checks to gamble," Emanuel said.

"I do know that crime has risen dramatically. Dope trafficking has increased. Robberies have increased. Theft has increased. Burglaries have increased. And auto accidents, including fatalities have increased," said Emanuel. The caseloads of those in law enforcement have tripled and quadrupled, he added.

These statistics can be explained partially by the increase in the population of the area by 15,000 - 20,000 people each day. "But there's an element in the gambling crowd that is going to be the criminal element," he said.

Emanuel reported before the casinos were opened the county had six law enforcement employees. Now it must employ 22.

Economic measures

Economic stimulus to local business has not occurred, according to Lee. Small, local businesses will not reap many benefits from the gambling industry because tourists don't frequent them, he continued.

"The majority of the people who come here don't even stop in Tunica so it's not any benefit unless they go out there and lose it," referring to losses which are taxed by the county.

Several hundred local residents have been employed by the casinos, Lee and Emanuel reported. But some of them left jobs in Tunica County for the higher salaries paid by the casinos. Local businesses will be forced to raise salaries and thus, prices.

Other cost of living increases are the result of increased property values — from \$800 an acre to \$50,000 in some instances. Rental and purchase rates on property have risen, noted Emanuel. People who were paying \$100 a month for rent are now being charged \$500-\$600 a month, he added.

Unlike most residents, the casino owners can leave when the profits plateau, noted Paul Jones of the Mississippi Baptist Christian Action Commission.

Tunica will experience what Colorado and other casino sites have experienced, said Jones. During the first several years the new gambling site will at-

tract crowds that will draw casino operations. Off the banks of Tunica County, which has a population of 8,700, sit five casinos. Thirteen others are licensed or waiting for a gaming license, and many are under construction.

The casino operators are not only greedy, but many have been cited for violation of state law, said Jones.

Splash Casino has been fined for violating gaming codes. And Horseshoe Hotel and Casino, which was denied a riverboat casino license in Louisiana, has applied for the license in Tunica. It was denied a Louisiana license because of questions about a \$1 million fine assessed the company in Nevada and the failure of some executives to pay income taxes.

"This is the type of people you get," Jones said.

Gambling not shunned

Both Emanuel and Jones admitted the culture of the Mississippi Delta is more easily seduced by gambling because of the long history of illegal gaming along its banks. But "the panacea of gambling" can't address problems which date from an era when cotton grown there was shipped by boat down the Mississippi River, Jones said.

The gambling is "hurting

people," Lee said. After losing savings and even family farms, several have committed suicide, he reported.

Emanuel said the industry "won't affect me economically at all. It might effect me negatively simply because of the elements that are going to come with it and affect my way of life."

Put positive spin on it

"To me personally it presents a challenge if you look at it from the Christian viewpoint," said Emanuel. He suggested Christians could use this opportunity to share their faith with people they never would have met except through the gambling industry. Several from the industry had visited First Church, he noted.

Lee agrees the situation includes opportunities for ministry. He serves with M.C. Johnson, director of missions, North Delta Association, on a committee preparing ministry plans in response to the gambling industry.

The association's Crisis Pregnancy Center in Clarksdale, Miss., already has had a client who is a casino employee, reported Johnson.

"We're going to try to make the best of it and try to influence them," Lee said. □

Casinos offer unique attraction: gamblers

Philip and Jim, members of Gamblers Anonymous chapters in Memphis and Nashville, live with their compulsion daily. They are recovering compulsive gamblers.

And if Tennessee legalizes gambling it will be harder to resist, said Jim of Nashville. Just a trip to the service station might tempt him to gamble because most would offer lottery tickets or access to video poker machines. And a casino would have a stronger attraction, he said.

Casinos offer "action," he said, through its atmosphere which "does the same thing as vodka or beer does for the alcoholic," explained Jim.

"My personal view is if gambling is legalized in Tennessee, it will become in people's eyes morally acceptable. Because Gov. McWhorter says it's legal, it's okay to gamble," explained Jim.

"Once they legalize any form of gambling it's just a matter of time before different types of gambling are available," said Jim, who has lived in a state where some forms of gambling are legal.

The increase in numbers attending Gamblers Anonymous chapter meetings in Nashville after the casino opened in Southern Illinois several years

ago is a measure of that attraction, said Jim.

Philip reported to *The Commercial Appeal*, the Memphis newspaper, in the Nov. 29 issue his chapter had added a second weekly meeting to provide for Tunica casino patrons. About 35 people attend group meetings in Memphis and about 30 in Nashville.

People are coming, deep in debt, Philip said. A misconception about compulsive gambling is that it's a financial problem, said Philip. "Compulsive gambling is an emotional problem."

Jim explained he lost a \$40,000 a year job because of his addiction to gambling. To fuel his addiction, he embezzled funds from a bowling league in which he participated.

"Gambling can do things to a person who would never think of doing anything wrong," he explained.

Close friends were shocked to discover he was a compulsive gambler, he noted. Instead of fitting some stereotypes people have, most gamblers are middle-class people with families, Jim said.

Middle Tennessee has a gambling problem even though it is illegal, said Jim. He knows of people who lose hun-

dreds of dollars at video poker machines in one evening. The machines "are everywhere throughout Nashville" located in laundromats and bars, he continued.

"Very few were closed down even in Rocky Top investigations," he said, referring to the crackdown on illegal bingo operations several years ago. "Personally I wish somebody would take a sledge hammer to these things."

Other gambling in Middle Tennessee includes illegal betting on sports events and events like the lotteries in adjoining states, said Jim.

Now he is glad to try to help others by being on call 24 hours a day to those who contact GA.

He also leads a weekly GA meeting which is held at Radnor Church, Nashville.

GA is a 12-step recovery program which is based on Alcoholics Anonymous, he explained. It is a "spiritual program," he said, in that it points participants to rely on a "higher power," said Jim. "In my case, the higher power is God."

Those needing help may reach GA in Memphis at 1-900-763-8083 or in Nashville at 1-615-254-6454. Knoxville also has a chapter. □

New IRS ruling on charitable gifts

Tax laws have changed for reporting 1994 charitable gifts, according to Brent Walker, general counsel for the Washington-based Baptist Joint Committee on Public Affairs.

He said many church members and churches are not aware of the changes in the tax package that affect some contributions.

Specifically, one change affects substantiation of single contributions of \$250 or more. Such individual contributions made after Dec. 31, 1993, cannot be substantiated with canceled checks. Donors will not be allowed a tax deduction for an individual cash (or property) contribution of \$150 or more unless they receive a written acknowledgment from the church or charity that satisfies certain requirements:

- The receipt must be in writing, and must identify the donor by name. (A Social Security number is not required). There must be a receipt for each such individual gift.

- For non-cash contributions of \$250 or more, the receipt describes the property

and value should not be stated.

- The receipt must state whether the church provided any goods or services to the donor in exchange for the contribution, and a good faith estimate must be given.

- If the church provides no goods or service in exchange for the contribution, or if such goods or services are "intangible religious benefits," the receipt must so state.

- The written acknowledgment must be received by the donor on or before the earlier of two dates: the date the donor files a tax return claiming a deduction for the contribution, or the due date (including any extensions) for filing the return.

Most church donations are not affected by the new rules. But each individual gift of \$250 or more must satisfy the conditions stated. If it doesn't, the contribution will not be tax deductible.

This change is in effect for the 1994 tax year, reported in April 1995. □ — Richard Hammar also contributed to this article.

State leaders encourage Baptists to contact state senators

Tennessee Baptists who do not want their state opened up to all forms of gambling should not hesitate to call their state senators, say leaders opposing gambling.

Bill Bates, the Tennessee Baptist Convention's public affairs consultant, offered two suggestions for talking with state senators.

First, talk with them in a cordial manner, Bates said. "It should not be a preaching time. Just share the facts."

Second, he said, assure the

senator of your prayers that "the Lord will lead us all to do what's best for the state."

Lamar Cooper of the Southern Baptist Christian Life Commission said it is imperative to write and/or call your senator.

Express opposition to removing the ban on gambling, he said.

State Sen. Gene Elsea, a Baptist layman from First Church, Spring City, also urged Baptists to contact him and other senators.

He observed there are a lot of polls reporting a high percentage of "church-going" people favor the lottery. "That carries influence among legislators," he said.

"Call your senators and tell them you do not want the lottery," he said.

Elsea said Tennessee Baptists can know for sure that supporters of the lottery are busy contacting senators, lobbying them to remove the ban on lotteries from the state constitution. □

WMU executive board renames adult women's organizations

By Robert O'Brien
For Baptist Press

TALLADEGA, Ala. — The Southern Baptist Woman's Missionary Union executive board voted at its Jan. 8-13 meeting to rename its adult organizations and to publish a new magazine to succeed its current *Royal Service* and *Contempo* magazines.

The name change of the adult organizations — from "Baptist Women" and "Baptist Young Women" to "Women on Mission" — represented business left after last year's action when WMU adopted a new "Church WMU Base Design."

The base design, which defines WMU tasks and what WMU organizations will be in the local church, streamlines WMU programs for more simplicity, flexibility, and relevance in today's world, according to WMU Executive Director Dellanna W. O'Brien.

The new adult organization name — "Women on Mission" — fits that pattern, WMU leaders explained.

Effective October 1995, when all base design changes take place, Women on Mission will encompass both the former Baptist Women and Bap-

tist Young Women age-level organizations.

WMU leaders stress missions education for Baptist young women will continue. Women of all ages may configure Women on Mission groups flexibly, retaining the "Baptist" designation if they wish, and customizing groups on the basis of such factors as age, task, common interest, or needs.

At the same time the executive board voted to discontinue *Royal Service*, which has served older women for nearly 80 years, and *Contempo*, the magazine of the current Baptist Young Women.

In its place, WMU will publish *Missions Mosaic* for members and *Missions Mosaic Executive* for leaders, beginning in October 1995.

Other age-level publications in the Mission Friends, Girls in Action (GA) and Acteens organizations will remain the same, with two exceptions. *GA World*, a new magazine, will be published for GAs in grades 5-6, and *Discovery*, current magazine for GAs in grades 1-6, will encompass grades 1-4.

The decision on a new name for the adult organization drew discussion among state WMU

presidents, who make up the executive board, and state WMU directors and their staffs.

Although differences of opinion existed in the beginning, the board embraced the final decision, noting "Women on Mission" signifies their purpose in the world.

The same reaction came from President Jerry Rankin, who made his first report to the WMU executive board as president of the Southern Baptist Foreign Mission Board.

"That name reflects the reality that God is on Mission to bring the world to himself," Rankin said. "We're more and more sensitive to the fact that we must bring our plans, methods, and strategies into consistency with what God is doing.

"The fact WMU chose the name 'Women on Mission' shows it has that perspective. It's providential WMU should come up with that in a time of emerging awareness of God's mission in the world."

"We're excited about the possibilities for the future even as we face the difficulties of transition," O'Brien said. "The results will be worth the struggle of learning new ways. □

SBC president seeks input for appointments

Baptist Press

HOUSTON — Recommendations for four Southern Baptist Convention committees are being solicited by SBC President H. Edwin Young who makes the appointments.

Young, pastor of Houston's Second Baptist Church, appoints members of the SBC Committee on Committees, Credentials Committee, Resolutions Committee, and Tellers Committee. In a letter to Bap-

tist Press, Young asked for input — no later than Feb. 15 — from Southern Baptists "in order for wise decisions to be reached...."

Young has asked that a "recommendation form" be used by those making recommendations. It is available by writing Young, c/o the Southern Baptist Convention, 6400 Woodway, Houston, Texas 77057.

"You may be confident that your recommendation will be

given careful consideration. However, with the hundreds of names that will be submitted, you would surely understand that some very deserving and capable individuals may not be appointed this year, but would certainly merit having their names resubmitted in the coming year," Young said.

The form also is available from the SBC Executive Committee office at 901 Commerce St., Suite 750, Nashville, Tenn. 37203. □

Tennessee State Senators

Editor's note: Following is a listing of Tennessee's state senators and their Nashville addresses and phone numbers. All phone numbers have a (615) area code. Districts are indicated by (number) following the senator's hometown.

- Ray C. Albright (R)** of Harrison (11)
2 Legislative Plaza, Nashville 37243-0211741-2354
- Ben Atchley (R)** of Knoxville (6)
303 War Memorial Bldg., Nashville 37243-0206741-3791
- Tommy Burks (D)** of Monterey (15)
9 Legislative Plaza, Nashville 37243-0215741-3978
- Stephen I. Cohen (D)** of Memphis (30)
8 Legislative Plaza, Nashville 37243-0030741-4108
- Jerry W. Cooper (D)** of McMinnville (14)
309 War Memorial Bldg., Nashville 37243-0214741-6694
- Rusty Crowe (D)** of Johnson City (3)
6A Legislative Plaza, Nashville 37243-0203741-2468
- Ward Crutchfield (D)** of Chattanooga (10)
10 Legislative Plaza, Nashville 37243-0210741-6682
- Edward Davis (D)** of Memphis (33)
321 War Memorial Bldg., Nashville 37243-0033741-6760
- Gene Elsea (R)** of Spring City (13)
318 War Memorial Bldg., Nashville 37243-0213741-2525
- John Ford (D)** of Memphis (29)
7 Legislative Plaza, Nashville 37243-0029741-3304
- Bud Gilbert (R)** of Knoxville (7)
311 War Memorial Bldg., Nashville 37243-0207741-2234
- J. Ronnie Greer (R)** of Greeneville (1)
307 War Memorial Bldg., Nashville 37243-0201741-7487
- Milton H. Hamilton Jr. (D)** of Union City (24)
13 Legislative Plaza, Nashville 37243-0024741-3145
- Thelma Harper (D)** of Nashville (19)
6 Legislative Plaza, Nashville 37243-0219741-2453
- Joe M. Haynes (D)** of Goodlettsville (20)
5 Legislative Plaza, Nashville 37243-0220741-6679
- Douglas Henry (D)** of Nashville (21)
11 Legislative Plaza, Nashville 37243-0021741-3291
- Jim Holcomb (R)** of Bluff City (2)
310A War Memorial Bldg., Nashville 37243-0202741-4574
- Keith Jordan (R)** of Franklin (23)
320 War Memorial Bldg., Nashville 37243-0023741-2495
- Carl Koella Jr. (R)** of Townsend (8)
309 War Memorial Bldg., Nashville 37243-0208741-3748
- James F. Kyle (D)** of Memphis (28)
306 War Memorial Bldg., Nashville 37243-0028741-4167
- Tom Leatherwood (R)** of Bartlett (32)
317 War Memorial Bldg., Nashville 37243-0032741-1967
- Joe Nip McKnight (D)** of Jackson (27)
8 Legislative Plaza, Nashville 37243-0027741-4709
- Randy McNally (R)** of Oak Ridge (5)
302 War Memorial Bldg., Nashville 37243-0205741-6806
- Anna Belle O'Brien (D)** of Crossville (12)
10 Legislative Plaza, Nashville 37243-0212741-3854
- Lou Patten (R)** of Cleveland (9)
304 War Memorial Bldg., Nashville 37243-0209741-3794
- Curtis S. Person Jr. (R)** of Memphis (31)
308 War Memorial Bldg., Nashville 37243-0031741-2419
- Carol Rice (R)** of Clarksville (22)
307 War Memorial Bldg., Nashville 37243-0022741-1919
- Robert Rochelle (D)** of Lebanon (17)
4 Legislative Plaza, Nashville 37243-0217741-4109
- Kenneth N. (Pete) Springer (D)** of Centerville (25)
11A Legislative Plaza, Nashville 37243-0025741-4987
- Danny Wallace (D)** of Maynardville (4)
6 Legislative Plaza, Nashville 37243-0204741-3993
- John S. Wilder (D)** of Mason (26)
1 Legislative Plaza, Nashville 37243-0026741-2368
- Andy Womack (D)** of Murfreesboro (16)
9A Legislative Plaza, Nashville 37243-0216741-1066
- Don Wright (R)** of Gallatin (18)
310 War Memorial Bldg., Nashville 37243-0218741-2220

Lottery, gambling — easy road to losing it all

■ one
word more
By Wm. Fletcher Allen
editor

What do you know about "the lottery"? If you're like most Tennessee Baptists, you may be confused. Lottery and gambling interests and some legislators are telling us only part of the story.

This issue of the *Baptist and Reflector* tries to help readers understand without dramatics. "Lottery" sounds as if it could be an easy way to correct funding for schools and a dozen other good causes. Not so!

It's important for Tennessee Baptists and all citizens to understand the lottery issue — no matter how you feel about it. Here are some facts:

■ *There are very few winners in gambling.* Lottery interests want you and me to believe the opposite.

There are many, many people who gamble because they need money, and when they lose the paycheck, they become even more desperate. They are some of the big losers.

■ *Giving citizens opportunity to vote is a straw dog.* We vote only for one thing in one referendum: whether to remove the prohibition on lottery from the state constitution.

We need to remember there was ample reason for that prohibition to be in the constitution, the least of which is the moral reason.

If the Tennessee Senate approves a referendum in the Fall allowing a vote on removal of the lottery constitutional prohibition, citizens then would vote yes or no on the removal.

But, state legislators would then determine what kinds of gambling Tennessee can have. A state-owned lottery would be the first step, an open door to bingo, casinos, and other lotteries. And citizens wouldn't be able to do anything about it. Indeed, citizens would be at fault in allowing the state lottery prohibition to be stricken from the constitution.

■ *A state-owned lottery really is an easy road to quick poverty.* If you don't reach the poverty level economically, you become a sure candidate for spiritual and moral poverty.

By Wm.
Fletcher
Allen,
editor

While lottery and other gambling supporters try to portray anti-gambling people as the bad guys who don't want folks to get rich and have a good time — the opposite it true. Check the record. It is the gambling industry which historically flunks the morality test, and bails out when the money is gone.

■ *In Tennessee, Baptists and all anti-gambling folks need to stand up for a state that won't succumb to a fraudulent claim of easy money and quick fixes for fragile budgets.* Get all the facts!

Baptist pastors should try to be informed, and to urge congregations to stay informed also. The issue is simple. The Tennessee Senate will probably vote this session whether to allow citizens a referendum on removal of the lottery language.

Three or four more individual votes are

needed to pass the pro-lottery measure. At least one authority says that if the measure does not pass this term, Tennesseans will not be faced with this issue again for several years, possibly 1998. We can expect an all-out, well-financed campaign from pro-lottery forces, including some senators.

■ *Secular news media for the most part seem to favor eliminating the lottery prohibition.* Those who favor lotteries have much to gain in increased advertising income. Out West, the *Memphis Commercial Appeal* favors prohibition but accepts gambling ads. The *Nashville Tennessean* has endorsed citizens' "right to vote" on the issue, but has not adequately explained all the ramifications. This paper also respects that right, but wants each voter to understand that approving removal of the prohibition gives the legislature a blank check to approve any and all kinds of gambling.

Why? The state attorney general has ruled that lottery can be widely interpreted. For that reason, bingo was outlawed several years ago.

■ *Some polls have shown that "church" people favor lotteries by 66 percent.* Hopefully this is because they don't have all the facts. We want to remedy that, and will keep on trying. Yes, this is a moral issue, and God's people must be involved.

We will discuss later the negative moral and economic fallout. Meanwhile, we urge you to contact your senator. "Scare tactics" won't be necessary, only the facts. □

In a timely fashion

I was talking with a friend about a race we had run last fall. He told me about arriving barely in time for a race once.

I thought about that after we had parted, and I remembered that the same thing had happened to me.

The race was called "The Midnight Flight." Run in a neighboring town during September's special kind of heat, it was something of a novelty because it began at midnight.

I had run the race several times before, but the starting point this time was not the same as the previous years.

I had some difficulty finding the place.

And while I was hastily registering and getting my number attached to my tee shirt, grabbing a last drink of water — I heard the announcer call the runners to the starting line. I was some hundred yards away, and when I got there, the gun had been fired and the racers were on their way.

Wait, wait!, I shouted. No avail, they ran on, not caring about the guy who was late.

Well, I thought, there will be some benefit in running last. I won't get jostled, and I will have breathing space.

But then I realized the downside of the situation. I had a couple of minutes to make up. That's not fun, especially in hot weather.

I didn't do too badly in the race. I finished in respectable time and felt strong.

I thought about it later. It's a picture of what often happens in the daily Christian life.

We think there is enough time to visit a lost person, or a sick person. We think it's all right to be a little late for Bible study, or it's okay to miss quiet time with Christ.

The hurting person won't miss my words of encouragement or my affirmation.

And then one day, we realize we reached the starting line after the race has begun, and the runners all have gone.

The race of life moves steadily on, with or without us. If we are tardy because of negligence or unconcern, it may be too late to catch the runners. It's best to start on time, and to run well. ☺



ALLEN

■ just for today

By Fred Wood
pastor emeritus
Eudora Church, Memphis

Start with a smile

Tom said to Mack, "Have you ever seen one of those machines that can tell when you're lying?" Mack moaned, "Seen one? I married one!"

Take this thought

Some people have the ability to see quickly through a facade and get to the true meaning of a statement or a situation. Robert Burns in "For A' That" understood the wrong of wealthy people controlling the lives of the less fortunate. His famous lines, "The rank is but the guinea's stamp" warns us to refrain from making unworthy people our role model.

Memorize this Scripture

"The wise man has his eyes in his head" (Ecclesiastes 2:14 NIV).

Pray this Prayer

Lord, help me to realize that few people, are fooled by my pretense. Enable me to speak the truth always, but may I do it in a spirit of love. □

Family life: developing my family

■ families matter

By Paul Barkley, counselor and professor

The magnitude of public discussion today about developing our bodies leaves most

of us "average" folks feeling inadequate. We are reminded constantly to watch our diet for fat and cholesterol.

We are bombarded also with an abundance of exercise programs to help keep our bodies fit. I suggest a diet and exercise program for families.

Have you thought about what you are feeding the family emotionally and spiritually? Jesus was asked one day to state the greatest commandment. He responded by instructing us to love God with all our beings and to love our neighbors as ourselves. Let's consider that the closest "neighbor" is our family.

What we feed our children spiritually should come at the top of the list. If they die with unhealthy bodies, they can still go to heaven. But if they don't know Jesus, God will not be impressed with perfect little bodies at all.

As important as physical and emotional health is, we must keep our priorities in order. What are we feeding our families?

The church, the Sunday

School, or the preacher, will not have to answer for the responsibility that God gave the home in Deuteronomy 6:6ff, "These commandments that I give you today, are to be upon your hearts. Impress them on your children ..." I remember Billy Graham saying, "Being born in a Christian home will not make you a Christian any more than being born in a garage would make you a car."

What are you feeding your family emotionally? Many of my clients come from homes where they were emotionally malnourished. There was little or no open expression of affection. They grew up feeling unloved, and therefore are unable to express love or affection. I tell parents often that the most important thing they can do for their children is to love each other and openly express that love by touching, kissing, holding each other.

I suggest also that we develop our families with some spiritual and emotional exercise.

I read years ago that the family therapy program at Arizona State University found that the number one predictor of stability in the family was attendance at public worship. The family needs to pray, develop their own personal quiet times, study the Bible, and witness in order to maintain spiritual health.

I also recommend emotional exercise that would help the family express affection for each other. I encourage families to make a commitment to have at least one sit-down-around-the-table-together family meal each day.

In the hectic pace of today's living this is a real commitment for most. How about setting aside a family night where the family makes a date with each other to participate in an activity together? The feeding and facilitating of our families is important — and requires our determined effort. □

Dr. Barkley can be contacted at The Counseling Center, 7385 Stage Rd., Ste. 1, Bartlett, Tenn. 38134.



BARKLEY

Baptists avoid deportation as hostility arises in Bulgaria

By Mike Creswell
For Baptist Press

SOFIA, Bulgaria — A Southern Baptist couple was granted another 60 days to minister in Bulgaria after narrowly missing deportation.

James and Audrey Duke of Lufkin, Texas, got a call from police in Sofia, the capital city, in late November confirming



BULGARIAN BAPTIST leader Theodor Angelov holds up a newspaper story accusing Baptists of being a sinister cult group. The article is part of a smear campaign against evangelicals now under way in Bulgaria.

they had won their hard-pressed request to remain in the country.

Duke is pastor of the English-speaking International Baptist Church in Sofia. He is backed by the European Baptist Convention, a fellowship of 60 English-speaking Baptist churches across Europe with close ties to Southern Baptists.

Prayer was the key to the permits, Duke said. "We spent (many hours) in prayer and fasting, but all the Baptist churches throughout Bulgaria were praying for the situation, too," he said in an interview.

Two volunteers sponsored by the Southern Baptist Foreign Mission Board do not know how long they will be allowed to stay. Stan Meador and Bruce Cassels were denied permission to work in two Bulgarian towns near the Romanian border.

After both reapplied to live and work elsewhere, Meador received verbal notification in December that he also could remain in Bulgaria for another 60 days. Cassels' visa status is not known.

Southern Baptist missionaries Bill and June Wardlow, based in central Bulgaria, managed to secure one-year visas for themselves and four other Southern Baptist volun-

teers earlier this year, but their long-term residence remains in doubt.

Meanwhile, leaders of Bulgaria's five evangelical church groups met with two members of parliament and members of the government's commission for religious affairs in November to lodge an official complaint about the heavy media campaign against them. They asked how it could be stopped.

The leaders also asked to see a new law regulating religion, said to be under discussion in the parliament. According to one published report, the proposed law would limit church property ownership to the Orthodox Church.

Shown a newspaper article accusing evangelicals of endangering state security, one parliament member told the evangelicals bluntly, "I agree with (the writer). All sects are a danger of security of the Bulgarian state."

"These are the words and accusations we heard during communist times, and now we are hearing them from the people who have to protect us," said a worried Theodor Angelov, president of both the Bulgarian Baptist Union and the Bulgarian Evangelical Alliance. "The thinking of these people makes me very afraid."

Why the attention on Bulgaria?

The religious liberty won by Christians in Bulgaria when communism fell in 1989 is slowly being lost to a new wave of repression in the country.

Already Bulgaria is arguably the most restrictive of the former Eastern bloc countries on religious issues. And Baptists fear more restrictions are coming in the form of new laws from the Bulgarian parliament.

Church meetings have been disrupted as the government has declared public meeting halls off-limits to Baptists and other evangelicals. Churches have been denied the right to buy private land for buildings, even with money in hand, and in some cases church construction already underway has been stopped.

A year-long propaganda

campaign has filled newspapers, radio, and television with wild stories linking evangelicals with suicides among young people and even cannibalism. Further, the government is refusing to grant foreign missionaries permission to reside in the country in some cases and making the granting or extension of visas difficult in others.

Why does the situation in Bulgaria deserve close attention? Because the challenges evangelical Christians are experiencing there — including resurgent opposition from government and Bulgarian Orthodox church forces and the influx of cult groups — represent what is happening in varying degrees all over Eastern Europe and the former Soviet Union. □ — Baptist Press

Quick church growth over in Bulgaria, real work begins

Mike Creswell
For Baptist Press

SOFIA, Bulgaria — Baptists in this former communist country still blink in the light of new freedoms they have enjoyed since communism collapsed in 1989.

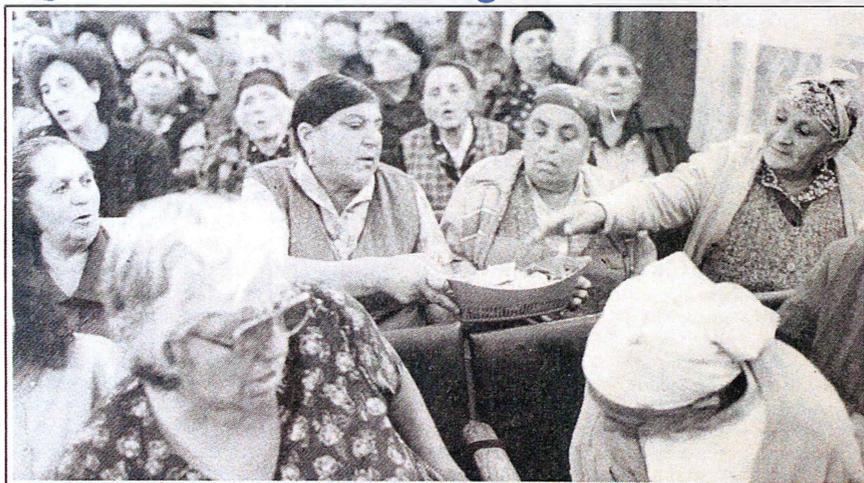
Church activities taken for granted elsewhere — preaching a sermon or handing out Bibles — are still treasured.

Certainly life is not perfect. Bulgarian evangelicals are targets of a propaganda campaign linking them to suicide cults and other strange groups. Authorities try to prevent them from meeting in public halls. And other such activities make it hard on Baptists and evangelicals.

Like other Bulgarians they also face hard economic times. Bulgaria's economy lags far behind many of its European neighbors and annual inflation runs at up to 65 percent.

Yet for Baptists and other evangelicals these are minor problems compared to the fierce oppression they endured from the late 1940s to 1989 when communism fell.

As the star of communism



GIVING IN FAITH are Christian believers at the Evangelical Baptist Church of Mladenovo in Bulgaria. They endured the worst days of communist persecution. Today they are enjoying new freedoms, but once again their religious liberty is being threatened by a smear campaign targeting evangelicals, reportedly backed by the government and Orthodox Church. — Photo by Warren Johnson

fell, that of Baptists rose. They numbered about 700 in 1989. That total multiplied to more than 3,000 in 1993. A Bible conference earlier in 1993 drew about 450 Baptists from all over the country — a record attendance for any Baptist meeting.

These days Baptists minis-

ter in nursing homes, hospitals, orphanages, schools, and prisons. They have taken a special interest in one state-run orphanage where children have endured harsh conditions.

Under communism, they couldn't even think of such things.

But the membership growth Western observers expected here after communism's collapse has slowed as churches have lost their initial "forbidden fruit" attraction to the public.

"We saw an explosion of revival after the changes came in 1989," said Boshidar Igoff, pas-

tor of Varna Baptist Church and general secretary for Bulgarian Baptists. Some churches doubled or tripled in size.

Baptists across the country confirm the rapid post-freedom growth is over. The time when big evangelistic rallies were effective also has passed, Igoff said. Baptist leaders throughout Eastern Europe have reached much the same conclusion.

One of the biggest needs in Bulgaria is trained leadership. Only 10 pastors spread themselves thinly across 37 churches and missions.

To help meet the need, the Foreign Mission Board transferred missionaries Bill and June Wardlow from Japan in 1991. Wardlow has been preaching and teaching all over the country, visiting a dozen small churches almost as a circuit rider. "I can say only positive things about working with the Wardlows," Igoff said.

Baptists in Bulgaria eagerly request more foreign missionaries. But it remains to be seen if the Bulgarian government will allow more workers to stay in the country. □

Greeneville church provides 'Loaves and Fishes' ministry

By Bob Hurley

GREENEVILLE — Just when you were about to be convinced there is no such thing as a free lunch, here comes a church to prove you wrong.

Everyone has heard the "no free lunch" speech so many times that it's hard to visualize a place and time in 1994 when one is available with no strings attached.

"If you're hungry, we will feed you. It's that simple," said Jim Best, pastor of First Church, Greeneville. The church began its free lunch ministry on Jan. 8.

Called "Loaves and Fishes" the ministry's name is taken from the account of Jesus' feeding of the multitude in John 6:1-14.

During January and February the church will offer the free meals at noon each Saturday. At the end of February the church will have enough "feel" for the feeding ministry in order to make a decision on its future," Best said.

"It may be that we need to offer a free lunch five days a week, especially in the summer when children are out of school," he said.

The ministry, which has

prompted "soup kitchen" memories among those who were alive in the 1930s, is new to most of the church members who will be doing the work and footing the bills.

"There is a need," said Edith Bullock, a Sunday School teacher at the church. "And, there are absolutely no restrictions.

"If you are in town at noon on Saturday, and if you are hungry, you are welcome to come and eat with us.

"There will be no sermons and no strings attached. Just food for the hungry," she said.

The spark for the feeding ministry surfaced in the Ruth Sunday School Class of the church, which Bullock teaches. It has since spread throughout the church as volunteers have signed up to help.

"Since we are just beginning, we don't know exactly how many to prepare for. But those who come will be given a meal that is both good and nutritious," Bullock said.

She noted the meals are not a budgeted item of the church. "We are going on faith, so to speak. Our funding is coming from special offerings which our members are giving above the budget offerings," she said.



FIRST CHURCH, GREENEVILLE, PASTOR James Best, right, helps get prepared for the church's Saturday lunch ministry with Paul Cook, chairman of the deacon council, and Edith Bullock, a Sunday School teacher involved in the ministry. — Photo by Bob Hurley

While the beginning funds have been provided by First Church members, Best said other churches in the community are welcome to join in the ministry, both in finances and in providing volunteers.

He noted similar ministries have been started in adjoining East Tennessee cities.

In Johnson City, for instance, Best said a downtown

church feeds more than 100 people on some Saturdays.

He noted the number at that church varies greatly from the first week in the month to the last. "On the first Saturday or two of each month the Johnson City church might feed only 25 or so. But by the end of the month, when a lot of families run out of money, the numbers swell to between 100

and 125," he said.

The reason First Church, Greeneville, is doing the ministry is simple. Bullock and others became convinced and "convicted about the great need" for such a ministry. □ — Hurley is a member of First Church, Greeneville, and a columnist for The Greeneville Sun. Story used by permission.

January is 'Make Your Will Month'

Dying without a will can deprive relatives, Baptist causes

By Keith Hinson
For Baptist Press

NASHVILLE — Clara Smith, an 80-year-old widow, has no will. She lives alone in poor health. Though her husband, Bill, died a year ago she is financially comfortable — thanks to years of frugal savings and investment.

Clara Smith (not her real name) has no children.

Since her husband's death her greatest comfort has come from her local Southern Baptist church and Bill's niece, Shirley, whose family has always been close.

Clara has told friends she wants to leave a tithe of her estate to her church and the remainder to Shirley.

Friends have warned her that her wishes won't be followed unless she has a will. But Clara says her plans are well-known to her family and will surely be honored by those who handle her estate.

Who is right? Not Clara. Unless she makes a will her church and Shirley will receive nothing.

The estate would be divided

No will in Tennessee — what happens?

Bo Childs of the Tennessee Baptist Foundation staff researched what happens when someone in Tennessee dies without a will.

First, the court will appoint an administrator to administer the estate, and if necessary, a guardian to be responsible for minor children, Childs said.

Here are some scenarios when one spouse dies without a will.

(1) Spouse and no children; spouse gets entire estate.

(2) Spouse and one child; spouse gets one-half, child one-half.

(3) Spouse and two or more children; spouse takes one-third; children share equally remaining two-thirds.

(4) Children and no spouse; children share equally.

(5) No spouse or children; to parent or parents of deceased.

(6) No spouse, children, or parents; to brothers and sisters.

For more information, persons should consult their attorney, Childs noted. The Foundation does not render legal or tax advisory service, he said. □

among her sister in a nursing home and relatives of her two deceased brothers.

According to estate planners and financial advisors, Clara should follow the advice of Southern Baptists' annual January emphasis, which is "Make Your Will Month."

"If you don't have a will, the state's got one for you," said Hollis Johnson, president of

the Southern Baptist Foundation, which promotes the special emphasis along with Baptist state convention foundations. "The state's will does not have a provision for charitable causes," Johnson noted.

But it is not just elderly people who need a will, estate planning leaders say.

"Everyone over the age of 18 needs a will," said Chester

Jernigan of the Baptist Foundation of Alabama.

Earl Wilson, president of the Tennessee Baptist Foundation, observed seven out of 10 people die without having prepared a will.

"A will is the only thing that will speak for you when you die. Therefore, everyone needs a will so his or her estate may be distributed according to his or her wishes," Wilson said.

David Coleman, director of development for the Southern Baptist Foreign Mission Board, said many Baptists are unaware they can "give beyond lifetime to causes they loved while they were on earth, such as Lottie Moon, Annie Armstrong, their local church, and other Baptist causes."

A will also does more than allocate resources. Families with children still at home can make long-term decisions for their children through a will.

"The most valuable thing anyone has is the God-given gift of children. The best persons to rear those children are those parents. However, should the parents die, through a will they can name

guardians," said William "Bo" Childs, vice president for estate planning at the Tennessee Baptist Foundation.

Childs said the staff of the Foundation believes firmly not only "in the stewardship of current income but also in the stewardship of assets the Lord allows us to accumulate during our life."

At the end of October 1993, the Tennessee Baptist Foundation had distributed \$3,695,849 to various Baptist ministries because people had designated those causes in their will.

Last year money was distributed this way: \$300,000 to the Tennessee Baptist Cooperative Program; \$334,490 to churches and associations; \$156,954 to world missions; \$2,481,393 to educational and other institutions; and \$423,000 to individuals.

During Make Your Will Month, the staff of the Tennessee Baptist Foundation is eager to assist any Tennessee Baptist. For more information, call (615) 371-2029. □ — Lonnie Wilkey contributed to this story.

Declining home missions income leads to HMB hiring freeze/study

By Martin King
For Baptist Press

ATLANTA — Decreased gifts to the Southern Baptist Home Mission Board from its two major income sources in 1993 caused the agency to implement a temporary hiring freeze and conduct an internal study which may lead to "minimal" downsizing.

According to unaudited figures, the 1993 Annie Armstrong Easter Offering totaled \$36.3 million, compared to \$37.6 million the previous year — a 3.5 percent decrease. Cooperative Program receipts at the HMB were \$676,000 less than the projected budget for the year.

The special Easter offering comprises 47 percent of the

mission board's income, while the Cooperative Program accounts for another 35 percent.

Larry Lewis, Home Mission Board president, said although the special offering decrease is disappointing, it is not a surprise.

"The 1992 Easter Offering was a record, nearly a 7 percent increase over the previous year. In these uncertain financial

times, we knew it would be difficult to maintain that kind of increase, so we budgeted for an offering of \$36 million." The final total is 1 percent over the budgeted amount and thus, according to Lewis, will not immediately impact work on the mission field.

"However, we are concerned about potential budget shortfalls from all income sources for this year and next, 1994 and 1995. In fact, I have asked our management staff to study our organization with the possibility of some minimal downsizing toward the end of this year or next," Lewis explained.

Lewis said he has implemented a hiring freeze at the agency for the first three months of the year, anticipating the internal study to be

complete by spring.

"This action should not be seen as an extreme measure. We are simply not filling vacant positions in Atlanta until we have a better feeling for 1995 income projections. It's simply prudent management," he said.

A number of SBC entities implemented staff reductions and reorganizations last year including the Sunday School and Foreign Mission boards, the Stewardship Commission and several state conventions.

Lewis called on Southern Baptists to renew their support of both the special missions offering and the Cooperative Program. "We cannot meet ever-increasing spiritual needs across our country with ever-decreasing resources." □

Sunday School Board cancels women's meeting

NASHVILLE — Baptist Sunday School Board officials have cancelled a national women's convention in Atlanta after learning a similar conference, sponsored by First Church, Snellville, Ga., is scheduled in the area at the same time.

Originally scheduled March 24-26, board officials elected to cancel "Panorama of Purpose: National Christian Women's Enrichment Conference," which was being co-developed with Woman's Missionary Union, said Jay Johnston of the BSSB's discipleship and family adult department.

The decision was based "on the fact that another women's conference with an outstanding program that will draw more than 2,000 participants was scheduled in the area for identical dates," Johnston said.

"First Baptist Church in Snellville is an active Southern Baptist church that supports the programs and resources in the convention," Johnston said.

"It is the role of the Baptist Sunday School Board to support the local churches and not compete with them," Johnston wrote in a letter to conference personnel.

Johnston's letter was reprinted in a newsletter for WMU staff at Baptist state conventions with the notation that WMU leaders "were not involved in making the decision" to cancel the conference.

While the event was being co-developed by the Sunday School Board and Woman's Missionary Union, a WMU

spokesperson confirmed the decision to cancel was made unilaterally by the BSSB.

Trudy Johnson, WMU mission involvement specialist, said Jay Johnston called her first to say he was thinking about cancelling the conference and later to say he had made the decision.

She described her reaction as "shock and disappointment. I hurt for the women who are not going to be able to have this experience," she said.

As co-developer WMU helped with promotion and development of general sessions and conferences and provided some conference personnel. □

— Adapted from Baptist Press and Associated Baptist Press



Observe Baptist Men's Day
Sunday, Jan. 23

Sponsored by the Brotherhood Commission

Retired pastor dies

Richard R. Lloyd Sr., 90, died Jan. 2 in Starkville, Miss.

Lloyd was pastor of First Church, Jellico, from 1950-56.

He also served one year as an associate pastor to his son, Richard R. Lloyd Jr., when he was pastor of Ridgedale Church, Chattanooga.

The younger Lloyd also served as pastor of churches in Big Emory Association. He is now pastor of First Church, Starkville.

Lloyd's funeral was conducted by his son and grandson, also a Baptist pastor in Kentucky. □

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Woodland, Jackson	Cedar Grove, Kingston
Highland Park, Jackson	Dodson Branch, Cookeville
Poplar Heights, Jackson	FBC, Carthage
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■ **Eugene Cotey**, retired pastor, First Church, Murfreesboro, has been called as interim pastor, Signal Mountain Church, Signal Mountain, effective Jan. 23.

■ **Whitehaven Church**, Memphis, called **Clint Nichols** as interim music minister. Nichols has served

churches in Tennessee and Mississippi and has been professor and chairman of the music department at New Orleans Baptist Theological Seminary.

■ **Jere Phillips**, Tennessee Baptist Convention Missions Department, is serving as interim pastor of Beverly Hills Church, Memphis, effective Jan. 1.

■ **Rosa Jo Smith**, pianist

of Ridgedale Church, Chattanooga, was honored for 40 years of service Dec. 26.

■ **First Church, Jackson**, ordained **Roy Appleton, Walt Hendrix, Ron Kirkland**, and **Bill Malone** Jan. 9.

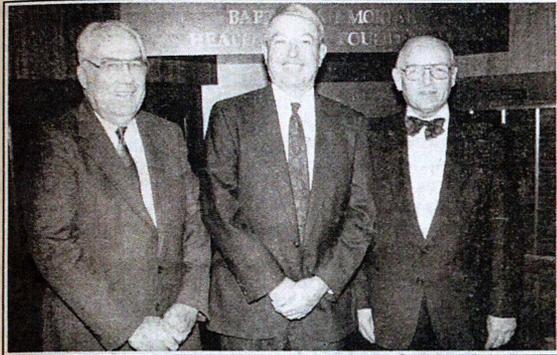
■ **R. G. Elliott** is serving as interim pastor of Toone Church, Toone.

■ **Gary Frye** has been called as pastor of Bethlehem Church, Whiteville.

■ **Sonny Baker** and **Scott Solowey** were ordained deacons of New Harmony Church, Paris.



STONEBROOK MISSION, SMYRNA, members **Jeremy Johnson** and **Bob and Kara Peck**, drop their debt notes into the fire during the Dec. 19 ceremony celebrating the congregation's debt-free property. **Larry Kirk**, left, Tennessee Baptist Convention Missions Department; **Bruce Coleman**, pastor; and **Jim Powers**, director of missions, Concord Association; look on. **First Church, Smyrna**, sponsors the congregation.



EXECUTIVE COMMITTEE MEMBERS of Baptist Memorial Health Care System trustees are, from left, **Henry West** of Henning, **Milton Magee**, Dyersburg, and **J. Ralph McIntyre**, Nashville. The committee was elected Dec. 14. The system is affiliated with the Baptist conventions of Tennessee, Arkansas, and Mississippi.

■ the churches

■ **First Church, Westmoreland**, which has about 100 resident members, gave \$1,100 for foreign missions, exceeding its goal by \$200.

■ **Audubon Park Church, Memphis**, will hold a study on families Jan. 30 at 4 p.m. **Kenny Rains** of the Southern Baptist Brotherhood Commission, Memphis, will lead.

■ the schools

■ Tennessee alumni of **New Orleans Baptist Theological Seminary** recently elected **Dennis Trull** of Savannah as president, **Dallas P. Roscoe** of Hixson as president-elect, and **Wesley Pitts**, director of missions, Cumberland Plateau Association, secretary.

■ the associations

■ The annual Evangelism Conference of **Concord Association** will be Feb. 8 at First Church, Murfreesboro. **Ron Herrod**, pastor, Central Church, Oak Ridge, will lead the conference.

Study course enrollment tops 1.6 million students last year

Baptist Press

NASHVILLE — The Church Study Course, a South-

ern Baptist educational system designed to support the training efforts of local churches, reached a record enrollment of

1,674,671 in 1993. That total is a 5 percent increase over the previous year's 1,588,363, according to figures released by

the Southern Baptist Sunday School Board in Nashville.

Topping the list of earned awards by Southern Baptists in 1993 were Texas Baptists, with 104,636. They also achieved the largest numerical increase with 11,727 more awards than in 1992. Other top-ranking states were Florida, with 64,048; Georgia, with 50,956; North Carolina, with 45,604; Tennessee, with 44,925; and Alabama, with 41,800.

Following Texas in numerical increases for 1993 were California, with 3,735; Kansas-Nebraska, with 2,999; Kentucky, with 1,569; Illinois, with 1,425; and Utah-Idaho, with 1,231.

According to Jerry L. Chapman, supervisor of the Church Study Course (CSC) resources section at the Sunday School Board, 86,308 persons entered the CSC system in 1993, an average of 1,660 new students each week.

More than 710,000 awards, down from 714,247 in 1992, and 175,000 diplomas, an increase from 161,311 in 1992, were earned during the year by participants who selected from more than 600 courses in 24 subject areas. And while the heart of CSC is leadership training, Chapman said many courses are available for all persons in personal Christian growth. In 1993, diplomas for

leadership studies totaled 42,250; diplomas issued by subject areas reached 19,351; and Christian development diplomas totaled 113,446.

Chapman said the most popular courses for the year included "Experiencing God," with 138,319 awards, followed by the Adult Winter Bible study book for 1993, "Matthew 5-7: Design for Discipleship," with 67,526 awards. Other top subject areas in popularity were "MasterLife," "Survival Kit" and "PrayerLife."

Subject areas include the church, evangelism and witnessing, Christian growth and service, Bible studies, Baptist doctrine, Christian ethics, Christian history, missions, church music, Sunday school, discipleship, leadership studies for WMU and Brotherhood organizations, the Christian family, deacon ministry, administrative leadership, recreation leadership, church media library, stewardship, pastoral ministries and weekday education.

Tennessee also ranked high in various categories: Sunday School, 109 (2); Church Media Library, 545 (1); Recreation, 103 (2); Church Music, 65 (6); and Discipleship Training 9, (6). □



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An Occasional Word
By **Lonnie Wilkey**
associate editor

God's servant

Tragic news always is hard to comprehend. It is even more so when that news involves someone you know.

Such was the case when I learned of retired missionary Ruth Womack's death in December. Ruth was killed in a car accident in her hometown of McMinnville.

I met Ruth almost three years ago when I went to the Philippines on a mission trip with a team of medical volunteers.

At the then "young" age of 70, Ruth usually was a few steps ahead of her younger co-volunteers. Ruth had an enthusiasm and love for missions that kept her from slowing down even after her retirement as director of the Kersey Children's Home in Ogbomoso, Nigeria, three years before.

I interviewed Ruth for a story I used with my Philippines articles. In it she said she had already started saving money for her next mission trip. "I hope to keep on working until the Lord says stop," she said.

So, it was no surprise when I learned that when she died she had been somewhere helping a person in McMinnville who had a need.

Though her death was tragic, I know Ruth died happy for she had been doing what she had done for a lifetime: giving something of herself so others would see the goodness of Christ.

Wouldn't it be great if all Christians could leave such a legacy? □



WILKEY

N.C. to study funding Luther Rice, Mid-America

Baptist Press

ASHEBORO, N.C. — A committee has been named to study a possible funding relationship between the Baptist State Convention of North Carolina and Luther Rice Seminary, Lithonia, Ga., and Mid-America Seminary, Memphis.

Kathryn Hamrick, president of the convention's general board, named the committee, following instructions from the convention's annual meeting in November.

The 1994 Baptist State Convention budget includes a small item in the optional section for Baptist Theological Seminary at Richmond, a move which prompted concern by some that other non-Southern Baptist seminaries also be considered for similar funding.

The 11-person seminary committee, named during the general board executive committee meeting in December at Caraway Conference Center near Asheboro, will be chaired by Dot Allred, former state convention first vice president and current interim director of North Carolina Woman's Missionary Union.

Allred served on a similar committee that recommended the funding procedure for the Richmond seminary.

Messengers to the state convention in November asked that a committee be appointed to consider a line item be included in the regular budget allowing churches to send money to Luther Rice and/or Mid-America and count the money as Cooperative Program

gifts. There would be no set dollar amount in the budget for the seminaries. All money would be designated by the churches.

Currently churches may send money through the state convention to three non-Southern Baptist or state convention causes: the Christian Action League of North Carolina, American Bible Society, and Cooperative Baptist Fellowship, but may not count this money as Cooperative Program contributions.

The Luther Rice/Mid-America proposal would be similar to these three causes, except such money would be listed as Cooperative Program.

If any arrangement is approved with the two seminaries, the money would be dis-

tributed as grants for North Carolina Baptist students attending those seminaries, similar to the plan already in place with Gardner-Webb Divinity School and the Richmond seminary. □

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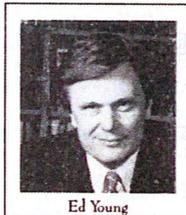
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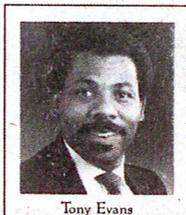
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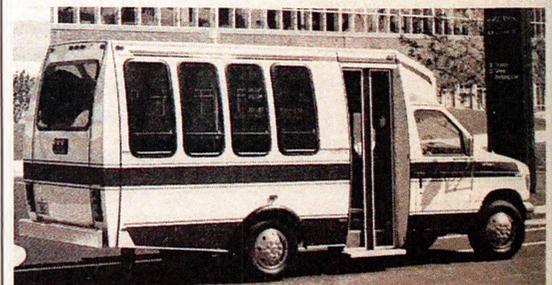
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■ Sunday School lesson commentary

□ Jesus begins his public ministry — Bible Book Series for January 23

By Edward North, pastor, First Church, Humboldt

John is famous for his dual meanings. He tells a story with an obvious, surface meaning, but running parallel to that, like an underground stream, is a deeper, richer truth. One of his most prominent undercurrents is that of cleansing.

The cleansing Gospel — vv. 3-9a

The wedding at Cana is a frontispiece to the Gospel, picturing our Lord entering into human troubles, supplying whatever is needed, and making life rich and joyful. The key to understanding this event lies in Jesus' words to his mother when she reported the shortage of wine, "My hour is not yet come" (v. 4).

By his "hour" Jesus meant his death, implying that his mission was far more serious than meeting social emergen-

Focal Passages John 2:3-9a, 13-22

cies. While he was, and is, concerned about every human need, Jesus did not come to be a social worker; he came to save lost sinners.

But our Lord saw in the "wine problem" an opportunity to make clear his mission and message. Thus it was that at a village girl's wedding, the very Son of God performed his first sign and showed forth his glory.

The miracle of water into wine expresses the inadequacy of the Jewish order, and the vitality and cleansing power of the Gospel. The waterpots represent Jewish ceremonialism, with the number six suggesting its incompleteness. Jesus commands them filled to the brim,

not only to indicate that the Jewish system had achieved its purpose, but that he had come to fulfill it. When the Lord orders the stewards to "draw some out," he uses a verb typically translated "to draw from a well." The water transformed into wine was not that in the waterpots, for it was stagnant and would have produced more than 120 gallons of wine, a waste. The wine came from a new, seventh, and complete source. It symbolized the "new wine" of the Gospel which cleanses not the outside of man, but his inner being.

The cleansing of the temple — vv. 13-17

John's Gospel is unique in that it helps us understand that Jesus made several visits to Jerusalem. He not only cleansed the temple during the

final week of his passion, but on the occasion of his first visit. This explains, in large measure, the hostility Jesus encountered on that last visit.

Jesus was incensed by the commercialization of God's house of prayer. Mark provides an intriguing insight in his account: "My house shall be called a house of prayer for all nations" (ch. 11:17). The merchants and money changers occupied the Court of the Gentiles. Jesus did not want one inquiring Gentile to be put off by the unspiritual environment of the temple. Would that culture bound, worldly churches could see that they are often stumblingblocks to the unbeliever, and see Jesus, scourge in hand, standing at the door.

Confirming the cleanser — vv. 18-22

The Jews demanded a sign from Jesus as evidence of his authority. Jesus told them if they destroyed the temple he would raise it up in three days. They thought he was speaking of Herod's temple which had been in process for 46 years. He, of course, meant the temple of his body in which God was present. The Jews never got it. Even the disciples didn't get it until after the resurrection.

Jesus not only scourged the temple, but was willing to be scourged and put to death as the living temple. His life, teachings, actions, and death were authenticated by the resurrection.

Paul said, "If Christ is not risen, then our preaching is in vain and your faith is also vain" (1 Corinthians 15:14).

That is our confirming sign. □

□ Jesus calls, commissions disciples — Convention Uniform Series for January 23

By Ken Clayton, pastor, Tulip Grove Church, Old Hickory

I read a story about a child in Sunday School who was asked to quote John 3:16. She began, "For God so loved the world that he gave his only forgotten Son. . .!" Sadly, in our churches today, there are those who have forgotten the Son.

Jesus calls disciples — 9:57-62

Jesus offered to others the opportunity to believe in him and follow him. Luke presents three examples of persons who had an inadequate understanding of discipleship or who wanted to make a show of following Jesus, but did not have a true commitment to him.

The first person had enthusiasm and spoke openly of his will-

ingness to follow Jesus anywhere. Jesus' response suggests that he knew the person's shallowness and unpreparedness for the difficulties ahead (vv. 57-58).

The second person was called by Jesus, but responded that he must work with his father until the time when his father would die. When Jesus is our first priority, all other relationships will be in their proper order, none being neglected. The top priority for this man was to preach the kingdom of God (vv. 59-60).

The third person was willing to be a disciple, but he too had an excuse to delay his obedience to Jesus.

The call to enter into a faith relationship with Jesus is ur-

gent. We must not delay (vv. 61-62).

Perhaps these people later responded favorably to Jesus' call. Were they among the 70? We don't know. We do know there are those today who have forgotten Jesus, who choose not to follow.

Jesus commissions disciples — 10:1-2

Jesus appointed 70 to go before him to prepare for his coming. Having just seen the negative responses, it seems incredible that Jesus would trust anyone with the important task of declaring the kingdom. Jesus affirmed those disciples. He wanted them to grow, so he gave them responsibility.

Focal Passage Luke 9:57-62; 10:1-12

Jesus instructs disciples — 10:3-12

The instructions were similar to those given to the 12 (9:1-6). Jesus knew the value of training and equipping his followers for the task he had called them to do. Jesus knew the cross was before him and he did not hide the danger that they might face (v. 3). Since time was short, he wanted nothing to delay or hinder their urgent mission (v. 4). The disciples were to accept the hospitality offered to them by anyone because of the need of

urgency and the need to show acceptance to the people they met (vv. 5-8). They were empowered to heal and to proclaim the presence in power of the kingdom of God (v. 9).

Jesus also wanted his disciples to be able to deal with rejection. The rejection of their message was really a rejection of Jesus. The disciples would have confidence that they had been faithful in proclaiming the kingdom and could go on boldly doing so. The judgment of God would be upon those who reject the message (vv. 10-12).

We who have heard the call of Jesus need to boldly carry out his commission to take the news of the kingdom to all people. □

□ What if I have doubts? — Life and Work Series for January 23

By Charles Bryan, pastor, Central Church, Alcoa

Our lesson's title asks a very important question with which we have all at times struggled. What does it mean to have doubts? Does it mean that we have a lack of faith? Or is it an opportunity for our faith to grow and mature? If we are human, we will have occasions of doubt. The important issue is not whether we will have doubts, but how we will respond when doubts arise. Will we respond with cynicism and unbelief or will we allow our faith to be strengthened and affirmed?

Having questions and being unsure is not wrong. In fact, it is important in the Christian walk not to accept everything at face value or just because the preacher said it. We should not have a blind faith that never questions, but should have a living faith that is willing to face our doubts and questions and seek answers in the midst of uncertainty.

Our lesson this week begins with John sending two of his dis-

ciples to ask Jesus some questions (vv. 18-19). As we know, John was in prison at the time of these questions. Due to his personal difficulties and the fact that Jesus had not exactly fit the mold of the Messiah, John had begun to wonder if Jesus really was the long-awaited Messiah. Two thoughts come to mind for me from these verses. First, like John, we sometimes allow our preconceived ideas to cause us to have doubts. We must be careful that we base our faith in God and his Word, and not on what other people have said or what we have always thought. Second, like John, we must face doubts by turning to Jesus Christ to receive our help and answers.

When John's disciples came to Jesus, they identified themselves and posed their questions (v. 20). By sending his disciples to Jesus, John did not express his doubts, but rather his faith in Jesus.

Faith involves believing even

Focal Passages Luke 7:18-28

when we are uncertain about the way events are unfolding in our lives or the way it seems that God is at work in the situation.

Each time questions and doubts arise, we have to make a decision — is Jesus the One who can meet our need or should we look to another? John looked to Jesus and so should we.

Jesus gave the disciples of John an answer through his actions (vv. 21-23). John's disciples were to go and tell what they had seen and heard.

When our doubts and questions arise, perhaps our faith could be strengthened by recalling the ways that God has worked and spoken in our lives in the past, knowing that he will do so again. Verse 23 is a reminder to accept Jesus Christ for who he is, not who we expect him to be.

After John's disciples left, Jesus began to discuss John with the people (vv. 24-28). Many wondered about John just as they wondered about Jesus. Were people to discard John and forget about him because he was now in prison at the hand of Herod? Jesus reminded the people that John was a very important person, the prophet who made the way for Jesus the Messiah. John's status in the eyes of Jesus was not diminished because he was in prison or because he had some doubts and

questions.

This lesson should be a source of encouragement to us because it reminds us that God will not reject or punish us because we have questions or doubts. In fact, it should encourage us to take our questions to God in confidence. Our faith will grow and increase when we face our doubts openly and honestly before God.

What if you have doubts? Thank God for the opportunity to learn something new about him. □

Chile prayer concerns — Jan. 20-26

This week, please pray for the following concerns in the Chile/Tennessee Partnership:

- The TBC team at the Girls' Home in Temuco,
- The TBC construction team in Concepcion,
- Missionaries Janis Dietz and Gene Huckaby,

- Partnership coordinators Jarvis Hearn and Richard Poe,
- The follow-up on those who made professions of faith during the medical team visit, and
- Chile pastor Urbana Gomez. □

State paper brought 'home' to missionary in Philippines

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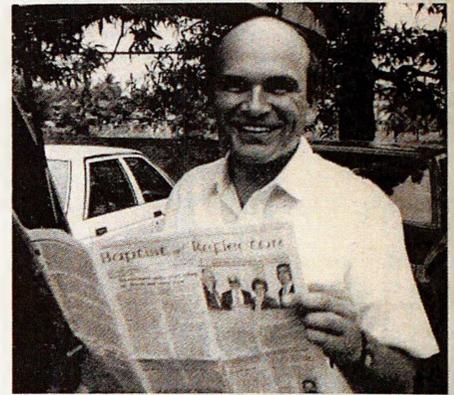
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about 39 years. I can remember how the leaders in my church supported the Baptist and Reflector and encouraged us to read it each week.

"I believe the paper is helpful for all Tennessee Baptists — because it makes us aware of mission needs and gives us all the news."

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