

Baptist and Reflector

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News journal of Tennessee Baptist Convention

New record month

TBC CP gifts top \$1.6-million in June

Tennessee Baptists set a new record month in mission giving through the Cooperative Program in June — shattering the previous record month's total by nearly five percent, according to Tom Madden, executive secretary-treasurer of the Tennessee Baptist Convention.

Cooperative Program mission gifts for June were \$1,615,962.64, Madden reported. This is \$74,648 more than the previous record of \$1,541,314.64, which was set in January 1980. The new record is 4.8 percent higher than the old record.

Messengers to the 1982 state convention at Leewood Baptist Church in Memphis last November adopted a \$16.8-million Cooperative Program basic budget-goal for the November 1982-October 1983 convention year.

The monthly goal for the current convention year is \$1.4-million. June

mission gifts through the Cooperative Program were \$215,962.64 above (or 15.4 percent above) the monthly goal.

Last month's Cooperative Program gifts of \$1,615,962.64 were 11.7 percent higher (\$169,569.36 higher) than the \$1,446,393.28 received for the Cooperative Program in June 1982. On the list of high-receipt months for the Tennessee Baptist Convention, June 1982 now ranks ninth.

"This tremendous, sacrificial sharing of mission gifts through the Cooperative Program is a true indication of the mission-mindedness of Tennessee Baptists and their churches," Madden said. "As the economy of our state and nation improves, it is gratifying to note that our people are able to share more of their income with our cooperative mission efforts."

The TBC executive secretary added that another possible reason for June's

high gifts was the fact that many offerings taken in June's Vacation Bible Schools were given to mission causes supported through the Cooperative Program.

Madden said that Cooperative Program mission gifts for the first eight months of the convention year (November 1982-June 1983) had reached \$11,229,421.94. He noted that this is \$960,778 more than the \$10,268,643.94 received during the corresponding eight months of the 1981-1982 convention year.

The convention-adopted Cooperative Program basic budget-goal for eight months would be \$11.2-million (eight-twelfths of \$16.8-million). The \$11,229,421.94 received during the last eight months is \$29,421.94 above the eight-month's goal. This means that mission giving through the Cooperative Program is 26 one-hundredths of one

percent ahead of the basic budget-goal pace after eight months.

"To be slightly ahead of the goal pace with two-thirds of the convention budget year behind us means that Tennessee Baptists have an excellent opportunity to reach the challenging goal set by last year's convention," Madden stated.

Under the budget adopted by the 1982 TBC, 36 percent of Tennessee's Cooperative Program is shared with missions and ministries supported through the Southern Baptist Convention's Cooperative Program.

Madden said that \$581,746.55 had been forwarded to the SBC Executive Committee to be used for the SBC Cooperative Program. Noting that this was 36 percent of the TBC record month, Madden added this is obviously the largest monthly amount Tennessee Baptists have ever shared with the Southern Baptist Cooperative Program.

Supreme Court upholds tuition tax deductions

By Stan Haste

WASHINGTON (BP) — In a decision of historic proportions, the U.S. Supreme Court ruled June 29 that states may provide aid in the form of tuition tax deductions to parents who send their children to parochial schools.

The broadly-worded decision, which split the high court 5-4, leaves open the possibility that tuition tax credits at both state and federal levels may likewise be upheld in the future. (See analysis on page five.)

Justice William H. Rehnquist, who has voted to uphold every parochial aid plan to come before the high court since his appointment 12 years ago, wrote the opinion for the majority. He declared that the Minnesota plan, providing income tax deductions of \$500 per child enrolled in an elementary school and \$700 for each secondary school pupil, has a secular purpose, does not advance religion, and does not excessively entangle the state with religion.

But Justice Thurgood Marshall, speaking for the four dissenters, declared: "For the first time, the court has upheld financial support for religious schools without any reason at all to assume that the support will be restricted to the secular functions of those schools and will not be used to support religious instruction."

The Minnesota law, enacted in 1978, primarily benefits parents of the state's 91,000 parochial school children despite the fact that the law permits parents of public school children to claim the deduction as well. Fewer than 100 of the more than 900,000 public school pupils

attend schools that charge a general tuition.

Reactions from Baptist church-state specialists were immediate and critical.

Baptist Joint Committee on Public Affairs Executive Director James M. Dunn labeled the decision an "aberration" in the Supreme Court's "longstanding effort to hold the line on church-state separation."

He added: "The practical effect of the decision is to approve and foster de facto discrimination against all students in

public schools and their parents. It clearly favors students in private and parochial schools."

John W. Baker, general counsel of the Washington, D.C.-based organization, said Rehnquist's opinion for the majority "may be the most poorly reasoned and written" decision the court has ever rendered in a church-state case. "It reminds me of a doctoral student who writes the conclusion to his dissertation first and then makes his research fit his conclusions."

Senate defeats Hatch amendment

By Larry Chesser

WASHINGTON (BP) — The U.S. Senate has soundly defeated a proposed Constitutional amendment designed to overturn the Supreme Court's 10-year-old ruling that the Constitution protects a woman's right to privacy in abortion decisions.

By a 49-50 vote — 18 votes shy of the two-thirds majority necessary for passage of a Constitutional amendment — the Senate rejected a one-sentence amendment pushed by Sen. Orrin G. Hatch which declares: "The right to abortion is not secured by this Constitution."

Sen. Jesse Helms, troubled by what he considered a weakness in the Hatch measure that would allow states to pass liberal abortion laws, plans to push his own proposal later in this Congress.

Sen. Bob Packwood, who led opposition to the Hatch amendment, said the vote against the measure was bigger

than he expected and declared the "battle over the Constitutional amendment is over for this Congress."

Hatch expressed disappointment in the vote and told reporters that for this Congress, he is "going on to other issues."

During the two-day debate, Hatch and Packwood disagreed over the impact of the proposed amendment and the Supreme Court's ruling. Hatch contended his amendment would simply restore the law to where it had been prior to the 1973 high court decision and give states the authority to regulate abortions. Packwood disagreed, saying state courts, under the Hatch amendment, could not consider whether a right to abortion is secured by the Constitution as they could prior to 1973.

Hatch also charged the 1973 ruling "inaugurated our nationwide policy of abortion on demand," while Packwood insisted the high court decision allowed states to restrict abortions in the second and third trimesters of pregnancy.

In his decision, Rehnquist said the Minnesota program met all three requirements of a three-pronged test the court has used since 1971 in similar cases. Those requirements state that the law in question "must have a secular legislative purpose," that "its principal or primary effect must be one that neither advances nor inhibits religion," and that it "must not foster 'an excessive entanglement with religion.'"

The Minnesota law met the secular purpose test, Rehnquist held, because parochial schools "relieve public schools of a . . . great burden — to the benefit of all taxpayers."

In concluding that the law meets the "primary effect" test, he said it is "only one among many" deductions provided for in other Minnesota laws, including deductions for charitable contributions and medical expenses.

He also pointed to the deduction's availability to parents of public — as well as private — school children, despite the fact that Minnesota, like all other states, provides free public education and charges tuition for special cases only.

Another redeeming feature of the Minnesota plan, Rehnquist said, is that the aid flows to parochial schools, not directly, but through parents.

A fourth reason the law satisfies the "primary effect" test, he added, rests with the "special contributions" made by parochial schools to their communities. The tuition tax deduction scheme "can fairly be regarded as a rough return for the benefits . . . provided to the state and all taxpayers by

(Continued on page 3)

Currin opposes BJCPA on prayer amendment

By Larry Chesser and Dan Martin

WASHINGTON (BP)— In opposition to testimony presented by the Baptist Joint Committee on Public Affairs, a newly-elected Southern Baptist Convention representative to that agency has urged a Senate panel to pass President Ronald Reagan's proposed school prayer amendment.

In a letter to Senate Judiciary Committee chairman Strom Thurmond, North Carolina attorney Samuel T. Currin cited a 1982 SBC resolution supporting the Reagan prayer amendment as clear evidence "that Baptists favor a restoration of voluntary prayer to the public schools."

Thurmond's committee is considering two proposed Constitutional amendments approved early in June by the Subcommittee on the Constitution. The Reagan proposal, S.J. Res. 73, would allow state-written oral prayer in public schools. A substitute supported by Sen. Orrin G. Hatch and other members of the subcommittee would permit "individual or group silent prayer and meditation" and provide "equal access to the use of public schools by all voluntary student groups."

Thurmond entered the Currin letter and a copy of the 1982 SBC resolution into the record after hearing testimony from BJCPA General Counsel John W. Baker urging the panel to reject both proposals.

Currin's letter quoted the 1982 resolution's erroneous declaration of the Reagan amendment "does not constitute a call for government-written or government-mandated prayer." A printed White House explanation of the amendment's impact said the proposal would empower state and local officials to compose prayers to be used in public schools.

Currin was elected to the committee June 13, during the 1983 annual meeting of the SBC in Pittsburgh. He was recommended to be chairman of the committee, even though he has not served on the body previously, nor has he held any national denominational post.

Four days after Currin's letter was made public, 12 members of the committee wrote a letter to Thurmond which disclaimed the Currin letter. The letter was drafted by Russell H. Dilday Jr., president of Southwestern Baptist Theological Seminary in Fort Worth, and immediate past chairman of the Public Affairs Committee.

The letter pointed out Currin "was recently elected" and says: "He does not speak for the committee."

Grady C. Cothen, president of the Baptist Sunday School Board in Nashville, and a member of the committee by virtue of his position, said: "In my opinion, no Baptist can speak for another Baptist and no committee chairman can speak for a committee without proper authorization. The committee itself needs to meet and authorize any statement that purports to speak for the committee."

In addition to disclaiming that Currin was speaking for the committee, the 12 members of the Public Affairs Committee signing the letter went on record supporting the Baptist Joint Committee on Public Affairs position opposing both the Reagan prayer proposal and a substitute offered by Sen. Orrin G. Hatch.

Those signing the letter include Dilday, Harold C. Bennett, Executive Committee; and agency executives R. Keith Parks, FMB; William G. Tanner, HMB;

Foy Valentine, CLC; Cothen, BSSB; Carolyn Weatherford, WMU; Jimmy R. Allen, Radio and Television Commission; and James H. Smith, Brotherhood.

At-large members signing the document are R. G. Puckett, editor of the *Biblical Recorder*, news journal of the Baptist State Convention of North Carolina, and chairman of the Baptist Joint Committee on Public Affairs; Donald R. Brewer, an attorney from Chicago, Ill.; and Donald P. Aiesi, a professor at Furman University, Greenville, S.C.

SBC President James T. Draper Jr., pastor of First Baptist Church of Euless, Tex., declined to sign the letter. Albert Lee Smith, a layman and former one-term congressman from Birmingham, Ala., who was elected during the 1983 meeting as an at-large member, was unavailable when members of the committee attempted to contact him.

Draper told Baptist Press he declined to sign the letter "because I don't have enough information. I am not trying to avoid anything, I just don't have enough information." He added he has not seen a copy of the Currin letter, nor a copy of the Dilday draft.

In his testimony, Baker referred to the recent 1983 SBC resolution adopted in Pittsburgh which urged Baptists to "express their confidence in the United States Constitution, and particularly in the First Amendment, as adequate and sufficient guarantees to protect these freedoms (free exercise and no establishment of religion)."

Told by Baker the 1983 resolution rejected the previous year's position, Thurmond said, "I wonder just why they sent this letter then."

"Because that's an old resolution which agreed with Mr. Currin's position," Baker responded. "It's not the position which the Southern Baptist Convention took just two weeks ago."

Baker further reminded Thurmond, himself a Southern Baptist, "each Southern Baptist Convention meeting speaks for itself and (the 1982 resolution) was the expression of opinion of those people there at that time."

Earlier Baker told the committee the BJCPA opposes "any attempt to amend the First Amendment" and warned "amending the Constitution should be the last resort rather than a first resort."

"Neither the judicial nor the legislative processes have run their full course on the issues of a period of silence or equal access," Baker said.

"If the judicial processes as well as the ordinary legislative processes are allowed to run their course, the need which some senators see for a Constitutional amendment may well be removed," he added.

Baker's assessment of the Hatch substitute was underscored by an administration witness who urged the panel to stay with the Reagan amendment.

Deputy Attorney General Edward Schmults said the silent prayer and equal access issues of the Hatch amendment have not yet been finally decided by the Supreme Court and a Constitutional amendment to deal with them "seems to be premature."

Further action on the proposals is yet to be scheduled but a committee spokesman said it will "most probably" occur after the July 4 recess.



TENNESSEE STUDENT LEADER — Mike Goodner (left on back row) of Chattanooga has been elected as the married student representative on the Religious Education Council at Southern seminary. Other council members include (from left) Nancy Ward of Vicksburg, Miss.; Gina Howard of Huntsville, Ala.; Mark Kratz of Kanapolis, N.C.; and (back row, right) Richard Carnes of Birmingham, Ala.

Baptists dedicate Rice homesite as training center for missions

NORTHBOROUGH, Mass. (BP)— "More than anyone else, Luther Rice planted the seeds from which sprang the modern mission thrust of Baptists in America," said Lynn E. May Jr., executive director of the Southern Baptist Historical Commission.

May and dozens of Baptist denominational leaders and lay people honored Baptist missions pioneer Luther Rice and dedicated his homesite as The Center for Missions and Education, a facility for training Baptists for missions work, during ceremonies in June.

M. Wendell Belew, director of the Southern Baptist Home Mission Board's missions ministries division, said the center represents a new approach in missions training in new work areas. Lay people and clergy will be able to reside at the center for short-term study periods, glean missions strategy from Rice's own writings and through seminary extension classes.

May said Baptists are indebted to Rice for his "dream of a denomination focused on missions, rooted in education, and bonded by communication," and added Rice's 23-year ministry among

Baptists in America sparked the transformation of scattered churches into a national denomination.

Rice consulted with Baptist leaders from Boston to Charleston, urging support and cooperation in foreign missions endeavors begun by fellow Baptists Adoniram and Ann Judson, then serving in Burma. In May 1814, the General Convention of the Baptist Denomination in the United States for Foreign Missions (later shortened to the Triennial Convention) was formed, providing a structure for individuals, churches, associations, missionary societies, and other Baptist groups to coordinate efforts to proclaim the gospel throughout the world. The national denomination later divided in 1845 to form the American Baptist Convention and the Southern Baptist Convention.

Rice helped Baptists organize their missions efforts, said Carolyn Weatherford, executive director of the Woman's Missionary Union, SBC. His organizational structure linked home and foreign missions work, she said, adding Rice realized Baptists "could make possible a mightier work in the foreign field if the home land were evangelized."

He was committed to education and helped found Columbian College, now George Washington University in Washington, D.C., as a training school for missionaries and pastors.

Believing a communications network was vital to keeping Baptists' missions support alive, Rice established a religious weekly, *The Star*, which later became the *Christian Index*, news journal for the Georgia Baptist Convention.

Whorton Springs calls Silliman to pastorate

Whorton Springs Baptist Church, Smithville, called Abe Silliman Jr. as its pastor, a ministry he began June 5.

Silliman came to the church from the pastorate of First Baptist Church, Big Sandy, and was formerly pastor of Cane Creek Baptist Church, Smithville; Mount Elim Baptist Church, Spencer; and Turkey Creek Baptist Church, Savannah. He was also an associate pastor of Shellsford Baptist Church, McMinnville, and a minister of music at Brogan Avenue Baptist Church, Fayetteville.

Silliman has served as moderator and vice-moderator of the Shiloh and Central Baptist associations, and as moderator of the Hardin County Baptist Association.

A native of Fort Worth, Tex., Silliman has attended Tennessee Technological University, Cookeville, and the seminary studies program of Union University, Jackson.

Church in Dyer calls Wheeler as pastor

Randy Lynn Wheeler recently accepted a call to become pastor of New Bethlehem Baptist Church, Dyer.

A native of Milan, Wheeler has formerly served as pastor of Midway Baptist Church, Dyer; Lavinia Baptist Church, Lavinia; and Allen Baptist Church, Brownsville.

A graduate of Union University, Jackson, Wheeler also has attended Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Police arrest Baptists during nuclear protest

By Michael Tutterow

LIVERMORE, Calif. (BP)— Eleven Dolores Street Baptist Church members, calling themselves the "Southern Baptist Convention," were jailed following a nuclear protest at Livermore Laboratory in Livermore, Calif.

Six men and five women from a peace group of the church, along with more than 1,000 other protesters, were arrested and charged with blocking traffic June 20 when they sat down on a county road leading to the Livermore Research Laboratory, one of the major sites for nuclear weapons research in the United States.

Jim Lowder, pastor of the Dolores Street congregation, his wife Rose Ann, eight church members, and a church member from 19th Avenue Baptist Church were among the more than 3,000 protesters at the nuclear research facility June 20. Those arrested had been advised not to give their real names until arraignment. When the 11 Baptists were arrested, each gave their name as "Southern Baptist Convention" to stress their Baptist heritage of Biblical justice.

Lowder, writing to his congregation from jail, said he could not "with any integrity" avoid being arrested while others were arrested for their protest. Lowder was still in jail as of June 29, along with the five other men from the church's peace group.

County Judge John Lewis took a hard

line against protesters, offering only two-year probationary sentences and \$300-500 fines if demonstrators pleaded no contest to the misdemeanor charge. Last year, protestors at the plant, which included several of the Baptists jailed this year, were released after a short stay in jail. Their charges were reduced to an infraction — jaywalking — and demonstrators were not fined.

After five days in jail, the Baptist women were released. Several of the women had young children. Another woman was ill. Another faced the loss of a job.

Only one of the women pleaded no contest and accepted the two-year probationary sentence. The others posted bail and pleaded not guilty by reason of necessity, a statement that admits their involvement in the protest and sit-in but which claims they did so out of necessity to protest a greater evil — the proliferation of nuclear weapons. They have a scheduled court date of July 11. Lewis has threatened to sentence those found guilty to 30-45 days in jail.

The men were not willing to accept the no-contest plea because the two-year probationary sentence would prohibit their participation in similar protests, which they charge infringes on their right to free speech and to protest, explained Jane Medema, wife of singer Ken Medema and one of the five Dolores Street women jailed in the demonstration.

The purpose of this year's protest seems to have been obscured by press attention to Lewis' handling of the case, said Mrs. Medema. Last year, she explained, charges were reduced to an infraction — jaywalking. But this year, Lewis has attempted to thwart further protests by the demonstrators by throwing the book at them, she said. She added the judge refused to reduce bail figures (which ranged from \$500 to \$1,000 per individual) and persons were denied release on their own recognizance, despite the fact many were supportive community residents.

Mrs. Medema charged the judge was out of order in denying the reduced bail and in prolonging arraignment for the demonstrators, many of whom are living in tent camp jails. The California Supreme Court issued several writs against Lewis, requiring him to show just cause for the arraignment delays

and to allow qualifiable defendants to be released either on their own recognizance or if they could post 10 percent of the bail.

Rose Ann Lowder said last week she was expecting her husband to be released before the Fourth of July weekend. While in jail over the weekend of June 24-27, Lowder wrote a "letter from jail" to his congregation, detailing his reasons for his arrest.

However one chooses to respond to issues must be done on an individual basis, said Lowder, noting some may disagree with his actions. "I must put words into actions," he wrote. "A sermon must be preached in actions.

"Be assured that I have acted out of conscience, that I have acted out of a sense of urgency that soon the deadly arms race will be out of control and will endanger the existence of our very civilization," he wrote. "I am prepared to face the consequences of my actions."

Lowder also told his congregation, "My act is an act of confession, my own complicity in the escalating death of the world. And it is an act of hope our children and our children's children may live in peace."

"We are proud of what we've done," said Mrs. Lowder, who also was arrested last year during a similar protest. "This was an opportunity to teach people about peace. We also realize the consequences can be great for us."

The Lowders, Southern Baptist home missionaries, participated in the protest at the risk of losing Home Mission Board financial support. Paul Adkins, director of the HMB's Christian social ministries department, sponsors of the Lowders, affirmed the couple's right "as Baptists and as Americans" to protest but added they in no way represented the Home Mission Board or the Southern Baptist Convention in the actions.

Mrs. Medema explained the group

McCreary begins work at Jacksboro church

Taylor McCreary recently assumed duties as pastor of Indian Creek Baptist Church, Jacksboro, in response to a call from the church.

McCreary, a native of Kentucky, has led churches in Tennessee, Kentucky, and Florida.

used the name "Southern Baptist Convention" when arrested because they wanted to emphasize "we are a product of Southern Baptists."

"We stand on our religious heritage that our religious values have priority," she said. "Among those (priorities) is the search for peace. We are here by virtue of our response to Scripture that justice is demanded here."

Mrs. Medema added the group participated in the sit-in on the condition that it be non-violent — both physically and verbally. She added the group attempted to follow the Scriptures in response to their arrest.

"We were submissive to the government by going through the arraignment process," she said. "We were not submissive to the fact that our taxes were going to something immoral. We'd done what we could (to protest) through the system. Our act was a way of trying to do something and not just talk."

With billions of tax dollars channeled to nuclear weapons research, the group "could no longer be silent," said Mrs. Medema. "We simply said this has got to stop.

"We wish there were a more clear-cut way to respond to violent weapons," she added. "What we did was a matter of conscience. We had to act in what we believe is God's call to justice and to be responsible for our world."

Court upholds . . .

(Continued from page 1)

parents sending their children to parochial schools."

As for the third of the tests, that the law must not "excessively entangle" the state in religion, Rehnquist concluded that nothing in the Minnesota law poses such a danger.

But Marshall, writing for justices William J. Brennan Jr., Harry A. Blackmun, and John Paul Stevens, countered Rehnquist's analysis of the "primary effect" test by declaring that the Minnesota law "has a direct and immediate effect of advancing religion."

Citing a 1973 New York case in which the court struck down direct grants to parochial schools and tuition tax credits, Marshall said that "direct government subsidization of parochial school tuition is impermissible because 'the effect of the aid is unmistakably to provide desired financial support for nonpublic, sectarian institutions.'"

An indirect plan of assistance in the form of tuition tax deductions "is similarly impermissible," Marshall continued, "because it is not 'subject to . . . restrictions' which 'guarantee the separation between secular and religious educational functions and . . . ensure that state financial aid supports only the former.'"

He concluded that the Minnesota plan "is little more than a subsidy of tuition masquerading as a subsidy of general educational expenses."

A major disappointment for advocates of separation of church and state came with Justice Sandra Day O'Connor's vote with the majority. The case marked the first chance President Ronald Reagan's only appointment to the high court thus far has had to position herself on the question of aid to parochial schools.

Besides Rehnquist and O'Connor, others in the majority were Chief Justice Warren E. Burger and justices Byron R. White and Lewis F. Powell Jr.



TENNESSEE WRITER — Linda Knott (right) of Nashville was among the 46 writers to receive training and writing assignments at a writers' conference at Woman's Missionary Union headquarters, Birmingham, Ala. She is pictured with Anne Smith of Louisville, Ky.

ETBH launches \$3-million drive

KNOXVILLE — East Tennessee Baptist Hospital has initiated a \$3-million capital funds drive to enhance its heart, cancer, and aging programs.

Half of the goal, \$1.5-million, has already been committed in advance pledges. This is the first fund-raising effort attempted by the hospital since its original \$1-million drive to build the hospital in 1948.

Funds from the six-month campaign will be used to purchase the newest generation Linear Accelerator for cancer treatment, construction of an additional cardiac catheterization lab, a total body scanner, and expansion of the Gerontology Center.

The initiation of this capital funds campaign is the second major initiative taken during 1983 by East Tennessee Baptist Hospital to control costs. Affiliation with the SunHealth Network, a voluntary association of major not-for-profit institutions in the South, will provide cost savings through increased management expertise and economies of scale.

Insurance executive Howard B. Simmons of Knoxville will serve as campaign chairman.

Witch doctor's grandson ordained in Guatemala

GUATEMALA CITY, Guatemala — Vicente Isaac Batz, the grandson of a Guatemalan Indian witch doctor, was ordained to the ministry recently.

Batz is pastor of the Family of God Baptist Church, a congregation in a fast-growing section of Guatemala City. He is the son of the late Baptist leader, Manuel Isaac Batz, and the grandson of a witch doctor who was converted to faith in Christ.

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.

Wilson commended

Dear editor:

I want to commend the search committee and the Tennessee Baptist Foundation trustees on the selection of Earl Wilson as the new president-treasurer for the Tennessee Baptist Foundation.

Earl is keen and alert, has done a great job in the pastorate, and is wholeheartedly dedicated to the aims and objectives of the Tennessee Baptist Foundation. Because of his service to Tennessee Baptists in various positions of denominational leadership, he will have the support of Tennessee Baptists from one end of our state to the other. No finer choice could have been made.

Bill Delaney
1201 South Seminole Dr.
Chattanooga, TN 37412

Believing the Scriptures

Dear editor:

It seems that most people commenting on the disagreement about the Scripture pass it off as a matter of little importance. It is at the very heart of Christian belief.

I hope that the matter can be settled without churches having to take the extreme measure of cutting off gifts to the Cooperative Program. I have always been a supporter of the Cooperative Program, but I don't know how long I can continue to be.

A seminary instructor that would not give a person a straight answer concerning the virgin birth of Christ would have been no problem for Baptists 20 years ago. They would have handed him a pink slip quicker than rain, and started him drawing unemployment compensation.

I am not worried what these self-styled intellectuals will do to God's Word. It has stood the abuse of unbelievers in the past and will continue to do so. The anvil wears the hammers out. I am worried about the churches who will have the misfortune to get the preachers that the

seminaries will turn out in the next few years.

We have fallen upon a time when the word "fundamentalist" has taken on a connotation of a bad word. Webster defines "fundamental" as pertaining to a foundation. I am happy to be called a "fundamentalist" as I stand on the foundation of God's Word.

Baptists are headed in the same direction of some other denominations in having a form of godliness, but denying the power. I know that this is not a very popular stand now. I hope that the people who believe in the verbal inspiration of the Scriptures will stand with me, but if not, I will be happy to stand alone.

Henry G. Harris
Rt. 15, Box 135
Clarksville, TN 37040

It is my opinion that the vast majority of those who support and are supported by the Cooperative Program would stand with you in your view of the Scripture. (editor)

Ministering Christians

Dear editor:

It renews my faith to read comments in the "Letters to the Editor" such as the one written by Jerry Johnson (June 15). So many times I read comments of criticism because the government is not doing more for the poor and the afflicted. Yet we preach and proclaim "separation of church and state."

Jesus admonishes us to render unto Caesar the things which are Caesar's (Luke 20:25), but I fail to find any Scriptural reference to Caesar taking care of the poor, the sick, and the afflicted.

Taxation to care for the unfortunate is the work of men, and will come to naught (Acts 5:38). We Christians have become stingy and lazy, allowing politicians and bureaucrats to force us to do what Christ commanded us to do.

If we, who profess to be Christians, would give one-tenth of our income, and one-tenth of our time, we could close out every welfare program, every human service office, every breadline, every food stamp program in this nation, and have some left over for the starving in the foreign countries.

On Feb. 9, 1983, the Baptist and Reflector quoted Foy Valentine, Christian Life

Commission, as saying, "New cuts in social programs are heartless..." and accused the president of "planned unemployment to bring hardship on the backs of the poor." I could not believe this came from anyone associated with the Southern Baptist Convention.

We have put our elderly in nursing homes because the government will care for them, and then we fail to visit them. Some "Christian" physicians will not administer services unless they are sure they have insurance or government support. Baptist hospitals are being questioned for not providing services to the poor. Please, let us clean our own houses before we blame it on our government.

Mrs. Lee R. Cummings
Rt. 3
Brownsville, TN 38012

Extremely proud

Dear editor:

I returned to Tennessee from the Southern Baptist Convention extremely proud to be a Christian and a Southern Baptist.

The last day of the convention I stopped outside the arena to ask a policeman for directions. After receiving the directions I said, "What do you think about all these Southern Baptists? Had you ever seen one before this week?"

He responded that, as far as he could remember, he had never known a Southern Baptist before the convention in Pittsburgh. Then he added some very complimentary words — obviously from his heart.

He said that he had never seen any group as nice, well behaved, courteous, and appreciative as these Southern Baptists.

"I have never in my life been so impressed as I have with this group, and I know a lot of prayers have been said for me down there." He was pointing toward the arena.

He also apologized for the condition of the streets and for the lack of parking. He added that the police had permitted us to park in "No Parking" areas and had given special attention to the many southern cars parked in the high crime-rate neighborhood adjacent to the Civic Arena.

"We don't give this kind of attention to most of the people who come to the

arena, but because of the unusual conduct of you folks, we've bent over backwards to help."

I thanked him, gave him one of the tabloids prepared by the Home Mission Board, and floated on up the hill to my car.

Would to God we could always leave the impression with people that we left with that police officer as we serve as "ambassadors for Christ."

Stephen L. Playl
306 Hillview Dr.
Sparta, TN 38583

Messenger attendance

Dear editor:

If there has ever been a time when the early departure of registered messengers to our convention has been felt, it was on Thursday, June 16, 1983. I have been concerned about this ever since I have been attending our conventions.

This year we had almost 14,000 registered messengers. But on last Thursday afternoon when the true feeling of Southern Baptists needed to be expressed on the ordination of women as deacons and pastors, the votes weren't there. Out of the total number of messengers, only about 3,500 messengers balloted on this important issue. Mrs. Adrian Rogers' amendment to Resolution No. 8 clarifying this question was defeated by one-half of one percent of the total vote.

Everyone knows at this point (or you would think they would) the importance of the resolution process. It is becoming increasingly apparent to me that if a specific group has a volatile issue to present or support, if it could be delayed or presented at the last business session and attended by its supporters, it would stand a good chance of passage. On the present issue as mentioned, the press came away from Pittsburgh indicating that the SBC has given a tentative "pat on the back" on the ordination of women. Nothing is more anti-Scriptural or runs contrary to the vast majority of Baptists.

I wonder how our Baptist church members feel about our messengers, many of whom have their expenses paid by their churches, leaving the convention before the responsibility is over?

Bill Collins
P. O. Box 16234
Memphis, TN 38116

At the time of the vote on Mrs. Rogers' proposed amendment, there were 13,669 registered messengers, 3,625 of whom (26.54 percent) voted. There were 1,784 votes for the amendment and 1,841 votes (50.79 percent) opposed. It is alarming that all of the votes cast on many critical issues on Thursday were by far less than one-half of the registered messengers. (editor)

Hubbard Smith accepts Northwestern pastorate

Hubbard Smith accepted a call to the pastorate of Northwestern Baptist Church, Martin, a ministry he began May 1.

Smith was previously pastor of Mount Haven Baptist Church, Mayfield, Ky., and associate pastor of True Faith Baptist Church, Union City. He has served on the hospital committee of Kentucky's Graves County Baptist Association.

Smith is a native of Obion County.

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Woodland Mills church calls Harber as pastor

First Baptist Church, Woodland Mills, called Ron Harber as pastor, a ministry he began June 5.

Harber came to the church from the pastorate of Point Pleasant Baptist Church, Buchanan. He was previously associate pastor and minister of youth at Woodland Baptist Church, Jackson; and minister of youth at First Baptist Church, Adamsville, and Poplar Heights Baptist Church, Jackson.

Harber has served as chairman of the Christian life committee and the youth and special projects committee of the Western District Baptist Association; and as a member of the enlargement campaign committee of Henry County for Union University, Jackson.

A native of Dyersburg, Harber is a graduate of Union University, Jackson, and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

News analysis

High Court ruling opens floodgates

By Stan Hastey

WASHINGTON (BP)— If past Supreme Court decisions permitting certain limited forms of government assistance to parochial schools can be seen as holes in a dike, the June 29 ruling upholding tuition tax deductions (see story on page one) amounted to the opening of the floodgates.

In its watershed 5-4 decision upholding a Minnesota law allowing tax deductions of \$500 and \$700 for each child enrolled in private elementary and secondary schools, the high court in effect invited

every other state in the union to imitate Minnesota. Many of them no doubt will.

Justice William H. Rehnquist, who is increasingly emerging as the dominant philosophical force on a court nominally headed by Chief Justice Warren E. Burger, brushed aside 36 years of recent Constitutional history in an opinion termed editorially by the Washington Post as "a result in search of a rationalization."

Rehnquist, writing also for Burger and justices Byron R. White, Lewis F. Powell Jr., and Sandra Day O'Connor, held that the Minnesota law does not have the "primary effect" of advancing religion in violation of the First Amendment's ban on an establishment of religion by the state. The statute met that critically important test, Rehnquist reasoned, because the tax deduction was available to parents of public — as well as private — school children, because parochial schools relieve public schools from the fiscal burden of educating all children, because a tuition tax deduction is no different from the tax benefit of deducting contributions to charitable groups, and because tuition tax deductions provide indirect — rather than direct — aid to sectarian schools.

The first hole in the dike came in 1947, when in *Everson vs. Board of Education*, the court narrowly upheld New Jersey's law reimbursing parents for expenses incurred in transporting their children to and from parochial schools.

The late Justice William O. Douglas, usually maligned as a court "liberal" in spite of his literalistic view that "the First Amendment means what it says and says what it means," nevertheless cast one of the deciding votes in *Everson* upholding the New Jersey plan. Later he was to call that vote a mistake.

In 1968, fully 21 years after *Everson*, a second exception was allowed in aid to parochial schools in the form of free textbooks in secular subjects (*Board of Education vs. Allen*).

But in its only previous test of a plan reimbursing parents for tuition expenses, the court in 1973 struck down a New York law calling for direct grants to parochial schools and tuition tax credits for parents of parochial school children (*Committee for Public Education vs. Nyquist*). One of the grounds for the Nyquist decision was that the law's primary effect was to advance religion in violation of the First Amendment.

It is the June 29 reversal of that rationale that most disturbs advocates of

separation of church and state. As Justice Thurgood Marshall noted in his dissent, "For the first time, the Court has upheld financial support for religious schools without any reason at all to assume that the support will be restricted to the secular functions of those schools and will not be used to support religious instruction."

Particularly grievous to hardline separationists is the Rehnquist notion that a deduction for tuition tax expenses is no different than a general deduction for contributions to charitable organizations. Not only did Rehnquist cite the deductibility matter in the Minnesota case, but on May 23 declared flatly in another decision that "Both tax exemptions and tax-deductibility are a form of subsidy that is administered through the tax system" (*Reagan vs. Taxation with Representation*).

That reasoning, separationists note, has already been used in both the Minnesota tuition tax deduction case and in the May 24 ruling upholding the revocation of tax exemption to schools that engage in racial bias (*Bob Jones University vs. U.S.*).

Of more immediate concern is the likelihood that many states, perhaps as many as two dozen, will now enact new laws patterned after Minnesota's. Debate over the issue of tuition assistance thus shifts from Washington to a myriad of state capitals where national organi-

zations opposing parochial aid, most of them based in Washington, have much less impact.

At the federal level, a consensus appears to be growing that President Ronald Reagan's tuition tax credit proposal is still in trouble. The obvious reason is that despite the removal of First Amendment arguments against the concept of tuition assistance, plenty of convincing public policy arguments remain to defeat the tuition tax credit bill. Among these is the drain on the federal treasury inherent in such a plan at a time when budget deficits are soaring into the stratosphere.

But also going against the Reagan plan is its design to benefit exclusively parents of parochial school children. The Minnesota plan, providing nominal deductions to parents of public school children for such items as pencils, notebooks, and gym clothes, does not pose much of a fiscal challenge to a single state. A similar federal law would literally multiply the cost to the treasury.

Yet what is most discouraging to advocates of separation of church and state is the Constitutional underpinnings they have leaned on for nearly 40 years in this debate have now been cut out from under them.

So instead of plugging holes in a leaking dike, they now face the infinitely harder job of stemming a flood.

Personal Perspective

By Tom Madden

TBC Executive Secretary-Treasurer



This week as we celebrated the birth of our nation, I was reminded of the story of the little girl anxiously approaching her mother and saying, "Mother, you know that vase that has been handed down from generation to generation? Well, this generation has just broken it."

We have many freedoms handed down to us by our forefathers. Let me name just a few.

Freedom of the soul — People can win freedom and still be in slavery. You can be free from want and be a slave to appetite. We can have freedom of speech and be a slave to profanity. We can have freedom of the press and become slaves to pornography.

As long as God is the chief cornerstone of our nation, we shall enjoy liberties. But if we no longer love and serve Him, we shall become a nation of slaves.

Freedom for our nation — Someone has said, "America was a great land when Columbus discovered it. Americans have made it a great nation." It is not the forests, mines, rivers, mountains, and fertile soil, but the people who worked, built, and cultivated those things which have made our nation great. However, if freedom's holy light is to continue to burn in our nation, it must be in the name of our God and our Saviour, Jesus the Christ. There is no hope in any other.

Freedom of religion — Religious freedom always involves the idea of freedom of conscience, a conscience that is only bound to the Word of God. Freedom of choice and freedom to worship go hand in hand. Religion must always be voluntary and uncoerced. This involves the freedom of the individual to read and interpret the Word of God for himself. Man stands responsible to God.

In Maxwell Anderson's play, "Valley Forge," Washington is pictured in one scene, on a bleak and wintry day, standing before one of the wretched huts which housed his soldiers. Cold, wet, hungry, and in the snow and wind, he turned to one of his men and said, "This liberty will seem so cheap to those who will not have to pay its cost."

Freedom can be lost if we forget what it cost, believing the false doctrine that the battle once won is forever won, and failing to exercise freedom on the practical level.

"Hold that fast which thou hast, that no man take thy crown" (Revelation 3:11).

Miller retires as Nevada editor; Mike McCullough to fill position

RENO, Nev. (BP)— Vern A. Miller has retired as editor of the Nevada Baptist and will be replaced by Mike McCullough.

Miller, a retired veteran of the U.S. Navy, was selected in February 1979 to establish the newspaper shortly after the Nevada Baptist Convention was formed.

In an editorial in the June issue of the newspaper, Miller harked back to Navy days to comment that the flag is flown at one place when the ship is underway and to another when it has dropped anchor.

"Once prior to now I have personally shifted colors with my retirement from active Navy duty. Now, once again, for the second time, I am making a personal shift of colors by retiring ... as editor," he wrote.

He added he would "never readily accept this (retirement) but for the fact that there are several journalistic projects that need to be done and time grows short ... There are books to write, features to cover as a freelance photo-journalist ..."

McCullough, a native of San Antonio, Tex., will assume the editorship with the July issue, according to Nevada Executive Director Ernest B. Myers. He has been on the staff of the convention as director of Christian social ministries since January of 1982.

He is a graduate of Texas A & M University, College Station; Southwestern Baptist Theological Seminary, Fort Worth, Tex.; and Louisiana State University, Baton Rouge.

Baptists offer help to El Salvadorans

SAN SALVADOR, El Salvador — Southern Baptists recently contributed \$10,000 for food, \$2,500 for books, \$800 for medicine, and 1,900 Bibles to the El Salvador Evangelical Committee for Help and Development.

The contributions were made through Southern Baptist missionaries in the country, who work closely with the committee in meeting human and spiritual needs in El Salvador.



NEW OFFICERS — Recently-elected officers for the 1984 Belmont Preachers' School are (left to right) Joe Mayberry, director of missions for the William Carey Baptist Association, president; David Wall, pastor of Center Grove Baptist Church, Tullahoma, vice-president; and Dwight Bledsoe, pastor of New Grove Baptist Church, Pulaski, secretary.

Send a Baptist and Reflector subscription to a friend

Baptists in Lebanon brave roller coaster year

By Frances Fuller

BEIRUT, Lebanon (BP)— A year after Israel invaded Lebanon, the sound of heavy guns still reverberates through the hills southeast of Beirut.

Southern Baptist missionaries, along with Lebanese Baptists, feel they have spent the year on a roller coaster, traveling at high speed from the heights of hope and joy into sudden pits of disappointment and fear.

Casualty figures, like lost opportunities, are hard on the consciences of missionaries. One missionary says, "I don't have enough tears. The blood of those who died without Christ cries out in judgment against any apathy we had in the past."

Last year when the Lebanese army took west Beirut, supported by troops from the United States, France, and Italy, a kind of euphoria broke out. People felt after seven years of bloodshed, the war finally was over.

Disillusionment came early. In Tripoli, to the north, fighting broke out between pro- and anti-Syrian forces. Phalangist militiamen moved behind the Israeli army into the Shouf Mountains, a Druse area with many "Christian" villages, and fighting ensued.

In Beirut, car bombs shattered the calm. The international forces were attacked.

When a powerful explosion destroyed a large part of the American embassy, almost everyone, it seemed, lost a relative or a friend or at least a measure of faith that anyone was safe. Sandbags reappeared on the sidewalks.

Then agreement was announced between Israel and Lebanon. Within the hour, war exploded again in the mountains.

Meanwhile, a kind of social chaos has prevailed. Because of official efforts to eject destructive illegal aliens, thousands of people loyal to Lebanon who have been living in the country for years — some all their lives — without citizenship suddenly needed proper papers.

The polarization of religious communities that took place during the long years of war has produced apparently insoluble problems for many evangelical converts. One couple, though both are now Christians, came from Palestinian and Druse backgrounds and seem to be

in the wrong place wherever they go. Equally alienated are Palestinians who did not fight. They have no community and no rights in Lebanon.

Personnel of the Baptist mission have seen doors to ministry open, but generally have been unable to claim the opportunities.

Lebanese from the south began returning to their homes and farms, long in a battle zone. They need building material and spiritual help, but the mission has heavy long-term responsibilities and is not geared for emergencies.

Pete Dunn, missionary director of radio ministries, says even now 1,000 witnesses are needed to spend the next three to six months in Lebanese villages. But where are the thousand, he asks.

Years ago plans were made to send a couple to live in Sidon. Then the war came and the time and circumstances were all wrong. Suddenly, last fall, it was time to move into Sidon, but there was no personnel.

Once, few people in the world dared walk into a Palestinian refugee camp. But last year, after the fighters were expelled, after thousands had died under the planes and more had been slaughtered in the alleys, Christian Lebanese — Baptists among them — walked into the camps to try to say, "We care."

At first they just listened to people cry and offered to pray for them. The wonder of it was that no one refused to let a Christian pray for him. Before long people were turning to Christ and Bible studies were established.

The mission has helped with literature, prayer, clothes, and a few visits to heart-broken, frightened people. But because of personnel shortages, there is no one to commit to ministry in the camps.

While these opportunities opened, the whole Shouf Mountain area closed. The Baptist mission in Bhamdoun has become inaccessible and is without leadership. Our mission in Riyaq is isolated from other Baptists. Baptist pastors in both Riyaq and Ain Dara, in the mountains, have been kidnapped and held overnight in separate incidents.

For most of the year, travel to Tripoli, Lebanon's second largest city, has been unwise for Missionary Mabel Summers, who assists the Baptist church there. The pastor was injured by an explosion near his home.

Even the agreement between Lebanon and Israel could close doors, unless other Arab countries approve. Half the personnel of the Baptist mission in Lebanon are engaged in international ministries — radio, publishing, seminary training, evangelism. Lebanon's relationships with other Arabic-speaking countries is

Baptist hospital expands in Korea

PUSAN, South Korea — Wallace Memorial Baptist Hospital is adding three floors and 100 beds to its patient care facility at the request of the Pusan city government.

The \$920,000 expansion, scheduled for completion in October, will help alleviate overcrowding at the 350-bed hospital, which is "always completely occupied by patients," according to Southern Baptist Missionary Charles Wiggs, associate hospital administrator.

Wiggs said the city government's request for expansion stemmed from its desire to provide better medical care for the 3.4-million people of Pusan, a goal shared by the Baptist hospital.



PRECARIOUS PLAY AREA — Children play on a second floor patio in Sidon, Lebanon, seemingly oblivious to the wreckage from the third floor over their heads. Photos by Don Rutledge.

crucial to these ministries. The country's isolation from the Arabs or a long Israeli occupation could cripple the ministries.

Even the nonviolent, nonpolitical stance of the evangelical community is resented by some. Baptists may be under more pressure to take sides. But taking sides also can close doors.

"I have wasted a lot of opportunities in Lebanon," one missionary says. "I used to think the doors would always be open there. My basic feeling now is one of concern that, given even a crack in the door, we must be sure we can use it."

Missionary Bill Trimble, dean of the Arab Baptist Theological Seminary, says the way to do this is to "have a positive program, looking toward growth. Entrenching is a losing strategy."

Yet, it is hard to keep planning while the world crumbles. Sometimes it feels like packing a picnic in the face of a tornado warning.

On a recent Sunday morning, members of Monsouriyeh Baptist Church worshipped while two big guns fired a few hundred yards away. During a revival the following week, there was no shooting, the church was full, and 12 people accepted Christ.

Even a lull in the battle is a "crack in the door."

The tragedy of violence, tension, and danger affects missionaries deeply. When Jim Ragland, director of Beirut Baptist School, was asked what he had

learned from living in Lebanon, his first response was, "I have learned sorrow." It is hard to care for so many people and not be crushed by caring.

Danger is always present. Not long ago a missionary woman went to Kafr Shima, just south of the airport. While walking from her car to an apartment, bullets began spattering around her. She had mistakenly walked on the wrong side of the street, the side exposed to snipers.

Right now it is hard to work in Lebanon. But missionaries want to be reconcilers, to help people forgive and be free of bitterness.

The center of the situation is not the difficulty but the opportunity. Missionaries face the today and the uncertainty about tomorrow with a feeling of urgency.

—Frances Fuller is missionary press representative for Lebanon.

Oakley assumes duties in Leaclair pastorate

Bill Oakley recently began a ministry as pastor of Leaclair Baptist Church, Memphis, in response to a call from the congregation.

Oakley came to the church from the pastorate of First Baptist Church, Peggott, Ark. He is a graduate of William Carey College, Hattiesburg, Miss., and New Orleans (La.) Baptist Theological Seminary.



WAR HITS PLAYGROUND — Missionary Jim Ragland surveys the damage of a cluster bomb in the schoolyard of Beirut Baptist School.

First three stations join ACTS network

FORT WORTH, Tex. (BP)— Three new television stations, to be built in Greenville, N.C., Paragould, Ark., and Tyler, Tex., are the first stations to become a part of the American Christian Television Station (ACTS), the Southern Baptist national TV network scheduled to begin next May.

During one week in June, contracts were signed with applicants in each location, launching ACTS toward its initial goal of finding 23 broadcasting outlets and 200 cable TV outlets for its family and Christian entertainment programming.

The three affiliates — two low power and one full power — are in various stages of licensing or construction, but all three are expected to be ready for start up of the network next year.

A construction permit for channel 14, a full power station in Greenville, was issued by the Federal Communications Commission (FCC) May 28 to ELCOM, a North Carolina corporation. But when ELCOM's plans for a Christian television station failed to materialize, the company decided to give the permit away.

Tommy Joe Payne, a Greenville resident and trustee of the Southern Baptist Radio and Television Commission, convinced ELCOM's owners to sell the construction permit to Southern Baptists. Payne led in the forming of ACTS of Eastern North Carolina, a non-profit organization operated by a 14-member board of trustees, all of whom are Baptist

laymen or pastors in eastern North Carolina.

In a ceremony in Greenville June 8, ELCOM signed over the FCC construction permit to the North Carolina group, which will allow the Baptists to build the station and affiliate with the national network. Payne said the \$3.5-million to build the station will come from individuals and Baptist churches in the area.

Once built, channel 14 will broadcast with up to 5-million watts, reaching an area 50 miles in radius that includes almost 2-million TV viewers between Raleigh and the Atlantic coast.

The stations in Paragould and Tyler will be licensed for the FCC's new low power service operating on a maximum 1,000 watts and reaching an area 10-15 miles wide. They will cost between \$100,000 and \$200,000 to build.

In Tyler, a contractual agreement was signed June 15 with Carter Broadcasting Co., which had filed a competing application against ACTS for channel 45. By agreeing to withdraw its application, Carter left ACTS as the only applicant for channel 45. The FCC is now obligated to grant a license to ACTS.

In Paragould, a town of 15,000 in northeast Arkansas, Local Power Television Inc., (LPTI) agreed to put its application for channel 51 in ACTS' name. In exchange ACTS will withdraw one of its applications in another location where it is in competition with LPTI.

Speaker urges Baptist educators to speak out on public policy

DALLAS (BP)— Southern Baptist educators must become more vocal in matters of public policy if their institutions are going to survive, a leading educator from Washington, D.C., says.

About 150 top officials from Southern Baptist colleges and schools talked of public policy, survival, and their institutions during a legal affairs workshop held in conjunction with the annual meeting of the Association of Southern Baptist Colleges and Schools.

Landrum R. Bolling of the Institute for the Study of Diplomacy at Georgetown University said, "We can and we do have something to say about social and moral and political issues. We need to think more on the long term relationships between Christian higher education institutions and government."

Bolling said religious entities have a right to speak out on public policy issues. "Churches and church leaders cannot divorce ourselves from the great public policy issues of today," he said. "America is the country in which individual citizens and groups can come to the fore to deal with the public policy questions. America will thrive and will be able to face moral challenges if we keep strong independent private sector institutions."

Among the public policy and legal issues he said educators will face soon, if not already, are challenges to the tax exempt status of non-governmental private institutions and churches; tax exempt protections on charitable contributions to church-related institutions; preferential postal rates for publications and other institutional material; the continuance of legal mail solicitation of funds by private church-related entities; pub-

lic financial support for private institutions; and issues of separation of church and state.

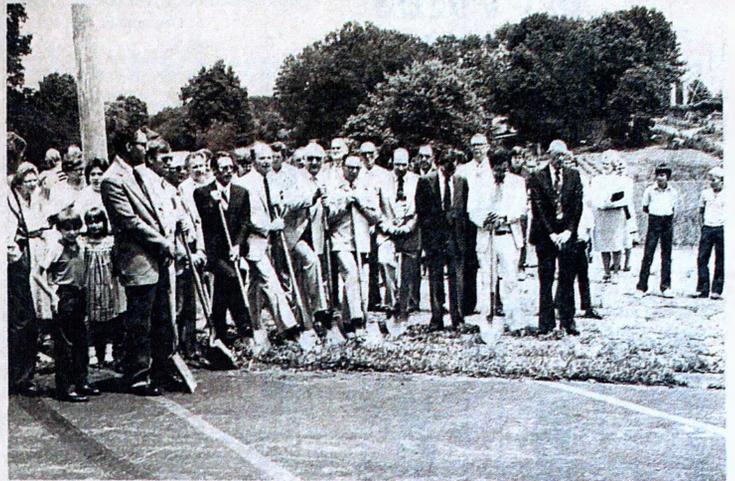
Bolling urged the educators to fight to preserve the traditional role of private institutions in the American society. He cautioned the leaders about recent legislation and Supreme Court rulings which are beginning to take some of these traditional rights.

"We have gone terribly far afield in trying to keep religious activities, meetings, and organizations off our public institution campuses," he said.

The most effective means of lobbying against such legislation is through "one on one" contacts with individual legislators, he said. He encouraged officials to take the time to visit with state and federal legislators, as well as media representatives.

Darold Morgan, president of the Southern Baptist Annuity Board, also alerted the top administrators about employee benefit issues they may face including, the increasing role of federal government in the pension and insurance areas, the impact of the unisex annuity tables under consideration in Congress, controlling costs of medical benefit plans, and the "inexorable impact" of Social Security.

In the recent Supreme Court ruling on Bob Jones University which denied the school its tax exempt status, Justice William N. Rehnquist said in his opinion "both tax exemption and tax deductibility are a form of subsidy that is administered through the tax system," Morgan said. "Keep your eye on this philosophy as the battle lines are being drawn by Internal Revenue Service!"



ANTICIPATING NEW BUILDING — Members of Leoma Baptist Church, Leoma, held a ground-breaking ceremony June 5 in anticipation of a new building. The building will house a sanctuary seating 450, Sunday School space, a fellowship hall, and a kitchen. The pastor of the church is Lamar S. Moore.

Baptist colleges, six seminaries move to strengthen relationships

DALLAS (BP)— Presidents and deans of Southern Baptist colleges and schools have made two major moves to strengthen relationships between colleges and universities supported by the state Baptist conventions and the six seminaries supported by the Southern Baptist Convention.

Action took place during the annual meeting of the Association of Southern Baptist Colleges and Schools in late June.

Deans and other academic officers voted to appoint a study committee to consider the issue of ministerial education in Southern Baptist institutions of higher education. Several Baptist colleges and universities offer graduate

degrees or have endowed schools in theology and religion-academic areas traditionally reserved for the six seminaries.

The issue is of "very vital interest" to the academic officials, according to Arthur L. Walker Jr., executive director-treasurer of the SBC Education Commission.

"I think Southern Baptists are headed toward an educational crisis, and this deals with that crisis," Walker said. He told the academic deans the Education Commission is willing to work with the two groups to provide a forum for discussion.

The association also unanimously elected Milton Ferguson, president of Midwestern Baptist Theological Seminary, Kansas City, Mo., as president of the organization. His election to that post is a move that is expected to further strengthen the relationship between colleges and universities and the six seminaries. There has been no other seminary president named to the top position in the association's 35-year history.

Meeting in Texas draws decisions

SAN ANTONIO, Tex. (BP)— More than 650 decisions for Christ were registered from a crowd of about 13,000 young people at the annual Texas Baptist Youth Evangelism Conference.

Although attendance at the event, sandwiched between five-day Super Summer Evangelism Schools, was down from last year, there were about 200 more decisions this year.

During the two-day conference, the youth were exhorted to "soar like eagles and not waddle like turkeys."

Luis Palau, international evangelist from Portland, Ore., urged the youths to "come to the source of soaring — Jesus Christ," and told them those who belong to Jesus can, through the power of the Holy Spirit, fly in the power of God.

Palau said he was astonished at the response during the decision service. "I felt I had almost failed the Lord with the message, but I was thrilled to see the crowd that made that commitment to Christ."

William M. Pinson Jr., executive director of the Baptist General Convention of Texas, told the young people that soaring comes through dedication and commitment.

"No one learns by any other process than disciplined learning. You don't get it sitting on a pew or in a Sunday School class." Pinson urged the youths to absorb themselves in prayer, Bible study, and witnessing.

Oakdale church calls Shoun to first pulpit

Blaine E. Shoun Jr. began his first pastorate May 22 in response to a call from Oakdale Baptist Church, Afton.

At the request of the Oakdale church, Shoun was ordained May 22 by Pleasant Grove Baptist Church, Limestone. Participating in the ordination sermon were Pleasant Grove Pastor Paul Broyles, Leroy Carpenter, Steve Gouge, and Maurice Quillen, who delivered the ordination sermon.

A native of Johnson City, Shoun is enrolled in seminary extension through the Holston Baptist Association.

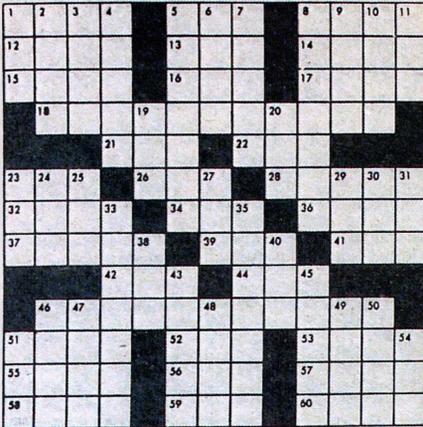
G. J. Lowenstein leads Elizabethton church

Gilbert J. Lowenstein began serving this spring as pastor of Willow Springs Baptist Church, Elizabethton.

A Sunday School teacher for 50 years, Lowenstein was ordained to the ministry several years ago. This is his first pastorate. He is a graduate of Graham Bible College, Bristol.

Bible Puzzle

Answers on page 10



ACROSS

- 1 "I will — with the spirit" (1 Cor. 14)
- 5 Place (Neh. 11:35)
- 8 North or evening
- 12 Ancestor of Jesus (Matt. 1:13)
- 13 European country: abbr.
- 14 Young girl: slang, used in contempt
- 15 Nathanael's home (John 21:2)
- 16 Baseball abbr.
- 17 Haws' partners
- 18 "abundance of the —" (2 Cor. 12:7)
- 21 Tokyo of yore
- 22 Building wing
- 23 "— to your faith" (2 Pet. 1)
- 26 Sin

DOWN

- 2 River (Josh. 16:8)
- 32 Spirit's partner (Heb. 4:12)
- 34 About three times longer than a dot
- 36 "for the harvest is —" (Joel 3)
- 37 Resisted by God (Jas. 4:6)
- 39 Cooking vessel
- 41 Flax fiber
- 42 100 years: abbr.
- 44 Fools mock at it (Prov. 14:9)
- 46 "for his good to —" (Rom. 15)
- 51 Amount of bread (1 Chron. 16:3)
- 52 Colt
- 53 The word of God (Luke 8:11)
- 55 Concerning: 2 words
- 56 Bird
- 57 Continent
- 58 Tribe (Rev. 7:6)
- 59 The turmeric
- 60 Diminutive of Helen

CRYPTOVERSE

WJXR BRFOL GYIP BR I VIM JOOIFMHPV

KI KWL ZIXHPVSHMPRUU

Today's Cryptoverse clue: V equals G

Interpretations

The loyal minority

By Herschel H. Hobbs

"Then said Jesus unto the twelve, Will ye also go away?" (John 6:67).

The "twelve" were the apostles. Apparently they were shaken by the departing crowd and were restless. Like so many others, they judged success in terms of numbers. And suddenly they felt alone.

But they were brought back to reality by Jesus. Literally, "Not also you will to go away?" His question invited a negative answer. And speaking for the group, Peter gave it.

"Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art that Christ, the Son of the living God" (vv. 67-68).

This suggests that they may have been thinking about following the crowd. But if they went away, to whom would they go? The best Greek texts read "thou art the Holy One of God." But the meaning is the same. Some see this as John's account of Peter's confession near Caesarea-Philippi (Matthew 16:16). There is no reason why he could not have made both confessions.

Peter put his answer in the strongest possible words. "Believe" and "are sure" are perfect tenses. "Of a certainty we have come to believe and still believe, we have come to know and still

know that thou art the Holy One of God." Despite what had happened, they were still drawn to Jesus. They did not understand, but they still believed in Him. They had had an experience with Jesus (except Judas), and that experience anchored them in the storm. (See next article about Judas.)

It is so easy to follow Jesus when He is riding the wave of popular acclaim. But it requires real faith and spiritual courage to do so when you must stand alone with Him.

ETBH volunteers pledge \$300,000

KNOXVILLE — The East Tennessee Baptist Hospital Auxiliary is keeping alive Tennessee's volunteer tradition by making one of the largest pledges ever made by a hospital auxiliary in the state.

Their \$300,000 pledge to the Baptist Hospital's fund drive has been designated to construct a new facility for radiation treatment of cancer. The facility will house the hospital's new linear accelerator. The accelerator will allow physicians to focus high energy radiation beams on a patient's tumor with minimum damage to surrounding tissue.

The gift is three times larger than the auxiliary's previous major gift of \$100,000 which was designated to help construct the hospital's "C" Wing.

Citizen's Corner

By Jerry Self
Public Affairs and
Christian Life
Consultant



Lauren Locke accepts Olive Hill pastorate

Lauren Locke accepted a call from Olive Hill Baptist Church, Olive Hill, a ministry he began May 8.

Locke came to the church from the pastorate of Mount Ararat Baptist Church, Darden. He is a former pastor of Morris Chapel Baptist Church, Morris Chapel; Good Hope Baptist Church, Adamsville; Upper Green River Baptist Church, Waynesboro; Hopewell Baptist Church and Sharon Baptist Church, both of Savannah; Salem Baptist Church and North Cross Roads Baptist Church, both of Iuka, Miss.; and New Harmony Baptist Church and Olive Hill Baptist Church, both of Cerro Gordo, Ohio.

Locke has served the Indian Creek, McNairy, and Beech River Baptist associations as clerk, and the McNairy and Shiloh Baptist associations as treasurer.

A native of Iuka, Miss., Locke is a graduate of Bethel College, McKenzie.

Newberry joins staff at Carson-Newman

JEFFERSON CITY — Timothy F. Newberry has been appointed administrative information systems manager at Carson-Newman College.

He will be responsible for maintaining the administrative computer hardware and software applications.

A native of Huntsville, Ala., Newberry is a Carson-Newman graduate. He has previously served as system manager, system analyst, programmer, and computer operator for several hardware-software computer systems.

The State Senate has created, as one of its last actions before adjournment, a task force to study pari-mutuel gambling. I have been named as one of the 20 members of that task force.

The resolution creating the task force indicates that advocates of pari-mutuel gambling claim that it will provide new jobs, tourism, tax revenues, and eliminate the loss of Tennessee money to other states.

The resolution also acknowledges that opponents claim that pari-mutuel gambling would undermine moral, religious, and ethical values. It would also attract a criminal element and would not raise a significant amount of money for the state.

The task force is charged with studying the potential effect on revenues to the state if gambling were legalized; reviewing the laws in states where pari-mutuel gambling exists; gathering information on such things as crime, unemployment, divorce, and other social problems; and determining the potential effect on economic development, creation of jobs, and tourism.

In the organizational meeting of the task force, a chairman and vice-chairman were elected. They are Oscar Edmonds, a Memphis city councilman, chairman, and Monsignor George Rohling, a retired Nashville priest, vice-chairman.

Although the task force has done nothing but organize and talk about what might be done in the study, already the press has reported a possible division in the committee between those who want a bill that would legalize gambling with strong controls and those who, like myself, would prefer not to have gambling at all.

Belmont reports rise in summer enrollment

NASHVILLE — Belmont College has reported a record enrollment for the first session of summer school as compared to the same period last year, according to Ronald E. Underwood, dean of admissions.

A record 586 students enrolled this summer at Belmont, an increase of 10 percent over enrollment in first-session summer school last year.

This figure points to an overall increase in enrollment figures, exceeding the 7 percent enrollment gain reported during the fall and spring semesters of 1982-83 as compared to the 1981-82 academic year.

Signs point to an even higher enrollment increase for the fall, based on pre-enrollment figures and trends thus far.

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BREAKING GROUND IN BAXTER — Members of New Home Baptist Church, Baxter, watch as church officials break ground for their proposed new building. On first row, from left, are James Anderson, Pastor Mont E. Hooper, Hara L. Anderson, Jimmy Haggard, Clifford Maynard, Contractor Morris McBroom, Julius Jared, Floyd Brown, and L. Hugh Brown.

Education Commission approves record budget, 1986 conference

DALLAS (BP) — The Southern Baptist Education Commission, in its annual meeting, approved the sponsorship of a national conference in 1986, adopted a record budget, announced the first recipient of the Charles D. Johnson award, and re-elected officers for 1983-84.

The national conference, similar to the one on "Christian Higher Education in Christian Missions" in 1979, again will emphasize the role of Baptist colleges in Bold Mission Thrust. The proposed theme for the 1986 conference is "Equipping for Leadership."

Commission members agreed to sponsor the conference in conjunction with the Association of Southern Baptist Colleges and Schools.

A record budget of \$458,500 was approved by the commission for 1983-84. The budget reflects a 12 percent increase in Cooperative Program receipts, as approved by the Southern Baptist Conven-

tion in Pittsburgh, as well as projected income from other sources.

H. I. Hester was named posthumous recipient of the Charles D. Johnson award, established by the Education Commission to honor individuals who have made significant contributions to Southern Baptist educational life.

Hester, who died in January, was instrumental in the founding of the Association of Southern Baptist Colleges and Schools in 1948 and was its only secretary-treasurer until his death.

Before his death, Hester and his wife, Carolyne, endowed several scholarships to Southern Baptist schools as well as the H. I. Hester Lectureship for the Association of Southern Baptist Colleges.

Re-elected as officers of the Education Commission for 1983-84 are: J. Ralph Noonkester, president of William Carey College, Hattiesburg, Miss., chairman; Thomas S. Field, president of Missouri Heart Institute, Columbia, Mo., vice-chairman; Tom Madden, executive secretary-treasurer of the Tennessee Baptist Convention, Brentwood, secretary.

In other commission action, Scott Bennett, instructor of organ at Union University, Jackson, was named the first Hester scholar. Funds for the scholarship program were made available from Hester's estate.

Gallatin church to hold crusade

College Heights Baptist Church, Gallatin, is sponsoring a starlite crusade in the Hendersonville High School Stadium at 7:30 p.m. July 10-13.

Featured during the crusade will be the Imperials, a gospel music group; Desiree Daniels, 1982 Miss Tennessee; Truth, a contemporary gospel group; Vernard Johnson, saxophone soloist; Rick Stanley, Elvis Presley's stepbrother; and Grand Ole Opry stars Roy Drusky, Billy Walker, and Jean Shepard.

Larry Gilmore, pastor of the Gallatin church, will preach each evening except Tuesday, when Rick Stanley will speak. Admission is free.

Nicaraguan Baptists protest U.S. support for guerrillas

MANAGUA, Nicaragua (BP) — Nicaraguan Baptists want their U.S. counterparts to pressure the Ronald Reagan administration to stop aiding guerrillas fighting the Sandinista government of Nicaragua.

The Baptist Convention of Nicaragua's Executive Committee, in a letter addressed to Southern Baptists, American Baptists, and the Baptist World Alliance, asked them to "redouble ... efforts" to stop U.S. support for the guerrillas.

The guerrilla fighting in northern Nicaragua, said the letter, is causing "pain and grief suffered by members of our Baptist churches and by Nicaraguans in general" because of alleged civilian kidnappings, torture, forced evacuations, and destruction of livestock and property. Three Baptist congregations in the area have disbanded.

Don Kammerdiener, Southern Baptist Foreign Mission Board director for middle America and the Caribbean, said he shares "the deep pain and suffering which has characterized the people of Nicaragua for so many years. Southern Baptists have responded to those needs by sending relief funds and personal representatives to live and minister among the Nicaraguan people as long as the Nicaraguan convention felt it useful for us to do so."

Two Southern Baptist missionary couples left Nicaragua in 1982 on the advice of Baptist leaders there. The Foreign Mission Board sent \$10,000 in hunger relief funds last year for Nicaraguans who lost crops and homes because of the fighting.

HMB offering gains 21 percent

ATLANTA (BP) — The Executive Committee of the Southern Baptist Home Mission Board heard a report that Annie Armstrong Easter Offering for Home Missions receipts were up over 1982, elected two new staff members, and appointed 50 persons to mission service during its June meeting.

HMB offering receipts totaled \$13,051,573.41 as of June 3, reported HMB President William G. Tanner. He told board members the figure is \$2.3-million, or 21.2 percent above June 1982 receipts, but added the total fell slightly below anticipated receipts necessary to reach the \$25-million goal. Still, Tanner applauded Southern Baptists' sacrificial giving to missions despite economic difficulties.

The Executive Committee elected Michael A. Pattillo as director of auxiliary services, effective June 27, and Thomas E. Sykes as associate director of the church extension division, effective July 1.

A native Atlantan, Pattillo assumes duties as auxiliary services, replacing Harold Culbreath who retires July 31 after 10 years in that position. Pattillo is HMB purchasing agent and had worked in supervisory posts for several Atlanta firms before coming to the HMB in September 1982. Sykes has served as a church extension consultant in the western United States since 1979 and was church extension and Brotherhood director for the Arizona Southern Baptist Convention from 1975-79. He has been director of missions and pastor of churches in Arizona and Indiana.

Southern Baptists were relative newcomers to Baptist work in Nicaragua, which was started by American Baptists in 1917. At the request of the Baptist convention, the Foreign Mission Board assigned its first missionary couple there in 1976 to assist in the literature ministry. Later a music missionary couple was assigned.

Vernon Davis joins Midwestern faculty

KANSAS CITY, Mo. (BP) — M. Vernon Davis, pastor of First Baptist Church of Alexandria, Va., and immediate past president of the Baptist General Association of Virginia, has been elected to the faculty of Midwestern Baptist Theological Seminary.

Davis, who will be associate professor of theology, will join the faculty July 15.

For 12 years Davis has been pastor of the church in the heart of metropolitan Washington. Davis, a native of Houston, is a graduate of Baylor University in Waco, Tex., and Southwestern Baptist Theological Seminary in Fort Worth, Tex.

Davis also has been a member of the Midwestern board of trustees since 1979.

Before going to Alexandria, Davis was pastor of the Grace Temple Baptist Church in Denton, Tex., from 1968 to 1971, and was associate pastor of the South Main Baptist Church, Houston, from 1965 to 1967.

He also was Baptist Student Union director at Rice University, Baylor College of Medicine, and Schools of the Texas Medical Center from 1962 to 1965. At the University of Texas at Austin, Davis was associate director of the Baptist Student Union. There he was also a Bible teacher in the John C. Townes Chair of Bible.

Gordon Davis accepts Guaranda Drive call

L. Gordon Davis accepted a recent call from Guaranda Drive Baptist Church, Johnson City, to come as its pastor.

Davis previously worked with the Southern Baptist Home Mission Board as a church planter, and has served several churches as a minister of youth, minister of music, and minister to adults.

Davis is a graduate of the University of Tennessee at Knoxville and Southern Baptist Theological Seminary, Louisville, Ky.



TENNESSEE CHAPLAIN — Chaplain Joe Crichton, an institutional chaplain in Wartburg, and his wife, Frankie, were among 43 chaplains and spouses attending Home Mission Board orientation meetings in Chamblee, Ga., recently.

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BIBLE BOOK SERIES
Lesson for July 10

The righteous, the wicked

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

Basic Passage: Proverbs 10:1 to 15:33
Focal Passages: Proverbs 10:14, 16-17; 11:2, 5, 28, 31; 12:1-3, 10, 15; 13:5, 20, 25; 14:9, 21; 15:32-33

The pithy sayings in this section of Proverbs are presented in systematic order and no logical sequence can be traced.

Many scholars speak of them as "utilitarian" in nature. Right action is advocated because it pays while wrongdoing is deprecated because it always leads to calamitous consequences.

Results of righteous and wicked living (10:14, 16-17; 11:2, 5, 28, 31; 13:25)

Since the Israelites had only a dim concept of life beyond the grave and were not conscious, as Christians are, of a resurrection and the rewards of a glorified body, they put a strong emphasis on the fact that one reaps what he sows in this world.



Wood

To a limited extent this is true. In fact, more often than not, our sins come back to haunt us this side of the grave. Our sins not only are "found out" but they "find us out."

For this reason, these selected proverbs are especially relevant for daily living. Those who are wise lay up or "conceal" knowledge, meaning they are not too talkative about what they know.

The wise person gets his daily earnings from honest toil and devotes them to securing the necessities of life for himself and his family.

One writer calls pride "the never failing vice of fools" while another speaks of it, along with conceit, as being "the original sin of man."

The Hebrew proverb says simply that shame follows pride and only with the lowly is wisdom. The word translated "lowly" is the same used by Micah when he said, "What does the Lord require of thee but to do justly, love mercy, and to walk humbly with thy God?"

The "perfect" person (11:5) is the one who possesses integrity not one who is without fault. This type of life will lead along the safest route to a desired goal, removing obstacles from the path so one can travel without unsolvable problems.

The wicked person however stumbles over his own deeds.

If God demands that even the righteous suffer to some extent for his misdeeds, how much more will He see to it that the wicked pay for their wrong doing.

Characteristics of righteous and wicked living

(12:1-3, 10, 15; 13:5, 20; 14:9, 21)

What traits dominate the life of a righteous person? A number of the proverbs in this week's lesson give us insight that enables us to discover various attitudes of the one who is truly wise.

For one thing, he appreciates the disciplines of life. The Hebrews had a word for one who refused to recognize his need for growth and improvement. He was "brutish," which means a person in whom animal instincts overrule the spiritual elements.

A righteous person is compassionate, even concerning the animals with whom he is associated. Modern psychologists tell us you can often tell an authentic person by his attitude toward his pets.

A fool always considers himself right but a wise person listens to advice. This does not mean we should always do everything suggested by others, but we should listen and evaluate.

Righteous people stand for the truth and love it. The wicked create social disturbances because they have no personal tranquility of mind and will not allow others to be peaceful.

Those who are morally defective joke at any attempts to secure forgiveness for sin. The proverb, "Fools make a mock at sin" may read, "make a mock of the trespass offering" (14:9).

Loving one's neighbor has always been the mark of a truly great person. We show nobility of character when we help those who will never be able to repay us.

Wisdom and fear of the Lord (15:32-33)

One who is truly mature and understands the issues recognizes his need to be "straightened out" occasionally by a divine hand. One who refuses to be taught will never become wise.

Where the proverb says that the one who "heareth reproof getteth understanding," the Hebrew reads literally "getteth heart." The heart, in Hebrew thinking, always stood for the complete personality.

What life is all about and is ready to grow.

UNIFORM LESSON SERIES
Lesson for July 10

Samson: unfulfilled destiny

By Donald W. Garner, assistant professor of religion
Carson-Newman College, Jefferson City

Basic Passage: Judges 13-16
Focal Passages: Judges 13:2-5, 24-25; 16:15-17, 28-30

The cartoon character, Pogo, once declared with characteristic but flawed enthusiasm, "We have met the enemy, and he is us!"

Many of us must admit that we are our own worst enemy. By our own action, we cause or compound many of our personal problems and dilemmas.



Garner

The life of Samson is, at one level, a study in such self-damaging behavior. Though he is given the status of a hero in the Book of Judges, Samson clearly is an imperfect one.

Potential given

From the opening verses of Judges 13, it is clear that Samson's life was surrounded by such gifts from God as promising social environment, superior physical ability, and great spiritual promise.

Socially, Samson received the gift of godly parents. Both of his parents gave evidence of serious commitment to the things of God. Samson's father, Manoah, was keenly interested in raising the child as God desired (13:8, 12).

Do not overlook the fact that the social unit of Manoah's family received God's special gift - a son (13:2-3). Samson's name in Hebrew means "sunny."

Physically, Samson repeatedly evidenced the unusual strength and ability given him by God. Several times, the text reports, the "Spirit of the Lord" stirred Samson to empower him to various displays of prowess.

In Judges 13:25, Samson's first feats are mentioned but not itemized. But then the text mentions such specific deeds as tearing a lion (14:6), killing 30 Philistines (14:19), unleashing 300 foxes (15:4-5), avenging the death of his wife and father-in-law (15:8), breaking free of the new ropes (15:14), killing 1,000 men with the jawbone (15:15), carrying away the door that was supposed to confine him (16:3), snapping the bowstrings (16:9) and the new ropes (16:12) and the

weaver's loom (16:14) of Delilah, and ultimately toppling the temple of Dagon to destroy his enemies (16:28-30).

Spiritually, Samson was given every opportunity to develop to full maturity. His godly parents provided a wholesome spiritual environment. And even Samson himself was committed to keeping the Nazarite vow of strict dedication to God (16:17 and Numbers 6:1-21).

But God's gifts went unclaimed or else were wasted.

Potential lost

One of the characters in "Peanuts" by Charles Schultz soberly observed: "It is a heavy burden to face the future carrying great potential."

Samson failed to carry his sparkling potential to its full and complete realization. He chose not to develop it but to dissipate it.

Socially, he rejected the principles of home and the pleas of parents by taking a Philistine wife rather than a Hebrew one (14:1-3). Passion supplanted principle. His next liaison was with a Philistine harlot (16:1). In a third impulsive and ill-fated relationship, Samson took to himself a Philistine woman named Delilah (16:4-22) whose motives were those of self-interest (16:5) and not love.

Physically, Samson experienced the sapping of his strength followed by the humiliation of blindness, shackles, prison, and enslavement (16:19-21). The robust, superior specimen of manhood was reduced to the weak subservience of a work animal.

Spiritually, the bright future of a committed young man became obscured by the morally dark clouds of physical gratification and emotional vengeance. Hopelessly entangled with the ungodly Philistines, Samson consumed much of his life's energy succumbing to their women and slaughtering their men.

The Book of Judges does not condemn Samson, probably because of his victories as judge over the hated enemy, the Philistines. But we as Christians must read his life story and see there the costs of self-damaging behavior.

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"Have mercy upon me, O God, according to thy lovingkindness" (Psa. 51:1).

LIFE AND WORK SERIES

Lesson for July 10

Wisdom for a good life

By Clista Whitehurst Adkins
curriculum writer, Nashville

Basic Passage: Proverbs 1:7, 20-22; 3:5-8; 8:32-36; 12:15-20; 14:30; 22:3
Focal Passages: Proverbs 1:7, 22; 3:5-8; 14:30; 22:3; 8:34-36

The primary books of the Old Testament "wisdom" literature were Proverbs, Job, and Ecclesiastes. The writers of this literature were concerned with the pursuit of "wisdom," which meant the right way to live.

They understood that human beings could experience fulfilled lives only when they were in right relationships with God and other people. The writers were not concerned with the accumulation of facts (knowledge) but they were concerned with living in the way that would give their lives meaning.



Mrs. Adkins
meaning.

These writers divided people into two groups: foolish ones and wise ones.

Foolish ones

The foolish ones are described in our passages as "simple ones," "scorners," and "fools" who despise wisdom, knowledge, and instruction.

The "simple ones" are simpletons — naive and gullible. They lack maturity and foresight, therefore they have little or no direction in their lives and are easily trapped and misled. These are people who become the victims of temptations and pitfalls. Teenagers, today, would call them "air heads." They do not use what common sense and intelligence they do have and are, therefore, irresponsible.

The "scorners" are the opposites of the simpletons. They may be very intelligent, well-informed, and articulate. However, they are also arrogant, self-sufficient, and contemptuous of God and other people. They see themselves as beyond the need for God.

The "fools" are described in the Proverbs as those who hate wisdom, knowledge, and instruction. In other words, they are thick, dull persons who have no

interest or intention to learn anything. They are ignorant and insensitive and reject the wisdom of both God and man.

As we consider these three types of foolish people and recognize some of their characteristics in our own lives, we may note that often these three groups spend much time and energy fighting among themselves. They are not able to maintain healthy relationships with each other or God. The Scripture seems to emphasize that they experience frustrating and empty lives.

Wise ones

The "wise ones," on the other hand, realize that God exists, that He is Creator of the universe, and that nothing matters apart from Him. Therefore, their lives have direction, meaning, and fulfillment.

This awe of God is the first characteristic of wise persons. Proverbs 1:7 tells us that the "fear of the Lord is the beginning of knowledge." Wise people are also described, in the Proverbs, as being prudent, trusting and acknowledging the Lord, and having tranquil minds.

According to the Scriptures, right living demands prudence. Prudence involves foresight, common sense, and caution. Prudent people think ahead, make plans, weigh the consequences of their actions, and watch for dangers in the road ahead.

They have purpose and direction in their lives because their faith is always developing and maturing. They do not worry about the future, but they direct themselves into it while depending upon God to lead them. They are able to make mature judgments for daily living through their deepening understanding and awareness of God.

They are able to avoid pitfalls and temptations because they are watching for danger. They are responsible stewards of the minds that God gave to them.

Prudent Christians are those who hear and heed the words of Jesus in Luke 16:8 to use their minds wisely (to be shrewd).

The Proverbs say that wise persons also trust and acknowledge the Lord. They are totally committed to God and allow Him to have control of every area of their lives.

Wise Christians know that trusting the Lord is not only a mental affirmation of His Lordship in their lives, but also an active decision to allow Him to be a voice and an influence in every room of their hearts. Unlike the "scorners," they realize that no amount of knowledge, ability, or self-confidence is enough to insure a life of fulfillment. Therefore, they trust God to guide them in the use of their human abilities as they seek wholeness and purpose in their lives.

Finally, "wise ones" are living so that they are at peace with God and themselves. They have allowed God to have control over the destructive elements in their personalities. They do not let hatred, bitterness, hostility, and jealousy fester in their hearts and eat away at their lives until they self-destruct. Rather, they depend upon God to help them release harmful elements in healthy ways.

They focus attention on becoming whole, vital human beings, living right with God and with people around them. Therefore, they can enjoy tranquil minds, knowing that they are pursuing

God's purpose for their lives.

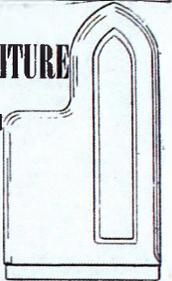
This study raises questions for us as Christians. Do we use Jesus' command for us to be like children as an excuse to be foolish, ignorant, ineffective Christians? Do we use our intellectual prowess and our arrogant self-concepts as excuses to scoff at childlike faith and profound trust in our Creator? Are we maturing in wisdom or flailing in foolishness?

The questions must be answered if we are to find fulfillment in our lives. The challenge is before us to evaluate our relationships with God and with each other and to recommit ourselves to pursuing wisdom for a good life.

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Tennesseans earn degrees at GGBTS

MILL VALLEY, Calif. — Three Tennesseans were among the 82 students who received degrees during spring commencement at Golden Gate Baptist Theological Seminary here.

Receiving the master of divinity degree were Barry Morris of Cordova and Scott Werner of Nashville.

Teri Young of Bradford received the master of religious education degree.

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President
Home Mission Board, S.B.C.
—William G. Tanner



Chalk Level church calls Bill J. Brown

Chalk Level Baptist Church, Camden, called Bill J. Brown to come as its pastor.

Brown, who began the position May 1, is a former pastor of First Baptist Church, Roaring Springs, Tex. He was previously minister of music and associate pastor of Zion Baptist Church, Brownsville, and minister of music at Oakfield Baptist Church, Oakfield.

A native of Lubbock, Tex., Brown is a senior at Union University in Jackson.



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Childhood venture leads to futuristic career

By Charles Willis

POCAHONTAS, Ark. (BP) — When John Hastings and Virgil Richardson were elementary school entrepreneurs selling homemade radios, no one would have thought their efforts would lead them into the futuristic world of satellite communications.

But about 25 years later, Hastings and Richardson are gearing up to provide Southern Baptist churches with television receive only systems (TVROS) or earth stations to receive Baptist TelNet and American Christian Television System programs in 1984.

ACTS is a satellite network to homes being developed by the Southern Baptist Radio and Television Commission; Baptist TelNet is a telecommunications network to be operated by the Sunday School Board to churches, associations, state conventions, and other Baptist groups.

Hastings, president of StarView, a subsidiary of Craig Electronics, and a deacon at Witt's Chapel Baptist Church, Maynard, Ark., recently recalled his first venture with Richardson, the company's vice-president.

"I was in the fifth grade and Virgil in the ninth grade when our small town got a radio station," he said. "None of us had transistor radios, so we started building



WINNING TEAM — Virgil Richardson (left) and John Hastings of StarView, manufacturers of television receive only systems for receiving Baptist TelNet and the American Christian Television System, recall childhood days as "manufacturers" of homemade radios.

crystal radios, using as cases the plastic medicine boxes discarded by the local drug store."

Richardson built radios and Hastings

sold them to schoolmates for about \$3. The radios had to be grounded, he recalled, and "all the kids wanted to sit on the outside row in class so they could hook their radio wires to the water pipe."

Their efforts in "homemade" electronic equipment did not end with childhood. In the late 1970s, Hastings, a cattle rancher, decided he wanted better television reception than he was getting from stations 60 to 100 miles away. Friends in other areas could receive movies through cable system television, but the cost of an earth station for his ranch would be about \$100,000. Knowing Virgil,

now an appliance store owner, had the needed electronics background, Hastings proposed another joint venture.

So Hastings and Richardson experimented again, but on a larger scale, to build a satellite receiving antenna. At a cost of \$10,000, excluding labor, their mission was accomplished. Using commercial equipment and parts of their own design, the two friends completed the project in 1,000 man hours. Word quickly spread among Hastings' neighbors, many of whom wanted better television reception, too. In 1980, when the Federal Communications Commission deregulated earth stations, permitting their use without a license, Hastings convinced Richardson to join him in manufacturing TVROS.

"We figured if we could sell \$100,000 a year, we'd make a good living at it," Hastings recalls with a grin. Soon thereafter, at a satellite show in Miami, Fla., they sold \$150,000 worth of satellite dishes in three days.

Today, earth stations built by StarView are being used in eight countries and in every state in the U.S. StarView, purchased by Craig Electronics of Compton, Calif. in 1982, has grown from a two-person operation in a garage, to a multi-million firm employing 45 persons in a 45,000-square-foot building.

While StarView already manufactures receiving dishes numbering in the thousands annually, Hastings said he feels a special sense of purpose in providing equipment for Southern Baptists through the Sunday School Board's Broadman division.

The unusual career path that brought him to such a relationship with the denomination was part of God's plan, Hastings said. "I really think the Lord had a hand in all of that."

Revival continues in Zimbabwe; mission reports 3,771 believers

SANYATI, Zimbabwe (BP) — Another round of spiritual revival erupted during a three-week period in Zimbabwe's bush country as 3,771 persons made professions of faith in Jesus Christ.

The responses, which may add at least 11 churches, followed repeated showings of the Life Ministries' film "Jesus" in late February and early March in 24

locations. A team from Life Ministries, called Campus Crusade for Christ in the United States, showed the film twice nightly to 14,085 people at schools, churches, compounds, and townships in the Sanyati and Gokwe areas.

"Not a single Baptist church existed in 11 of the 24 areas the film was shown," said Southern Baptist Missionary Bob Parker, a church developer. "We're praying churches will start there. The interest appears to be present in all 11 areas."

The first round of revival occurred late last year when Parker visited 38 government bush schools in Sanyati and Gokwe. He preached to more than 20,000 students and accounted for 6,037 professions of faith.

Those converts were enrolled in "One Way Clubs" for discipleship training organized by Parker and led weekly by missionary journeymen Mark Dewbre and Marty Escoc. Zimbabwe Baptist leaders then projected a potential doubling of churches in the revival area of the southern African nation.

Parker, Dewbre, Escoc, and others promoted film attendance at One Way Clubs. Zimbabwean Baptists, Missionary Journeyman Chuck Cole, and others joined them in counseling converts and planning follow-up.

Missionaries expect the new converts to increase church growth, attendance at One Way Clubs, and enrollment in the Zimbabwe Baptist Mission's Bible Way Correspondence School.

Parker said the mission will seek to enroll people more than 12 years old in the Bible Way Correspondence School and incorporate all school-age children into the One Way Clubs. He will encourage Zimbabwe Baptists to provide discipleship training for new converts.

He also plans to conduct weekend revival services at locations where the film was shown.

BSSB sets associational rates for Baptist TelNet subscriptions

NASHVILLE — Baptist TelNet subscription rates for associations, which include permission to record and duplicate most programs for use in churches not subscribing to the network, have been announced by officials at the Sunday School Board.

Associational rates range from a minimum monthly cost of \$58 for associations with 15 or fewer non-subscribing churches to a maximum of \$313 per month for those with 100 or more churches not participating in BTN.

Occasional Baptist TelNet programs which cannot be recorded and duplicated will carry a notice at the beginning of the program. The notice also will be printed in the program guide which subscribers

will receive.

The satellite telecommunications network, which will broadcast training, informational, and inspirational programs to churches, associations, state conventions, and other groups, will become operational in the spring of 1984.

Earlier, church subscription rates and prices for Broadman satellite receiving dishes were announced by the board.

The associational rate includes a monthly base cost of \$58 (\$174 quarterly; \$696 annually) for up to 15 churches and a charge of \$3 per church per month for each church over 15. Subscription fees may be paid quarterly or annually, with a five percent discount given for annual payment in advance.

The cost increases on the basis of the number of non-subscribing churches up to a maximum of 100, for a maximum monthly charge of \$313 (\$939 quarterly; \$3,756 annually).

For example, an association of 38 churches which has five BTN subscribing churches would be charged at a rate of \$112 per month (\$58 base cost plus \$54 for 18 churches above 15). The quarterly rate would be \$336 and annual rate, \$1,344.

While associations may record and duplicate programs for other churches in the association, the church subscription rate permits recording of Baptist TelNet programs only for use within the church facilities or with church members.

Clower to host TV 'Crossroads'

FORT WORTH, Tex. (BP) — Comedian Jerry Clower has agreed to host a television version of the popular "Country Crossroads" radio program for the American Christian Television System (ACTS).

Produced by the Southern Baptist Radio and Television Commission, the program will be a weekly feature on ACTS, Southern Baptists' national TV network scheduled for launch next May.

Clower will team with Hall of Fame disc jockey Bill Mack on the show. Clower and Mack co host the radio version of "Country Crossroads," heard each week on 1,422 stations nationwide, and will recreate their roles for the TV version.

The agreement with Clower and Mack covers the first 13 episodes of the new one-hour program, which will be videotaped June 20-24 before a live audience at Six Flags Over Texas in Arlington. The Brooks Brothers Band, recently voted the best country band in Texas, will perform on most of the shows.

Country stars scheduled to appear include Helen Cornelius, Roy Drusky, George Hamilton IV, Walt Mills, Susan Raye, and Jeannie C. Riley. Each will perform and be interviewed on two shows. A newcomer to country music will also be featured on each episode.