

Baptist and Reflector

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News journal of Tennessee Baptist Convention

Mission week features Tennessee partnership



WARNING — Jewell Jennings, former Tennessee WMU president, told participants at Ridgecrest's foreign missions week to avoid volunteer missions unless they are prepared for their vision to be changed.

By Charlie Warren

RIDGECREST, N.C. — Tennessee Baptists joined other Southern Baptists during foreign missions week at Ridgecrest Baptist Conference Center here to celebrate the completion of a five-year development project conducted by Tennessee Baptist volunteers in Burkina Faso (formerly Upper Volta).

The five-year development project focused on the Sanwabo area of Burkina Faso, about 100 miles east of the capital city of Ouagadougou. The project involved water development, including building a lake and digging deep-water wells. It also involved agricultural training, vocational training, health care and health education, literacy work, building projects, and evangelism.

Regarding the contribution that Tennessee Baptists made during the five-year partnership with the Foreign Mission Board and Baptists in Burkina Faso, a recently retired missionary to the west African nation, Bryant Durham, told the Saturday evening Ridgecrest crowd, "The lame walk, the thirsty have pure water to drink, the hungry are fed, they have a more secure source of food and a more balanced diet, the sick

are ministered unto, the illiterate to whom the Word of God was a closed book can now read that Word, the poor and the rich and many others have the gospel preached to them as a result of the 38 new churches and mission stations that were established by the coming of these volunteers.

"They touched and helped to change the lives of hundreds of people, some of them for eternity," Durham said.

The partnership between Tennessee Baptists, the Foreign Mission Board, and Burkina Faso was the major focus of the week's Saturday night service, but for about 150 volunteers who were among

about 500 Tennesseans who went to Burkina Faso during the five-year project, the whole week was a reunion and a celebration.

The 150 volunteers and their spouses met on Saturday afternoon for a special program and a banquet featuring testimonies from several volunteers and addresses by Durham; Tom Madden, executive secretary of the Tennessee Baptist Convention; and Keith Parks, president of the Foreign Mission Board.

Madden also spoke during the Saturday evening service, emphasizing the

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Gunman kills two leaders of church in Los Angeles

LOS ANGELES — Two leaders of First Chinese Southern Baptist Church of Los Angeles were shot and killed by a former member during the church's early morning service June 30. The gunman was then killed by a sheriff's deputy who was visiting the service.

According to a reporter for the Los Angeles Times, Fook Kong Li, senior deacon for the church, was making the announcements at the 8:00 a.m. worship service when Dang Bong Jow walked down the church aisle with a .45 caliber semi-automatic weapon.

Jow, who was a member of the church until about five years ago, first shot Assistant Pastor Gregory R. Owyang, who was sitting on the platform behind Li. Then Jow shot Li in the head and in the chest.

Jow turned toward the congregation, apparently looking for his ex-wife and children who were attending Sunday School. Donald Leverence, a Los Angeles County deputy sheriff, was visiting the service with friends. Leverence stood

and fired his weapon at Jow, who returned a shot, before Leverence's second shot killed Jow.

In addition to the semi-automatic rifle, Jow had two ammunition magazines with 40 rounds.

Owyang died in a Los Angeles hospital about 10 hours later from the head wound. Li was pronounced dead about one hour after the shooting.

According to early reports, Jow was said to have emotional problems.

The First Chinese Southern Baptist Church is located in the Chinatown section of downtown Los Angeles. The 30-year-old church has over 1,000 members, making it one of the largest Southern Baptist churches affiliated with the Southern Baptist General Convention of California.

The Chinese congregation has two other "branch" locations in the Los Angeles area. The church's pastor and assistant pastors rotate among the three locations.

Tennessee experiences low month in Cooperative Program giving

Because of the way the month closed, Tennessee Baptists experienced one of its lowest months in Cooperative Program giving in recent years, according to Tom Madden, executive secretary-treasurer of the Tennessee Baptist Convention.

As June closed on Sunday, many TBC churches' June Cooperative Program mission gifts were not received when the convention books for last month were closed on Friday, June 28, Madden noted, adding that many church treasur-

ers wait until after the last Sunday of a month to send in the churches' mission gifts.

"This means that July will obviously be an outstanding month in mission giving through the Cooperative Program," Madden said.

Cooperative Program gifts for June were \$1,186,819.15. This amount is 21.24 percent below Cooperative Program receipts for June 1984, which were \$1,506,936.06.

Messengers to the 1984 state convention (Continued on page 3)

Parks notes impact of TBC project

RIDGECREST, N.C. — Keith Parks, president of the Southern Baptist Foreign Mission Board, lauded the impact Tennessee Baptists have made on world missions, praising the Tennessee partnership with Burkina Faso (Upper Volta) for setting an example that has paved the way and established a standard for other state conventions to follow.

"If we made prisoners in this country live in those kind of accommodations and work that hard under those circumstances, we'd be sued," Parks stated. "It would be considered inhumane treatment. But that's the glory of the gospel. Not only does no one make you do it, you do it gladly, repeatedly, and then you thank people for giving you the opportunity to do it."

He said that while Tennessee Baptists have always had a part in world missions, the recently completed five-year project in Burkina Faso not only has impacted mission work in that west African nation, but has led the way in plotting the future course of volunteerism, which in turn is transforming the entire foreign missions enterprise.

"The solid Biblical concept of the priesthood of the believer means that every follower of Jesus Christ has the

responsibility of interpreting God to man and interceding for man to God," Parks explained. "This means that every Christian ought to be involved in sharing the gospel with everyone all over the world."

"When you translate that into what we are doing in foreign missions, it means volunteerism," he declared. "Missions is becoming the kind of reality that it always was in New Testament Christianity. We're getting back to an understanding that the command of our Lord to preach the gospel to everyone in the world is given to every Christian, to every church."

Parks noted that volunteerism is growing faster than any other facet of Southern Baptists' foreign mission program.

"I think our foreign missions enterprise is being impacted by volunteerism until it is not simply more volunteers participating, but it is changing the kind of mission work we are doing. It is changing the perception of what mission work is all about," Parks continued.

"We are coming to understand that the kingdom of God, the spread of the gospel, the mission of the church involves all of us," he concluded.



RESHAPING MISSIONS — Keith Parks, president of the Foreign Mission Board, says volunteerism has reshaped the future of world missions.

Graham offers apology for public endorsement

By Helen Parmley

DALLAS (BP) — Evangelist Billy Graham said Friday, June 21, he never expected his controversial endorsement of Atlanta pastor Charles Stanley for a second term as president of the Southern Baptist Convention to be made public.

He apologized for the confusion it may have caused, but he did not deny making the endorsement. He said the endorsement was based on the Baptists' tradition of giving their presidents a second term.

Graham, who is a Southern Baptist and holds membership in First Baptist Church of Dallas, explained his action in a telegram sent to his office in Minneapolis from Sheffield, England, where he is conducting a crusade. The Dallas Morning News obtained a copy of the message that is being mailed to state Baptist newspapers.

A controversy developed during the annual meeting of the 14.3-million-member denomination in Dallas two weeks ago, when a telegram containing Graham's endorsement was leaked to reporters the night before the presidential ballot. Stanley, a candidate of the "conservatives," was being opposed by W. Winfred Moore, a pastor from Amarillo, Tex., who was supported by Baptist moderates.

The endorsement telegram was sent to Stanley on June 6 by T. W. Wilson, a Graham associate, who wrote that Graham had called him from England and asked him to "call Dr. Stanley and tell him that I will be praying for him during the Southern Baptist Convention in Dallas. Tell him that if I could be there I would vote for him."

Many — including Moore — speculated the endorsement was "a tremendous advantage" for Stanley, who won re-election with 55 percent of the vote of the more than 45,000 messengers attending the convention.

When Moore heard the message from

Graham, he said of the evangelist, "I have never doubted his integrity."

In his telegram, Graham said he was busy preaching in a 40,000-seat stadium in an internationally televised crusade.

"However, word has reached me there was some confusion and consternation over a telegram that was sent to the president of the Southern Baptist Convention in Dallas," Graham said. "It has been my custom for many years to either write to the president of the convention ahead of time or to congratulate him afterward on his election."

Graham acknowledged that earlier he had stated publicly that he did not intend to get involved in the denomination's controversies.

"Therefore I called my associate, T. W. Wilson, and asked him if he would call Dr. Stanley and tell him I was praying that God would come in mighty power upon the convention and bring about a new sense of love and unity in the convention," Graham said. "Because it is the custom of the convention to give a president a two-year term, I added to tell him if I were there, I would vote for him."

Graham said he had not known who would be running against Stanley.

"Apparently," Graham said, "Dr. Wilson could not reach Dr. Stanley and decided (on his own) to put it in a Mailgram. It was supposed to be a private message of encouragement to Dr. Stanley over the telephone. I never intended to make a public statement."

Graham said he realizes some people will interpret his action as speaking out of both sides of his mouth. "In any event," he said, "if I had been there, and if I were a messenger, I would have voted for Dr. Stanley on the grounds that the convention by custom has given a president a second term."

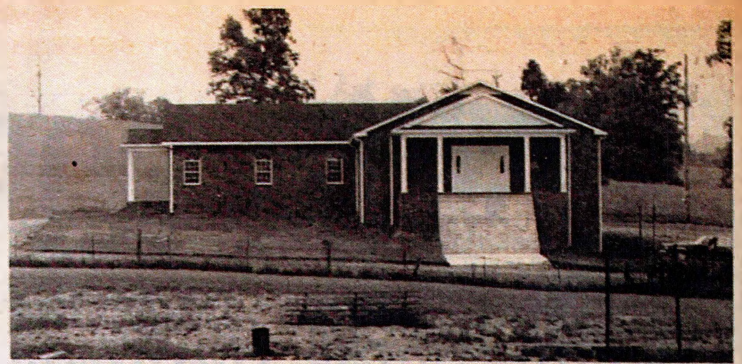
"Secondly, I had been told that if he were not elected, it might split the convention. It is my prayer that we will stay more united than ever before. I believe this could come about if we had a spiritual revival and focused our interest on evangelism and missions."

Finally, Graham said he admires Stanley for not answering his critics in kind during his first year in office. He also praised Stanley as pastor of "one of the most successful churches" in the denomination and for his nationally aired television ministry.

"I think he helps the image of the Southern Baptists throughout the nation," Graham said.

He added he has "great admiration for Dr. Moore," and said he deeply regrets the confusion his endorsement caused. "It has taught me a lesson to keep my priority on preaching the gospel and on winning souls to Christ," Graham said.

—Helen Parmley is religion editor of the Dallas Morning News.



BICENTENNIAL CHURCH — First Baptist Church, Whitesburg, moved into this building at the end of 1984, but first met 200 years ago under an elm tree.

Church reviews history, celebrates bicentennial

The second oldest continuing Baptist church in Tennessee, First Baptist Church, Whitesburg, recently celebrated its bicentennial, reported Glenn A. Toomey, president, Tennessee Baptist Historical Society and director of missions, Nola-chucky Baptist Association.

The church was organized as Bent Creek Baptist Church on Sunday, June 12, 1785. About 50 charter members first met under a 100-foot tall elm tree. The church's record, penned in goose quill through 1844, has been preserved and copied, as have the minutes for all 200 years. The charter members adopted a brief two-page "Articles of Faith," but also adopted the 40-page Baptist Confession of Faith, which was adopted by the Philadelphia Baptist Association in 1707.

The charter membership included 10 soldiers who had fought in the American Revolution, the mother of Davy Crock-

ett, and Mr. and Mrs. Morris, founders of Morristown. Many of the first leaders of Holston Baptist Association were also members of Bent Creek Baptist Church. The church has sponsored eight churches.

It has met in four buildings and eight homes. After several years in the Sink-ing Creek meeting house, the church moved to a hewed-log building on the stagecoach road. A pioneer cemetery still remains. After 60 years the church moved to town and changed its name to Whitesburg Baptist Church.

For 113 years the church shared a building with the Masonic Lodge. They moved into their new building in 1984.

In the bicentennial service, Toomey presented a bicentennial plaque to the church. They honored the longest current church membership of 66 years and the oldest church member who was 88 years old.

HMB elects three to staff; offering moves toward goal

By Michael Tutterow

ATLANTA (BP) — Southern Baptists' gifts to home missions were reported 38 percent above receipts for June of 1984, according to Southern Baptist Home Mission Board President William G. Tanner.

Tanner told HMB directors at their June meeting the Annie Armstrong Easter Offering for Home Missions totaled more than \$15-million as of June 1, more than half of the 1985 \$30-million goal.

May receipts totaled more than \$12-million, said Tanner, who added the goal would be within reach if June receipts remain high.

In other actions, directors elected John Patrick Cravins of Atlanta as director of design services; Leonard Carl Savell of Jackson, Miss., as director of interfaith witness; and William David Terry of Dallas as associate to the director of the board's language missions division.

In other actions, directors approved the next step in the board's church loans division's plans to create new funding for church loans. The SBC Executive Committee gave approval earlier this year for the board to take a proposal for church loans funding to the Securities and Exchange Commission of the federal government.

Robert Kilgore, director of HMB church loans, explained the plan would call for the board to isolate at least \$6-million of loans it "owns," or loans the

board has issued to churches. The proposal would allow the board to use the loans as collateral for investment securities. The payment on the securities would parallel the repayment of the loans, while providing the board with funds to issue new loans.

Kilgore explained increased costs and restrictions make it impractical for the board to borrow money in the commercial market for loans, as was done in the past. Without the new plan, he said, church loan efforts would be severely limited.

"The church loans plan probably will generate millions of dollars for new loans for new churches," Tanner added. "The proposal could generate a flow of resources that can conceivably make it possible to have 50,000 Southern Baptist churches by the year 2000."

The proposal will be presented to the Securities and Exchange Commission for government approval, said Kilgore. If the federal commission grants permission for the board to pursue the plan, HMB directors still must vote once more whether to carry out the church loans proposal. Such action would have to come before a full meeting of the agency's board of directors.

The executive committee also appointed five missionaries, two missionary associates, four church planter apprentices and approved 31 persons for church pastoral or field personnel assistance.

Church preschool workers to meet

Two workshops for workers in church kindergartens, nursery schools, day care, Mother's Day Out programs, and other weekday early education programs in churches are planned. They will be Aug. 2-3 at Camp Carson, Newport, and Aug. 9-10 at Camp Linden, Linden.

Sessions on babies, creepers, toddlers, two- and three-year-olds, and four- and five-year-olds will include up-to-date preschool curriculum, administrative helps, and new Tennessee standards for licensing. Special interest conferences will include music, creative art, home-made learning aids, parent-teacher involvement, and developing Christian leadership. They are directed by the Sunday School department, Tennessee Baptist Convention.

Registration will begin on both Fridays at 4 p.m. Sessions will conclude at 3 p.m. on Saturdays.

The cost is \$40 per person which includes \$15 registration fee, three meals, lodging, insurance, and all materials.

Contact TBC, Sunday School department, P.O. Box 347, Brentwood, TN 37027, for immediate reservations.

Murfreesboro church calls Leonard Rader

Leonard Rader became pastor of Green Hills Baptist Church, Murfreesboro, on May 12.

A native of Nashville, he is a student at Belmont College there.

Rader previously served as associate pastor of Concord Baptist Church, Brentwood.

Conference features Tennessee project...

(Continued from page 1)
impact the project has had on Tennessee Baptist life.

"They (the volunteers) have gone and come back with changed lives," Madden explained. "They have shared that testimony. They have come from across Tennessee. They have come from different vocations in life. They have gone into almost every Tennessee Baptist church and many civic clubs and schools and they have left a beautiful testimony of faith in Christ. It has raised the mission awareness and missions consciousness of Tennessee."

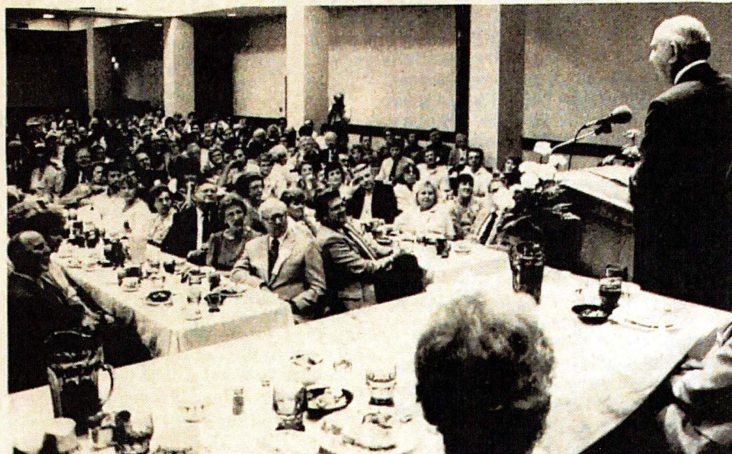
He added that some of the volunteers have decided to seek appointment as career missionaries. Others are returning to colleges and their businesses to make a greater impact as they share the gospel and the message of missions.

"We didn't know anything about Upper Volta," Madden explained. "Surely we had never heard of Burkina Faso. We didn't know about the 'Sanwabo Hilton' or Ouagadougou. We didn't know about the missionaries there. And I can say in all honesty, some of our people did not know about the Cooperative Program."

"But they've learned how it works. They've learned of our career missionaries. They've learned the heartbeat of Southern Baptists. It's been a real blessing."

The Saturday evening service also featured a film on the mission awareness and involvement of Wallace Memorial Baptist Church, Knoxville, along with testimonies from three Tennesseans who participated as volunteers in Burkina Faso.

"If you're not prepared for your vision to be changed, your outlook to be different; if you're not prepared to realize that there's more beyond your doorstep,



VOLUNTEERS' BANQUET — Tom Madden (right) expresses appreciation to volunteers who worked in Burkina Faso during Tennessee Baptists' five-year project there. Madden, executive secretary of the Tennessee Baptist Convention, said the volunteers have returned to the state to raise the mission awareness and mission consciousness within Tennessee.

there's more beyond the local church; and if you can't see the blackest little child in Africa who is dirty and hungry as just as important in the sight of the Lord as those blue-eyed, blond-headed grandchildren, then I could say, 'Don't be a volunteer,'" suggested Jewell Jennings, currently a member of First Baptist Church, Chattanooga, but a member of First Baptist Church, Lebanon, when she went to Burkina Faso as a volunteer.

Lindell Bunn, a member of First Baptist Church, Humboldt, told the crowd about two men who were in literacy classes he taught who are now believers and are students in a preacher-training school.

Guy Causey, also a member of First Baptist Church, Humboldt, emphasized the need to be available and adjustable. Causey, a member of Brentwood Baptist Church, Brentwood, when he spent a total of 22 months doing agricultural work in Burkina Faso, also noted that all believers are missionaries.

"To be called to foreign missions is a special calling. To be called to home missions is a special calling," Causey said. "But we are all called to missions. The question is not if we're going to go or what type of missionary we are going to be but 'where are we going?'"

Four other volunteers gave testimonies during a Saturday afternoon program that attracted about 300 volunteers and their spouses.

Bob Mayes, a member of First Baptist Church, Franklin, who went to Burkina Faso each of the five years during the project, expressed pride that Tennessee Baptists "lived up to our heritage as Tennessean volunteers."

Mayes' wife, Gerry, helped coordinate the project as a staff member of the Tennessee Baptist Convention.

Mayes offered no answer to a question he posed: "Who got the greatest blessing, those who served or those who were served?"

Nedra Benson, a native of Michigan who served in Burkina Faso, told of



LIVES TOUCHED — Bryant Durham, recently retired missionary to Burkina Faso, says Tennesseans "touched and helped changed the lives of hundreds of people, some of them for eternity."

growing up in a poor home situation.

"I always wanted a strong relationship with my family, and we've not had that," she confessed. "But when I went to Upper Volta, I found all of you as my brothers and sisters and you've become my family."

She added that the missions experience has given new direction to her life. She has pledged to enter every door God opens that would lead to career mission service. One of these doors has led her to enroll at Carson-Newman College, Jefferson City.

"I wanted a school in Tennessee where I had 'family' all across the state," Benson explained. "I don't have the closeness with my blood family that I've always wanted, but I have that with you."

Eddie and Janice Ray, members of Mount Pelia Baptist Church, Martin, told the group that they feel God is calling them into career mission service. Mrs. Ray admitted that her family is having difficulty understanding why they would leave family and friends.

"It's not that I love the people of Africa more than I love my family," she said. "It's just that I love God so much that I must follow Him."

Carroll Owen, director of the Tennessee Baptist Convention's convention ministries division and coordinator of the Burkina Faso project, expressed appreciation to the volunteers.

"Individually and personally, I could say thanks to you," Owen said, "but something just doesn't taste quite right about that to me because I know Who you did it for. So rather than saying thanks to you, I'll just keep on saying thanks to God for you."

Madden told the volunteers, "You have brought a tremendous new spirit of missions and of enthusiasm in Tennessee. Wherever you've gone, whether it has been a church, an association, a convention, or a civic group, you have made an impact for the cause of Jesus Christ and brought a new vision of a lost world."



RECEIVING BLESSINGS — Bob Mayes, who went to Burkina Faso each of the five years of the project, still is not sure who receives the greater blessing, those who serve or those who are served.

Former SBC parliamentarian criticizes Stanley's methods

ALEXANDRIA, Va. (BP) — A three-time Southern Baptist Convention parliamentarian has criticized SBC President Charles Stanley's "flagrant misuse" of parliamentary procedure at the denomination's annual meeting in Dallas last month.

William J. Cumbie, SBC parliamentarian in 1978, 1979, and 1982, also termed "bizarre" 1985 Parliamentarian Wayne Allen's key ruling preventing nominations from the floor to the pivotal Committee on Boards.

Allen, pastor of Briarcrest Baptist Church, Memphis, ruled out of order a Virginia pastor's move to substitute state convention presidents and state WMU presidents for the slate of nominees to the key panel, whose main task is to nominate trustees to SBC agencies and seminaries.

The basis for the decision, Allen told messengers, was wording in Bylaw 16 of the SBC Constitution and Bylaws, that "the Committee on Boards, Commissions, and Standing Committees... shall be nominated to the Convention by the Committee on Committees."

The words, "shall be nominated," Allen ruled, meant that substitute slates such as the one proposed by Richmond, Va., pastor James Slatton were out of order.

The ruling set in motion a long series of bitter objections which ended only after former SBC First Vice-President John

P. Sullivan and newly elected First Vice-President W. Winfred Moore appealed from the podium for their end.

Cumbie noted Robert's Rules of Order, which Bylaw 11 designates as the convention's parliamentary authority, provides specifically in Section 50 for nominations from the floor under all circumstances.

Cumbie said that in 36 years of attending SBC annual meetings, "I have never seen a more flagrant misuse of parliamentary rules than that which occurred in Dallas."

He added: "Among the things needing correction in our convention's life is a conscious effort to diminish the misuses of the rules and an increased willingness to let the messengers make their decisions within the convention's Constitution and Bylaws and Robert's Rules of Order."

Cumbie, who was parliamentarian in 1978 and 1979 for former President Jimmy R. Allen and co-parliamentarian in 1982 for Bailey Smith, suggested the time may be ripe for the convention to consider employing a professional parliamentarian "outside our ranks" in order that the parliamentary process be "non-political."

He suggested further the newly elected peace committee seeking solutions to the denomination's woes ought to discuss the issue of who the parliamentarian should be and suggest proper procedures for his future use.

CP giving...

(Continued from page 1)

tion set a Cooperative Program mission giving goal of \$19,625,000 for the November 1984-October 1985 convention year. The monthly goal would be \$1,635,416.67 (one-twelfth of \$19,625,000). June gifts were 27.43 percent below the monthly goal.

Madden noted, however, that Cooperative Program mission gifts for the first eight months of the convention year (November 1984-June 1985) reached \$12,504,676.97, which is 2.83 percent higher than the \$12,160,947.58 received during the same period of the previous convention year.

The eight-month goal for this convention year would be \$13,083,333.33, Madden observed. The \$12,504,676.97 given by Tennessee Baptists to missions through the Cooperative Program during the last eight months are 4.42 percent (or \$578,656.36) below the eight-month goal.

TENNESSEANS ANALYZE CONVENTION...

Pastors' newsletter columns view 1985 Dallas SBC

By Al Shackleford

On this page last week, I printed excerpts from editorials in various Baptist state papers. Those were the opinions of the editors, but what do others think of the happenings and attitudes in Dallas?

This week I am printing statements by Tennessee Baptist pastors which they wrote in church newsletters that were sent to the *Baptist and Reflector* office.

"Our convention has some deep problems. When we research our history, we discover that doctrinal and policy problems have occurred primarily because we are a democratic body and people's views and opinions are heard. This becomes a kind of check and balance for our work. If a group emerges that feels the direction of the convention is drifting too far to one side or the other, they voice their concerns and objections through the convention meetings. This is as it ought to be."

Norris Smith, Ardmore Baptist Church, Memphis

"Many good things happened in Dallas at the Southern Baptist Convention, though you would not think so by reading the secular press. Admittedly, there are some strong differences with which we will have to deal. Conservative voices have the day, and hopefully there will be an acceptance of this fact. We must magnify the things upon which we agree and practice a greater tolerance for differing opinions."

Fred A. Steelman, Red Bank Baptist Church, Chattanooga

"The divisive spirit, that was injected into the Southern Baptist Convention in 1979 and continues to this day, has brought shame and disgrace to the Kingdom of God. The fellowship of Baptists is broken. Maybe on some tomorrow it will be a time to hope again, but for now it is a time to weep."

Thomas H. Walker, First Baptist Church, Paris

"The Southern Baptist Convention was one of the most encouraging things that has happened in the Southern Baptist denominational life in a long time. To continue pursuing reconciliation and unity is a goal for which we should all be praying."

Walter H. Davis
Parkway Baptist Church
Knoxville

"Over 45,000 registered messengers, on a clear mandate, elected Charles Stanley to a second term. In what I think is going to be a good move, they elected Winfred Moore as first vice-president and also established a committee to seek a solution to some of the conflicts presently plaguing the Southern Baptist Convention."

O. Eugene Mims, First Baptist Church, Cleveland

"God seemed to be at work among the messengers, and it was exciting to see that happen. However, there were disappointing times when I observed messengers act in a manner unbecoming a Christian. I feel that if the elected officers of the Southern Baptist Convention work together as was intended by the messengers, the healing needed in our convention will begin soon."

Louis W. Belva, Park Avenue Baptist Church, Memphis

"With much prayer, hard work, and a cooperative spirit our convention will overcome and be greatly strengthened as a result of these difficult days."

Ray Cleek, First Baptist Church, Lebanon

"Do be in prayer for the peace committee of the Southern Baptist Convention. Their task is a difficult one, but let us hope it will provide a more cooperative background for the discussion of our problems. Presently we have only been talking about one another instead of talking with one another. As these men and women open this new forum for working out our difference, it is essential that we lift them up in prayer. You may want to think that a problem does not exist, but you would only be fooling yourself. We are a part of a divided body in need of healing. The peace committee offers the best immediate opportunity to be an instrument of healing."

Don T. Wilson, Kensington Baptist Church, Memphis

"Our boards and agencies are still being stacked with people who have displayed minimal support of our institutions. All attempts to have our Committee on Boards be truly representative — for example by letting state convention presidents and WMU leaders compose this committee — met deaf ears from the

powers that were in charge. In effect, the parliamentary ruling maintained the body could not express its will but must accept the dictated list."

Nobel Brown, First Baptist Church, Maryville

"Some messengers left claiming a political victory. Others came away angry, frustrated, and defeated. People from both 'camps' felt both of those (and probably many other) emotions. I honestly came away feeling hopeful."

"With Stanley and Moore working together, a peace committee organized, and a majority of us ready to get back to preaching God's Word and trying to reach out to the lost masses — I believe we can survive and still be used of God."

Stephen Playl, Lincova Hills Baptist Church, Nashville

"I am very encouraged concerning our convention. There are some problems to be worked on, but I feel they can be solved."

S. Ray Jones, First Baptist Church, Camden

"Join me in prayer daily for the peace committee as they follow the Lord's guidance in leading our convention to reconciliation and unity. Pray for the officers of the convention: Charles Stanley, Winfred Moore, and Henry Huff. Pray that this will be a year when our convention moves from the 'great controversy' to the 'Great Commission.'"

John Lee Taylor, West Jackson Baptist Church, Jackson

"The messengers have spoken and Charles Stanley is president. But also the messengers have spoken in a strong manner by electing Winfred Moore, who was Stanley's presidential opponent, as first vice-president. This is significant because these two men are representative of the different points of view that are being sounded in our denomination. Now Stanley and Moore can and should work together — closely. These men can be used of God in a way that Southern Baptists by the thousands have been praying for. With these two working together, Southern Baptists can start making the news because they work together rather than fuss at each other."

Ken Castleberry, Dalewood Baptist Church, Nashville

"Our problems cannot and must not be ignored. The 22-member peace committee charged to 'determine the sources of the controversies in our convention and make findings and recommendations regarding these controversies,' needs our prayers and positive expectations."

James Porch
First Baptist Church
Tulahoma

"A crisis in confidence has arisen in our convention. Charges and countercharges have been made. There are those who say that our seminary 'faculties are filled with liberals.' From the other side come the charge that 'the inerrantists are seeking control of the convention agencies.' Satan is using this controversy not only to erode confidence in some denominational and convention leaders on both sides of the issue, but most of all he is using it to erode the confidence to the outside world in the Baptist faith and witness."

Ray E. Fowler, Highland Heights Baptist Church, Memphis

"One of our most controversial issues seems to be the power of our Southern Baptist Convention president to appoint members for the Committee on Committees. As long as this is our procedure, we will have disagreement and second-guessing. This can change if we will pray for and work towards a revision of our appointment procedures."

William E. Owens, Ridgedale Baptist Church, Chattanooga

"I saw the hand of the Lord at the Southern Baptist Convention in Dallas. It was definitely a conservative convention. The graciousness of President Charles Stanley and the conciliatory gesture by conservatives in electing Winfred Moore as vice-president captivated about 85 percent of the messengers with hope and encouragement. The antagonistic 15 percent were vocal but not influential."

Thomas M. Atwood, First Baptist Church, Martin

"Much has been said in the press and on TV about the difficulties within our convention. By and large, the reports on our work by the various agencies have been overlooked. There are so many encouraging factors in the work of the Lord that should drive us to our knees and pray that our Heavenly Father will continue to allow us to be even more usable in His glorious service. Both the Foreign and Home Mission Board reports would have truly blessed your life. My prayer is that the 'spirit' of the messengers felt on Tuesday especially will resurface across the land and that by the next convention much healing will have taken place. I'm optimistic!"

W. Roy Fisher, First Baptist Church, Donelson

"The way in which Winfred Moore's name was brought to the convention floor as a nominee for first vice-president and Stanley's response seemed to be God's way of helping to heal our wounds and putting us on the right track. Moore was elected by a strong majority and the whole spirit of the convention seemed to be lifted to new heights of unity. However, I'm sorry to say that the 'peace ball' was soon fumbled when the sometime inconvenient democratic process was set aside so that 'we could get on with other business.' It was very evident that great injury once again replaced the healing that had taken place. I do not doubt that those in charge, if they could do it all over, would let the democratic process work even though it would have taken a deal more time."

Paul B. Clark, Calvary Baptist Church, Jackson

"I'm grateful for Charles Stanley's election as president for another year, but I'm even more grateful for his godly character in dealing with utter disrespect and ungodliness among those who bitterly oppose him. He stood tall in the anointing of God's love with gentleness and kindness portrayed the true character of Jesus! He truly is a godly man!"

Wayne A. Barber, Woodland Park Baptist Church, Chattanooga

"Unfortunately with that many messengers, the SBC cannot be properly be a deliberative body. It is difficult to maintain parliamentary procedure, order, and decorum when each messenger has strong convictions. I am hopeful that we will move back to the main objectives of our common work — missions, evangelism, and education."

James Robertson, Sharon Baptist Church, Knoxville

CIRCULATION THIS ISSUE — 74,461

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Charlie Warren
Associate Editor
Doris Elliott
Advertising

Baptist and Reflector

Betty Walker, Production Assistant

Connie Davis
Assistant Editor
Mona Collett
Church News Assistant

Established 1835
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Letters to the Editor

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

Robert's Rules apply

Dear editor:

The bylaws of the Southern Baptist Convention do not provide for a parliamentarian. Recently, some presidents have named parliamentarians to assist them, but they have no standing in the bylaws and no authority. Their only role is to give advice to the chair. In no case should a parliamentarian seek to argue one side or the other. This would be unthinkable for a presiding officer. It is even more unthinkable for a parliamentarian.

Bylaw 16 (1) of the Southern Baptist Convention Constitution and Bylaws presents a procedure for getting a slate of nominees for the Committee on Boards. It does not prescribe the process to be followed once the report of the Committee on Committees is brought to the floor. Bylaw 11 of the SBC states the parliamentary authority is to be Robert's Rules of Order (Latest Revised Edition). This gives bylaw standing to Robert's Rules of Order.

Robert's Rules of Order (66) in dealing with the nomination process states "When the committee makes its report, which consists of a ticket, the chair asks if there are other nominations. They are then to be made from the floor. The committee nominations are treated just as if made by a member from the floor." When nominations from the Committee on Committees are made as a ticket, it would seem in order for other nominations to be made as a ticket. Another procedure might be to refer the matter back to the Committee on Committees with instructions to report a certain group as nominees.

In closing, it might be well to quote another paragraph from Robert's Rules of Order: "American parliamentary law is built upon the principle that rights must be respected: rights of the majority, of the minority, of individuals, of absentees, and rights of all of these together."

Porter Routh
3426 Hampton Avenue
Nashville, TN 37215

Sacrifice or amount?

Dear editor:

After attending the recent Southern Baptist Convention, I felt completely disillusioned concerning the real emphasis of our convention. As I sat and heard person after person nominated for various positions, the same message consistently came across as to how much the individual's church had given to the Cooperative Program over the past year. They seemed to be saying that no person had a right to hold a position if the church which they represented had not given large sums to the Cooperative Program.

I am a conservative pastor who totally supports the work of our Cooperative Program. I have consistently tried to lead my people to increase their giving to our mission work. Sure, I may not see

my church give as much money as many of our larger churches, but is the issue how much money a church gives or how much of a sacrifice a church makes in its giving? I believe our thoughts should focus on equal sacrifice — not equal gifts.

If we focus our attention on only the amount of money a church gives to the Cooperative Program, what does this do to our medium and smaller churches? Does the idea of the amount of money a church gives over the sacrifice a church makes not lead us to say these churches are unimportant?

As a pastor I have always supported the Cooperative Program and will continue to do so. However, I believe attention should be given to equal sacrifice — not equal gifts.

Alan Smith
1401 Paramount Road
Knoxville, TN 37924

What is important?

Dear editor:

I have never written a "letter to the editor," primarily because I did not think I had anything of importance to say.

I have watched the spiritual "Vietnam" war our leaders have waged with each other. I have come to believe that who wins the war is unimportant. Whoever wins the war, the people and Bold Missions will surely be destroyed.

What is important?
Roy Gilleland
1715 Warfield Dr.
Nashville, TN 37215

Continue to pray

Dear editor:

"Pray ye therefore..." (Matthew 9:38). This Scripture was used as the theme of the SBC meeting in Dallas. It summarized the greatest need we have today as the people of God in that we must continuously recognize our dependence upon God.

Dependence on God's leadership was not always evident at the convention during political maneuvers, parliamentary interpretations, heated exchanges, and calls for "point of order." Humanity in all its weakness was in full view of the world through the eyes of the press. We were seen through eyes that do not understand Baptist polity but could clearly see the division that marked our convention.

I do not believe theology nor the "battle for the Bible" are the main causes of division. The real issue is one of control rather than cooperation. This has been demonstrated in the statements made, the political organizations, and the smokescreens of innuendo and women's ordination that has diverted attention away from the power plays of appointments to boards and committees. All indications are of a desire to "take over" rather than talk.

Yet we have selected the two men who drew over 45,000 messengers as our president and first vice-president. A peace committee has been established to help resolve the conflict. The reports of the Foreign and Home Mission boards, of the six SBC seminaries, and from the Cooperative Program are the best reports ever received. We are a people being used of God in spite of our differences. Continue to pray for laborers and leaders.

Jess Love
2635 Nolensville Road
Nashville, TN 37211

EDITOR'S NOTE: During last month's Southern Baptist Convention, questions were raised concerning the parliamentary rulings when the Committee on Committees' nominations were presented. Wayne Allen of Memphis, chief parliamentarian at the SBC, has accepted my offer to share the reasons which led to those rulings.

SBC parliamentary ruling

By W. Wayne Allen, pastor
1985 SBC parliamentarian

The decision to rule the motion by James Slatton out of order was reached by the three parliamentarians of the 1985 Southern Baptist Convention after a careful and thorough study of the Southern Baptist Convention bylaws and Robert's Rules of Order Newly Revised.

I am deeply indebted to the able assistance of the other two parliamentarians, Dr. John Wright, the pastor of First Baptist Church, Little Rock, Ark., and Mr. Ben Willingham Sr. of Atlanta, Ga., who has been a parliamentarian for many years and trains parliamentarians for the Toastmasters organization and who is the great-grandnephew of General Henry M. Robert, who wrote the original edition of Robert's Rules of Order.

The initial study of the bylaws related to James Slatton's motion was concerning the requirements for a person to serve as a member of the Committee on Boards. Bylaw 16 (1) gives three requirements to serve as a member of the Committee on Boards. The wording is very specific and consistent in its requirements.

The first requirement is to be nominated by the Committee on Committees, for the bylaw says, "The Committee on Boards, ... who shall be nominated to the Convention by the Committee on Committees."

The second requirement is that at least one of the two people be a layperson, for the bylaw says, "One (1) person named to the committee from each state shall be a person not employed full time by a church or denominational agency."

The third requirement is resident membership in a church in the state convention that they would be representing, for the bylaw says, "Persons named to the Committee on Boards, ... shall have been resident members for at least one (1) year of Southern Baptist churches either geographically within the states or affiliated with the conventions of the states from which they are elected."

All three requirements use the terminology "shall be" or "shall have" and would be contextually interpreted to be a requirement. The word "shall" as used in all three requirements is a mandatory word directing action that is not subject to the discretion of the body.

The second important study that the three parliamentarians engaged in was dealing with the question, "Did any other part of the Constitution or Bylaws affect the requirement of Bylaw 16 (1)?"

As we studied the bylaws, we began to carefully note the differences in the description of the work of the Committee on Committees and the Committee on Boards. The bylaws are very consistent in their description of these two committees. In Bylaw 16 (2), the bylaws state the "Committee on

Boards ... thus chosen shall carefully prepare its report through the year, ... and shall nominate to the next Convention. ... " In Bylaw 16 (8), the bylaws say, "The report of the Committee on Boards, ... shall be released to Baptist Press no later than 45 days prior to the annual meeting ... " "The report may be amended on the floor of the Convention by a majority vote of those voting."

The bylaws clarify two important issues:

(1) That the Committee on Committees makes nominations and the Committee on Boards makes a report which contains nominations, and

(2) That the Committee on Boards' report that contains nominations may be amended from the floor.

It is important that the bylaws have a provision for amending nominations from the Committee on Boards because without that provision nominations could not be amended. Additional nominations could be made, but a nomination may not be amended according to Robert's Rules of Order, which says on page 13, referring to the Robert's Rules of Order Newly Revised manual, "The rules contained in that manual are binding upon it in all cases where they are not inconsistent with the bylaws or any special rules of order of the body ... " The provision in Bylaws 16 (8) "The report may be amended on the floor of the Convention by a majority vote of those voting" provides for amending the nominations made by the Committee on Boards in its report. Robert is very clear that nominations may not be amended.

Bylaw 32 was considered and discussed, as it states, "... the Convention reserves the right to consider and amend the body of all reports." It was determined by the three parliamentarians that the Committee on Committees, according to the bylaws, is making a nomination, not a report; that Bylaw 32 has reference to reports, not nominations. The work of the Committee on Committees is not the work of a nominating committee but serves as the committee to nominate the nominating committee. The Committee on Boards is the committee that brings the names of the people who serve the convention as trustees of institutions and directors of agencies and commissions.

The motion by James Slatton of Richmond, Va., "to amend the Committee report by substituting present state convention presidents and state WMU presidents with the exception of New Mexico, which would be the state president and first vice-president," would be in violation of the bylaws of the Southern Baptist Convention because one of the three requirements would not be met — that of the first requirement that Committee on Boards members "who shall be nominated to the Convention by the Committee on Committees" and secondly, in violation of Robert's Rules of Order that a nomination may not be amended.

SBC officers protected, but no threats occurred

By Stan Hastey

WASHINGTON (BP) — Although both candidates for president of the Southern Baptist Convention were heavily guarded during the denomination's recent Dallas meeting, each has denied threats were made on his life.

W. Winfred Moore — defeated in his bid to unseat incumbent Charles F. Stanley — and Stanley spokesman Fred Powell told Baptist Press neither candidate received threats before leaving for the convention or during the meeting, held June 11-13.

Rumors swirled in Dallas that Moore, pastor of First Baptist Church, Amarillo, Tex., had been persuaded to contract with a private security firm for protection during the convention. But Moore, in interviews with Baptist Press June 11 in Dallas and June 20 from his office, emphatically denied he was threatened.

Another Dallas rumor held that Moore's house in Amarillo had been smoke bombed, but the 65-year-old pastor denied that, too. "Absolutely nothing that I ever saw or felt or sensed" either in Amarillo or Dallas led him to believe he was in danger, Moore declared. "I saw nothing ... of a threatening nature."

Moore did confirm what many observers in Dallas noted, that he was constantly accompanied by a young, armed guard from Dallas' Metro Protective Services.

In addition, Moore said, officials at the Dallas Hilton, where he and Stanley both stayed during the convention, were concerned about security to the point of "keeping very close check in the hallway" outside his room.

Powell, associate pastor of Atlanta's First Baptist Church, confirmed Stanley too was guarded during the convention. Like Moore, Powell strongly denied the

53-year-old Stanley had been threatened. "There were no threats," made on the Atlanta pastor and television preacher in either Atlanta or Dallas, Powell declared.

Powell did say, however, that at his suggestion, Stanley had agreed to take a member of the church's full-time security force to the convention and contract with a Dallas security firm to provide two other guards to accompany the SBC president during the convention.

The actions were taken "for crowd control," Powell said, adding Stanley often encountered difficulty getting from one place to another. "This was not something out of the ordinary," he said. Powell emphasized the security precautions were made at his — not Stanley's — insistence, and declared, "I'd rather be

safe than sorry."

Moore and Powell gave contrasting views on the kind of mail the Amarillo and Atlanta pastors received before the convention.

Moore said he had received "some of the meanest mail I've ever seen."

Stanley's pre-convention mail, Powell reported, offered only encouragement, along with some suggestions on how to have a smooth meeting.

Southeastern alumni expand membership

DALLAS — A standing-room only crowd of more than 500 friends and alumni of Southeastern Baptist Theological Seminary gave a standing ovation to President W. Randall Lolley at the school's annual luncheon.

Marion Lark, national association president and a North Carolina pastor, cited Lolley for his courage that has been evident "in the past several months on behalf of loyal, cooperative, Bible-believing, missions-minded Southern Baptists."

New officers elected for 1985-86 are Earl Crumpler, pastor of Edwards Road Baptist Church, Greenville, S.C., president; Eileen Stone, associate minister of Vienna Baptist Church, Falls Church, Va., president-elect; Harold Armstrong, pastor of First Baptist Church, Pierson, Fla., secretary; and Mack Thompson, pastor of First Baptist Church, Laurenburg, N.C., director.

The alumni also approved a bylaw change which expands membership to include persons who hold an advanced certificate from a seminary extension center and retired professors.

Lolley paid special recognition to Hubert F. Ledford, Raleigh, N.C., in whose honor the new student center has been named. The \$2.5-million project is now under construction and will be completed in 1986.

Three alumni honored at Southern luncheon

DALLAS — A record attendance of nearly 1,800 alumni and friends of Southern Baptist Theological Seminary, Louisville, Ky., elected new officers, honored three alumni, and heard Seminary President Roy L. Honeycutt announce more than \$1-million in recent gifts at the school's national alumni luncheon.

The new alumni association president will be Bob R. Agee, president of Oklahoma Baptist University. John Hughes, pastor of First Baptist Church, Independence, Mo., was named president-elect.

Honored as Alumni of the Year were Paul R. Bobbitt Jr., director of the Florida Baptist Convention's church music department; T. T. Crabtree, pastor of First Baptist Church, Springfield, Mo., and current chairman of the SBC National Task Force on Planned Growth in Giving; and George W. Redding, retired chairman of Georgetown College's department of Bible and currently chairman of the department of religion at Mid-Continent Baptist College.

Honeycutt announced the completion of a \$1.25-million expansion of the seminary's music school and the creation of the Dehoney Center for the Study of the Local Church and the Gheens Center for Christian Family Ministry.

State evangelists lead seminars for 'Good News America' revivals

ATLANTA — Tennessee evangelists Henry Linginfelter, Alcoa, and Lois Jane Huddleston, Gallatin, will lead three Good News America National Revival Training Seminars for church members, associational, and state leaders. The seminars will be conducted July 10-12, St. Louis Mo.; July 25-27, Atlanta; and Aug. 1-3, Van Nuys, Calif.

SWBTS alumni assures Dilday, staff 'secure'

DALLAS — Davis Cooper, chairman of trustees for Southwestern Baptist Theological Seminary at Fort Worth and pastor in Denver, affirmed President Russell H. Dilday at the annual alumni association's luncheon. More than 1,900 alumni and former students attended.

"Our faculty also is absolutely secure," Cooper said. "Things are in great shape at Southwestern."

Six persons received distinguished alumni awards: Lloyd Elder, president of the Baptist Sunday School Board; R. Othal Feather, professor of education emeritus at Southwestern; Cal Guy, distinguished professor of missions emeritus at Southwestern; Cecil Sims, executive director of the Northwest Baptist Convention; Rheubin South, executive director of the Missouri Baptist Convention; and Rowena Strickland, professor at Palm Beach Atlantic College.

"We want to be ready for those God is preparing to be at Southwestern," Dilday said after the group watched a multimedia presentation introducing Upward 90, a new development and capital improvements plan which includes an effort to raise \$50-million.

New national alumni officers elected were Ernest Mosley, executive director of the Illinois Baptist State Association, president; Daniel Yeary, pastor of University Baptist Church, Coral Gables, Fla., vice-president; and John Seelig, SWBTS vice-president for public affairs, secretary.

Korean chaplain plans goal to baptize 3,000

SEOUL, Korea — Chong Shik Kim, a Baptist chaplain with the Republic of Korea army, is working towards a goal of baptizing 3,000 soldiers before his discharge the end of September. As of May, Kim had baptized 2,658 men in his 11 years of active military service.

Tennessee Baptist Foundation

By Earl Wilson
President



The resurrection of our Lord defeated death. Therefore, death holds no fear for the Christian for we know "... to be absent from the body is to be present with the Lord" (2 Corinthians 5:8).

Through faith in Christ, we are spiritually prepared for death; but, are we legally prepared for death? If we are not legally prepared for death, then we are creating problems of confusion, grief, and sorrow for our companion, our children, our grandchildren, or other loved ones.

Your death will create three important legal consequences: First, who will inherit your property? Second, your estate must be administered in accordance with state law. Third, the tax consequences of death should be considered and ways of reducing or eliminating the taxes should be explored. There are legal ways this portion of your estate could go to your family, church, and Christian and charitable organizations.

You can solve these three legal consequences of death.

Estate planning

Estate planning is very important, especially for the Christian, because by planning your estate you can extend your witness for the Lord beyond death. Through estate planning you can continue to financially support your church, Christian education, missions, and those Christian causes you have supported in life — until Jesus comes.

I am told that the average life span of a dollar bill is 15 to 18 months. But every dollar you put in the Lord's work, through the foundation, has "forever" stamped on it! It cannot die. It goes on living and giving until Jesus comes.

Prepare a Christian will

A will becomes a Christian will when it contains provisions to support financially specified areas of Christian work.

The primary purpose of a will is to transfer property at the death of its owner. That is, your will, properly drawn and executed, assures you that your property will go to those people and causes you determine, rather than to those people the state says it goes to under the intestacy laws. This is called, in the Tennessee Code, the law of descent and distribution. Also, referred to as the law of intestate succession because the decedent dies intestate (without a will) and someone must succeed to his or her property.

The Tennessee Baptist Foundation will be honored to assist you in planning your estate and preparing a Christian will. There is no charge for our services. Write the Tennessee Baptist Foundation, P.O. Box 347, Brentwood, TN 37027.

New Orleans alumni honor Autry, Sanders

DALLAS — Reports of another record enrollment, naming of distinguished alumni, and election of national alumni officers highlighted the annual luncheon for alumni and friends of New Orleans Baptist Theological Seminary.

With 760 in attendance, the luncheon was the largest annual meeting held outside New Orleans. The previous high attendance (701) was in 1978 at Atlanta.

C. E. Autry, former director of evangelism for the SBC Home Mission Board, and Perry Sanders, pastor of First Baptist Church in Lafayette, La., were honored as distinguished alumni.

In his president's report, Landrum Leavell noted that this is the tenth consecutive year of record-breaking enrollment.

Grady Cothen, president emeritus of the Sunday School Board, became the new national alumni president, succeeding Carolyn Weatherford, executive director of the Woman's Missionary Union. Also elected were Joe McKeever of Columbus, Miss., president-elect. Barbara Long of Little Rock, Ark., secretary, and Wayne Stockstill of Upland, Calif., treasurer.

Elder urges educators to lead SBC renewal

By Lonnie Wilkey

NASHVILLE (BP) — Southern Baptist educators must take a strong leadership role if denominational renewal takes place, Lloyd Elder is convinced.

Elder, president of the Baptist Sunday School Board, reminded educators during the annual meeting in Nashville of the Association of Southern Baptist Colleges and Schools they have much at stake in current denominational controversies.

"Although the lightning rod has been mounted on the rooftop of the Southern Baptist Convention, the lightning bolt is often aimed at Baptist colleges of the state conventions," he warned. The Southern Baptist Convention, he said, is a vast network of aging organizations, including educational institutions, deeply wounded by controversy and in desperate need of renewal.

Elder said Southern Baptists have endured a historic Dallas convention of mammoth size and significance (June 11-13). "Now we face a critical year of reconciliation toward peace, with purpose and principle."

The head of Southern Baptists' publishing board presented ideas on how to develop blueprints for denominational renewal, insisting Southern Baptists must develop a plan for renewal based upon the "Biblical principles of spiritual renewal and upon the management principles of organization renewal."

Organization renewal requires the asking of tough questions and a desire for truth and understanding, he noted.

Southern Baptists also must understand the nature of the denomination as a spiritual/human organization, Elder emphasized. He compared an organization to a human life with various stages of development — birth, youth, and maturity.

Elder said the denomination is now in the maturity stage where the critical concern is to achieve uniqueness and adaptability.

While admitting the denomination has doctrinal and identity issues facing it, Elder believes the most pressing concern of Baptists today is "the crisis of change."

Transitions in the world around us necessitate change, he said. He reminded educators, however, there are things that are eternal and should not be changed at all because they are the givens of the Christian faith.

"Will we so reject the whole notion of change that we reject God's time with us and the stewardship that we have? We need to understand who we are as Southern Baptists. We are both human and we are a spiritual organization," he said.

Elder urged educators to experience personal renewal and to initiate a renewal process for managing changes toward greater denominational maturity.

Positive signs of hope from the SBC in Dallas, according to Elder, were a larger participation of laypeople, a call to prayer, greater awareness of issues, the election of balanced leadership, the election of a special peace committee, and the onslaught of Bold Mission Thrust "that some will not let go."

Belmont tops campaign goal

NASHVILLE — In their regular quarterly meeting, members of the Belmont College board of trustees received the surprise announcement that Belmont had surpassed its \$10-million campaign goal.

With one year remaining in the designated campaign time period, trustees approved an additional \$1-million challenge goal for the period ending September 1986.

In other business, the board accepted the resignation of board chairman Morris C. Early, who will become Belmont's administrative vice-president on July 1.

George A. West III, Nashville businessman, was elected to fill the unexpired term. A Belmont alumnus, West has served as a trustee for eight years. A partner in Precision Color Inc., he is an active layman in Brentwood Baptist Church, Brentwood.

In administration reports, the board heard that the college had ended another year financially in the black, that applications approved for fall enrollment are considerably ahead of 1984, and that all 24 slots for the schools' new bachelor of science in nursing completion program have been filled for the 1985-86 year.

The group approved the naming of the following persons to academic chairs: Clyde Cutrer, acting chair, religion/philosophy; Lynn Eastes, chair, communication arts; John H. E. Paine, chair, language and literature.

Seven new faculty appointments were approved: H. Nelson Lunn, professor of accounting (one-year appointment); Joyce Falco, assistant professor of nursing; Burt Rieff, assistant professor of history; Thompson Edward Storey, as-

sistant professor of communication arts; Arlene Sumner, associate professor of nursing and director of bachelor of science in nursing program; Dannylu J. Wilson, assistant professor of nursing; and Lonnie R. Yandell, associate professor of behavioral sciences.

Group for blind sets meeting

The third annual meeting of the Tennessee Baptist Fellowship of the Blind will be Aug. 2-4 at Harrison Chilhowee Baptist Academy, Seymour. All interested sighted and seeing-impaired persons are invited. There is no age limit.

President Charles Couey, who is blind and a member of Haywood Hills Baptist Church, Nashville, announced the theme of the meeting to be spiritual orientation and mobility based on Galatians 5:25. Program personalities will be members of the fellowship. Workshop sessions will include one on image of the blind in the local church.

Cost is \$35 which pays for food, lodging, and insurance. At least \$20 is due by July 22 to Sharon Bragg, secretary/treasurer of the fellowship, 539 Rural Hill Road, Nashville, TN 37217. Include name, address, and phone number of each person.

Round-trip bus transportation from Nashville to Harrison Chilhowee Academy will be available. Please request when registering.

For more information contact Tennessee Baptist Convention, missions department, P.O. Box 347, Brentwood, TN 37027.

SBC Education Commission votes budget, lauds Capps

NASHVILLE (BP) — For the first time the Education Commission of the Southern Baptist Convention approved a budget exceeding one-half of a million dollars. Commission members adopted a budget of \$516,665 for 1985-86 during the agency's annual meeting in Nashville.

The new budget represents a 5.1 percent increase over 1984-85 despite only a 1.8 percent increase in Cooperative Program receipts voted recently by the Southern Baptist Convention in Dallas. The remainder of the budget will come from the sale of materials, interest on investments with the Southern Baptist Foundation, and some from reserve funds.

Commission members approved a motion to reaffirm Arthur L. Walker Jr., executive director-treasurer of the commission, for his leadership amidst stress in the convention.

In other action, the commission approved an amendment to the Convention Annuity Plan which would allow employees to make monthly transfers of accumulations of their share of contributions among investment funds. Also, the

amount of Opdye Scholarships was increased. These scholarships are provided to Baptist college students from mountainous areas.

Commission members adopted a resolution recognizing the contributions of George E. Capps Jr. to the agency. Capps, associate director of the commission since 1975, died of a heart attack at his home June 21.

All officers of the commission were re-elected for another one-year term. They include: Thomas S. Field, president emeritus of William Jewell College, Liberty, Mo., chairman; John E. Johns, president of Furman University, Greenville, S.C., vice-chairman; and Tom Madden, executive secretary treasurer of the Tennessee Baptist Convention, Brentwood, secretary.

The 1986 meeting of the Education Commission will be held June 4-7 in Gatlinburg in conjunction with the National Congress on Leadership co-sponsored by the commission and the Association of Southern Baptist Colleges and Schools.

Church-state expert urges prayer amendment defeat

By Stan Hasteley

WASHINGTON (BP) A nationally-known church-state authority has urged a U.S. Senate subcommittee to reject amendments to the Constitution to restore state-sponsored vocal prayers and institute periods of silent prayer in public school classrooms.

Dean M. Kelley, director for religious and civil liberty for the National Council of Churches of Christ, told the Senate Subcommittee on the Constitution that "government has no business establishing periods for either spoken or silent prayer during the school day."

Because prayer is a "deeply personal matter," Kelley declared, "communication between an individual and God is possible at anytime ... free from government pressure or suggestion."

Kelley was testifying for a broad coalition of religious and educational organizations, including the Baptist Joint Committee on Public Affairs, that work together to oppose government-regulated religious activities in public schools.

Subcommittee chairman Orrin G. Hatch said the June 19 hearing was called in response to a U.S. Supreme Court decision in early June striking down an Alabama law that would have required public schools to open each day's activities with a period of silent prayer or meditation.

Although the high court strongly suggested that periods of silence, without instruction or suggestion that they be used for prayer, would be accepted, the 6-3 majority held the Alabama statute invalid as a violation of the Constitution's ban on an establishment of religion.

In his testimony opposing both vocal and silent prayer amendments, Kelley said the school prayer coalition considers them "unjust, unwise, and unnecessary."

"The potential for injustice," he testified, "lies primarily in the fact that there is no way to protect fully the rights of students who belong to religious minorities or to no religious group."

He labeled the proposals "unwise" in

that they would "authorize practices in public schools that would permit government intrusion into a realm sacred to the family and the church" and "do a real disservice to what we understand to be genuine Biblical faith."

Kelley quoted Jesus' instructions on prayer found in the Sermon on the Mount, as recorded in Matthew, chapter 6: "And when you pray, you must not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, that they may be seen by men ... But when you pray, go into your room and shut the door and pray to your Father Who is in secret; and your Father Who sees in secret will reward you."

Constitutional amendments are "unnecessary," Kelley insisted, "since any person can pray to God at any time or place." He added: "The Supreme Court cannot prevent it ... nor can the Congress enable it."

James Atchley dies

James A. Atchley, former Tennessee pastor, died June 29 in Richmond, Va., where he was pastor of North Run Baptist Church. He was 59.

Although he was born in Mississippi, Atchley grew up in Collierville. He was a graduate of Union University, Jackson, and Southern Baptist Theological Seminary, Fort Worth, Tex.

Tennessee pastorates include Lincoln Park Baptist Church, Knoxville; First Baptist Church, Bruceton; Walnut Hill Baptist Church, Bells; and Pocahontas Baptist Church, Pocahontas.

While serving in Tennessee, he was a member of the Executive Board of the Tennessee Baptist Convention.

Atchley is survived by his widow, the former Mary Elizabeth Helfenberger of Harrison; his mother, Earline Atchley, now of Richmond, Va.; three daughters: Ginger Atchley of Melbourne, Fla.; Anna Burns of Chicago, Ill.; and Mary Catherine Atchley of Richmond; one son, Frederick Atchley of Richmond.

He was buried in Iuka, Miss.

Interpretations

The purpose of Titus

By Herschel H. Hobbs

"For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I have appointed thee" (Titus 1:5).

Paul wrote to Titus probably in Nicopolis in A.D. 66 or 67. It is possible that he had planted the gospel in Crete in a brief ministry as he returned from Spain to Ephesus. Later he returned there with Titus for a further ministry. Then he left Titus there to solidify this new work.

Crete is a strategic island in the Mediterranean. On a Mediterranean cruise some years ago, we passed this island on the way from Brindisi, Italy, to Haifa, Israel. Crete is so long that it took us seven hours to pass it. A strong work there would greatly strengthen the Christian cause in the Mediterranean area. It is possible that Paul's letter to Titus was in response to one from him.

Titus faced many problems in Crete. One was the Jews who opposed Christian missions everywhere (Titus 1:10-11). Another was the character of the Cretan people. Paul quotes one of their prophets, actually a poet named Epimenides who was born at Cnossos in Crete (Paul quotes him also in Acts 17:28). He wrote, "The Cretans are always liars, evil beasts, slow bellies" or "idle gluttons." Robertson (Word Pictures, Vol. IV, p. 600) says that the Cretans had a reputation for lying, probably stemming from their claim to having the tomb of Zeus. "Evil beasts" renders "wicked wild beasts" like the sacred bull Minotaur. Also they were gluttons.

Paul agrees with the poet. He tells Titus to rebuke sharply or curtly both Jews and Cretans. The future of the Christian work depended upon it.

So Paul had left Titus in Crete to "set in order" things necessary for a wholesome Christian witness. These quoted words mean to set straight thoroughly or to make a clean job of it. This translates a double compound verb (epidiorthoo). From orthoo comes our word "ortho-

pedics." The two prefixes epi and dia strongly intensify this verb, so a thorough job.

Also Titus was to appoint "elders" in every city where churches had been established. These were probably selected by the local churches, and set to their tasks by Titus (Acts 6:3). Note that Paul uses "elders" (presbuteros) and "bishop" (episkopos, v.7) interchangeably. They refer to the same office which we call "pastor." See Acts 20:17, 28 where these three titles refer to different functions of the same office: "elder," counselor; "overseers" (bishop), administrators; "feed" or tend as a shepherd or pastor.

Titus had a tough job. But Paul had confidence he could do it.

Livingston called to first pastorate

Nathan Livingston has accepted the call to become pastor of Rocky Point Baptist Church, Russellville. He began his ministry with the church May 19.

This is Livingston's first pastorate.

A native of Johnson City, he is a graduate of Carson-Newman College in Jefferson City, and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Southwestern Baptist Church, Johnson City, where Herman Jacobs is pastor, held an ordination service for Livingston on June 2.



Livingston

K. A. McElhaney called to Chattanooga church

Kenneth A. McElhaney was called as pastor of Stuart Heights Baptist Church, Chattanooga, on May 26.

He is a graduate of Middle Tennessee State University in Murfreesboro. He also attended Southeastern Baptist Theological Seminary, Wake Forest, N.C.

M. W. Aiken assumes Oakwood pastorate

Oakwood Baptist Church, Knoxville, recently called Michael Wayne Aiken to serve as pastor.

Aiken is a native of Gallatin. He is a graduate of Belmont College, Nashville, and Southern Baptist Theological Seminary, Louisville, Ky.

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'Baptist and Reflector' names Sunday School lesson writers

Two new Sunday School lesson commentary writers have been named to provide comments beginning in this issue of the Baptist and Reflector.

Robert E. Jones, pastor of First Baptist Church, Bluff City, will write the Bible Book series commentary and Juanita Wilkinson of Nashville, a curriculum writer, will provide the Life and Work series comments.

Jones, pastor of the Bluff City church since 1982, previously served as pastor of Airline Baptist Church, Metairie, La., for eight years. A native of Hagerstown, Md., he is a graduate of Carson-Newman College, Jefferson City, and New Orleans (La.) Baptist Theological Seminary.

Wilkinson, currently secretary to the executive director of the Southern Baptist Education Commission, has written curriculum material for Woman's Missionary Union and the Baptist Sunday



Wilkinson

Jones

School Board. A native of Dallas, Tex., she is a graduate of Baylor University, Waco, Tex., and also studied at Southwestern Baptist Theological Seminary, Fort Worth, Tex., and Columbia University, New York. She teaches an adult Sunday School class at Immanuel Baptist Church, Nashville.

Campers rally, share gospel

KOSCIUSKO, Miss.(BP)— Approximately 200 motorhomes and campers from 14 states, recently ventured down the scenic Natchez Trace Parkway to rally for two common causes — Jesus Christ and camping.

The record number of 400 campers were participants in the 13th national Campers on Mission rally in Kosciusko, Miss., sponsored by the Southern Baptist Home Mission Board and hosted by the Mississippi Baptist Convention.

COM is a "loose-knit" organization of about 11,000 campers who share the good news of Jesus Christ in their travels. Members learn of volunteer opportunities and mission projects through regional and state chapters and the HMB special mission ministries department. In one such project, Mississippi campers helped build a Choctaw Indian church near Kosciusko.

Other modes of camping ministries, according to Sam Schlegel, HMB experimental ministries missionary, include leading informal worship services at campgrounds and passing out tracts at flea markets and crafts fairs.

Pete Petty, Arkansas Baptist state convention director of special mission ministries and interfaith witness, told the Kosciusko campers they were a major part of Bold Mission Thrust. Vocational missionaries, said Petty, will not win the world to Jesus Christ by year 2000 without the volunteer help of Christians like Campers on Mission.

"Being a missionary has nothing to do with location, but your willingness to serve Jesus Christ," he said, promising when campers volunteered their time to Christian projects, they would discover abilities they did not know they possessed.

Petty said he discovered donning clown garb and performing magic tricks served as a successful attention getter at state parks and other camping areas.

More campers will show up to see a clown act or some sort of entertainment than to hear someone preach, said Petty. Clowning will attract attention and provide an opportunity to witness, Petty added.

Personal Perspective

By Tom Madden

TBC Executive
Secretary-Treasurer



One of the most difficult subjects I had in school was English, especially when trying to learn the tenses of verbs. I still struggle with this. Recently I wrote down on a slip of paper these three statements:

"The past is present.

"The present is tense.

"The future is perfect."

I think that part of all that has gone before us is still present in our own lives. The sacrifice of our Christ on the cross is a very present reality to us. The church that our fathers and forefathers helped build is a very present reality and source of strength in our lives. We are grateful for the sacrifices and deeds of those who have gone before us in our nation. They are a vital part of our present.

The present is very tense. As I thought of these lines again, some of our citizens had just been held hostage for more than two weeks and other long-term hostages were still being held. One of our fine military men was killed in the recent hijacking. We have been told that it is dangerous to travel through some of our international airports. These are tense times.

This leads me to the third statement; that is, the future is perfect. The future beyond this life for the Christian will be perfect. There will be a sense of fulfillment. There will not be any failures, and there will be perfect fellowship and peace.

The past is present, the present is tense, but the future is perfect.

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LEADERSHIP...

Bruce Maples became minister of music and education at Ridgeview Baptist Church, Chattanooga, June 17. Maples graduated from Southern Baptist Theological Seminary, Louisville, Ky.; Western Kentucky University, Bowling Green; and Tennessee Technological University, Cookeville. The pastor is Gary Rickman.

Norman Culpepper became interim pastor of Westover Baptist Church, Jackson, June 12.

Greg Crane is the new minister of music beginning June 30 at First Baptist Church, Columbia. He is replacing John Baker Thomas, interim minister of music. The pastor is Tim Floyd. Crane was born in Lafayette, Ga. He was minister of music and youth, First Baptist Church, and associational youth director, Transylvania Baptist Association, Brevard, N.C. Previously he served as minister of music and youth at South Roebuck Baptist Church, Birmingham, Ala., South Highland Baptist Church, Bessemer, Ala., and Moundville Baptist Church, Moundville, Ala. He is a graduate of Samford University, Birmingham.

Dan Hanson has resigned his position as minister of music at Central Baptist Church, Chattanooga, as of June 15. Mike McGinnis is the pastor.

New Bethlehem Baptist Church, Dyer, recently called James Glisson as staff evangelist, to assist churches in supply, interim, and revival preaching. He is presently interim pastor at Emmanuel Baptist Church, Humboldt. Randy Lynn Wheeler is pastor of New Bethlehem Baptist Church.

Clarence Stewart is serving as interim pastor of First Baptist Church, Cornersville.

Brook Hollow Baptist Church, Nashville, has a new minister of education. Preston A. Creech assumed the position June 23. N. Lavan Modling Jr. is pastor.

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Charles Gipson is the new minister of youth and activities at First Baptist Church, Jackson, as of June 23. R. Trevis Otey is pastor.

Bruce Smith resigned as pastor of Eastview Baptist Church, Shelbyville.

PEOPLE...

Gerald Dodds was licensed to the gospel ministry on May 26 by Concord Baptist Church, Nashville. The church's pastor is Bill Riley.

Island Home Baptist Church, Knoxville, hosted a reception honoring Buck and Edna Reedy on their 50th wedding anniversary June 30. C. Ray Kitts is the pastor.

Raleigh Brady completed 10 years as director of missions of Bradley County Baptist Association as of June 30.

Bobby Stephens and Wilburn McDonald were ordained as deacons at West End Baptist Church, Athens, June 9. Herman Jordan is pastor.

Jeff Steward was ordained to the ministry at Eastwood Baptist Church, Cookeville, on June 2. The pastor is Charles Walker.

CHURCHES...

New Duck River Baptist Association voted to buy the former Bethlehem Cumberland Presbyterian Church building south of Pottsville in which a church-sponsored mission may be started. A Saturday will be set in July for work by volunteers. Funds will come from the Tennessee Baptist Convention. Robert H. Mizell is director of missions.

New Duck River Baptist Association sent food for the seminary students working in Frankfort and Charlevoix, Mich. Robert H. Mizell is director of missions.

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North Athens Baptist Church, Athens, paid off their indebtedness May 23. Charles Gibbs is pastor.

REVIVALS...

Hickory Hill Baptist Church, Lynchburg, had a revival with David Philyaw, pastor, Edgemont Baptist Church, Shelbyville, preaching. William Carpenter is pastor.

Hannah's Gap Baptist Church, Petersburg, was led in a revival by Tim McGee. Frank Edwards is pastor.

MISSIONS PROJECTS...

A group of 41 youth and 8 adults from First Baptist Church, Humboldt, who went to Bangor, Mich., on the nine-day trip, held a Bible school for over 50 children, surveyed over 120 homes, led crusade meetings at night where 15 people trusted Christ and six people renewed their commitments, and led a town square concert. They were supporting the work of Bangor Baptist Mission. Robert Orr is interim pastor and Ricky Clark, minister of music and Richard Sloan, minister of education/youth, led the group.

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REVIVAL PRAYER REQUEST...

The Northwest Tennessee Crusade will be July 7-12 at Obion County Fairgrounds in Union City at 7:30 p.m. The evangelists will be John Sullivan, pastor, Broadmoor Baptist Church, Shreveport, La.; for music, Pat Roper, Greenville, S.C.; and for youth, Phil Glisson, Memphis. Nursery will be at Calvary Baptist Church, Union City.

Bill Brown accepts call to Hohenwald

Highland Baptist Church, Hohenwald, recently called Bill Brown as pastor.

Brown previously served as associate pastor and then interim pastor of Brookmeade Baptist Church, Memphis.

He attended Mid-South Bible College, Memphis.

Oaklawn church calls R. Bennett as pastor

Richard Bennett is now pastor of Oaklawn Baptist Church. He has been serving as associate pastor of the Memphis church.

He came to the church from First Baptist Church, Fairfield, Calif.

Bennett is a graduate of California Baptist College, Riverside.



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BIBLE BOOK SERIES

Lesson for July 7

God's answers on justice

By Robert E. Jones
pastor, First Baptist Church
Bluff City

Basic Passage: Habakkuk 1:1 to 3:19

Focal Passages: Habakkuk 1:2-6, 13-14, 2:2-5a; 3:17-18

Habakkuk was a prophet in Judah during the last days of Josiah and under the reign of Jehoiakim. Aside from these details, we know virtually nothing about Habakkuk.

The first two chapters of Habakkuk contain two complaints which the prophet brings to God. God answers each complaint in direct and descriptive terms. With his complaints answered, the prophet concludes his message in chapter 3 with a majestic expression of confidence in the God of his salvation.

Habakkuk's first complaint

The opening verses of Habakkuk reveal the prophet's disturbance over the violence and injustice in Judah. His complaint in 1:2-4 concerns Judah's perversion of justice.

Injustice is a recurring theme in the prophetic writings. The Hebrew word for justice (*mishpat*) refers to that which is morally and ethically right, whether according to custom or law. Habakkuk wants to know why God is not doing something about the rampant injustice in Judah that is causing so much suffering for the righteous.

Surely we can understand the prophet's anguish. Injustice abounds in our own land and at times we also wonder why God is not acting to correct the situation. We sometimes forget, as Habakkuk did, that God always is acting even when we do not perceive it. This is the essence of God's answer to Habakkuk's complaint.

God's first answer

God's response to Habakkuk's concern is found in 1:5-6. The prophet is to observe with both astonishment and wonder the terrible and unexpected work that God is about to perform. Because of Judah's refusal to repent, God is raising up the fierce, ruthless Chaldeans (Babylonians) to be God's chastening rod of judgment.

The fierceness of the judgment is described vividly in verses 6-11. The Chaldeans will come upon Judah as eagles when they swoop down to devour, for they are more eager to attack than hungry wolves (v.8). They will execute

violence (v.9) and will sweep through the country like the wind leaving devastation behind (v.11). No wonder the prophet would be moved to astonishment and wonder. God's judgment would, indeed, be fierce and terrible.

Habakkuk's second complaint

God's answer, rather than lifting the prophet's burden, adds to it and raises another complaint: How could God use a nation so wicked and ruthless to bring judgment upon His chosen people? Surely God could find a more righteous nation than Babylonia to chasten Judah.

The cause of Habakkuk's second complaint brings into focus the theme of divine retribution, the central problem presented by the prophet. Divine retribution refers to the fairness of God in governing and judging His people.

In essence Habakkuk was questioning God's fairness in using a wicked nation like Babylonia to bring judgment upon Judah. The prophet failed to see that God was the moral agent of judgment and that Babylonia was only an instrument of the divine purpose. The judgment was God's and in His sovereignty He could use whomever He wished to accomplish His divine will.

Divine retribution knows no nationality, color, or language. God judges sin wherever He finds it, and He is free to use whatever means He desires to accomplish His purpose.

God's second answer

Once again God answers the awaiting prophet. The answer comes in a declaration that reaches a climax in verse 4 — the proud will not continue but the righteous will live because of their faith. Faith involves commitment and obedience. The righteous will be preserved in the day of judgment because they are trusting in and obeying God.

This reassuring promise of hope is repeated in Scripture and forms the climax to Habakkuk's message. The prophet certainly understood God's answer as a promise that righteous men would be safe in the day of Judah's judgment, but the application is not confined to the historical setting. Men who are righteous by faith will live. This is God's promise for all people at all times in history. And it is a promise that goes beyond temporal life to a life that is eternal and can be secured only by faith.

Habakkuk's prayer of faith

With his assurance renewed that the righteous will triumph, Habakkuk lifts his heart in a prayer that emphasizes the sufficiency of God even in the midst of His judgment. This prayer, which makes up the final chapter of the book, is more like a psalm of praise.

The prophet rejoices because he knows that God will punish injustice and that the salvation of the righteous is secure. Unshaken in his confidence, Habakkuk expresses his unbounded joy in the faithfulness of God to His people.

The impending judgment would be severe, but even in His judgment, God would be merciful.



Jones

UNIFORM LESSON SERIES

Lesson for July 7

The Lord's constant love

By John H. Tullock, chairman
department of religion and philosophy
Belmont College, Nashville

Basic Passage: Hosea 1-3

Focal Passages: Hosea 1:2-9; 3:1-5

Everybody loves a love story. My favorite (other than my own!) is about a young widow with two children. A young man began calling on her. Despite the fact that he was 19 and she was 26, they married. For over 50 years they lived and loved together, giving us as their children a marvelous example of what a good marriage could be.

Our lesson is about a radically different kind of love story, one that has a strange beginning and an even stranger ending. It becomes a parable on God's love for His people.



Tullock

The marriage (1:2)

Marriages in this time were usually arranged by the parents of the bride and groom. Here there is no indication that such an arrangement took place. Instead, we are told that Hosea was commanded by the Lord to marry a certain type of woman, specifically, "a wife of harlotry" (RSV).

This command usually is interpreted in one of three ways: (1) Hosea is commanded to marry a prostitute and does so; (2) Hosea, after he has married Gomer, realizes that, although she was a virgin at the time of the marriage, she had the nature of and inclination to be a prostitute. A variation of this interpretation is that she was a worshiper of Baal and was thus a spiritual harlot, whether she was physically or not. (3) A third interpretation is that this is an allegory, a story told to make a point. This last interpretation has no real basis, while the first two are the interpretations that are most widely accepted.

The children (1:3-9)

Sometimes my wife jokingly tells me that she believes I only married her so I could use her as a sermon illustration! Over the years, preachers' wives and children have had to bear that burden. So it was true for Hosea's wife and children.

The names of the children illustrate the prophet's message. The first child, a boy named Jezreel, reminded the people of the location of a bloody incident in the history of the Northern Kingdom. Jehu had been anointed by the prophet Elisha to be king in place of the family of Ahab. Jehu had taken that as a license to slaughter everyone connected with Ahab. As a result, he wiped out the entire government, weakening the kingdom so that it took many years for it to recover (2 Kings 9-10). Hosea named his young son Jezreel to show that the Lord did not

put His stamp of approval on such senseless slaughter (1:3-5).

The second child was a daughter whose name was a word of judgment on things as they were in Hosea's own day. Her name, "Lo-ruamah" (2:6 KJV), meant "no pity," or "no compassion." Things had gotten so bad in the Northern Kingdom that the Lord's patience had run out. There were religious ceremonies that were more appropriate for a brothel than for the house of God. There was anarchy in the government, with kings being murdered by power-hungry assassins. In society and in the marketplace, the attitude was, "I'm going to get mine, no matter what it costs or what I have to do to get it." Israel was condemned but for Judah there was still a ray of hope (1:6-7).

The last child's name spells doom, both for the nation and for the marriage. The little boy is named Lo-ami, "not my people," or more to the point "not mine." Gomer's infidelity had undoubtedly reached such a state that Hosea had lost hope for the marriage. The same was true with the nation. It had gone so far on the road away from God that it had virtually severed its relationship with Him. So through the child, the prophet says to his wife, "He is not mine," and through the prophet, God says to the nation, "You are not mine."

The love that keeps loving (3:1-5)

Real love keeps hoping, even when hope is gone. People who think they can marry and then divorce with no regrets or hurt are deceiving themselves. Even so, it takes an unusual kind of love to take back a former marriage partner who has betrayed that relationship repeatedly. Such was the kind of love that Hosea seems to have had for the unfaithful Gomer.

The bloom had faded from Gomer's beauty. She had been reduced to slavery, perhaps owned by another man who sold her services to whoever had the money. Whatever her situation, Hosea is commanded to love a woman, beloved of her lover, so as to show God's love to Israel. To carry out that command was costly, both in the emotional barriers that had to be overcome and in the monetary price he paid for her. The mixed nature of the purchase price indicated Hosea was a poor man, who had to scrape together the price to buy Gomer.

This was tough love. Gomer was not taken back into a normal relationship without condition. Instead, she was separated from her old life and companions, given home and protection, but it was up to her to choose to respond to Hosea's love for her.

So it had to be with Israel. She had been unfaithful to God. His love still reached out to her but she had to respond on her own before God's love could be fulfilled. So it is with us. God wants our love but it must be that we want to love Him before it can have real meaning to us.

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LIFE AND WORK SERIES

Lesson for July 7

Accepting good and bad

By Juanita Wilkinson
secretary, Southern Baptist Education Commission
Nashville

Basic Passage: Job 1:1 to 2:10
Focal Passage: Job 2:1-10

Profound in content, full of drama conversation, argument, and dignified language, the book of Job is considered by most scholars and philosophers to be one of the most remarkable pieces of literature ever written. It deals with one of the most profound complexities of life, human suffering.

On one occasion, Victor Hugo, French poet and novelist, reportedly claimed that the book of Job is perhaps the greatest masterpiece of the human mind.

The English critic and philosopher, Thomas Carlyle, stated, "I call this book, apart from all theories about it, one of the greatest things ever written. It is our first, oldest statement of the never-ending problem of man's destiny and God's ways with him here on the earth. There is nothing written, I think, of equal literary merit."

A portrait of Job (1:1-22)

Although there is no clue in the book to identify the author, the fact that Job was a highly esteemed personality is recognized by Ezekiel, who mentions his name along with Noah and Daniel as an example of a godly man (Ezekiel 14:14). In James 5:11, the writer refers to Job as one who trusted God in time of sorrow.

As the curtain rises on the book that bears his name, Job emerges as the man who literally had everything a human could desire: a marriage partner, a large family, servants, property, and wealth. He was also deeply religious, a faithful follower of Jehovah God. He led his family to follow in his footsteps in the worship of God. By all standards, Job was an ideal man, an ideal husband, an ideal father, an ideal employer, an ideal businessman, and an ideal practitioner of his religious convictions.

Job was satisfied with his relationship both with people and with God. God, in turn, was very pleased with this loyal servant.

As the drama unfolds, unknowingly to Job, a council is held in heaven and he

becomes the topic of conversation between God and Satan. God expresses pleasure in Job's blameless, upright life. Satan asserts that Job's goodness was the result of God's continually rewarding Job. He further suggests that if Job's possessions were removed from him, Job would denounce his faith in God. God gives Satan permission to put Job to a test so long as he does not take Job's life.

The plight of Job (2:1-9)

A series of disasters is allowed to fall on Job. All of his possessions are stripped away from him, his servants are slain, and his seven sons and three daughters are killed by a strong windstorm. Rather than denouncing God, Job humbles himself and worships God.

Job acknowledges the presence of God in all that he has received and enjoyed. He acknowledges also the presence of God in the affliction that overwhelmed him. His adoration of God does not waver. He does not blame God for any of the disastrous events that befall him.

The next scene is also in the council of heaven. God praises Job for his behavior in spite of the disasters. Satan is convinced, however, that if Job were to experience a personal, physical torment, he would most assuredly deny his confidence in God. The resulting sores or boils that infested Job's entire body cause him to experience excruciating pain and humiliation from other people and especially by his wife who urges him to curse God and die.

The profession of Job (2:10)

Job responds to his wife that the lips which so often had praised God could not now be used to denounce God. He acknowledges that he had accepted all the good things God had given him. Now that

all those things had been taken away, he would have to accept the loss.

Personal perceptions

The "patience of Job" is a frequently quoted expression used to epitomize a person's unceasing forbearance of pain or trials without complaint. Obviously, the origin of the expression is based upon this Biblical personality who was convinced that God was in control of his life.

This week's Bible study emphasizes Job's convictions and patience by: (1) His acknowledgement that God is the giver of every good and perfect gift. (2) His behavior which reflected his relationship to the giver of all good things in his life. (3) His allowing suffering to be used as an opportunity to demonstrate his genuine faith in God. (4) His insistence that adversity, death, financial crisis, or suffering does not have to change a person's positive relationship with God.

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A. Where did the saying "By the skin of my teeth" originate?

B. Who went to sleep and fell three stories to his death, while Paul was preaching?

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Baptist medical team visits 'dump people'

By Mike Chute

VITORIA, Brazil (BP) — The people of Sao Pedro II slum — reportedly the worst in the whole state of Espirito Santo — had waited a long time for medical help. A Southern Baptist medical-dental team, the first of any kind to go into the area, found many had waited too long.

Called the "dump people," the 15,000 inhabitants of Sao Pedro II actually live in the city garbage dump of Vitoria, one of Brazil's larger cities. They "live off what they can get out of the trash," said Southern Baptist Missionary Hilda Cowser, who coordinated the medical team's efforts. "The fact is, if you have no money, no food, no job, you go to Sao Pedro II."

The Southern Baptist team from the United States included two dentists, three eye doctors, two nurses, and two dental assistants. Five missionaries worked alongside the doctors, interpreting and offering support. Thirty Brazilian doctors also participated in the operation, as well as other Brazilian medical personnel and students.

Members of the Praia do Canto Baptist Church of Vitoria screened patients, determining the most critical needs. They also handed out tracts, took names and addresses for follow-up, and shared the gospel message.

The team took only the worst cases. They worked 10 hours a day for two

weeks, treating 1,271 eye problems and 360 dental cases and performing 645 medical examinations.

The dentists went with plans to fill teeth. They quickly found the situation graver than they anticipated.

"The saddest thing was that I could do no restorative work," said dentist and team leader Robert Lumpkin of Birmingham, Ala. "This (restorative work) takes time and we just didn't have a lot of time." He had just finished pulling all the teeth of a 14-year-old boy. "There are so many people in a lot of pain."

Television documentaries have made Brazilians aware of the problems in Sao Pedro II. The city government has tried to help. At one point the government selected another dump site for garbage according to Missionary George Cowser. But a Sao Pedro citizens' group went to local officials and said: "You have to bring the garbage back because we are starving to death."

Southern Baptist missionaries have worked in Sao Pedro for the past four years. A new vocational training center, built with Foreign Mission Board hunger relief funds, recently opened to help the people learn skills. Social ministries also will be a part of the center's program.

A congregation of more than 400 people now meets in the center's chapel each Sunday, sponsored by the Praia do Canto church.



SHANTYTOWN — This shanty is typical of the homes of the "dump people" of Vitoria, Brazil. About 15,000 people live in the city garbage dump of Vitoria. Baptists are helping improve their plight with medical teams and a vocational training center.

Getting the medical team to the site took Hilda Cowser more than a year. First she won the support of the mayor of Vitoria, who issued a letter allowing the team to enter Brazil. Then, she had to locate a Brazilian doctor willing to have the team work under his direction; otherwise, the Americans would not have been permitted to work in the country.

Original plans called for more medical personnel, including a gynecologist, pediatrician, general practitioner, and dermatologist. "We just didn't have enough answers (to those requests) to do that," Lumpkin explained. But he has plans to bring another team next year.

"To relieve the pain of a person is a natural witness," said Lumpkin. "We can be a witness for the Lord in the ability to provide a professional service. We don't ask anything of the people and that impresses them. When they find we've come from the States to do this and we're not getting anything for it, they say 'This man, Jesus, must be Somebody special.' It makes them think and gives us a natural opportunity to witness."

Local Baptists also were impressed. Mrs. Cowser told of a Brazilian Baptist

nurse who watched in amazement when American nurse Faye Lumpkin "actually took a patient's foot in her hands and washed the foot before applying medicine to the cut." The Brazilian explained to the missionary that Brazilian nurses do not touch patients. "She was impressed by Faye's great testimony of love shown for the people just by the fact she wasn't afraid to touch them," Mrs. Cowser said.

The team's work is "just the beginning," according to Mrs. Cowser. "There will be ongoing medical work here." She reported the Brazilian doctors who helped the American team have set up an office in the training center for providing free medical care. The mayor has pledged to send a dentist to carry on the work begun by the team. A pharmacy set up in the center will fill prescriptions at no cost.

It took a long time for medical care to come to the people of Sao Pedro II. But Southern Baptists have now opened the door wide, not only to alleviate physical suffering, but spiritual as well.

—Chute is a missionary press representative in Brazil.

BTN's coverage of SBC increased participation

NASHVILLE (BP) — Not being a messenger to the SBC in Dallas in June did not mean missing the record-shattering Southern Baptist Convention for many Baptists.

Through the cameras of Baptist Telecommunication Network (BTN), Dallas and the SBC were delivered into fellowship halls, associational offices, and private homes throughout the country to give Baptists a first-hand look at convention proceedings.

The number of persons observing the convention this year was increased by at least 50 percent, according to Joe Denney, manager of the telecommunications department at the Baptist Sunday School Board.

Denney's estimate was based on the 75 letters, cards, and telephone calls from persons reporting on different groups watching the coverage and information about cable systems carrying all or part of the BTN coverage.

At many of the locations, observers were not casually watching but participating simultaneously with the persons singing, praying, and voting — with one report of a group in Gastonia, N.C., collecting a special offering for hunger.

At the Putnam City (Okla.) Baptist Church, a women's group changed meeting locations to watch the convention, and rolled and wrapped bandages during the meeting to send to a missionary-doctor in Africa.

From Louisville, Ky., the wife of a retired minister wrote to say how meaningful it was for them since her husband's health would not permit traveling to Dallas.

Michael Savario, who watched with friends at his home in Gonzales, La., said, "We enjoyed the privilege of sitting on the convention, absent in body but present in spirit."

In Springfield, Mo., at the Glenstone Baptist Church, there were 15 churches

in the Greene County Baptist Association represented along with an Assembly of God missionary couple to the Philippines.

In Denton, Tex., a man rented a satellite dish so he could watch the convention at home, because he was afraid the crowds in Dallas would be too difficult to manage.

"We have been overwhelmed at the positive nature of the letters from people expressing gratitude and appreciation for the SBC broadcast," Denney said. "By viewing the SBC and other special events on BTN, churches all over the convention can have a feeling of belonging and be informed about denominational events and activities."

Just how much seeing the convention might have meant to individuals is impossible to measure, but one example points to the sincerity of viewers.

In Cordell, Okla., Pastor J. V. Lobaugh reported a visitor to First Baptist Church made a decision to accept Christ following the Tuesday evening Foreign Mission Board report. The 58-year-old man had visited the church and heard an announcement of the broadcast of convention proceedings and decided to attend.

Denney said plans already are being made to broadcast an unscrambled signal of next year's Southern Baptist Convention from Atlanta on BTN.

Walter Taylor begins associational duties

Walter Taylor will assume the position of associate director of missions for Madison-Chester Baptist Association, Jackson, on July 8. Herbert Higdon serves as director of missions for the association.

Taylor previously served as associate pastor of West Jackson Baptist Church, Jackson, where John Lee Taylor is pastor.

Supreme Court declares 'lust' as invalid obscenity guideline

WASHINGTON (BP) — Upholding all but one of its provisions, the U.S. Supreme Court nevertheless declared invalid a section of a Washington state obscenity law banning materials that might occasion lust.

In a 6-2 decision announced June 19, the high court reversed a federal appeals panel that had thrown out the entire statute on grounds its definition of "lust" was overbroad. That panel erred, the high court ruled, by not choosing instead partial invalidation of the law.

Nothing in the majority opinion, written by Justice Byron R. White, altered the court's most recent attempt to define obscenity, a 1973 decision holding in part that a film or publication is obscene if "taken as a whole, (it) lacks serious literary, artistic, political, or scientific value."

At issue in its most recent decision was a Washington state "moral nuisance" law that took effect in 1982. Within days of its effective date, seven separate lawsuits were filed against the statute. All of the lawsuits were consolidated in lower

courts as one case.

The Washington law defined "moral nuisance" as any place "where lewd films are publicly exhibited as a regular course of business" and any place of business "in which lewd publications constitute a principal part of the stock in trade."

Among other terms in the law, the word "prurient" was defined to mean "that which incites lasciviousness or lust."

Instead of invalidating the whole statute, the high court held, the lower panel simply should have stricken the word "lust."

That panel, the Ninth Circuit Court of Appeals, declared the whole law invalid "on its face" based on the determination the Washington legislature had intended to include materials that merely stimulated normal sexual responses.

Justice White agreed with the lower panel's conclusion that the idea of preventing lust was too broad, but declared the defect should not have occasioned invalidation of the entire law.