

Baptist and Reflector

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News journal of Tennessee Baptist Convention



LET IT SHINE — At the opening session of the 15th Baptist World Congress, nearly 8,000 delegates from around the world raised battery-powered "candles" in symbolic response to the congress theme, "Out of Darkness into the Light of Christ."

Tennessee youth compete in speakers, Bible meets

Angela Kelley of Cleveland and Brian Turnbow of Lexington were chosen first place winners in the 1985 Tennessee Youth Speakers' Tournament and the Youth Bible Drill, respectively.

The competition, sponsored by the Tennessee Baptist Convention's church training department, was held July 1 at the TBC building in Brentwood.

Kelley, who represented the southeastern region of the state, won the speakers' tournament with her speech, "How Will I Serve Him?" (A reprint of the speech appears on page 8.) She is a member of

Westwood Baptist Church, Cleveland.

Turnbow, the Bible drill champion, represented the southwestern region. He is a member of First Baptist Church, Lexington.

The alternate in the speakers' tournament was Jill Marie Parker of the eastern region. She is from Central Baptist Church of Bearden, Knoxville.

David Jones was the alternate in the Bible drill, representing the eastern region. He is from First Baptist Church, Alcoa.

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Baptist World Congress draws 8,000 delegates

By Al Shackleford

LOS ANGELES — More than 8,000 delegates to the 15th Baptist World Congress July 2-7 heard challenges to faithfulness in proclaiming and living the gospel; spoke through resolutions on critical world problems; and elected an Australian educator to lead the Baptist World Alliance during the next five years.

The six-day congress was held at the Los Angeles Convention Center — the site of the 1981 Southern Baptist Convention.

G. Noel Voce, principal (president) of Baptist Theological College of Western Australia, located in Bentley, Australia, was elected as the new BWA president. He succeeds Duke K. McCall of Louisville, Ky., in that post.

In addition to Voce, the delegates elected 12 vice-presidents. Christine Gregory of Danville, Va., was named first vice-president. She is a former first vice-president of the Southern Baptist Convention and a former president of the SBC Woman's Missionary Union.

Other vice-presidents are: Atinuke Bamijoko, Africa; Samson Chowdbury, Bangladesh; Rufese Escoe, Costa Rica; Peter Fehr, Minneapolis, Minn.; Roger Fredrickson, Wichita, Kan.; Josip Horak, Yugoslavia; Theodore Jemison, Baton Rouge, La.; Birgit Karlsson, Sweden; Billy Kim, Korea; Lorenzo Klink, Argentina; and Joao Makondekwa, Angola.

The delegates through resolutions expressed support for the United Nations on its 40th anniversary, for Nicaraguan Baptists, for nuclear disarmament, and for religious liberty. Other resolutions

opposed terrorism and racism.

Most of last week's program was devoted to inspiration and to reports from various BWA departments and commissions. Porter Routh of Nashville, former executive secretary of the SBC Executive Committee, was chairman of the program committee.

Jimmy Carter, former United States president, pled with his fellow Baptists and other Christians to validate their Christianity by meeting human needs and by leading the fight against any form of human oppression.

Carter said there is a need to follow Christ's example by exhibiting qualities of peace, humility, concern for others, forgiveness, mercy, generosity, and even a willingness to be persecuted in God's name.

Warning against relying too heavily upon political powers to achieve Christian goals, Carter said the superpowers in particular tend to believe that the "exertion of enormous military strength is preferable to diplomacy and negotiation in the resolution of international differences."

He added that governments are often the cause of human suffering.

The congress' closing speaker was Billy Graham, who asked, "Do people see the light of Jesus Christ and His compassion in your life?"

The evangelist, who was obviously in pain from a fall earlier in the week which resulted in three broken ribs, declared, "I want us to leave Los Angeles with a new commitment to declare Christ by our words and our works." He noted that often pride and arrogance slip in to

(Continued on page 5)

Protest disrupts parade of flags at BWA congress

LOS ANGELES — The parade of flags during the roll call of the nations, which is a highlight event of all meetings of the Baptist World Congress, took a different format at last week's congress in Los Angeles.

At the opening session on Tuesday night of last week, an original drama, "Out of Darkness," was introduced. Based on the congress theme, "Out of Darkness into the Light of Christ," the drama dealt with the Apostle Paul's temporary blindness after his encounter with Jesus on the Road to Damascus.

As Paul, portrayed by Ragan Courtney of Louisville, recalled his vision of what Christ's command means to the entire world, flags from many nations were brought to the platform.

The flags of the nations where BWA members serve remained on the platform until the end of the closing session.

During what was called a "dispursal" of the flags, each flag was brought to the pulpit while a Baptist delegate from that nation recited the congress theme in that nation's language. Then the delegate

and the flag bearer marched out the main aisle — symbolizing that from the congress the delegates are dispersed to a lost and needy world.

A disruption occurred when the flag of the Soviet Union was brought to the pulpit. J. Richard Olivas, associate pastor of Fundamental Baptist Tabernacle of Los Angeles, leaped onto the platform and attempted to rip the Soviet flag from the pole. He was immediately pulled from the platform and escorted from the Convention Center.

R. L. Hymers Jr., pastor of the church, told reporters that the action was taken to protest the presence of Soviet ministers at the congress.

Hymers, who often writes for the *Southern Baptist Journal*, accused Billy Graham, who spoke earlier in the closing session, of "false prophecy."

When asked if it was a Christian act to pull down the Soviet flag, Hymers replied, "It is Christian to pull down the flag of murderers."

After the momentary disruption, the Soviet flag was carried down the main aisle to the applause of the delegates.



LIGHT FOR THE WORLD — In a drama at the Baptist World Congress, the Apostle Paul described his vision of a world gospel as national flags were brought forward.

World mission leaders vow to continue talks

By Leland Webb

RIDGECREST, N.C. (BP) — Baptist mission leaders from 21 nations ended their first global evangelization strategy consultation vowing not to let their plans for greater cooperation in missions "fizzle out."

They spent two and a half days at Ridgecrest Baptist Conference Center listening to reports on Baptist mission activities and proposing plans for stepped-up gospel witness worldwide.

Christian researcher David Barrett provided a key term in reporting on a series of declarations by Christian groups over the past century that had called for world evangelization. Each had "fizzled out," he said, because participants failed to carry out concerted action.

"This consultation must not be just a beautiful idea, but the launching pad for the formulation of practical strategies," insisted Rafael Sereno of Colombia.

In one such outgrowth, representatives of Baptists in six Asian nations — South Korea, Japan, Taiwan, Singapore, Hong Kong, and the Philippines — agreed to explore ways to coordinate their efforts in foreign missions. One plan discussed was formation of a regional body to send out their own missionaries.

Kee Man Han, a pastor in South Korea, said Korean Baptist churches and associations have sent missionaries overseas, but there is no convention structure to do so.

"Neighboring nations are asking us to send missionaries," he reported, and young people are volunteering, but Korean Baptists are not prepared to train them. He asked the Southern Baptist Foreign Mission Board to consider sending missionaries to train Koreans to be foreign missionaries.

Participants listened, sometimes in astonishment, to reports of mission efforts by Baptists in other countries.



TRANSLATIONS — Lorenzo Klink (left) of Argentina and Alexander Montero of Venezuela listen to Spanish translation of reports by Baptist mission leaders from around the world during the global evangelization strategy consultation at Ridgecrest. Korean and Chinese translations also were available.

Alexander Montero told of Venezuelan Baptists' 22 home missionaries and their first two foreign missionaries and of projections for hundreds more within 15 years.

When asked how Venezuela can support so many missionaries, Montero explained economic sources have enabled the country's 122 Baptist churches and 9,000 members to provide support. "And we trust we will be able to in the future," he added.

"For almost a century the Baptist churches in Nigeria particularly, and other countries of Africa, have depended on gifts from the Foreign Mission Board through the Lottie Moon Christmas Offering," said Samuel S. T. Ola Akande, general secretary of the Nigerian Baptist Convention.

"We have come to the place where we feel we must fend for ourselves. We cannot continue to say, 'Give me, give me, give me.' We must give ourselves."

Give and take among participants at the consultation, described as a meeting of peers, was brisk and frank.

"It wasn't just a Southern Baptist gathering — it was a global gathering where we could speak freely," said Waldemiro Tymchak, secretary of the Board of World Missions for the Brazilian Baptist Convention.

To keep information circulating and plans moving, the group set up a small organization. They elected R. Keith Parks, Southern Baptist Foreign Mission Board president, interim chairman and Azariah McKenzie, executive secretary-treasurer of the Caribbean Baptist Fellowship, interim vice-chairman.

"Conveners" chosen for five geographical regions are to share data from the consultation with other Baptists in their areas. They also are to urge election before the end of 1986 of regional chairmen who will become part of a coordinating committee.

The idea-exchange aspect of the "open agenda" meeting prompted many suggestions with wide-ranging implications:

— Representatives of several European Baptist bodies and of the two Middle East nations present decided to explore a closer missions connection among their countries.

— Horst Niesen of the European Baptist Mission told of a fresh approach in preparing new missionaries: Their national Baptist co-workers in the country of service provide on-the-field orientation.

— Venezuelan Baptists offered their newly developed plan for Baptist world discipleship.

— Tymchak of Brazil presented to the group a detailed proposal for a continent-wide strategy of Christian witness in South America.

Parks helped set the tone of openness. "We need to discuss together," he told the assembly, "what kind of missionaries are needed, where they are needed, and how long they are needed."

The Foreign Mission Board, he continued must re-examine and make changes, sometimes "radical," in some of its approaches.

He pointed to the need of "partnering" in the world mission process "in a way that we have never done before." He added what could have been the consultation theme: "We must be open to new ideas."



MISSION LEADERS — Participating in a panel discussion of cross-cultural missions during the global evangelization strategy consultation at Ridgecrest were (from left to right) Peter Kung (translator) from Nashville; Barnabas Yang, Taiwan; Alejandro Zamora, Mexico; Alfonso Olmedo (translator), Chicago; Azariah McKenzie, Jamaica; and Horst Niesen, West Germany.

Lebanese Baptist leader pleads for missionaries

By Irma Duke

RIDGECREST, N.C. (BP) — Ghassan Khalaf, president of the Lebanese Baptist Convention, came from "the valley of terror" to Ridgecrest (N.C.) Baptist Conference Center to plead with Southern Baptists not to give up on Lebanon.

Noting that as he left Beirut, he saw the plane which had been hijacked June 14 by terrorists, he said he felt God could use the American hostage crisis to spotlight the needs in his country. Khalaf was at Ridgecrest to participate in a consultation on strategy for global evangelization, but asked for time on the foreign missions week program which was occurring simultaneously.

To the 1,800 gathered June 27 for foreign missions week, the 39-year-old pastor said he was coming from the "valley of terror but I'm holding a rose in my hand to testify the Lord is faithful."

Despite the turmoil in his country for the last 10 years, he stood on the speaker's platform with his wife and eight-year-old daughter and said, "Our decision is to stay there, to live there, and to die there."

He said he would rather die there than see "Christianity abolished from the land where our Saviour was born." His wife's brother was killed in the conflict last year.

"Sometimes we feel we cannot continue like this but everyday the Lord gives us new grace to remain." According to Khalaf, every home on the Christian side is welcoming another family from among the thousands "kicked out" of their homes by Muslims. "We are living together, helping each other," he said. He then thanked Southern Baptists for all the help they have sent. Twenty-six Southern Baptist missionaries are assigned to Lebanon and more than \$308,000 has been given for relief during the last 10 years.

In an earlier interview, Khalaf said Lebanon is the only free country in the Middle East where Christians can openly say they are Christians and express their doctrines and their way of life without any pressure. "Pray with us that the Lord may keep this country free."

He said that the 13- or 14-million nominal Christians who live in the Arab world, "look to Lebanon as Muslims look to Mecca. When Christianity in Lebanon is safe and free, the morale of all Christians in the area is high."

"Dear friends," he pleaded with the foreign missions group, "you are the only hope for Christianity in the Middle East because you are real Christians."

The Christian label in the Middle East many times means non-Muslim and does not reflect a belief in Jesus Christ.

Khalaf said he believes revival is coming to the Muslim world. He said he has studied the history of great revivals and the Middle East has never had one. "It's our turn."

He said he has a vision the Lord will use Baptists in Lebanon to win millions to Christ, referring to the 170-million Arabs in the Middle East.

"I urge you if you want to be in the midst of the greatest revival, come and minister in the Middle East, especially in our country," he added. "Don't say it's difficult, unsafe. We will keep you in our hearts."

Huff offers advice to peace committee

MIDDLETOWN, Ky. (BP) — The newly elected second vice-president of the Southern Baptist Convention believes the SBC "peace committee" elected during the convention's annual meeting in Dallas must lead the SBC in "another direction" in order to find a way out of the controversy that has divided the nation's largest evangelical denomination.

Henry B. Huff of Louisville, Ky., a 60-year-old lawyer and prominent Baptist layman, defeated retired Little Rock pastor W. O. Vaught in a run-off election during the June convention.

Huff said he thinks the only way the committee can accomplish its goal is "if it leads us in another direction" because neither side in the denominational controversy "can be compromised." He remains dubious, however, about a quick resolution to the conflict since many people "don't want peace unless they can win."

Huff said he would "not be at all surprised" to see 60,000 persons attend the 1986 convention in Atlanta. Asked about the prospect of working with Atlanta Pastor Charles Stanley, re-elected in Dallas to a second term as SBC president, Huff said he had sent Stanley a letter of congratulations. In it, however, he also registered his concern over parliamentary procedure at the Dallas meeting.

Parliamentarian many times for the annual meetings of the Kentucky Baptist Convention, Huff claimed "many" of the decisions in Dallas were "just plain heavy-handed," adding that he would take "a great deal of interest" in parliamentary procedures to be used at the next convention.

Missionaries continue in spite of terrorism

By Art Toalston

RICHMOND, Va. (BP) — Terrorists, wreaking havoc in the Middle East, Latin America, and elsewhere last month, shoved their way onto network newscasts and the front pages of the world's newspapers.

Southern Baptist missionaries, continuing to share the gospel in many of the world's trouble spots, got no such attention. They do not want it or need it, unless it comes in the form of prayer.

Bill O'Brien, executive vice-president of the Southern Baptist Foreign Mission Board, said the recent escalation in global turmoil is "a reminder that missionaries continue to live in a real world marked by this kind of terrorism.

"As Baptists see the datelines from (news) stories around the world, it should be a call to prayer for missionaries and nationals who are faithfully working to reconcile people to Christ."

In most of the 106 countries where 3,500-plus Southern Baptist missionaries work, terrorism is no more of an immediate problem than it is for most Baptists back home. Missionaries face the same general considerations as American tourists and government or business employees working abroad.

In countries where terrorists have struck, missionaries take appropriate precautions, such as limiting or varying their travels, or not lingering too long at home in front of large windows. Still, they continue to evangelize and undergird local churches.

"We are all being careful as we go about our activities and ministries," wrote a missionary in El Salvador, adding, "Please keep us in your prayers." She noted the cafe where leftist gunmen shot and killed four Marines, two U.S. businessmen, and seven Salvadorans June 19 in San Salvador is about two miles from where missionaries live.

Bill Stennett, literature missionary to the Central American country since 1977, addressed the memorial service for the Marines in the U.S. Embassy in San Salvador. A fellow missionary reported "security was tight and everyone was solemn, as could be expected."

But Stennett wants Baptists to see a more important dimension of his work. In 1983, for example, "I must have baptized over 100 people," he said. "But that didn't get out. What got out was the one day we almost got our car stolen" by a band of urban guerrillas.

Beirut, Lebanon, a city of about 2-million people, is "just one of a great many places in the world where people are trying to go on with their lives" in the midst of strife, said Nancie Wingo, missionary educator on furlough from there.

Countless Lebanese "want to get on with their lives . . . want to do something good with their lives," she said. "There are more people who relate to each other in very kind and loving ways than those who are perpetuating all the meanness."

Foreign Mission Board policy gives each missionary family full latitude to decide whether to continue working in a trouble spot or move to a safer location.

Yet even when tension is not at a peak, missionaries still face understandable concerns. One missionary in strife-torn Zimbabwe, realizing she had to come to grips with her fear, prayed, "Lord, I can't live this way here. Take it from me, or I can't stay here." The prayer was answered, she says. The fear left.

Living with fear can be a day-to-day

prayer concern, noted Betty Law, FMB administrator who worked in Cuba prior to and following Fidel Castro's rise to power. She said a missionary tends to be more concerned for family members than for one's self.

Fear is lessened by "a conviction you're doing what the Lord wants you to do, that you're where He wants you to be," said Bob Polk, a missionary on furlough from Colombia, where drug traffickers threatened the lives of American diplomats earlier this year.

Especially encouraging to missionaries in trouble spots are letters from family, friends, and church members in the United States. "A lot of times, a whole Sunday School class would sign" a card or letter, recalled Polk.

But, he added, "What they (folks in the States) pick up from the news media and what we feel actually living in the situation are, sometimes, two different things. I guess you kind of program yourself to expect a certain amount of violence. Of course, you learn to avoid the places where it's going on."

Missionary prayer concerns reflect a love for the countries where they serve. "This place needs prayer like no other I've ever seen," wrote Katie Warren, another missionary to Colombia. "God has placed some wonderful families here and working together we hope to see more results each day."

Knoxville men attend Brotherhood meeting

RIDGECREST, N.C. — The Knox County Baptist Association had the largest group of men at the national Brotherhood leadership conference at Ridgecrest Baptist Conference Center of any Southern Baptist association, according to Brotherhood officials.

Brotherhood, the Baptist organization for men and boys, includes Baptist Men and Royal Ambassadors.

The Ridgecrest conference involved Baptist leaders from the Eastern United States. Another such conference is held each year at Glorieta, N.M.

Those attending from the Knoxville association were William "Bill" Brooks, Brotherhood director; Mack Davenport, Brotherhood secretary; Charles Finger, Baptist Men mission study leader; and John R. "Bob" Barrett, Baptist Men mission action leader.



DRILL COMPETITORS — Representing the eight regions of the state in the 1985 Tennessee Bible Drill were (from left to right) John Mosier of Whitwell; Clara Mullins of Fayetteville; Christa Friel of Mt. Juliet; Tracie Silliman of Smithville; David Joines, alternate winner, of Alcoa; Lisa Bradley of Newport; Lisa Gray of Humboldt; and the winner, Brian Turnbow of Lexington.



WINNERS RECOGNIZED — Brian Turnbow (left) of Lexington, the winner of the 1985 Tennessee Youth Bible Drill, and Angela Kelley (second from right) of Cleveland, the winner of the 1985 Tennessee Youth Speakers' Tournament, are recognized by Mary Allen, church training department, Tennessee Baptist Convention, and William E. Troutt, president, Belmont College, Nashville, who is presenting Kelley a \$500 scholarship to a TBC college. (See story on page 1).



SPEAKER COMPETITORS — Representing the eight regions of the state in the 1985 Tennessee Youth Speakers' Tournament were (from left to right) Jill Marie Parker, alternate winner, of Knoxville; Jennifer Belford of Goodlettsville; Cindy Dodd of Huntingdon; Dionndra Foster of Smithville; Carl Christopher of Talbott; Danna Summers of Ramer; Sheryl A. Wayland of Leoma; and the winner, Angela Kelley of Cleveland.

Tennessee youth . . .

(Continued from page 1)

All participants in the state events had won earlier competitions in their church, association, and region before coming to the Brentwood event. The Tennessee winners received an all-expense paid trip to Ridgecrest (N.C.) Baptist Conference Center where they were presented along with other state winners this week. Kelley was scheduled to speak to youth and leadership at Ridgecrest.

Other participants in the state speakers' tournament were Dionndra Foster, Whorton Springs Baptist Church of Smithville, north central; Carl Christopher, Pleasant Ridge Baptist Church of Talbott, northeastern; Danna Summers, Ramer Baptist Church of Ramer, southwestern; Cindy Dodd, First Baptist Church of Huntingdon, northwestern; Sheryl A. Wayland, Leoma Baptist Church of Leoma, south central; and Jennifer Belford, Parkway Baptist Church of Goodlettsville, central.

Each participant in the tournament received a \$250 scholarship to any of the three TBC colleges: Belmont College, Nashville; Carson-Newman College, Jefferson City; and Union University, Jackson. Kelley, as state champion, received an additional \$250 scholarship.

Additional competitors in the state Bible drill were Tracie Silliman, Whorton Springs Baptist Church of Smithville, north central; John Mosier, First Baptist Church of Whitwell, southeastern; Lisa Bradley, Northport Baptist Church of Newport, northeastern; Lisa Gray, Emmanuel Baptist Church of Humboldt, northwestern; Clara Mullins, Oak Hill Baptist Church of Fayetteville, south central; and Christa Friel, First Baptist Church of Mt. Juliet, central.

The annual competitions were directed by Mary Allen, director of youth work for the TBC church training department.

Hollis urges bold actions against pornographic evils

By David Wilkinson

WASHINGTON (BP)— A Southern Baptist ethicist has urged a special commission on pornography to propose bold initiatives and concrete actions to deal with "not just a minor social irritation, but a major, far-reaching, influential malady" in America.

Harry N. Hollis Jr., of the Southern Baptist Convention's Christian Life Commission, testified June 19 at the first of a series of hearings to be held by the Attorney General's Commission on Pornography.

The 11-member commission will conduct a year-long study of the problem of pornography and make recommendations on ways to control its production and distribution. Alan Sears, an assistant U.S. attorney from Louisville, Ky., and a member of the SBC's Executive Committee, is serving as the commission's executive director.

While previous studies often faltered because of debates over empirical evidence of pornography's effects on society, Hollis challenged commission members to consider common sense arguments in the case against pornography.

Common sense, he said, "may be all that can lift us out of the continued confusion brought on by waiting for conclusive empirical data everyone can agree on."

Hollis argued pornography is harmful to society because of its negative impact on both character and conduct. Southern Baptists and others oppose pornography, he said, "not because it deals with sex, but because it exploits and degrades sex." In contrast to Christianity's holistic view, pornography presents a selective and distorted picture of sex, he added.

One of pornography's "worst sins," Hollis said, is the way it "has served, along with other cultural forces, to generate between the sexes hostility instead of fellowship; exploitation instead of love; anger instead of affection; one-dimensional sex instead of true intimacy; and crafty manipulation instead of compassionate mutuality."

Hollis shared a resolution adopted at the recent Southern Baptist Convention in Dallas which reaffirmed Baptists' op-

position to pornography and urged the Christian Life Commission and local churches to support anti-pornography legislation.

He challenged the pornography commission to recommend strong and specific actions against the nation's pornographers whom he portrayed as "stealthy termites" who are "eating away at the structures of family fidelity and sexual integrity on which the foundations of society rest."

Hollis urged citizens to take action through "pocketbook and wallet power" to oppose distributors of pornography, including convenience stores which provide young people "convenient access" to pornographic magazines. He called for stronger enforcement of existing anti-obscenity legislation and more support for responsible sex education programs.

Effective treatment of pornography, he added, also must deal with society's increasing acceptance of the exploitation of sex. He cited as one example television programming which contains "far more adultery than fidelity, far more exploitation than mutuality, far more violence than tenderness, far more salaciousness than purity."

Hollis also urged the commission to give particular attention to pornography's impact on youth and children. He commended Tipper Gore, wife of Sen. Albert Gore of Tennessee, and others who have led a campaign to persuade the music industry to exercise moral responsibility in the music it produces for teenage audiences.

Belmont names staffer to lead honors program

NASHVILLE — Ronnie Littlejohn has been appointed as director of the honors program at Belmont College.

Littlejohn came to Belmont in August 1984 from Wayland Baptist University in Plainview, Tex., where he was director of graduate programs at the Texas university.

He has just completed his first year at Belmont as professor of philosophy.



SPARTA GROUND BREAKING — Members of First Baptist Church, Sparta, break ground for a new worship center on May 26. Former and present pastors of the church, Harlan Reynolds (sixth from left) and Doug White (sixth from right) led the ceremony.

Former missionary, Paul Porter, dies

LA FAYETTE, Ga. — Paul C. Porter, Southern Baptist missionary educator and church planter in Brazil from 1922 until his retirement in 1962, died June 28 at a nursing home there. He was 92 years old.

Porter's wife, Margaret, died last September. They had moved to La Fayette in 1980 and were members of First Baptist Church. From 1962 to 1980, they lived in San Antonio, Tex., Porter's hometown, and were members of Manor Baptist Church.

Active as a supply preacher for First Baptist Church and other churches in the La Fayette area, Porter delivered his last sermon three months ago. He spoke from memory, due to eyesight difficulties.

He returned to Brazil five times after retiring. During his last trip, when he was in his mid-80s, he preached 60 sermons in 30 days.

During his 40-year missionary career, he was executive secretary of the Sao Paulo state Baptist convention at various times for a total of 15 years.

Porter saw the number of Baptist congregations in the Sao Paulo area increase from 15 to 250 during his missionary career. A fellow missionary commented it was hard to find a church Porter had no hand in starting. He served as pastor of numerous churches, but only "to the point where they could support a Brazilian pastor."

He was a field evangelist from 1925 to 1941 and 1946 to 1962 and was instrumental in bringing Latvian, German, Russian, and Hungarian churches into the Sao Paulo Baptist Convention. His initial assignment was at the Baptist School in Sao Paulo where he was a professor and

later director. He also wrote five books in Portuguese.

Porter was a graduate of Baylor University, Waco, Tex., and Brown University, Providence, R.I.

He is survived by four of five children: Margaret Mavity of La Fayette; Celeste Goodwin, Concord, Calif.; Paul Jr., Arlington, Tex.; and Nathan, Fort Worth, Tex., Southern Baptist Home Mission Board national consultant for disaster relief, domestic hunger, and migrant ministries; and an adopted son, Gerson Prego, Campinas, Brazil.

Campbell employed by national WMU

BIRMINGHAM, Ala. (BP) — Tennessee Karen Campbell, a native of Greenfield, has joined the staff of Woman's Missionary Union, auxiliary to Southern Baptist Convention, as promotion specialist. In her position at the national headquarters, Campbell will lead in planning and coordinating promotion of WMU's program and products.

Campbell is a 1983 graduate of Union University, Jackson, and she anticipates completing a master of arts and communications degree from Southwestern Baptist Theological Seminary in Fort Worth, Tex., in December.

During the summer of 1983 Campbell worked as editorial assistant for Crusader and Crusader Counselor at the Brotherhood Commission in Memphis. In 1984 she was a WMU summer intern.

Barry Wood serves East Ridge church

Joseph Barry Wood became pastor of East Ridge Baptist Church, Chattanooga, on June 30.

A native of Knoxville, he attended the University of Tennessee there. He is also a graduate of Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Wood comes to Chattanooga from Athens, Ga., where he served as pastor of Green Acres Baptist Church. Other pastorates include First Baptist Church, Jacksboro, and Belmont Park Baptist Church, Fort Worth, Tex. He was minister of youth at Blue Springs Baptist Church, Cleveland.

As a summer missionary with the Southern Baptist Convention Home Mission Board, he served in New Mexico and Maryland.

Associational leadership positions include vice-moderator, chairman of evangelism, and president of the pastors' conference for Sarepta Baptist Association in Athens, Ga. While serving in Campbell County Baptist Association in LaFollette, he completed terms as moderator, vice-moderator, president of the pastors' conference, and director of associational Sunday School work.

H. S. Simpson dies June 30

NASHVILLE — H. S. Simpson, retired manager of the Southern Baptist Sunday School Board's materials services department, died June 30 following a lengthy illness.

Funeral services were held in Nashville on July 2, with burial in Fort Worth, Tex., July 3.

He began work for the board in 1936 as manager of the Southwestern Baptist Theological Seminary book store in Fort Worth. Later, he managed stores in Houston and Carbondale, Ill., before becoming manager of the merchandising control department in Nashville in 1954. In 1961, he was promoted to assistant to the director of the publishing division, and in 1971 he became manager of the materials services department, where he worked until his 1976 retirement.

He is survived by his wife, Lela Walton Watson Simpson of Nashville; a sister, Pauline Simpson Addieway, and a brother, George A. Simpson, both of Fort Worth.

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Baptist World Congress . . .

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destroy our witness.

"If we just go out with the gospel, God will open doors for us," Graham said. Among the open doors already available to Christians are technology to proclaim the gospel to every person and to solve the famine in Africa.

"We need to be on guard against unbiblical doctrine, but also to be on guard against unbiblical practices," Graham said.

Gerhard Claas, BWA general secretary, exhorted Baptists worldwide to strive for reconciliation among peoples and for peace on earth in his "state of the alliance" address.

"We are living under the steady threat of nuclear catastrophe. Baptist people therefore must give their very best possible support to any peacemaking effort," Claas said. "We must try to stop the arms race."

Claas reported that the alliance now consists of 131 member unions and conventions with a total membership of more than 34-million baptized believers.

BWA President Duke McCall challenged,

"Let's turn the dynamite of the gospel loose and open the light in the darkness of the world."

McCall continued, "The power that created the universe is the power required to create a new heart. God is in the business of creating new hearts, and we are the instruments He is willing to use, if we will quit talking and go fishing (as fishers of men). We have the miracle of God's intervention in a lost world."

McCall stated that for the first time in 1,000 years, white Christians are a minority in the family of God.

During the reports, delegates were encouraged that BWA member bodies administered more than \$21-million in hunger relief around the world in 1984.

The possibility of establishing a seminary in Russia to train religious workers was reported by Alexei Bichkov, general secretary of the All-Union Council of Evangelical Christians-Baptists in the USSR. He said the union recently received approval from the government to seek a building site or an existing building to house the proposed seminary.

Delegates were welcomed to the congress by Los Angeles Mayor Tom Bradley and through videotape by U.S. President Ronald Reagan.

Reagan said, "Your faith knits you together as one community united under a single Lord. You are indeed carrying out the great commandment to love our neighbors as ourselves."

Bradley, who was inaugurated July 1 for an unprecedented fourth term as Los Angeles mayor, welcomed the delegates to the "City of Angels, although I know there are sometimes devils among us. There is evil and hatred in the world. Your mission becomes even greater because of it."

Registration for the congress was less than 8,000, far below the 20,000 anticipated by BWA planners. Conflicts with other Baptist meeting dates and a strong American dollar were blamed for the low attendance.



LOOKING — During the Global Fellowship Celebration at the Baptist World Congress, Bill and Ann Fox of South Pittsburgh look at foreign exhibits.

New BWA president sets top priorities

By Al Shackleford

LOS ANGELES — Emphases on prophetic ministry, on involvement of youth, and on evangelism and justice will be primary priorities of the new president of the Baptist World Alliance, G. Noel Voce.

Voce, principal (president) of the Baptist Theological College of Western Australia since its founding in 1963, was elected to a five-year term as BWA president by delegates to last week's Baptist World Congress.

At a news conference following his election, Voce said, "What I'm looking for is something I can't give myself — it is given by God. I will be open to that prophetic note coming through, to address ourselves to the big questions amid diversity."

The new president added, "We (Baptists) demonstrate our strength when we celebrate our unity and honor our diversity." However, he acknowledged, "Sometimes we celebrate our unity, but don't honor our diversity."

As chairman of the BWA Commission on Doctrine and Interchurch Cooperation, Voce has participated in dialogues with Roman Catholics during recent years. He said he wrestled with the decision to participate because "there are many diverse opinions among Baptist people."

Voce added, "I do understand the feelings of my brothers and sisters, especially in Latin America, but the more we can talk with one another and understand one another, the cause of Christ is advanced."

He believes there will be "many red faces in the heaven among those who damn one another on earth. If anyone says 'Jesus is Lord,' I must, in light of the Holy Scripture, call him 'brother.'"

Voce said a second emphasis of his tenure will be to seek greater involvement of young people in BWA activities. Noting that his ministry in theological education, Voce declared that the local church is the key to all that is done in Baptist life. "Personally, my first

obligation as a Baptist is to a local church where I am a member in Dalkeith, Australia," he said.

He cited the Baptist emphasis on the autonomy of the local church, but called for a greater emphasis on interdependence among local churches. "There must be a balance," he added. "We must match one with the other, or we will fall into heresies."

Voce said he expects to travel about three months of the year as BWA president, while continuing as principal of the theological college of 70 students. In the next year, he already has plans to visit Czechoslovakia, the United States, Argentina, Singapore, and China.

The first Australian to hold the top BWA post, Voce has served as president of the Baptist Union of Australia. He received the Jubilee Medal from Queen Elizabeth II in 1977.

Voce and his wife, Heather, are the parents of two children.



BWA PRESIDENT — G. Noel Voce of Australia was elected as president of the Baptist World Alliance during the 15th BWA Congress in Los Angeles.



TENNESSEE BWA TOUR — Twenty-seven Tennesseans were in this tour group attending the Baptist World Congress in Los Angeles last week.

Congress votes resolutions on world political scene

LOS ANGELES — Eight resolutions, six of which dealt with world governmental situations, were passed by delegates to the Baptist World Congress last week.

The resolutions took stands in support for the United Nations on its 40th anniversary, in support of Nicaraguan Baptists, in support of nuclear disarmament, and in reaffirming the Baptist principle of religious liberty, while expressing opposition toward racism in general and apartheid in particular and toward terrorism.

The non-political resolutions asked Baptists to share the gospel in response to the congress theme, "Out of Darkness into the Light of Christ," and urged generous response to the needs of the world, especially hunger relief.

An amendment, offered to the resolution on religious liberty which would have condemned the lack of liberty in the USSR and all other nations under its domination was declared "out of order" by BWA President Duke K. McCall. The delegates voted to sustain the ruling of the chair.

As passed, the resolution urges all Baptists "to become more informed about the circumstances of other believers and to pray, speak, and act in every way possible for the support and encouragement of the many thousands of Christians called upon to suffer for their faith in these days."

In the resolution on racism, the delegates declared "we urge Baptists everywhere to call upon their governments to

stand firmly against all forms of support for South Africa as long as apartheid remains on their statute book."

The practice of terrorism was labeled "a violation of international law and an assault on the conscience of humanity." The resolution asked governments to refuse to grant asylum and support to terrorists.

While not taking sides in the conflict in Nicaragua, the resolutions as passed urged all powers to "draw back from this dangerous confrontation by discontinuing the arms buildup and the economic blockade."

The Nicaraguan resolution encouraged Baptist groups to respond to the requests from Nicaraguan Baptists for support and assistance.

Another resolution commended the work of the United Nations for improving world health, curtailing drug traffic, improving the standard of living in developing countries, providing disaster relief and refugee aid, improving food production for the hungry and the poor, and reducing racial discrimination.

The delegates approved a resolution on peace and disarmament expressing support for negotiations between the USA and the USSR and promising prayer for the proposed November meeting between leaders of the USSR and the USA.

When presented to the delegates, an amendment was approved which called for "a verifiable moratorium on the manufacture of all nuclear weapons."

Long, hard hours lend integrity to relief work

By Mary Jane Welch

BAMAKO, Mali (BP) — Norman Coad keeps his emotions about drought in Mali at arms' length — close enough to keep him motivated but far enough to prevent paralysis.

He does that because he is determined to help the drought victims. And he is determined to do it the right way.

That is also why the Southern Baptist missionary spends long hours going from government office to government office getting to know people, familiarizing them with his plans, seeking their input and approval.

That is why he spends even longer hours bumping down dusty roads under a blazing sun.

That is why he will spend every other week this summer away from home checking and rechecking to make sure everything is going according to plan.

Coad and his wife, Beverly, are newcomers to Mali — they arrived in September 1983 as Southern Baptists' first missionaries there — but in that time they have distributed 5,000 tons of grain, waged two vaccination campaigns, and planned a community center for Bamako and a major development project for Kenieba. They are putting the finishing touches on plans to use Southern Baptist hunger relief funds to distribute another 6,000 tons of grain in the dry, starving land in coming months.

Why would a couple drive themselves to do so much in so short a time?

Norman and Beverly Coad arrived in Mali with a vision. They felt God was calling them not just to start a personal ministry which might touch 100 people. They felt He called them to be part of His plan to strengthen the Christian church throughout Mali and to prepare the way for as many as 30 other Southern Baptist missionaries to come to the predominantly Moslem country.

"It's Mali's time," says Coad. "The Lord is ready to bring a lot of people into the kingdom in Mali."

The signs are everywhere, they say, but especially in people's response to Christian help for drought victims. In many areas where Christians distributed grain last year, people are walking long distances just to find out more about Christianity.

This did not happen by accident. It happened in part because the Coads con-

tacted the Foreign Mission Board long before the crisis developed to start the wheels moving for grain distribution. It happened because Norman Coad worked with evangelical Christians across Mali, people he knew he could trust, to handle local distribution. It happened because those people knew their communities

that. When the Coads first arrived in Upper Volta (now Burkina Faso) as music missionaries during the earlier drought, they were deeply moved by what they saw. Beverly says she spent much of their first term in tears. Every child she saw was her child; every older woman, her mother or grandmother. She could



CAMPING OUT — Beverly Coad cooks breakfast while her husband, Norman, finalizes his plans for the day as they travel through Mali's fifth region, smoothing the way for later distribution of 6,000 tons of grain.

and knew who really needed help.

From the beginning, Southern Baptists were being closely observed. Malian officials watched to see whether these missionaries could avoid the pitfalls of corruption and distribute grain in areas others could not reach. They watched to see whether the Christian distribution system would follow their aims for preserving families and villages.

U.S. Agency for International Development looked for a model distribution program which could get their grain where it was needed with the least amount of loss.

Moslem and animist Malians watched to see whether the stories they had heard about Christians were true. Would they help everyone or just Christians? What would they expect in return from those who accepted their grain?

By the time the Christian distribution ended, U.S.A.I.D. felt they had found their model. The Coads reported less than 0.1 percent loss — an amount almost unheard of in relief circles. Mali's government was eager for Baptists to distribute grain again.

The Coads are working hard to duplicate last year's success with 6,000 tons of grain this year. The United Nations Food and Agriculture Organization recently named Mali as one of the six African nations most needing food this year. Inadequate grain stocks coupled with inadequate transportation make coming months a matter of life and death for many Malians.

The Coads plan to start distribution this month to fill the gap in the last months before harvest, when food is shortest.

They will use the same system as last year, working through evangelical churches and hiring Moslem observers to insure fairness. Coad will be assisted by Ricky Roberts, a journeyman from Maryville, and David Saye, a Malian Christian teacher, who will coordinate distribution in Mali's fifth region, its traditional breadbasket.

Coad feels Southern Baptists have been preparing since the 1973-74 drought to respond to this one. In that time, he feels they have built one of the best drought response programs available.

He has played an important part in

not have returned to the mission field, she says, if they had not found a way to help people there.

They began drilling wells and distributing grain, using a system similar to the one they are using in Mali. They dreamed of a major development project that would touch a whole region. Water development, agricultural, health, and literacy training would mesh with evangelism to move a whole group of people away from the edge of survival.

Their dream became reality when Tennessee Baptists adopted their plans for the Sanwabo development project. Today that project is a model for Southern Baptist development work across west Africa.

When the Coads opened Southern Baptist work in Mali at the beginning of yet another drought, they were convinced they would not penetrate the Moslem culture with traditional evangelism. "Mali is not a country you can go into with traditional evangelism," says Beverly. "They'll insult you and throw rocks at you, but they won't listen."

They would have to earn the trust of people who had been taught to distrust Christians. They would have to teach Malians about Christianity by living it. They set out to earn that trust by responding to needs for vaccination, developmental assistance, and grain distribution.

In his years in Africa, Norman Coad has learned how effective grain distribution can be as a witness when it is done right — and how it can damage the church's witness when it is done wrong. More than once, he has found himself mending fences after another relief group blundered in with good intentions, but too little knowledge and skill.

In one village, the commandant was reluctant for a Baptist photographer to make pictures. Another group had dumped a load of grain in town without proper controls and filmed the riot they caused. He wanted his people fed, but not at the price of destroying the social fabric.

On other occasions, aid groups have dumped such large amounts of free grain, that they destroyed delicate pricing systems designed to put the local farmer back in business.

Once last year, Coad had to call the Baptist distribution to a halt because transportation costs suddenly soared out of reach. Another relief group, eager to get grain to a particular location while celebrities and a film crew were there, had offered three times the going rate for transportation and priced others out of the market.

Coad feels it is important to build a stable relief program on hard work, not emotions. That is why he goes to the trouble to locate trustworthy Christian leaders who know the community to actually handle local distribution. That is why he camps many nights in courtyards to work to keep channels clear.

But the hard work does pay off.

Last year, a Christian pastor moved to Bankass to start a church, but people there would not let him buy land or draw water. When he finally secured a poor field, he was still treated as an outcast. Then the Christian grain distribution came to Bankass.

The Moslem leaders told the people not to eat the Christian grain. They responded that the leaders had no right to ask them to starve. Although the Moslem leaders claimed to know God, the people said, the Christians had shown by their actions that they were the godly ones. They ate the grain.

Today, the people of Bankass support the pastor they once scorned.

Memphis pastor joins FMB staff

RICHMOND, Va. — Former Memphis pastor William L. Morgan became associate director of orientation and project management in the volunteer enlistment department of the Southern Baptist Foreign Mission Board June 19.



Morgan

Morgan had been pastor of Wells Station Baptist Church in Memphis since 1981. Before that, he and his wife, the former Noreta Smith of Memphis, served 16 years as Southern Baptist missionaries to Brazil.

In his new post, Morgan is responsible for orienting Foreign Mission Board volunteers going overseas for less than four months. For projects which involve a large number of volunteers from one area, he will work with state or local leadership in providing orientation.

Morgan also will coordinate some of the partnership missions projects which link state conventions in the United States with overseas conventions and will respond to people interested in volunteer opportunities with the Foreign Mission Board.

In Brazil, Morgan was associate executive secretary of the Brazilian Baptist Convention's Home Mission Board for seven years. In that position, he directed nationwide evangelistic and church planting projects and directed the field training of Brazilian Baptist home missionaries.

Earlier, he was pastor of First Baptist Church of Florianopolis and executive secretary for Santa Caterina Baptist State Convention.

Born in Drew, Miss., Morgan grew up in Memphis. He is a graduate of Mississippi College, Clinton, and Southwestern Baptist Theological Seminary, Fort Worth, Tex.



FRIENDLY VISIT — Beverly Coad finds that hunger and hardship do not prevent the women of Mali from enjoying a chat with a guest.

News analysis

High court's term backs church-state separation

By Stan Haste

WASHINGTON (BP) — It was the year of religion at the U.S. Supreme Court.

Surprisingly, it was also the year of the big comeback for separation of church and state.

On the heels of recent high court terms that left advocates of separation lamenting their losses, the just-concluded 1984-85 term must seem like the return of the good old days.

At the term's outset last October, prospects for the following nine months looked anything but promising. In 1983, the court had upheld a divisive Minnesota plan to funnel tax dollars into parochial schools through the circuitous route of tuition tax deductions for parents who choose sectarian schools for their children.

That shattering blow was followed by rulings upholding a Nebraska practice of paying a chaplain at the state legislature with tax dollars and a Pawtucket, R.I., tradition of using public money to erect and maintain a Christmas nativity scene.

Church-state experts of all persuasions seemed unanimously convinced a trend was clear: the court's traditionally strict interpretation of the Constitution's religion clauses was on the way out. The new buzzword was "accommodation," meaning a majority of the justices favored more breathing room for religion in the public sphere.

What was easy to overlook, nevertheless, was the simple fact that the apparent trend-setting decisions came on 6-3 or 5-4 votes, margins too narrow to make sweeping predictions about future cases.

What happened in the 1984-85 term was that the fragile majority crumbled as swing justices switched over to vote for a stricter line on church-state separation in a string of new disputes.

In terms of volume alone, the recent term featured decisions in more church-state cases — seven — than in any previous term in the court's 195-year history. Of these, three were clearly the headliners.

Two of the three — dealing with the ever-volatile issue of public aid to parochial schools — were decided July 1, the next-to-last day of the term. That each invalidated a well-established program of using tax dollars to support sectarian education was unquestionably the term's biggest surprise.

By striking down a New York City program that sent public schoolteachers, at public expense, into parochial schools to provide specialized instruction, the court outlawed a 19-year practice in the nation's second-largest city.

Less surprising — but perhaps even more important — was the court's same-day invalidation of a Grand Rapids, Mich., scheme using state funds to provide a similar "shared-time" program to help parochial schools provide services they presumably could not otherwise make available.

In the other headline church-state dispute of the term, a 6-3 majority struck down an Alabama law prescribing a daily silent prayer period in that state's public schools. Earlier, the court had affirmed a lower federal panel's invalidation of a companion statute mandating oral prayer.

In the Alabama case, the court reas-

serted the view that government has no role in the religious indoctrination of schoolchildren. It was a ruling rightly applauded by those who understand that truly voluntary prayer needs no mandate or encouragement from legislatures or local officials.

In another of the church-state disputes, the court held 8-1 that states may not require private employers under all circumstances to give employees a day off each week for religious observances.

In yet another church-state decision, the court unanimously held that the commercial activities of private religious groups are not exempt from minimum wage requirements. The decision rejected claims by the extremist Alamo Foundation of Alma, Ark., that application of the federal fair labor law violated its free exercise of religion.

In its other pair of church-state cases, the court found itself deadlocked by 4-4 votes owing to the mid-term illness of Justice Lewis H. Powell Jr. The tie votes settled only the particular disputes, with no precedent-setting impact on similar problems elsewhere.

One of the disputes reopened the question of nativity scenes sponsored by cities and towns. In a case from Scarsdale, N.Y., a heavily Jewish community outside New York City, the court held that space in a town park must be provided for a creche. The court thus sided with a group of Scarsdale citizens who had challenged the decision of local officials not to permit the display.

The other 4-4 deadlock came in a decision affirming a lower ruling that a Nebraska woman must be given a driver's license in spite of her refusal to have her photograph made. The woman argued a state law requiring the photo would have forced her to violate the Decalogue's prohibition against making a graven image.

With the single exception of the Scarsdale creche ruling, each of the other six can be interpreted as a victory for separationists.

Senate panel backs prayer amendment

WASHINGTON (BP) — Taking the first step in what supporters hope will result in nullifying a recent Supreme Court decision, a Senate subcommittee recommended June 26 a Constitutional amendment approving periods of silent prayer in public schools.

Led by chairman Orrin G. Hatch, the Subcommittee on the Constitution voted 4-1 to send S. J. Res. 2 to the full Judiciary Committee for further consideration. If that panel approves the measure, it would then be put on the Senate calendar for full debate.

The subcommittee vote came one week after a one-day hearing on the measure was held, during which senators heard both proponents and opponents. Hatch said he called the hearing in the aftermath of a June 4 Supreme Court ruling that struck down an Alabama law prescribing a minute of silent prayer or meditation at the beginning of the school day.

Most Senate observers believe the full Judiciary Committee is likely to approve the measure. But its chances for achieving the necessary two-thirds majority in the full Senate are seen as unsure.

Court strikes 'shared time' in federal, state aid plans

By Stan Haste

WASHINGTON (BP) — The U.S. Supreme Court ruled July 1 that federal and state programs which send public schoolteachers into parochial schools to provide specialized instruction violate the Constitutional separation of church and state.

In a pair of 5-4 decisions in related cases, the high court struck down separate programs in New York City and Grand Rapids, Mich., that used public monies to send teachers into parochial schools to teach subjects ranging from remedial reading to physical education.

While opponents of public aid to parochial schools had held out some hope the justices would invalidate the Grand Rapids program, paid for with state funds, most observers did not expect a majority to vote against the more established New York City plan, funded under Chapter 1 of the federal Education Act.

Under that plan, the secretary of education is authorized to distribute federal financial assistance to local schools — private as well as public — to meet the needs of educationally deprived children from low-income families. In New York City, local officials have had such a program in place since 1966, the first year the federal money became available.

Writing for the narrow majority, Justice William J. Brennan Jr. faulted the New York plan for violating the Constitution by excessively entangling church and state in the supervision process. Excessive entanglement is one of three tests the Supreme Court has used for the past 14 years in determining whether laws dealing with religion violate the establishment clause of the First Amendment.

"When the state becomes enmeshed with a given denomination in matters of religious significance," Brennan declared, "the freedom of religious belief of those who are not adherents of that denomination suffers, even when the governmental purpose underlying the involvement is largely secular."

Among the dissenters, Chief Justice Warren E. Burger lamented that the decision "will deny countless schoolchildren desperately needed remedial teaching services," and declared further, "Rather than showing the neutrality the court boasts of, it exhibits nothing less than hostility toward religion and the children who attend church-sponsored schools."

Also struck down was a similar "shared time" program set up by the Grand Rapids school district in which public schoolteachers were sent into that city's parochial schools to offer remedial and enriched reading and math, as well as courses in art, music, and physical education.

A second Grand Rapids program, a community education curriculum offered on parochial school premises after regular school hours, was likewise invalidated. Among the offerings for children and adults were arts and crafts, home economics, gymnastics, drama, chess, model building, and nature appreciation. Teachers in the program were part-time public school employees, nearly all of whom taught at the same parochial schools during regular hours.

In both programs, regulations required each classroom to be free of religious symbols such as crucifixes and Christian art — a process referred to as "desanctification" — and required teach-

ers to post a sign reading, "Public School Classroom." Of 40 religious schools in the programs, 28 were Roman Catholic, seven Christian Reformed, three Lutheran, while one each was Seventh-day Adventist and Baptist.

Justice Brennan, who as senior justice for the majority assigned both the New York and Grand Rapids opinions to himself, declared the establishment clause was penned by the nation's founders to accomplish more than to forbid an official state religion or prefer one religion over another.

That view — a strong rebuttal to opinions expressed last month by Justice William H. Rehnquist in an Alabama school prayer case — has held that the founders, supported by later Supreme Court decisions, determined "jealously to guard the right of every individual to worship according to the dictates of conscience while requiring the government to maintain a course of neutrality among religions, and between religion and non-religion," Brennan declared.

Court declines Wamble case

WASHINGTON (BP) — One day after invalidating a New York City plan that sent public schoolteachers into parochial schools to provide special courses, the U.S. Supreme Court rejected an appeal by the federal government to review a similar case from Missouri involving Midwestern Baptist Theological Seminary Professor G. Hugh Wamble.

Attorneys for the Department of Justice, Department of Education, and parents of parochial schoolchildren in Missouri had asked the high court to review a federal district court decision striking down a "bypass" device used by the Department of Education to deliver federal funds to Missouri parochial schools. That method was devised by Congress in 1974 to provide federal dollars under Chapter 1 of the Education Act to states whose own laws forbid aid to non-public schools.

The bypass provision was challenged by Wamble, a Midwestern seminary church history professor who has earned a national reputation for fighting parochial aid. A minister, Wamble argued his own case in a five-month trial in 1977 in the courtroom of U.S. District Judge Joseph E. Stevens Jr. of Kansas City. Although Stevens delayed his decision in the case for more than seven years, he finally invalidated the Missouri bypass device last December.

When the government appealed directly to the Supreme Court, Wamble counter-appealed.

Kenya revival yields 50 new Christians

MOMBASA, Kenya — More than 50 people made public decisions to become Christians in a recent revival at Mombasa (Kenya) Baptist High School.

M. Robert Vassar Jr., pastor of First Baptist Church, Shelbyville, Ky., preached during the revival. Several Mombasa churches also held revival services.

Kentucky Baptist volunteers are helping with many facets of mission work as part of a partnership missions link with Kenya.

'How Will I Serve Him?'

Editor's note: This is the first-place speech delivered at the 1985 Youth Speakers' Tournament July 1. The author is a member of Westwood Baptist Church, Cleveland. See story on page 1.

By Angela Kelley

Materialism tells me, "Be greedy, please yourself." Pride tells me, "Be outstanding, promote yourself." Humanism tells me, "Be independent, believe in yourself." Education tells me, "Be resourceful, expand yourself."

Self - I am up to here with the word self. The world tells me to do something either for myself, to myself, or with myself. It is so different from Christ's message and model.

Jesus offers a fresh and much-needed invitation to the self generation. He says to be a servant and give to others. So as a Christian, I must learn to serve the One Who has given me eternal life.

The Bible says in Mark 10:45, "For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many" (NAS). With this Scripture it makes sense to say that God desires the same from me, after bringing me into His family through faith in His Son.

To serve my living Christ, there are at least three characteristics of a servant I must desire to own. The characteristics are a willing spirit, genuine humility, and absolute honesty.

I will serve Him with a willing spirit by sharing the work load, helping my neighbor walk that extra mile, caring about people such as the elderly, the homeless, the orphans, and accepting responsibility as it comes. With a willing spirit, I must learn not to appear conceited, arrogant, or selfish.

Philippians 2:3-4 says, "Do nothing

from selfishness or empty conceit, but with humility of mind let each of you regard one another as more important than himself; do not merely look out for your own personal interests, but also for the interests of others" (NAS).

An example of one with a willing spirit is Billy Graham. He has the willingness to serve God by ministering to people in his crusades all over the world.

Secondly, I will desire to serve Him with genuine humility. Humility is the state of being humble or free from pride. Having genuine humility is an authentic desire to help others. A truly humble servant stays in touch with the struggles of people. He has a humility of mind that continually looks for ways to serve.

The example I can follow the most is Jesus Christ. He is the One Who showed genuine humility. He came to serve and to give His life for you and me.

John 15:13 says, "Greater love hath no man that this, than a man lay down His life for His friends" (KJV). What else could have shown true genuine humility than Jesus dying on the cross for me.

The final characteristic of a servant is absolute honesty. Absolute honesty is not only doing one's best at work and play without desiring attention, but serving without concern as to who gets the glory. It is also learning how to be honest with others and with ourselves.

Sandi Patti, one of the most popular Christian contemporary singers, shows a fine example of absolute honesty. When she sings, she magnifies the Lord. She shows no intentions of bringing glory to herself, but glory to the One most high.

I must learn as a Christian to give God the glory in all that I do, whether it is in singing, speaking, or any other talents that God has given to me. God expects each Christian to use his or her talents for Him. When we do use our talents for the Lord, they are not wasted.

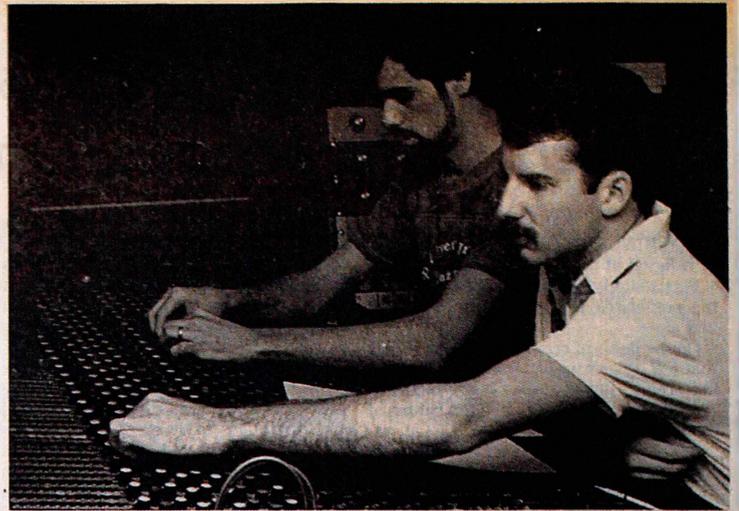
First Corinthians 15:58 says, "So my dear brothers, since future victory is sure, be strong and steady, always abounding in the Lord's work, for you know that nothing you do for the Lord is ever wasted as it would be if there were no resurrection" (TLB).

There are rewards that God gives to those serving Him. The rewards can give a good feeling and satisfaction. God wants me to obtain the goal found in Philippians 3:14 which the Apostle Paul wrote, "I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus" (NIV).

For even as the Son of Man came to serve, I as one of His will serve.

Today, our world has become a large, impersonal, and busy institution. We have become alienated from each other. Although crowded, we are lonely, distant, pushed together, and uninvolved. No longer do most neighbors visit across the backyard fence. Greed and showing off have replaced sharing and caring. It is like we are occupying common space but have no common interest. It is as if we were on an elevator with rules like no smiling, talking, or eye contact without written consent of the management.

Painful though it may be in this great land of America, the motivation to serve my living Lord is at the end of the line. That is why as a Christian, I will do my utmost to serve Him with a willing spirit, genuine humility, and absolute honesty. There will most likely be many mistakes along the way, but from the mistakes, I will learn. I will serve Him by taking the example found in Galatians 6:10. As I have the opportunity, I should do good toward all people.



TAPING FOR MISSIONS — Belmont College student Steve Roebuck (right) and studio engineer Bobby Stewart work at the audio control board during a taping session to provide background music for Spanish hymns to be sung in Baptist churches in Peru.

Baptist churches in Peru await 'Nashville sound'

By Joan Yarborough

NASHVILLE — Once again, "the Nashville sound" is going abroad. There is nothing new about that — unless that sound is hymns for churches in Peru produced in a Baptist college recording studio by Baptist college students!

When Don and Linda Johnson returned in May to their foreign mission posts in Peru, they took with them a master recording tape of 40 hymns from the Spanish Baptist Hymnal.

That tape represents about 1,000 man-hours of sacrificial work, a tremendous gift of love, and the solution to Johnson's dilemma of how to promote church music in the 70 churches and missions of the Peruvian Baptist Convention.

For three years since language study, Johnson has struggled against almost impossible obstacles to promote the use of music in worship. The churches are small and poor. There are almost no pianos and few trained musicians.

Although Johnson visits churches regularly, once a year is usually the most he can visit each church.

While the churches have the Spanish Baptist Hymnal, they do not know the hymns and they do not know how to learn them.

Before their furlough last year, the Johnsons planned a camp to teach church workers and Sunday School teachers how to lead music. This had to be cancelled in favor of a much-needed pastors' meeting — church and convention budgets stretch only so far.

Upon reaching the United States on furlough, Johnson had discussed the difficulty of his task with Steve Roebuck of Sterling, Ill., a young man from the youth group at Como Baptist Church where the Johnsons had served before volunteering for missions.

A student in the Belmont College music business program, Roebuck suggested recording a tape of hymns which then could be transferred to cassettes to send to the churches.

Here was the answer for which Johnson had been looking! Thirty percent of the people in Peru already have tape recorders — and recorders are certainly more affordable than pianos. Cassette tapes could be played for musical accompaniment for the familiar hymns and for assistance in learning new ones.

Roebuck volunteered to record the

master tape. After all, his former minister of youth/music had inspired him to pursue a career in Christian music.

Christians in Peru began to pray for the project.

Belmont's President Bill Troutt agreed for Roebuck to use the recording studio, at no cost, for the estimated 96 hours the taping would require. But when would that busy facility be available for that much time?

Studio supervisor Bob Mulloy suggested using it during the semester break over Christmas holidays. Though the studio was ordinarily shut down for maintenance at this time, Mulloy made it available at night. He also authorized a student recording engineer, Bobby Stewart, to work on the project.

Next, Roebuck found five Belmont students to give their time and talent as musicians. They were Debbie Paxton, drums and percussion; Bobby Cottle, bass; Joe Brown, piano; and Lee Castro and Wayne Kirkpatrick, alternating on acoustical guitar.

The only remaining hurdle was a major one — purchasing the tape. Where would a college student get an extra \$250 at Christmas time? Before the first scheduled session, a Belmont trustee and a couple of Nashville churches had provided the needed money.

What prompted Roebuck to undertake the project that ultimately logged more than 200 studio hours during holiday time? He spoke of his love and gratitude for the Johnsons, who were "like step-parents" to him during his teen years.

Roebuck also remembered a trip to Puerto Rico as a member of a William Jewell University singing group. "I remember how those Spanish people in the churches loved music. They were mostly older folks, and they would sing for us after our concerts. When I thought of this project, I could envision the people in Peru singing with our tape," Roebuck explained. "I think the Lord put me here at this time so that I could do this for Him."

"The Peruvians will be impressed with the quality of the tape — it is much more professional than I could have imagined," Johnson observed. "But more, they will be impressed that Christian Americans cared enough to spend hours and energy doing this for them."

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BWA council acts on budget, staff

LOS ANGELES — In a two-day meeting preceding the 15th Baptist World Congress, the Baptist World Alliance General Council approved the 1985-86 operating budget; elected a new staff member; and heard a myriad of reports from commissions, committees, and regional fellowships.

Two representatives from mainland China also spoke briefly. Their appearance marks the first time Christians from China have been allowed to attend a denominational meeting outside their country, though others have been permitted to attend ecumenical gatherings.

The 1985-86 operating budget of \$832,860 was approved without debate. However, budget committee chairman Jack Jones,

a layman from Washington, D.C., expressed concern about the financial condition of the alliance.

He praised BWA staff members for careful financial management, but noted that the six-day congress could operate at a deficit as high as \$100,000 because registration is expected to fall short of earlier projections.

John Wilkes, director of the European Baptist Press Service, was elected to a newly created position as director of the division of communications, effective Dec. 1.

The position was created with a division of the responsibilities of Reinhold J. Kerstan, who has been director of the division of communications and promotion. Kerstan was elected to serve in a new position as director of the division of study and research.

Wilkes has directed the European Baptist Press Service since 1973, and is currently based in Ruschlikon, Switzerland. A native of Oklahoma, he is a graduate of Midwestern University, Wichita Falls, Tex., and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Before appointment by the SBC Foreign Mission Board, Wilkes was pastor of Hornby Baptist Church, Hornby.

Han Wenzao, associate general secretary of the China Christian Council, and Li Shou-Bao, vice-chairman of the national committee of the three-self movement of Protestant churches in China, spoke briefly to the council.

Han Wenzao said the three-self philosophy of the China church includes self-government, self-support, and self-propagation of the gospel. "However," he said, "the three-self philosophy does not include self-isolation."

Characterizing the China church as going through a "post-denominational stage," he said, "Ours is a very small church in a very big country, but it is a growing church." An estimated 3-million Christians live in China.

In other business, the council approved admitting three groups to BWA member-

ship — Burma Seventh Day Baptist Conference, Baptist Union of Transkei, and the Baptist Haiti Mission — bringing the total membership to 134 Baptist bodies with a total membership of more than 32.2-million.

Midstate pastors meet at Belmont

Middle Tennessee Baptist Pastors' Conference will hold its quarterly meeting July 11 at Belmont College, Nashville.

Speakers at the 10:30 a.m. meeting will be Charles Page, pastor of Nashville's First Baptist Church; Ray Roberts of Asheville, N.C.; and Fred Wood, Bible teacher from Memphis.

An added event in connection with the conference meeting will be a 9:15 a.m. meeting for pastors' wives. Leading this session will be Sandra Page; Lisa Syler, color analyst; and Angela Chapman and Willette Wright, fashion consultants, all of Nashville.

Belmont College will host a complimentary lunch in the cafeteria following the conferences.

Don Arwood serves as full-time pastor

Tennessean Don Arwood returns to the state to serve in his first full-time pastorate at Oak Hill Baptist Church, Crossville, effective June 30. He has been a bivocational pastor at Wickland Baptist Church, Bardstow, Ky., and bivocational interim pastor at Calvary Baptist Church, Elizabethtown, Ky. He has just retired as first sergeant in the Army.

Arwood is from Harriman and his wife, Josephine, is from Oakdale. He has attended the University of Hawaii and Boyce Bible School of Southern Baptist Theological Seminary, Louisville, Ky.

Personal Perspective



By Tom Madden
TBC Executive Secretary-Treasurer

I had an experience at our home recently that caused me to read again 2 Corinthians 4:7, "But we have this treasure in earthen vessels."

My wife, Edna Earle, had brought from her childhood home in Jackson a very special flower pot. It had been her mother's and in it she had placed some very special plants. This spring as I picked up the pot, it literally fell apart. I hated to share with her the news because I anticipated her disappointment.

I was reminded how the Word of God pictures us as earthen vessels with which He entrusts His kingdom. I learned anew that a clay pot is easily broken. It did not receive a forceful blow. I did not drop it, but it cracked in such a way that when I lifted it, the contents fell out.

A second lesson I learned was that I could not repair it. Edna Earle asked me if we could get it repaired. There was not any way that I knew how to put it back together again. I also wondered if some of the clay had come off and mixed with the soil that was placed in it.

I believe I understand more fully 2 Corinthians 4:7. We are like earthen vessels, easily broken, difficult to repair, and our clay can contaminate the contents. Yet, we are still entrusted with the gospel.

As I thought of this experience, I turned to Jeremiah 18:4. "And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it."

I am grateful that while I cannot repair an earthen vessel, God can and God does.

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Tennessee Baptist Foundation

By Earl Wilson
President



Death without a will

Everyone has an unbreakable appointment with death. It is inevitable by divine decree. No man, rich or poor, learned or unlearned, saint or sinner, breaks his appointment with death (Hebrews 9:27).

The Psalmist said, "My days are like a shadow that declineth; and I am withered like grass" (Psalm 102:11).

James says, "What is your life? It is even a vapor, that appeareth for a time, and then vanisheth away" (James 4:14).

Now, before life vanishes, take time to prepare a will that distributes your estate according to your wishes and desires.

Death without a will places a heavy and needless burden on your family and loved ones. It means your property and assets will be distributed by the state according to generally established principles.

The law of descent and distribution tries to be fair and equitable, but it is impersonal. People you barely know could inherit your property. Your money could be given to causes you did not support in life. Your estate could be administered by someone you did not know. Your spouse's share of your estate may be smaller than you intended.

By preparing a will (planning your estate), you can: select an executor in whom you have faith, confidence, and trust; distribute your assets, real property, personal property, and monies to whom and in proportions you determine; be sure your spouse will receive exactly what you want and intended him/her to have; save hundreds of dollars in taxes and administrator's fees; establish a trust with the foundation that will enable you to give to the Christian cause you select — forever.

By making a will you are exercising a right the law says is yours. Do not let the state or strangers distribute the estate with which God has blessed you. Prepare a will. You will be glad you did and so will your family.

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BIBLE BOOK SERIES
Lesson for July 14

Jeremiah's call

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

Basic Passage: Jeremiah 1:1 to 6:30
Focal Passages: Jeremiah 1:4-10, 14-16; 6:16-17

Jeremiah is referred to often as "the weeping prophet." He seems to have been a sensitive man who passionately believed that God had spoken to him and called him to be a prophet.

At one point when his life was at stake, his only defense was, "The Lord sent me to prophesy against this house and against this city" (26:12).

Jeremiah led a lonely and separated life. He never married and participated little in the everyday pleasures of life. The key note of Jeremiah's ministry was conflict. Yet, throughout his life and ministry, Jeremiah was sustained by an awareness of God's presence with him.



Jones

The call of Jeremiah

Jeremiah's call to prophesy is found in 1:4-10. The account of his call is succinct and vivid. Three elements stand out as noteworthy.

First, there is a strong sense of divine urgency seen in Jeremiah's call. God knew Jeremiah and consecrated him as a prophet even before he was formed in his mother's womb. The word "consecrated" means "to set apart for holy use." Even before his birth, Jeremiah was being fashioned by God for special service. One cannot help but see in this verse the great value God places on the life of those yet unborn.

A second key element in Jeremiah's call is his response to God. He immediately expresses reluctance by exclaiming, "Alas, Lord God" (1:6). Two excuses are quickly given by Jeremiah to express his inability to perform his appointed task. First, Jeremiah tells God that he could not speak very well, an excuse God had heard before from Moses (see Exodus 4:10). Second, Jeremiah pleads that he is only a youth and does not possess the experience necessary to be a prophet.

God answers Jeremiah with three reassurances. First, God reminds Jeremiah that He would give him the words to speak (v.7). Jeremiah would prophesy the message of God on the basis of divine authority. Second, God declares that He would be with the prophet at all times (v.8). Jeremiah would never be left alone to fend for himself. Third, God touches Jeremiah's mouth in a symbolic act that represents the purifying of the

prophet's lips (v.9). This experience, although probably in the form of a vision, is nevertheless very real for Jeremiah.

A third key element in Jeremiah's call is the extent of his ministry. Jeremiah is called to minister to all mankind, not just Judah. His ministry is to be both positive and negative (v.10). He will pluck up, break down, destroy, and overthrow. These negative aspects of his ministry, however, will be balanced out by his commission to build and plant.

Jeremiah's visions concerning his calling
Two visions follow the record of Jeremiah's call. The vision of the almond rod appears in verses 11-12. A play on words is found in the Hebrew text. The word for "almond" is shaged, not the usual word for almond tree, and means "that which is awake," or "that which leads the way." The word for "watching over" is shoged. This play on words is used to emphasize the prophet's warning of impending judgment.

Just as one sees the early blossoming of the almond tree and knows that spring will soon follow, so, too, is God's judgment. God watches over His word to perform it. When God speaks, His judgment soon follows.

The vision of the boiling pot indicates the source from which judgment is about to come. The pot, probably a large cooking vessel, faces away from the north and the contents are at the point of boiling over. The vision emphasizes that God's judgment will soon spill over upon Judah through a nation from the north. This foe from the north usually is identified as either the Scythians or the Babylonians.

A plea for repentance

Jeremiah's prophecy of judgment continues through chapter 6 where the prophet calls the people to return to "the ancient paths." The people are warned to listen to God's message and return to the covenant relationship God established during the time of Abraham and Moses. Sadly, the people refuse to listen and thus seal their judgment.

There is a central truth here we must not miss. As Jeremiah was called and set apart by God to warn Judah of approaching judgment, so we, too, are called to deliver God's message that people should turn from their sin and receive life through faith in Jesus Christ. This is the basic reason for the existence of the church.

As people of God, we have been set apart so that God might use us to deliver His message of life to a world in bondage to sin. God help us take our calling as seriously as Jeremiah took his.

UNIFORM LESSON SERIES
Lesson for July 14

A call for true repentance

By John H. Tullock, professor of religion
Belmont College, Nashville

Basic Passage: Hosea 4:6
Focal Passages: Hosea 4:1-2; 5:15 to 6:6

Have you ever had to stand by and watch some young person (or older person) do things that you knew were destructive yet you were helpless to do anything about it?

I have heard older people say, "Well, he (she) has to go over fool's hill!"

Hosea was watching his nation go over fool's hill and he was not sure it would make it before destruction came. He not only warned the people of the judgment to come but he pleaded with them to turn back to the Lord.



Tullock

A call to judgment (4:1-2)

Hosea, like Micah, uses court language to shape his message for Israel. He calls the people to judgment. The indictment is stated in a negative way, telling what they lack, and in a positive way, telling what they do. The irony of the situation is that what the people lack are the positive qualities of faithfulness, kindness, or knowledge of God, while what they do are negative things including "swearing, lying, killing, stealing, and committing adultery; they break all bounds and murder follows murder" (RSV).

What the people lack are those qualities that make a society whole and liveable. "Faithfulness" implies that one knows what is right and lives consistently in light of that knowledge. The King James Version translates this word as "truth." This reflects the idea of living up to what one has promised to do.

The second deficiency is in the area of "kindness." This is one of the richest words in the Old Testament. It generally is used of God's love for His people, a quality which has its origin in God. It is love that reaches out to the unlovely and loves them anyhow.

The final missing quality explains why the other qualities are missing - there is no "knowledge of God in the land." Knowing God is the source of faithfulness and kindness. The covenant at Sinai was based on the assumption that Israel was a family and that God was the head of that family. As such He was to give direction to His children. But they had refused to seek His will. Thus they were lacking in these essential qualities that bound them together.

Like a series of hammer blows, Hosea reads the indictment against Israel. The things they do is a laundry list of crimes against God and man. "Swearing" involved invoking a curse against another person for an evil purpose, thus using the Lord's name in vain. "Lying" violated the commandment, "Thou shalt not bear false witness," and stood in contrast to

God's desire for faithfulness and truth. "Killing" is doubly emphasized since the second half of the verse speaks of murder following murder. "Stealing," the unlawful seizing of another person's property, was not only done secretly but also openly as the powerful twisted the legal processes to take the property of the weak (1 Kings 22:1-16). In light of his experiences with Gomer, the charge of "committing adultery" was all too painfully familiar to Hosea.

He sums it all up by saying, "They break all bounds." In other words, they recognize no restraints in their striving to indulge themselves.

The Lord's hope (5:15-6:3)

Just as Hosea took back Gomer, so the Lord yearned for Israel's return to Him. He waited for the acknowledgement of their guilt, hoping that the punishment they had received would provoke repentance (5:15).

The verses that follow (6:1-3) are the kind of response that was expected of them. Here are echoes of a pattern seen in Israelite history. The people sinned, they were punished, they repented, and restoration came (Judges 3:7-11). Their return (repentance) follows God's judgment ("He has torn") which in turn had been preceded by their sin. Repentance was followed by restoration and healing ("He will revive us ... we will live before Him").

The reference to "two days" and the "third day" is a poetic expression for a short time. The key to it all lay in the sincerity of their intention to "know the Lord." There was no question about His faithfulness. His presence was sure and its effect was as necessary for the life of the nations as were the showers necessary for the harvest (6:3).

The Lord's plea (6:4-6)

Like a brokenhearted husband, the Lord bemoaned the faithlessness of His people. They talked of love but their words were empty and insincere. They lightly said, "I love You," but when it came to the necessary commitment to accompany the words, it was not forthcoming (6:4).

Their sin was what had provoked God's judgment. He had spoken to them through the prophets but the warnings had been ignored. It was not that they were not religious. They practiced religion but they did not live it. They saw their obligations in terms of acts of worship but the Lord wanted a basic change in attitudes before such acts of worship could have meaning.

"Steadfast love" (RSV) had to be the foundation of their relationship to Him. In their lives, they had to respond to the Lord with the same attitude that He had shown to them. Their problem was one of "the knowledge of God." This expression describes the intimate and personal kind of knowledge. This was what the prophets had tried to convey to the people who had closed their ears to that message. Until they learned what God was like and what He wanted, all their worship was empty and useless. So it is with us.

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LIFE AND WORK SERIES
Lesson for July 14

Life after death?

By Juanita Wilkinson, acting administrative assistant
Southern Baptist Education Commission, Nashville

Basic Passage: Job 12:1 to 14:22
Focal Passages: Job 14:1-3, 10-17

Job's self-determination to accept the circumstances in which he suddenly found himself apparently sustained him for awhile. His innermost frustrations do not surface until three of his friends, Eliphaz, Bildad, and Zophar, come to see him.

Intending to bring comfort to Job, they are so overwhelmed at the sight of him that they are speechless and say not a word for seven days and nights. Job then breaks the silence with an emotional soliloquy in which a tremendous surge of sympathetic piety flows from his heart. He acknowledges that death would be a welcomed relief.

One by one the three friends speak to Job. Instead of offering any of the words of comfort or sympathy they had intended to share, they all voice the prevailing theology of that day: that God punishes the sinner in this life and rewards in this life those persons who live righteously. In their way of thinking, Eliphaz and Bildad are confident that Job is suffering because of a sinful life which he has neither acknowledged nor confessed. Zophar accuses Job of probably not suffering as much as he deserves and exhorts Job to confess all his sins.

Another dimension is added to our portrait of Job as he continues to defend his righteous life. He compares the brevity of life to the frailty of a flower. A seed is planted, a plant grows, a bud bursts into a blossom, and its beauty is enjoyed for a short while. The flower, however, does not last. It withers and dies.

Job's philosophy of life is further demonstrated in his comparison of man's fleeting moments to that of a shadow. Shadows vanish at sundown and are forgotten when the darkness of night spreads over the ground.

Job discovers that life is not computed by months or years but by days. The days which he is experiencing are days of trouble. This represents a contrast to the good old days when he had enjoyed good health, family, and fruitful employment. If the dawn of each day can bring only grief and frustration, then Job affirms even more the desperate need for a brief lifespan.

Acknowledging that life indeed is short, Job appears puzzled over God's vigilant watch and act of judgment.

Plight of Job (14:10-12)

Whereas Job had once thought of life in terms of joy and prosperity, he now reflects on man's bitter destiny and asks, "When death comes, what then?"

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Wilkinson

The theology of Job's day influences the hopelessness he is experiencing as he despairs that there will be no renewal or growth or productivity after death. His question, "Where is he?" is a penetrating probe into his search for an answer to God's provision for man after his brief lifespan has come to an end.

Job's profession (14:13-17)

In the midst of his notation of the hopelessness of mankind, Job struggles for an answer to his own plight. He ponders the possibility of the grave bringing some measure of protection or relief before a possible restoration to the quality of life he once enjoyed. Job expresses a confidence that his suffering will be vindicated. He anticipates a day when God will call for him. At such a time Job will gladly answer. Reunion with God is a happy anticipation. In the meantime, however, Job returns to the reality of his present condition.

BWA plans move to new location

WASHINGTON (BP) — The Baptist World Alliance will have a new home in McLean, Va., beginning Oct. 1.

Presently the headquarters is at 1628 Sixteenth Street, NW, in Washington.

BWA officials explained the building no longer met the needs of the growing worldwide ministry of the Alliance and joint ownership with the District of Columbia Baptist Convention prohibited a possible expansion at the present site. The move into the four-year-old office building in McLean, about 12 miles from Washington, will mean more space for all divisions and departments of the Alliance.

The new headquarters building was acquired for \$1.28-million. Remodeling and new furnishings will require additional funds. The BWA will start a \$1.5-million fund-raising campaign as soon as a master solicitation plan has been developed.

The 12,000-square-foot brick structure is located in the central business district of McLean, with needed business facilities, such as post office, print shops, and restaurants within a few hundred yards. Bus connections link the office with both Washington airports and with the city.

Beginning in October, the new address of the Baptist World Alliance headquarters will be: 6733 Curran Street, McLean, VA 22101.

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Personal perceptions

The proverbial "patience of Job" experiences a period of interruption during the time he engages in a conversation with his three friends, Eliphaz, Bildad, and Zophar. The reader wonders how Job can count these persons as friends with their attitude of despondency and criticism. Their words of discouragement and assertion of hopelessness prompts Job to explore the uncertainty of survival after death.

Job's verbal search for the meaning of life after death brings to light a variety

of moods which he demonstrates as he goes from hopelessness to puzzlement, to gloominess, to despondency, to anxiety, to uncertainty, and for a brief moment, to a glimmer of hopefulness before a return to helplessness.

This week's Bible study emphasizes Job's relationship to God by: (1) His acknowledgement of the brevity of life, (2) His expressed desire for fellowship with God, (3) His insistence that his suffering was not punishment for a life of sin, and (4) His hope for a meaningful existence after death.

Interpretations

The blessed hope

By Herschel H. Hobbs

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13).

In Titus 2:1-12, Paul gives various instructions to his co-laborer as to what he should teach those under his charge concerning righteous living. But all such living focuses upon the climax of the ages, the return of the Lord. We should ever live and act with that in mind.

"Looking" renders a present participle. We should be constantly looking or have the habit of doing so. This verb is used of Simeon and others looking for the first coming of Christ (Luke 2:25, 38). We should likewise look for His second coming.

"Blessed hope" and "appearing" have one definite article. So they are one event. The blessed hope is of the Lord's "appearing" (epiphaneian, note "Epiphany"). This word was used by the Greeks for the appearance of their gods. So far Christians, it is the appearing of our God. Literally, it is the appearing "of the glory of the great God and our Saviour Jesus Christ."

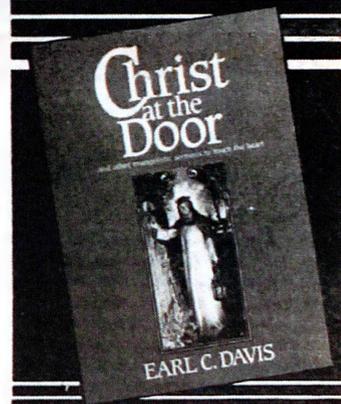
Note again only one definite article. It makes God and Jesus Christ one. "And"

(kai) may also read "even." This makes sense here. So "the great God, even our Saviour Jesus Christ." Paul clearly declares the full deity of Jesus Christ as God revealed in flesh (John 1:14).

Paul does not attempt to set a date for this event. But he does mean that it may occur at any moment. Like Titus and his contemporaries, we, too, should endeavor to live for Christ and be constantly looking for His return. Thus the "blessed hope" is an abiding hope.

Paraguay leads growth

ASUNCION, Paraguay — The Paraguay Baptist Convention reported a 21.1 percent growth in membership during the past year, the largest percentage in Latin America, according to Jose Misena, Southern Baptist Foreign Mission Board consultant for evangelism and church development in Latin America.



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Veterinarian affects lives in Ethiopia

By Marv Knox

MINDEN, La. (BP) — Most of them do not know his name, but thousands of Ethiopians owe their lives to John Lawrence.

Lawrence left north Louisiana for Ethiopia in September 1983 as a one-year missions volunteer to teach in the veterinary school of the University of Addis Ababa.

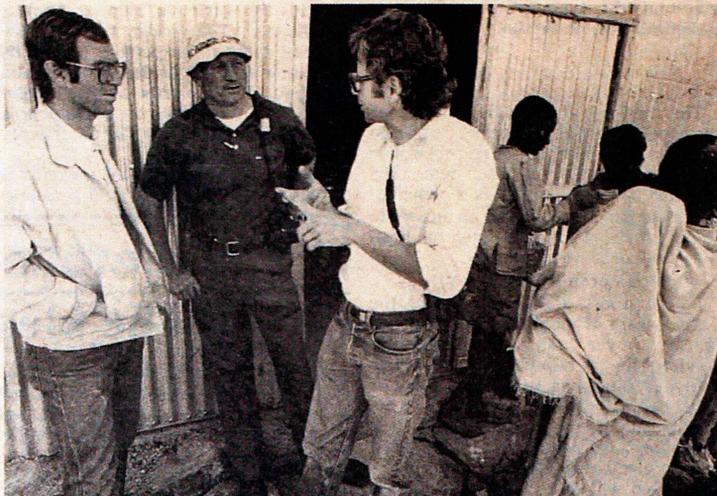
He extended his tour of duty last fall to teach a third semester at the university. Then, when the opportunity came to stay still longer and oversee construction of a feeding and health care center in famine-stricken Menz-Gishe, he said God would not let him turn it down.

So earlier this year Lawrence moved to the village of Rabel, 10,000 feet high in the mountainous district. Rabel is so remote the World Health Organization declared it the last place on earth where an active case of smallpox was confirmed.

For several weeks, Lawrence was the only foreigner in the district, serving as "field director" — administrator, treasurer, bookkeeper, labor contractor, government liaison, mechanic, and logistician.

He led an Ethiopian team to erect buildings for registration, medical treatment, and child weighing and measuring. They also built two warehouses for food distribution and storage, a feeding center, an airplane landing strip, and a truck service garage.

The bottom line is that he paved the way for distributing life-sustaining grain



READY TO HELP — Ethiopians receive grain at the Southern Baptist feeding and health care center in Rabel, Ethiopia. Construction of the building was supervised by John Lawrence, volunteer veterinarian (left). Jerry Bledsoe (center) and Lynn Groce (right), SBC missionaries, plan for food distribution.

and medical care to starving Ethiopians in the highlands.

"John Lawrence was a tower of strength in Ethiopia," one firsthand observer noted. "A lot of people are alive in Ethiopia today simply because he stayed. He made it possible for three career missionary couples and two volunteer

nurses who arrived to set up an operation which has made a tremendous impact."

Lawrence is much more modest about his own heroics, giving God the credit for the work he did and the lives he helped save.

He was a practicing veterinarian and active member of First Baptist Church, Minden, La., about two years ago, when Biblical verses relating to following God's will began to "haunt me," and he "began to question whether I was where God wanted me."

When a friend asked him what he would most like to do, he heard himself saying he would like to be a short-term mission volunteer and a teacher in a veterinary school. She encouraged him to check out the possibilities, and he wrote to Southern Baptist missionary veterinarian Jerry Bedsole in Addis Ababa.

"I began to tremble when the answer came," he recalled. Bedsole needed a volunteer to spend a year teaching at the school and assisting in veterinary clinics.

It was not easy to leave family, friends, and business halfway around the world, but Lawrence felt he had no choice. "I had to be obedient; God just opened up too many doors for me to turn my back," he said.

Lawrence taught internal medicine and clinical diagnosis to Ethiopian

veterinary students and also helped Bedsole six days a week with public clinics for the animals of local farmers.

He also stayed actively involved in MasterLife discipleship training with the Baptist Mission of Ethiopia. The faith of Ethiopian Christians, he said, taught him more than he taught them. "Theirs is a simple, deep faith, which really costs them something to maintain."

Perhaps the faith he witnessed gave him the strength he needed to extend his stay twice in Ethiopia, where his rigorous schedule caused him to drop from 185 pounds to 150 before returning to Louisiana in April.

The decisions to extend seemed only natural to Lawrence, who "learned a great deal about obedience" in Ethiopia. He said he realized whatever he could give to God and the Ethiopian people would be far less than what he would receive in return.

When Lawrence thinks back on Ethiopia, one image stands out.

He remembers Arage (pronounced Arah-gay). The emaciated 11-year-old boy and his family had walked eight days in the mountains to get to the feeding center. By the time they arrived, they were too weak to call for help.

Arage was too feeble to move and was so frail, workers could "see his heart beating through his chest and count every rib and vertebra." He had diarrhea and was dangerously dehydrated.

"He had no hope in his eyes," Lawrence recalled. "He kept clinging to his mother and crying, 'rabonyal,' his word for 'I'm hungry.' We got him some medication for his diarrhea and gave him some rehydration fluid, but I didn't think he would make it through the night."

"I didn't sleep well that night, because all I could think about was that pathetic little boy. At about 4 a.m. I woke up and felt I must pray for Arage."

The next morning, Lawrence had breakfast with two nurses working at the center. "They asked how I slept, and I told them I hadn't slept well and that I woke up at 4 a.m. and prayed for the boy," he said.

"When I told them that, they just looked at each other. They, too, woke up at 4 a.m. and felt they should pray God would save Arage's life."

"When we went to check on him, we found Arage had made it through the night. I had only one thought: 'The Lord is in control.' I'm convinced the Lord woke us up to pray for Arage, and I know God spared that child for something special."

Observers in Rabel say Arage grows stronger every day. He also exhibits a wisdom beyond his years and a knack for leadership which promises to make him stand out as an adult.

Perhaps one day Arage will be a leader among his people. If there is justice mingled with the mercy he has received, he will remember that a man named John Lawrence helped save his life.

—Marv Knox is associate editor of the Baptist Message, Louisiana's state Baptist newspaper.

ACTS reaches taxi driver who shares witness daily

NEW YORK (BP) — New York taxi drivers are known for their ability to maneuver cabs through crowded streets and for their willingness to tell you what they think.

Harold Irving Goldman, New York taxi driver, also is a new Christian — a product of ACTS (a Texas-based television network) and a long-distance telephone line.

Goldman now tells others what he thinks about Jesus Christ. It is a powerful witness.

A product of a Jewish background, Goldman was interested in learning more about "religious" things. On a recent Sunday, Goldman — off-duty from a 12-hour shift behind the wheel of the cab he shares with his best friend — was watching television and thinking about some of the religious material he had been reading.

He liked what he saw on "Invitation to Life" and he was interested in what John Bisagno, the speaker, had to say about Jesus and the Christian life.

Goldman called the telephone number listed on the screen and talked with a Fort Worth, Tex., counselor who answered the telephone. She described, very carefully, the plan of salvation. Goldman made up his mind. Jesus Christ was for him.

With his permission, the Radio and Television Commission's counseling department contacted a local pastor — Edward Davis, of Farmingdale Baptist Church — with Goldman's name and telephone number. Goldman accepted Davis' invitation to visit the church, made a profession of faith, and was baptized. Davis also baptized Goldman's wife, Sherrel, when she became a Christian. Now, the Goldman family, complete

with two little girls, are in church for every worship service.

Excited about the changes in their lives and eager to share their faith, the Goldmans have brought other members of their family to visit their new church.

Goldman also was quick to tell his best friend about his new best friend, Jesus.

"That friend was the man who shares Goldman's cab during the other 12-hour-a-day shift," said Davis. "He heard what Harold had to say and decided to become a Christian. I've now baptized him and he's an active church member."

Together they make a formidable witnessing team, said Davis. "They have a tract rack in their taxi and they tell everybody who will listen what they have learned about Jesus Christ."

The Goldman family has been an exciting addition to Farmingdale Baptist Church.

"With the exception of a deaf church, we're the only Southern Baptist church in this county of more than a million people," said Davis. "Farmingdale is located east of New York City practically on the border of Suffolk and Nassau counties."

Davis, who came to the church in January, says it is that field, "white unto harvest" that caused him to consider the church when he graduated from Southeastern Baptist Theological Seminary in Wake Forest, N.C.

"We have 100 members in the church now and I came here because with that population, the sky's the limit. We're going to grow and make a difference for Jesus. And having ACTS on cable up here can only help us by bringing people like the Goldmans to us. ACTS is going to make a difference, for good, for us."

Baylor names Wood to lead new center

WACO, Tex. (BP) — Randy M. Wood, associate dean of students at Oklahoma Baptist University, Shawnee, has been named director of the newly created Christian Education Center at Baylor University here.

The center is designed to serve educators who have a Christian commitment by offering expertise in a number of skill areas. It will begin operation this fall, as part of the Baylor School of Education.

Wood holds a doctorate from Baylor in religion and educational psychology. He earned a master's degree from Texas Christian University, Fort Worth, Tex., and has served five years with the Southern Baptist Foreign Mission Board. He also is a graduate of Southwestern Baptist Theological Seminary, Fort Worth.

Passmore begins first pastorate

Beaumont Avenue Baptist Church, Knoxville, called Richard E. Passmore as pastor. A native of Knoxville, this is Passmore's first pastorate.

He will begin serving July 14, at the church where he previously served as interim pastor.