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Churches as 'political bodies' trial held

By Al Shackelford

JACKSON — A class action lawsuit to exempt churches from being classified as "political action committees" under the Tennessee Campaign Financial Disclosure Act was tried Aug. 7 in Chancery Court of Madison County.

The 13 churches — nine of which are Southern Baptists — declined to file the disclosure forms and instead brought suit against the State of Tennessee on the grounds that such classification violates the freedom of religion guarantee of the First Amendment of the United States Constitution.

At the conclusion of the day-long trial, Judge Joe Morris announced that he would review the testimony and the filed briefs and would render this decision at a later time.

The 1980 act declares that any organization that spends as much as \$250 in support of a candidate or referendum issue would be a political action committee and must file financial disclosure forms, listing receipts and expenditures.

On Aug. 29, 1984, Attorney General Mi-

chael Cody issued an opinion that churches which spent at least \$250 in seeking to defeat an Aug. 2, 1984, liquor-by-the-drink referendum are subject to filing the financial forms within 48 days after the election.

The referendum was defeated by 40 votes.

The churches responded by filing a lawsuit, seeking a declaratory judgment that the statute is a "serious violation of the First Amendment of the U.S. Constitution which guarantees religious liberty and the separation of church and state."

At last Wednesday's trial, the plaintiff churches presented several pastors and representatives of various religious organizations who testified that the churches' participation in the liquor referendum was on the basis of religious and moral grounds, rather than for political reasons.

The state's defense declared that under the disclosure act as passed by the Tennessee General Assembly the churches must be treated like any other organization.

Lee Boothby, attorney for Americans United for Separation of Church and State, told the court that the ultimate issue is whether or not the legislation as applied to churches is unconstitutional.

Boothby assisted Jackson Attorney Michael Tabor in representing the plaintiff churches.

Representing the state were Cody; Michael Catalano of the state attorney general's office; and Andrew Bennett, assistant district attorney for the Jackson area judicial circuit.

Cody declared that the issue is fair and equal treatment for all groups, including churches, under Tennessee law. He noted that each church in the suit had contributed to a political action commit-

tee (Citizens Against Drug Abuse) or had purchased advertising in relation to the August 1984 liquor referendum.

"This is basically a legal issue," Cody said.

Three Jackson pastors took the witness stand to declare that their churches' involvement in the referendum was because of Biblically-based religious convictions which relate to many moral and ethical matters.

Robert Irving, pastor of Jackson's Woodland Baptist Church, testified that his church had opposed the referendum in many ways because the use of alcoholic beverages is "Biblically wrong, based on many references in Scripture."

(Continued on page 2)

SBC peace committee to focus on theology

By Dan Martin

NASHVILLE (BP) — The 22-member peace committee charged with resolving the controversy in the Southern Baptist Convention will begin its work by addressing theological issues and differences, according to chairman Charles Fuller.

Fuller, pastor of First Baptist Church of Roanoke, Va., told Baptist Press that 17 of the 22 persons named to the committee attended an organizational meeting in Nashville Aug. 5-6, aimed at letting committee members get acquainted and setting the course for future work.

"When we first reviewed the assignment given to us by the convention," he said, noting the 1985 annual meeting of the SBC in Dallas created the committee to "seek to determine the sources of the controversies in our convention and make findings and recommendations regarding these controversies."

"I asked each committee member to share individually the general goals they believe the committee can and should seek to establish and what they believe this committee can and should seek to accomplish. I also asked each of them to tell why they had agreed to serve," Fuller said. "It was my attempt to try to jell the group into a unit and a fellowship."

Fuller said the committee decided to begin its work by dealing with theological issues and differences. "The committee concluded that political and structural problems invariably related to theological issues. Therefore, that is where the committee wants to begin.

"The agenda for the next meeting (scheduled in Nashville in early October) will begin focusing on an analysis and definition of the theological issues which must be discussed and confronted before we can pursue any other matter," he said.

Fuller added committee members are "not oblivious" to the political and structural dimensions of the controversy, but said they "relate to theological differences. If you say the problem is political, you then stop one step short (of the problem)."

The committee decided, the chairman said, to begin "where the problems lie (Continued on page 2)



PUMPING OUT SEA WATER — Missionaries Jim Bryant (left) and Bill Burkhalter (far right) watch sea water being sucked from "pukurs" in a coastal area of Bangladesh. The pukurs, which usually hold fresh water and fish, became tainted with salt water when a tidal wave washed ashore. Employees of the Baptist-sponsored Development Service Center are pumping the water from 40 pukurs so monsoon season rains can refill them.

Mug-wielding mom foils Mexican robber

MEXICO CITY (BP) — Southern Baptist Representative Jurhee Philpot foiled an armed robber who entered her home July 30. Her weapons of self-defense were hot coffee and a coffee mug.

Philpot, a Texas native, was at home with her daughter, Jodi, when she saw a young man come in the front door. Thinking he was a utility workman, she walked from the kitchen with a mug of coffee she had just poured and asked the man to identify himself. He pointed a gun at her and announced his intent to rob her.

Before thinking of the danger, Philpot threw the hot coffee into the man's face. When he covered his face she began hitting him on the head with her sturdy coffee mug. The robber quickly retreated, colliding with the door frame as he left. Philpot chased him down one flight of stairs in the condominium building where she lives. Jodi, 22, gave chase for

another half-flight before both women realized the danger of pursuit and returned to their residence.

They later discovered the robber also had entered the home of Southern Baptist Representatives David and Lorna Daniell in the same building. The Daniells' housekeeper spotted the man twice but thought he was a friend of the family.

"Just that morning in my devotional I had thanked God for being Lord of our lives, and I told Him I wanted Him to be Lord in all areas of my life," Philpot said. "Then He showed me He was in control. He had me in the kitchen where I could see the man enter. He gave me the 'weapon' to defend myself, and I wasn't afraid at the time."

Philpot's husband, James, is chairman of the organization of Southern Baptist representatives in Mexico. The two were appointed by the Southern Baptist Foreign Mission Board in 1967.

Liver recipient experiences problems with 'rejection'

Alicia Cotton of Oak Ridge, who received a liver transplant on June 30, has been experiencing "rejection" problems, but is responding favorably to treatments, according to Gale Lyon, pastor of Calvary Baptist Church, Oak Ridge.

Physicians at Children's Hospital in Pittsburgh, Pa., are using an experimental drug called OKT-3. Alicia's first treatment resulted in respiratory problems, similar to asthma, and she was placed in the intensive care unit at the hospital.

However, Lyon said that this reaction has been controlled and Alicia has no such problems from two other treatments last week. On Thursday she was moved from ICU to a hospital room.

Lyon reported that the transplanted liver continues to function properly and the physicians are confident that a sec-

ond transplant will not be needed.

The Oak Ridge pastor expressed appreciation for those who are continuing to pray for Alicia's recovery.

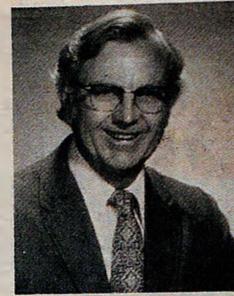
Shortly after Alicia was born on April 1, 1978, it was discovered that she had cirrhosis or scarring of the liver, caused by a genetic deficiency. Because of the seriousness of this problem which caused the liver to die, Alicia's only hope was a liver transplant.

Members of the Oak Ridge church spearheaded a drive to raise funds for the transplant operation, costing up to \$250,000. Through gifts from concerned individuals, an \$80,000 grant from the Amanda Jean Thompson Trust of Nashville, and collections by Knoxville-area Kroger supermarkets, Lyon said that approximately \$220,000 has been raised.

Alicia is the daughter of Mr. and Mrs. Roger Cotton of Oak Ridge.



Keith Mee



Glynn Hill



Jacquelyn Anderson

Media library clinics to meet

All church members in Tennessee may attend the 1985 Church Media Library Regional Clinics held on four consecutive Saturdays in September in different regions of the state.

Directors of missions, pastors, ministers of education, media library staff members, and others interested in starting a new church media library are encouraged to attend, announced Eleanor Yarborough, media ministries department, Tennessee Baptist Convention.

Conference leaders from the Baptist Sunday School Board, church media library department, are Keith Mee, Jean Adkinson, Jacquelyn Anderson, Glynn Hill, and Anne Long.

Others leaders at some of the clinics include workers in the state organization for church media library workers, church staff workers, and librarians at Union University, Jackson, and the Historical Commission, Nashville.



Anne Long



Jean Adkinson

The clinics will be on Sept. 7 at Brainerd Baptist Church in Chattanooga, on Sept. 14 at Camp Carson in Newport, on Sept. 21 at Union University in Jackson, and on Sept. 28 at Temple Baptist Church in Memphis. During the 8:30 a.m. to 3:30 p.m. clinics, lunch and refreshments will be provided.

Registration fee of \$4 per person or \$12 maximum per church can be mailed to TBC Church Media Library, P. O. Box 728, Brentwood, TN 37027.

Churches' lawsuit...

(Continued from page 1)

Billy Ringo, pastor of Skyline Church of Christ, Jackson, declared that his church opposed the liquor-by-the-drink referendum because of what liquor "does to moral character, to society in general, and to families." He said that the abuse of alcoholic beverages has led to family breakups, child abuse, and even death.

Ringo stated that liquor was just one of many moral issues that his church has spoken against, citing sexual immorality, gambling, pornography, and violence.

John Lee Taylor, pastor of West Jackson Baptist Church, Jackson, testified that opposition to liquor-by-the-drink is consistent with his church's continuing concern for this matter. He noted that his church has sponsored an Alcoholic Anonymous group since 1979.

"Unquestionably, alcohol is a moral and religious issue," he said.

Taylor referred to a May 28 letter from Cody which said that a pastor could preach against liquor in his pulpit and not violate the statute. "I interpret this to mean that as long as we stay in the walls of the church house, we are exempt from being a political action committee," Taylor said. "We believe the church is to go into all the world."

Taylor also told the court that the 1985 Southern Baptist Convention had passed a resolution which expressed opposition to any law that would classify churches as political action committees.

All three pastors testified that Cody's ruling kept their churches from participating in a November 1984 referendum which would have removed package stores from Jackson.

The ruling also affected the involvement of First Baptist Church of Waverly in a November 1984 referendum to permit package liquor stores in that city, according to testimony by Pastor Maurice Coleman.

That referendum passed by one vote (736-735), although two earlier referenda on the same matter — which the church openly opposed — were soundly defeated.

The effect of the attorney general's ruling was described as "devastating" by Tom Madden, executive secretary of

the Tennessee Baptist Convention, adding that he had received many calls from pastors who had customarily participated in liquor referenda.

Opposition to the ruling on religious liberty grounds was also given in testimony by Forest Montgomery, counsel for the office of public affairs for the National Association of Evangelicals, Washington, D.C.; Dean Kelley, director of religious and civil liberty, National Council of Churches, New York City; Robert Maddox, executive director of Americans United for Separation of Church and State, Silver Springs, Md.; and Robert Destro, member of the U.S. Civil Rights Commission and assistant law professor at Catholic University, Washington, D.C.

All four of these witnesses testified that the ruling that a church is a political action committee would greatly inhibit churches from taking stands on moral and ethical issues.

Cody objected several times to their testimony, declaring that a church could speak out on these issues. "Only if it spends funds in speaking out, is it required to file financial disclosure forms."

Kelley cited the ruling's negative impact in (1) time and energy needed to register as a political action committee and to file reports; (2) the "chilling" effect in discouraging action; and (3) that churches would feel it is improper to give government any supervision of religious affairs.

"We should not have to ask permission from government to do what we feel God has called us to do," Kelley stated.

The state chose not to call any witnesses, but to base its case on its pre-trial brief and on a post-trial brief which would deal with issues which came up during the trial.

After the closing statements by both sides, Chancellor Morris noted that ministers have a responsibility as well as a right to speak their convictions.

"There is a common bond here," Morris said. "Everyone here believes in religious freedom, freedom of the press, and freedom of speech."

Morris said he was taking the case under advisement and would render his decision after studying the briefs and testimony presented.

SBC Peace Committee...

(Continued from page 1)

and work toward a solution," rather than seeking a solution "and working back to the causes."

"The political and structural differences are important," he said. "We judged that the basic problems are theological and the other problems have sprung from that seed."

He said the committee was unanimous in its decision to begin by dealing with theology. "There may have been different degrees of unanimity, but when we finally came to the point where we said the problem is theological, there was not a single protest about it," he said.

He said each committee member has been asked to come to the October meeting "prepared to present their own interpretation of what these theological issues are."

The next meeting also will focus on allowing the five absent members an opportunity "to do some of what we have already done ... to allow them to come up to speed," he said, adding the five "were not present because of unavoidable conflicts in schedule."

SBC President Charles Stanley, pastor of First Baptist Church of Atlanta, was scheduled to attend, but had to cancel at the last minute because of a family emergency, Fuller said.

Others not present were former SBC President Adrian Rogers, pastor of Bellevue Baptist Church, Memphis; Ed Young, pastor of Second Baptist Church, Houston; Jim Henry, pastor of First Baptist Church, Orlando, Fla.; and Bill Crews, pastor of Magnolia Avenue Baptist Church, Riverside, Calif.

All, Fuller said, attempted to resolve schedule conflicts but were unable to do so.

The committee met in "executive session," but adopted a policy statement regarding relationship to the media. Fuller said the action which created the com-

mittee gave it the privilege to conduct business "in open sessions ..." but specified it may hold public hearings or may meet in "executive session."

The policy says it "is the desire of the Southern Baptist Convention Peace Committee to keep Southern Baptists as informed as possible regarding the committee's action and activity. The committee is also greatly aware of the sensitive and delicate matters with which it must deal."

The policy says "following each meeting ... a statement will be issued to Baptist Press through the committee chairman," and adds the committee will announce, "at the conclusion of each meeting, its decision on whether the next meeting, or parts thereof, will be open or will require an executive session."

Fuller explained the "committee feels executive sessions might be more necessary in the early stages. We feel openness is something for which we are responsible but sense executive sessions allow us to be free with ourselves without concern anyone might be there who might cramp any individual's freedom."

In other action the committee:

— Elected Charles Pickering, president of the Mississippi Baptist Convention and a Laurel attorney, as vice-chairman. Pickering was one of the state convention presidents who presented the motion calling for creation of the committee.

— Named a three-member subcommittee — Pickering; Daniel Vestal, pastor of First Baptist Church, Midland, Tex.; and John Sullivan, pastor of Broadmoor Baptist Church, Shreveport, La. — to study all correspondence and "determine when and where suggestions and recommendations should be placed on the agenda." Fuller also will serve with the subcommittee.

— Decided to adopt "Southern Baptist Convention Peace Committee" as its official name.

Chinese, U.S. Christians explore joint efforts

By Martha Skelton

LOS ANGELES (BP)— Chinese Christians interested in contributing to the "New China" and western religious groups interested in helping believers in that country are exploring a cautious cooperative effort.

That project surfaced at the 15th Baptist World Congress at the Los Angeles Convention Center in early July.

The Chinese Protestant groups last April established the Amity Foundation, an agency to act as clearing house and channel for western assistance. The foundation is a part of the officially recognized "post-denominational" Protestant presence in China. Also included are the Three-Self Patriotic Movement and the China Christian Council.

The Three-Self Patriotic Movement, begun in 1954, emphasizes Chinese Christian autonomy — self-government, self-support, and self-propagation. The China Christian Council was begun in 1980 to oversee such areas of Protestant church life as theological education, Bible printing, and pastoral care.

Han Wenzao, general secretary of the Amity Foundation and associate general secretary of the China Christian Council, was invited to attend the congress as part of a month-long visit to the United States.

While he did not enter the conference hall due to the presence of a Taiwanese flag, Han sat in an observation room for the sessions. He came to Los Angeles for fellowship and meetings with representatives of several Baptist groups in-

terested in cooperating with the Amity Foundation.

The American Baptist Churches in the USA will have one representative in the first project that the Amity Foundation launches this fall, a group of 18 westerners to teach language and western philosophy courses at the university level. Among the 18 will be five West Germans to teach German, 12 Americans, and one Hong Kong resident. The contracts are for one year, renewable if mutually agreeable.

The Southern Baptist Convention's Foreign Mission Board in Richmond, Va., has established a liaison office to explore possibilities of a joint effort with Chinese Christians.

Established in April, the Cooperative Services International office of the Foreign Mission Board will help identify and meet needs as expressed by Chinese Christian and secular institutions. Lewis Myers, former missionary to Vietnam, has been named office director.

Southern Baptists are discussing the possibilities of educational and animal husbandry assistance through the foundation, Han said.

In addition to these activities, the foundation hopes to send Chinese students for at least short-term study periods in western schools.

The foundation is one of the ways Chinese Christians can both assist in the effort to develop China and give a Christian witness, Han says. The foundation board of 17 includes 14 Christians and three non-believers with strong social expertise, but they are considering adding more non-Christians.

"This is one way to reach out to society," says Han. He was baptized a Presbyterian as a college student in 1940.

Christian witness is a subject of differing interpretations in societies such as China.

"We are trying our best to make Christ's presence felt," he said. "The work is God's, but we ask, what should we do on the human side. We encourage our fellow Christians to bear witness to Christ by deeds — rather than words — where they live and work. The message of the gospel is unchanging, but the method should suit the local context. A beautiful witness draws people to ask, 'Why?'"

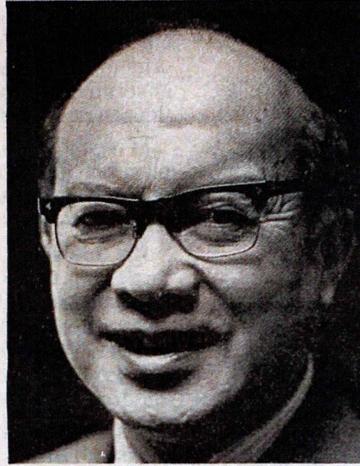
At this point Christians can make a verbal witness, Han said. This method is simple, powerful, and effective in their context.

"We make ourselves felt by engaging in the social development program," he added. The efforts of the Amity Foundation make a Christian statement and bring Christians to the attention of the Chinese society in general. The Amity Foundation is to get Christians to lay a floor to make Christians known to the people."

Christian work in China is growing on a number of fronts, Han reports. He cited these developments:

Opening churches — Beginning in 1979 with two, there are now 3,400 churches with reopened buildings. The decision on what churches are reopened begins with local congregational requests and discussions through local and provisional Christian councils. Church buildings occupied by factories or businesses draw rent until these occupants are relocated, after which the buildings can be reclaimed by the congregations.

Some churches in rural areas pool resources and effort to build themselves



COOPERATION — Han Wenzao, general secretary of the Amity Foundation, is a key figure in emerging cooperative efforts among United States Christian groups and Chinese evangelicals to work together inside China.

the buildings their churches need. In areas where people are allowed private ownership of small lots, groups of Christians have offered their lots to the local government in exchange for a plot large

enough for a church building.

Theological education — The Nanjing Union Theological Seminary, reopened after the Cultural Revolution, has an enrollment of 185 and graduated a class of 40 in June 1985. This is the first graduating group since the school reopened.

Part of an expanded Christian publishing effort will include a study syllabus from the seminary for training lay leadership. There are 40,000 subscribers to this service — 85 percent of whom are lay church leaders in rural areas.

Bible printing — Since 1980, 1.6-million Bibles have been printed in China. A recent agreement with the United Bible Societies will bring new press equipment to China with a UBS projection of several hundred thousand Bibles and 500,000 New Testaments. Bibles are printed in several languages in addition to the basic Chinese language.

Also to be printed are new hymnbooks, a new catechism, a collection of sermons, a series of booklets for lay training, and a daily devotion book.

Bibles are distributed through the churches and Christian Council offices, and are available to all interested believers, including members of the so-called house church, Han said. After Christian needs are met, they hope to be able to make Bibles available to the more general Chinese public.

Postal rates remain uncertain for Baptist papers, newsletters

WASHINGTON (BP)— Postal rates for non-profit publications, including state Baptist newspapers and church newsletters, are likely to rise Oct. 1, though figures remain uncertain.

Before adjourning for its August recess, Congress passed a fiscal year 1986 budget calling for \$748-million in federal subsidies for the U.S. Postal Service to provide reduced mailing rates to a wide category of non-profit mailers.

That figure falls \$233-million short of what would be needed to keep non-profit rates at the current level. According to a spokesman for the Postal Service, the shortfall would translate into about a 30 percent rate increase for such mailers, effective Oct. 1 when the fiscal year begins.

But congressional sources say the shortfall may be considerably less. An aide to Sen. Quentin N. Burdick told Baptist Press the Senate Appropriations Committee may restore funds to the subsidy in September, when Congress returns from its traditional summer break. She said the final figure could run as high as \$961-million, only \$20-million less than what the Postal Service spokesman said is needed to retain the subsidy at its current level.

Burdick, an advocate of the subsidy, succeeded July 31 in having the appropriations panel pass an amendment to the budget calling for an \$801-million subsidy, the same amount provided in a House-passed budget bill last May. The amendment must await final action until September.

According to the North Dakota senator's aide, the reason the numbers are so elastic at this stage of budget deliberations is that the budget passed just before Congress adjourned sets general spending levels for the various departments of the federal government, but leaves specific appropriations to those agencies for subsequent congressional action.

Before going to the respective House and Senate appropriations committees next month, the postal rate figures will be taken up by the House Post Office and Civil Service Committee and the Senate Governmental Affairs Committee. A spokesman for the House Budget Committee could not predict what those panels might recommend.

Although the final figure for the subsidy is uncertain, every person contacted agreed it will be no lower than the \$748-million contained in the authorizing budget. That figure is dramatically higher than the \$100-million included in a Senate budget passed May 10, a figure itself well above the \$39-million originally sought by the Reagan administration.

Non-profit and other subsidized mailers are presently at step 14 of a 16-step plan to eliminate the subsidy. Step 15 is scheduled to take effect July 1, 1986. These mailers have pressured Congress all along to stay with the phase-out schedule announced in 1970.

Agnes Pylant dies

NASHVILLE — Agnes Pylant, the first secretary of the Baptist Sunday School Board's church recreation department, died Aug. 5 in Richmond, Va. She was 85 years old.

Pylant was a graduate of Texas Christian University, Fort Worth; Southwestern Baptist Theological Seminary, Fort Worth; The Curry School of Expression, Milton, Mass.; and the WMU Training School, Louisville, Ky.

She taught dramatics and recreation at Southwestern seminary and was head of the department of Christian recreation at Wayland College, Plainview, Tex., before joining the board in 1954 as secretary of the church recreation department.

Services were Aug. 9 at First Baptist Church, Richmond.

Missionary reports damage in Uganda

NAIROBI, Kenya (BP)— Baptists in Kampala escaped serious injury, but at least one Southern Baptist missionary home was looted in the July 27 military coup that ousted Ugandan President Milton Obote.

Missionary Jim Rice, in a phone report July 31 from Nairobi, Kenya, said Conservative Baptist missionary Dick Otto reported some Baptists in Kampala had been "roughed up" or had items stolen, but no one was seriously injured or killed.

Otto also said the home of missionaries George and Doris Berry had been stripped of most portable items and a mission car had been stolen from their yard.

Rice's home, where goods for two flourishing families were stored, appeared untouched by looters. The Baptist bookstore and center containing Baptist offices and the Bible Way Correspondence School had some broken windows, but nothing appeared to be missing, said Otto.

Because gasoline is scarce and auto travel is still risky, Otto had been unable to check two other missionary homes outside town.

Rice said missionaries had also gotten word from Jinja and Mbale that missionary homes there were unharmed, but have not yet heard news of conditions in Soroti, Lira, and Agwata. He said indications were that most damage occurred in Kampala, the capital, and in Lira, the deposed president's hometown.

Southern Baptist missionaries were in Mombasa, Kenya, for the annual mission meeting when the coup occurred. Borders between Kenya and Uganda were still closed Aug. 1 and missionaries were waiting in Kenya for further word about the possibility of returning to Uganda.

EDITORIAL

Church-state issue focuses on Tennessee

A lawsuit which will have tremendous significance to churches' involvement in moral and ethical problems went to trial on Wednesday of last week in Chancery Court of Madison County.

The suit was brought by 13 Jackson-area churches who were involved in seeking unsuccessfully to defeat an Aug. 2, 1984, referendum which would permit liquor-by-the-drink in Jackson. The churches — nine of which are Southern Baptist churches — had purchased either newspaper or television advertising or had contributed to a local committee, Citizens Against Drug Abuse.

After the Tennessee attorney general had declared that these churches were subject to the Campaign Financial Disclosure Act of 1980, the churches brought suit against the State of Tennessee, rather than admitting that they are "political action committees" by filing the financial forms.

The basic question of the trial — which has attracted nationwide attention — is whether a church's involvement in opposing or in supporting a public referendum is a religious or a political action.

The statute as passed by the 1980 Tennessee General Assembly makes no distinction. It states in part: "Any committee, club, association, or other group of people which receives contributions or makes expenditures to support or oppose any candidate for public office or measure during a calendar quarter in an aggregate amount of \$250" is considered a political action committee and must file financial disclosure forms.

According to the statute, any political action committee which fails to file a financial disclosure statement shall be fined in the amount not to exceed \$1,000.

The churches contend that their opposition to the August 1984 liquor-by-the-drink referendum in Jackson was based solely on religious and moral grounds, and therefore the enforcement of the statute on these churches is a violation of religious freedom and separation of church and state as guaranteed by the First Amendment of the United States Constitution.

That First Amendment states: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble, and to petition the

Government for a redress of grievances."

This "establishment clause" has been held throughout the history of our great nation to mean that organized religion is to be separate from organized government — that neither is to have a controlling influence on the beliefs and activity of the other.

In recent years, however, the wall of separation has been repeatedly attacked. Government agencies and lawmaking bodies have continually sought to define what is the role of religion.

The intrusion by government into religious activities has taken many forms. For example, Internal Revenue Service has sought to enforce its definition of "integrated auxiliary" on institutions operated by or supported by religious groups. This definition led to the 1984 lawsuit brought by Tennessee Baptist Children's Homes against IRS.

Long before the August 1984 liquor referendum in Jackson, Baptist churches and other concerned citizens have been actively involved in openly opposing such referenda. Our motives have always been based on religious convictions as found in God's Word — to protect the citizens from the ungodly menace of beverage alcohol. Our opposition to liquor production, sales, and promotion has never been based on political motives.

The bold challenge by these 13 churches of Tennessee's Campaign Financial Disclosure Act of 1980 has now had its day in court.

The churches and the state officials have presented their arguments.

Sometime in the near future, Chancellor Joe Morris of the Chancery Court of Madison County will present his official opinion. Regardless of the outcome, it is likely that this opinion will be appealed.

The Aug. 7 lawsuit in Jackson has far-reaching ramifications — not only in the State of Tennessee but also throughout the nation. Religious and government leaders are well aware that the Jackson case will greatly influence the involvement of churches and other religious groups in referenda which concerns religious and moral issues.

The national importance of last week's trial is seen in testimony of leaders from Americans United for Separation of Church and State, the National Council of Churches, the National Association of Evangelicals, and an advisor for national Roman Catholic organizations. National media carried reports of the trial — and will certainly publicize Chancellor Morris' decision when it is announced.

In June messengers to the Southern Baptist Convention, meeting in Dallas passed a resolution opposing the Tennessee attorney general's interpretation of the Campaign Financial Disclosure Act.

The SBC resolution registered alarm over any law that "would require filing with the government when churches address moral and ethical issues in the public forum." The resolution further urged Baptists to "protest government rulings and oppose passage of laws which attempt to restrict Christian influence on public policy," and urged churches to oppose any law that would classify churches as political action committees or political campaign committees.

As in the TBCH-IRS suit, once again Tennessee has the opportunity to take a critical stand in the cause of religious liberty. Our state is blessed with Christians of conviction who are willing to put their ministry and money on the line to preserve our historic principle of separation of church and state.

We commend this dedication to religious freedom.

For many years, Tennessee Baptists have enjoyed the benefits from the price paid by our forefathers to ensure religious liberty. Now, it seems the time has come for us to take our stand and make our contribution to this significant principle.

Cicero's comment



By the editor

In the English language, a number of words seem to be changing their meanings in daily usage.

Could it be that the word that has most lost its meaning in common usage is "LOVE."

In many of its uses its meaning is almost meaningless — "I love football. I love my wife. I love the Cincinnati Reds. I love homemade ice cream. I love God. I love summertime" — and on and on. Millions of times each day we exclaim the things we love — ranging from the Divine to the frivolous.

If LOVE is the most misused and misunderstood word, not far behind is the word SERVICE.

Remember when "gasoline stations" were "service stations." In addition to dispensing gasoline, they gave such services as cleaning windshields and headlights; filling tires, batteries, and radiators; providing free, up-to-date road maps — and even throwing in trading stamps and a free green glass!

But the word suffers even more in the phrase "church worship service."

Twice each Sunday, Baptist churches schedule one-hour (more or less) periods called worship services. The implication is obvious: worship is a service which a Christian performs for God.

Unfortunately, too many Baptists do not take this scheduled service to God seriously. Less than 50 percent engage in public worship on any given Sunday morning; far less on Sunday nights.

And not everyone who sits through the Sunday sessions fulfills the service to God of worship.

Worship is basically an encounter with God; a recognition of our proper relationship to Him; a giving of ourselves to His will; and a recommitment of our "vows" of service to God.

How does one have this kind of worship service?

First, long before the appointed time and date, begin to pray specifically that the services will really be a service of worship of God — not only for you personally, but for others who will be there. Pray particularly for the pastor as he prepares his message.

When entering the auditorium, remember that you are there to meet God — not your other friends. Use the time before the service to prepare your own heart.

In hymn-singing, notice the words.

When Scripture is read, consider the passage as God's personal letter to you.

When others pray aloud, translate these prayers into your own prayer.

When the offering plate comes by, make this a time of worship by giving cheerfully to God.

When the message is preached, concentrate on every word — it is God's message to you. Find at least one thing that God is saying directly to you.

When the invitation time comes, make it your personal time of response — sometimes a public decision; always a private decision.

Next Sunday — every Sunday — use the hour of worship as a service to God.

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Texas Baptist Men's group rushes to Dallas airport

By Terry Barone

DALLAS (BP)— A group of Texas Baptist Men from Meadowbrook Baptist Church, Irving, was the first mass-care group to arrive with food and refreshments after Delta Flight 191 crashed Aug. 2 at the Dallas/Fort Worth airport.

Milfred Minatrea, pastor of the church, said the men's group monitors the fire department scanner and responds to apartment and house fires in Irving. When the airliner crashed shortly after 6 p.m., the Meadowbrook crew was on the scene by 7 p.m.

During the 37 hours the relief team worked at the site, more than 1,100 meals were served to paramedics, firefighters, rescue workers, news media, and other workers.

Groups of Baptist Men from Meadowbrook; Richardson Heights Baptist Church, Richardson; and Liberty Baptist Church, Mesquite, worked through the night Friday and all day Saturday, using a huge blue and yellow revival tent provided by the Texas Baptist Evangelism Division.

Minatrea said there was no need for the disaster relief team's services after Saturday, but the evangelism tent remained up until Thursday, Aug. 8, to provide shade for workers.

Even though the team was responsible for food and refreshments, Minatrea said there were opportunities to share

the "love of God with several of the workers."

He described the situation, "Rescue and other workers were almost in a state of shock. There was no way to dwell on the human carnage and not be adversely affected. When they came to the tent to rest, many broke down and cried and asked, 'Why does this type of thing have to happen?'"

Minatrea said this was when he and others had opportunity as Christians and Southern Baptists to share with them that "we don't have all the answers but we do have a security through a loving Father."

Charlie Moore, Texas Baptist Men's disaster relief coordinator for Dallas County and a member of Richardson Heights Baptist Church, worked at the site where more than 130 persons lost their lives.

"I've seen a lot of gore and misery, but never anything of this magnitude," he said. "It was hard to comprehend the death that surrounded you."

Moore said he thought Southern Baptists provided a much-needed ministry since the Salvation Army was the only other religious organization which helped directly at the crash site.

"Being there gave us an opportunity to show rescue workers, firefighters, the news media, and others that Southern Baptists care and that we wanted to help out in any way possible," he said.

Delta plane crash touches lives of mission team bound for Africa

DALLAS (BP)— Two days before a mission team from Wilshire Baptist Church, Dallas, was to leave on a two-week trip to Tanzania, members learned their passports and visas had been aboard Delta Flight 191 which crashed Aug. 2 at the Dallas/Fort Worth airport.

The discovery set off two hectic days of activity which produced "miracles" and convinced the 10 members it is God's will they go to Africa to conduct revivals, Bible studies, and dental clinics in Moshi, about 50 miles from Mount Kilimanjaro.

Tena Wash, chairperson of Wilshire's mission committee and trip organizer, said the passports had been sent to the Tanzanian Consulate in New York City July 26, for processing and should have been returned by Aug. 2.

When they did not arrive, the travel agency booking the trip began working with the Tanzanian Consulate to trace the documents. They discovered the package, sent by certified mail, had been loaded aboard a Delta flight at Kennedy International Airport in New York City, routed through Fort Lauderdale and put aboard the L-1011 airplane which became Flight 191.

Because much of the 3,000 pounds of mail aboard the airplane was damaged, the travel agent told the group the only way they could leave on time — Aug. 9 — was to replace the passports and visas.

At 1:15 p.m. Aug. 7, Wash was told she and the other nine members of the team would have to have either an old passport or a certified birth certificate and two passport photos at the passport of-

fice in McKinney, 30 miles north of Dallas, by 4 p.m.

Nine of the team members were contacted. Proper papers and photographs were assembled and they were on their way by 3 p.m.

The other member of the group was not contacted until 3:15, and had to get her bank to open the vault so she could get her birth certificate from the safety deposit box. However, she made it to the passport office just before the 4 p.m. deadline.

The travel agent flew to Houston Aug. 8 to get the passports and to work with the Tanzanian Consulate there to get the necessary visas. The tasks were accomplished in time to allow the mission group to leave as scheduled.

Wash said she could see "the Lord working in all of this. It was a miracle that we were able to contact everyone and get them to the office in time to process the paperwork. We (the mission team) had talked and prayed that if the Lord would open the doors, we would go. We decided if He did not want us there (in Tanzania) for whatever reason, He would close the door and we would accept His will for this trip.

"But the doors have opened and it is a positive sign He wants us to go," she added.

Losing the documents is not the first problem the team has faced. Members have been added and dropped out, schedule and fare problems have arisen, and deadlines have been faced.

"There have been so many obstacles placed in our way," Wash said. "But it has been exciting to see how the Lord has worked things out."

Letters to the Editor

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

Horried at 'Xmas'

Dear editor:

You publish what I feel is one of the best state papers in the country, and as a general rule I thoroughly enjoy the articles, news, etc.

However, the reason for this letter is the crossword puzzle you published in the July 24 issue. I was going right along working the puzzle (without the aid of my Bible) until I came to "20 Down - Christmas: abbr." I could not imagine what that could be. As I continued filling in the blanks around that one, I was horrified to see that the answer was "Xmas." I just could not believe that my favorite Baptist paper could do such a worldly thing! I hope this was just an oversight on the part of someone, and not the start of a trend to keep Christ out of Christmas!

I do enjoy doing puzzles and hope you will continue to publish them, but please try to be more careful with the answers to keep them up to the usual quality of your paper.

Mrs. E. W. Hampton
11705 Chilcoate Ln.
Beltsville, MD 20705

Thanks for welcome

Dear editor:

The Baptist and Reflector has been an informative Tennessee and world Baptist news source for me during my first one and one-half years of ministry in Tennessee. Thanks to all of your fine staff for the excellence of your finished product.

Lee Prince dies

W. Lee Prince, former Tennessee pastor, died Aug. 11 in Anderson, S.C., after a long illness. He was 51 years old.

Prince was pastor of French Broad Baptist Church, Dandridge, during college, and Union Avenue Baptist Church, Memphis, for 10 years. Other pastorates were in Texas and South Carolina.

He was a graduate of Carson-Newman College, Jefferson City; Southwestern Baptist Theological Seminary, Fort Worth, Tex.; and Princeton Theological Seminary, Princeton, N.J.

While in Tennessee, Prince served as a trustee of Union University, Jackson, and on the Tennessee Baptist Convention's Constitution and Bylaws Committee and the Hunger Committee.

In Southern Baptist life, he was a trustee of the SBC Brotherhood Commission and a member of the Resolutions Committee. A prolific writer, Prince wrote curriculum materials for the Baptist Sunday School Board and the Baptist and Reflector, as well as a weekly newspaper column for 25 years.

Funeral services were scheduled to be held Aug. 13 at Boulevard Baptist Church, Anderson, S.C., where he was pastor until he resigned in 1984 because of illness.

He is survived by his widow, the former Robbie Ann Brown; a son, Keith; and a daughter, Suzanne.

Thanks to all the people of Union City's Second Baptist Church, to Director of Missions Bob Armour and Buelah association, and to Tennessee Baptist people for helping make our transition from a 14-year ministry in Murray, Ky., smooth and exciting.

Attending and graduating from that great Baptist school at Jackson, Union University, gave me a warm love relationship with this state. This relationship is now flourishing.

It's great to be in Tennessee again.

Jerrell G. White
1105 Edwards
Union City, TN 38261

Personal Perspective

By Tom Madden
TBC Executive
Secretary-Treasurer



"Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man" (James 1:13).

I believe the New Testament is emphasizing that temptation is a common experience. It is not a matter of whether or not we will experience temptation, but rather when we will experience temptation.

The Holy Spirit is a constant source of strength encouraging us to do right. While temptation of itself is not sin, it does entice, invite, and encourage us to do evil which results in sin. We do not have to look Satan up, he looks us up. The source of our problem is Satan on the outside and our weak, sinful nature on the inside.

God's Word has good news for us. Temptation can be overcome. The thrust of 1 Corinthians 10:13 is that God knows our load limit and will always provide a way of deliverance and victory. It seems to me that there are some definite ways we can deal with temptation.

We can predetermine that we will not be overcome with temptation. Daniel determined in his heart that he would not defile himself. "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank" (Daniel 1:8).

We can reject the temptation immediately. Temptation usually develops in stages. It finds a foothold in our sinful nature, it creates desire, it breeds sin, and it results in judgment.

We can stay spiritually alert and sensitive. We can never be overly confident. When we recognize our vulnerability and weakness, we are at our strongest. If we determine we are impregnable, then we are weak and very eligible to succumb. Self-confidence apart from our Lord is a prelude to tragic failure.

With God's help, we can be "more than conquerors" through Christ Who loves us.

**BAPTIST
AND
REFLECTOR**
brings you news first!

Jamaican VBS project produces 2,418 converts

By Mike Creswell

RICHMOND, Va. (BP) — More than 470 Southern Baptist volunteers returned to the United States from Jamaica in late July after a week of Vacation Bible Schools, medical and dental clinics, and construction projects.

Workers taught about 20,000 children in VBS and also led 2,418 people to first-time professions of faith in Christ through evangelistic rallies and personal witnessing.

Meanwhile, physicians and dentists with the project treated about 7,400 people, with the dentists removing 3,800 teeth during the week. Construction crews worked on dozens of church buildings and a school on the Caribbean island.

The annual project on the Caribbean island is one of the biggest volunteer efforts of its kind among Southern Baptists and the largest to date led by Foreign Mission Board staff members, according to James Cecil, associate director of volunteer enlistment, who headed the project.

VBS enrollment showed a 20 percent increase over 1984, while professions of faith increased by 25 percent, he said. The number of volunteers also was up from 446 who took part in 1984. Volunteers came from churches in 17 states: Alabama, Arkansas, Colorado, Florida, Georgia, Illinois, Kansas, Kentucky, Louisiana, Mississippi, Missouri, Nebraska, North Carolina, Oklahoma, Tennessee, Texas, and Virginia. They worked in 127 Jamaica Baptist churches, just under half of all Baptist churches on the island.

"It is a service of value at this particular time, because it is meeting a definite need of our people," said Cawley Bolt, assistant general secretary-treasurer for the Jamaica Baptist Union. Bolt, who heads education work, including VBS, for Jamaica Baptists, traveled across the island to watch many teams at work.

In past years, he explained, his union's aim was to have Jamaica Baptist leaders learn from visiting volunteers how to conduct VBS and evangelism crusades, gradually taking over the work. But in recent years, a sagging economy has hit Jamaica hard and has left churches cramped for money and for resources.

First ordination in Brunei occurs

SERIA, Brunei Darussalam (BP) — The first ordination to the gospel ministry among evangelicals in Brunei took place this summer at Bethel Church of Seria.

More than 200 people, full capacity for the church, attended the ordination service of Geoffrey Yong. The group included church members and representatives from evangelical groups in Brunei, Singapore, and Sarawak, Malaysia.

Yong became a Christian about 10 years ago in the Seria church and left a job with Brunei Shell Petroleum Co. to go into full-time Christian service. His home church sent him to Singapore for theological training and invited him back to be their pastor when he was graduated in June 1983.

Brunei is an Islamic nation about the size of Delaware that shares the island of Borneo in the South China Sea with parts of Malaysia and Indonesia. Southern Baptist Missionaries Bobby and Dorothy Evans have lived there since 1981 and have worked with Bethel church.



PRESSURE CHECK — Jane Pedley, R.N., a member of Woodmont Baptist Church, Nashville, checks the blood pressure of Bartina Gordon during a medical clinic at St. Ann's Bay, Jamaica. Pedley was among almost 500 Southern Baptist volunteers who participated in a week-long project in Jamaica that included Vacation Bible Schools, medical and dental clinics, evangelistic services and witnessing, and construction projects.

Young people who normally would lead VBS work, for example, have been forced to seek work so they can continue in school. Thus, without Southern Baptist help, many Jamaican Baptist churches would not be able to have VBS this summer.

Economic depression also has made it hard for churches to get old buildings replaced or renovated. Dental and medical care has become too expensive for many Jamaicans. Thus, the visiting Southern Baptist medical/dental teams made significant contributions to church members and non-church members alike, he said.

The Jamaica project is an annual partnership effort between the Jamaica Baptist Union and Southern Baptists. It originated as a VBS project undertaken by churches of St. Johns River Baptist Association in Florida. The association asked the Foreign Mission Board to take over coordinating the project in 1981 after it had grown to include almost 300 volunteers.

Unlike last year, when a volunteer team was robbed and roughed up by armed robbers, there were no major problems or incidents this year.

Medical and dental teams worked in about 40 locations. Many physicians became frustrated that they could treat only a small percentage of people who lined up waiting to see them. At St. Ann's Bay, one dentist said he left more than

200 people standing in line to see him when he had to leave to return home.

"It just breaks your heart to see the need and realize that we can only scratch the surface with what we're doing here," said Joe B. Craig, a dentist from Charlotte, N.C. Craig is president of the North Carolina Baptist Medical-Dental Fellowship and coordinated the medical work.

Preachers' School to open at HCBA

SEYMOUR — Preachers' School, Harrison Chilhowee Baptist Academy's week-end study opportunity for area residents engaged in the Christian ministry, will open its 1985 fall session on Aug. 17 at 8 a.m.

The Saturday morning classes are held in the Ogle Building on the academy campus.

Subjects offered in this session include "Doctrine Study #1," "Preparation and Delivery of Sermons #2," and "Sermons from 'Word Studies' in English course #2."

Raymond Smith, retired pastor, will continue to teach the study sessions.

Preachers who attend the classes are asked only to purchase their textbooks. A benefactor has provided funds to pay tuition costs for properly certified ministerial students.

Elliff practices what he preaches

DAR ES SALAAM, Tanzania (BP) — Less than a month after stressing missions during a theme interpretation at the Southern Baptist Convention, Tom Elliff showed he practices what he preaches.

Elliff led a five-man team from his church, Applewood Baptist Church, Lakewood, Colo., to Kasulu and Kigoma, Tanzania, for two weeks of teaching and preaching in one of the most remote areas in this east African country.

Using several modes of transportation — four-wheel drive vehicles, boats, canoes, and walking — the team crisscrossed this area around Lake Tanganyika made famous by Henry Stanley, David Livingstone, and the Arab slave traders of earlier generations.

Because of the influence of the early slave traders, a higher concentration of Muslims is found in the villages around Kigoma than in other parts of the interior and the spread of Christianity has been slower there. But 140 professions of faith and 60 rededications were recorded while the team was there.

The team began with a three-day seminar for the local pastors. The visiting Americans had the thrill of seeing the lessons they had taught practiced in the lives of the local pastors as they went to the churches for evangelistic meetings.

helping medical personnel get government certification for practice in Jamaica.

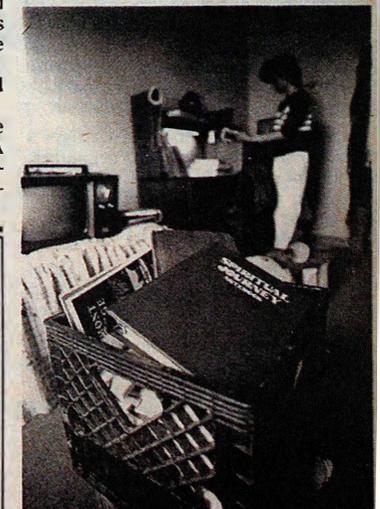
Both physicians and dentists were handicapped by setting up clinics in church buildings — dentists worked by flashlight in most places — but those questioned agreed they were able to help. Chuck Hoover, an internal medicine specialist from First Baptist Church, Monroe, N.C., said he treated a boy's badly infected arm by draining a wound and applying antibiotics. "We probably saved his arm," he said. Hoover worked with his wife, Fran, a registered nurse, at Old Harbor Bay Baptist Church southwest of Kingston.

Joe Pullen, a dentist from Whitesburg Baptist Church, Huntsville, Ala., said his main service was removing teeth usually decayed down to the gum line. Some patients he saw have had constant pain from bad teeth for years, he said. While he would have preferred saving some of the teeth, that would have meant seeing fewer people. Pullen hopes to return to Jamaica next year and bring other dentists and physicians with him. He worked in the Maldon area, a mountainous area south of Montego Bay.

Several volunteers said they were staggered by leading VBS classes with 40 to 100 children. Those who worked with children who normally attend a Baptist church said the children were well-trained in Bible. "These kids here will astonish you at how well they know their Bible," said Cindy Francisco, a member of First Baptist Church, Jackson, Miss., and a reading teacher at Whitten Junior High School.

Volunteers funded the project, paying between \$400 and \$600 each for transportation to and from Jamaica, food, and lodging. Also, teams provided varying amounts for VBS, medical and construction supplies. About 120 of the volunteers stayed in rented apartments and the rest in college dormitories or with Jamaican Baptists.

As soon as plans with Jamaica Baptist Union leaders can be completed, enlistment for next year's project will begin, said Cecil.



ON TO COLLEGE — Lynn O'Kain of Greenbrier included a Spiritual Journey Notebook and her Bible when she moved into her dorm room at Belmont College, Nashville. The Baptist National Student Ministries' On To College theme this year is "Christ — the Foundation."



TENNESSEE HMB DIRECTOR — Ron Phillips (left) of Chattanooga, recently attended his first meeting as a director for the Southern Baptist Home Mission Board in Atlanta, Ga. He was welcomed by William G. Tanner (right), president of the board. Phillips is pastor of Central Baptist Church of Hixson.

Reagan says concern for families influenced tax reform proposals

WASHINGTON (BP) — President Ronald Reagan told a group of religious broadcasters and pastors at the White House Aug. 1 that concern for the family and its future is the central motivating force behind his proposed tax reform package.

"We were concerned about the family and so we created a tax reform proposal that puts the family first," the president declared. "Why? Because there is nothing more important to all of us and nothing more important to our society and our nation and our future."

Among Reagan's proposals is one to raise the personal exemption to \$2,000, up from the current \$1,040. When Reagan took office five and one-half years ago, the exemption was \$800. Noting the exemption was \$600 in 1948, he said it would have to be \$2,700 today to have kept pace with inflation.

Such figures, he said, prove past administrations were "more interested in finding new ways to spend each family's earnings" than in meeting families' needs. "I am tired of that kind of behavior," he declared. "And I'm sick and tired of governments that put the family at the end of the line."

Reagan concluded his brief address to the group with an appeal to support tax reform in the same manner religious broadcasters have supported his proposed Constitutional amendments on school prayer and abortion.

R. T. Otey begins Trenton pastorate

R. Trevis Otey Jr. began serving as pastor of First Baptist Church, Trenton, July 14.

A native of Cadiz, Ky., Otey is a graduate of Baylor University, Waco, Tex., University of Edinburgh, Scotland, and Southern Baptist Theological Seminary in Louisville, Ky.

Otey comes to the Trenton church from Shelbyville, Ky., where he served as pastor of Salem Baptist Church. Other pastorates include Bethlehem Baptist Church, Bethlehem, Ky.; Beaver Baptist Church, Cynthia, Ky.; Ireland Baptist Church, Ireland, Tex.; Dyer Baptist Church, Dyer; First Baptist Church, Henderson; and Bethel Baptist Church, Waco, Tex.



Otey

The president's 15-minute appearance — the first such meeting with an outside group since his recent cancer surgery — came at the end of a morning-long briefing on tax-related matters with other administration officials, including Vice-president George Bush and White House Chief of Staff Donald T. Regan.

Moench establishes Belmont scholarship

NASHVILLE — Anne S. and Ernest J. Moench of Nashville have established a scholarship fund in their names for worthy business students at Belmont College.

Moench, a member of Belmont's Board of Trustees for seven years, established the fund with an initial gift of \$10,000.

A retired Nashville businessman, Moench has served the Southern Baptist Convention in many capacities; including chairman of the executive committee of the Baptist Sunday School Board trustees. The Moenches are members of Belmont Heights Baptist Church.

In establishing the scholarship fund, Moench remarked that "what we need is more Christians in business, and more business in Christians."

Guidelines for selecting recipients of the scholarship are: a major in business; a recommendation from his/her pastor, and from a former teacher; an active church member; high school grades must be a minimum of a 2.5 grade point average; and good moral character.

Missionary to assist FMB learning center

RICHMOND, Va. (BP) — Georgia Hill, Southern Baptist missionary to Brazil, has been named associate director of missionary learning for the Foreign Mission Board, effective Aug. 6.

In her new position at the Cauthen Missionary Learning Center outside Richmond, Va., Hill will help with department planning and with managing orientation of new career missionaries.

In Brazil, Hill directed the religious education department at Baptist Theological Seminary of Parana, Curitiba, since 1980. From 1973 to 1975, she was a journeyman in Brazil.

The Ivanhoe, Calif., native is a graduate of California Baptist College, Riverside, and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Sept. 29 telecast to report results of 8.5 by '85 drive

NASHVILLE (BP) — A live telecast of state Sunday School enrollment reports will allow Southern Baptists to know immediately the final totals of the 8.5 by '85 emphasis.

The Baptist Telecommunication Network will broadcast the enrollment reports from 4 to 6:30 p.m. (CDT), Sunday, Sept. 29.

Lloyd Elder, president of the Baptist Sunday School Board, and Harry Piland, director of the board's Sunday School department, will be featured along with interviews with pastors of growing churches and reports from the state Sunday School directors.

Sept. 29 is Celebration Sunday, marking the end of a five-year effort to increase the denomination's Sunday School enrollment to 8.5-million persons. The Sunday School enrollment was 7.8-million as of Sept. 30, 1984.

"We feel like the churches who have participated for five years need to know as soon as possible what our Sunday School enrollment is," Piland said.

Piland is asking pastors to report enrollment figures to associational di-

rectors of missions. The directors of missions will call state Sunday School directors who, in turn, will report state convention totals to the Baptist Sunday School Board.

"We are going to be able to tell the entire Southern Baptist Convention what our Sunday School enrollment is, and we can celebrate something magnificent together when we see the victory God is going to give us in that," Piland said.

The live telecast will be unscrambled so the program can be received by any satellite receiving dish as well as by regular BTN subscribers.

Part of the broadcast will include a discussion of the plans for Challenge 10/90, an enrollment emphasis for the next five years with a goal of reaching Sunday School enrollment of 10-million by 1990.

Palen accepts post with BJCPA staff

WASHINGTON (BP) — Kathryn Ann (Kathy) Palen, director of public relations at Oklahoma Baptist University, Shawnee, will join the Washington bureau of Baptist Press, news service of the Southern Baptist Convention, about Sept. 15. Her primary assignment will be to cover Congress.

Palen will also become assistant to the director of information services at the Baptist Joint Committee on Public Affairs in Washington.

The Tulsa, Okla., native, a 1978 journalism graduate of Oklahoma Baptist University, has directed the school's public relations program for the past two years. Before that, she was assistant public relations director, news and publications editor, and adjunct instructor of journalism at OBU.

Palen also has studied at Southwestern Baptist Theological Seminary, Fort Worth, Tex., and taught briefly in Tulsa public schools.

Elder joins WMU staff as program specialist

BIRMINGHAM, Ala. (BP) — Barbara Elder assumed the position of program specialist on Aug. 1 at Woman's Missionary Union, auxiliary to the Southern Baptist Convention, in Birmingham. Elder succeeds Evelyn Blount, who recently moved to South Carolina WMU as executive director.

Elder will preview manuscripts of magazines and other products to ensure they fall within the guidelines of WMU's base design, a document outlining the responsibilities, tasks, and operations of the organization.

A Virginia native and a graduate of New Orleans (La.) Baptist Theological Seminary, Elder has been Baptist Women/Baptist Young Women director at Maryland/Deleware WMU for the past eight years. Earlier, she was Girls Auxiliary Sunbeam director for Louisiana WMU from 1965-68 and assistant dean of women at Cumberland College in Kentucky from 1969-77.

Two students join SBTS news staff

LOUISVILLE, Ky. (BP) — Two staff members have been added to the news bureau staff at Southern Baptist Theological Seminary in Louisville, Ky.

Susan M. Shaw, a doctor of education student from Rome, Ga., has been named news director. Shaw is a graduate of Berry College, Mt. Berry, Ga., and earned the master of religious education degree from Southern seminary. She is a former intern with the Western Recorder, newsjournal of the Kentucky Baptist Convention. She succeeds Robert Allen, who recently became assistant editor of the Baptist True-Union, the Maryland Baptist state paper.

Susan M. Perz, a native of Seminole, Fla., currently enrolled in the master of divinity program at Southern seminary, has been named campus editor/feature writer. She is a graduate of the University of Florida, Gainesville, and a former intern with the St. Petersburg Times. She was associate youth minister at First Baptist Church, Gainesville, Fla., and has worked as a counseling supervisor and family therapist.



SINGLE ADULT DAY — Mary Beth Holder, Gena Rogers, and Sandra Colie discuss the latest news before their singles group has choir practice at Forest Hills Baptist Church, Nashville. Churches are encouraged to give special attention to single members on Single Adult Day, Sept. 8.

**Baptist and Reflector
brings you news first!**

Texas hospitals provide ACTS

SAN ANTONIO, Tex. (BP) — Patients in the Baptist Memorial Hospital System in San Antonio are finding their visits more bearable with the addition of the American Christian Television System to the hospital closed-circuit television programming.

"We chose ACTS primarily because it is a network sponsored by the Radio and Television Commission of the Southern Baptist Convention," noted Chaplain G. Howard Linton, director of the department of religion at Baptist Memorial Hospital System.

Linton added the family orientation and varied format of the network, plus a high degree of confidence in network management, made it a top choice. More than 43,000 patients were admitted to the 1,204-bed system last year.

Reception of the ACTS network was made possible this spring with the installation of satellite receiver dishes at Baptist Medical Center, Northeast Baptist Hospital, and Southeast Baptist Hospital.

The hospital system's institute of health education also will use the satellite receivers for educational programming, seminars, teleconferences, and possibly even to originate broadcasting from the hospital system.

"It has almost unlimited possibilities now," said Callie Smith, dean of the institute of health education at Baptist Memorial Hospital System.

Some of the earliest uses beyond reception of ACTS for patient viewing were the presentation of a regional teleconference on the Future of the Healthcare Marketplace and the live broadcast of the Southern Baptist Convention held in Dallas in June.

Tennessee Baptist Foundation

By Earl Wilson
President



God has been so good to me

I was Ella's pastor and often visited her in the nursing home where she had been for almost 10 years. She was 70 years of age, had broken her hip three times, weighed about 75 pounds, and was bedfast.

Months would go by without family or friends visiting; yet, every time I stood by her bed and looked down at her, I would say, "Miss Ella, it is good to see you again. How are you feeling?"

She would always reply with a grin and a sparkle in each eye, "I'm feeling just fine. God has been so good to me." She never complained about being old, or sick, or confined, or lonely, or forgotten. She never criticized her nurses and she never accused God of being unkind and unfair. Instead, she would say, "God has been so good to me." Her sweet spirit and cheerful outlook turned my visit into a spiritual blessing.

I learned from Miss Ella that expressing gratitude and counting my blessings was far more important than complaining. Thank you, Miss Ella, you really helped me. I will do my best to follow your example.

The Tennessee Baptist Foundation will assist you without cost in planning your estate. For assistance contact the Tennessee Baptist Foundation, P.O. Box 728, Brentwood, TN 37027.

Schlafer to direct HCBA music effort

SEYMOUR — Rachel Schlafer has been named to direct the choral music program at Harrison Chilhowee Baptist Academy.

She will assume the responsibilities formerly held by Ann Lambert, who retired at the end of the 1984-85 school year following 32 years as academy choral director and teacher.

As the new choral director, Schlafer will lead the high school choir of which she was a member during the five years she studied at Harrison Chilhowee.

She is a graduate of Harrison Chilhowee and Gardner-Webb College, Boiling Springs, N.C.

Schlafer returned to the academy in 1984 as an interpreter in the deaf studies program and assisted Lambert in choral music activities.



**Tennessee Baptist
Golf Tournament**
Henry Horton State Park
September 19-20
For reservations, contact:
Virgil Peters
3416 Murphy Rd., Apt. C-5
Nashville, TN 37203
(615) 383-7737

Mission professors affirm SBC cooperative missions

By Craig Bird

DEERFIELD, Ill. (BP) — Seven Southern Baptist mission professors have publicly affirmed their support of cooperative missions and SBC mission agency leaders and expressed "profound concern over current trends among Southern Baptist churches."

The six-paragraph statement was penned by Earl Martin of Southwestern Baptist Theological Seminary in Fort Worth, Tex., incorporating ideas expressed within the group during a general discussion of ongoing strife in the 14.3-million-member Southern Baptist Convention.

The professors, six from SBC seminaries and one from a Southern Baptist college, pledged to "seek to magnify missions as the original purpose for the formation of the SBC in 1845," and "to intensify our teaching in support of the Cooperative Program as the distinctive, and wonderfully effective, Southern Baptist way to undergird missions."

The Cooperative Program and the six SBC seminaries have been the focus of much discussion in the denomination since 1979.

"In light of recent developments in the Southern Baptist Convention," the statement said, "we... affirm the cooperative way of doing missions," and "rejoice in the reports of progress for Bold Mission Thrust (an SBC emphasis to present the gospel of Jesus Christ to every person in the world by the year 2000)."

They expressed encouragement that most Bold Mission Thrust goals are on or ahead of schedule and were heartened by the widespread involvement of laymen in short-term volunteer programs.

The death of Baker James Cauthen, longtime head of the Foreign Mission Board, was noted "with sadness" but the professors noted the "mantle of leadership" in global missions has "been ably taken" by current FMB President R. Keith Parks. Parks was commended for "his courage in continuing to magnify the cooperative vision" as he "consistently calls us to constancy in our main task of missions and evangelism."

Also affirmed for "steadfast missionary statesmanship in their respective positions of leadership," were William Tanner, president of the Home Mission Board; Carolyn Weatherford, president of the Woman's Missionary Union; and James Smith, president of the Brotherhood Commission.

"Profound concern" was signaled over "current trends among Southern Baptist churches to promote and support independent missions to the detriment of the SBC mission programs," a development, "alarmingly reminiscent of the menace of the Gospel Mission controversy that nearly destroyed our convention almost a hundred years ago," in the statement.

The Gospel Mission movement appeared in Southern Baptist life in the 1880s, led by missionaries to China. It urged local churches or groups of churches to select and support their own missionaries and transmit money directly to the missionaries and that the Foreign Mission Board have no voice in the selection or approval of missionaries or the location or method of work. The resignation from the service of the Foreign Mission Board of the missionaries from China who founded the movement in the mid-1890s ended the controversy in the SBC, though the Gospel Mission movement continued in other circles.

The professors said it is their "earnest prayer that God grant us the ability to rise above the current lamentable controversy and safeguard the continuing upward thrust of bold missions to the end of this century and beyond as long as our Lord Christ carries."

Present at the meeting at Trinity Evangelical Divinity School in Deerfield, Ill., were: Justice C. Anderson from Southwestern seminary; George Braswell from Southeastern Baptist Theological Seminary in Wake Forest, N.C.; Francis DuBose, Golden Gate Baptist Theological Seminary in Mill Valley, Calif.; Martin; Alan Neely, Southeastern seminary; Jack Partain, Gardner-Webb College, Boiling Springs, N.C.; and Daniel Sanchez, Southwestern seminary.

Interpretations

On fire for God

By Herschel H. Hobbs

"Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands" (2 Timothy 1:6).

Timothy faced great challenges and problems in Ephesus. It is possible that he might be discouraged. Paul, the greatest champion of the gospel, was in prison facing certain death. The gnostic enemies of the gospel, as well as hostile Jews and pagans, were free to do their evil work against the gospel. Without Paul, possibly Timothy was despondent.

Knowing the possibility of such, Paul reminded him of the "gift" or "grace gift" (charisma) of God in him. The laying on of Paul's hands or those of the presbytery (1 Timothy 4:14) did not bestow this gift. Their action was but a recognition that Timothy had received it from God.

"Stir up" renders a verb which meant to rekindle, stir into flame, or to keep blazing. Since the gift was from God,

Timothy could not rekindle it. The glowing coals were still there. The present tense suggests to keep blazing or to keep burning at white heat.

In a furnace this is possible only as air blows through the burning fuel. In this case the air is the Holy Spirit working in Timothy's life.

Paul describes this gift. It is not one of fear or cowardice but of power, love, and a sound mind (discipline, self-control). Therefore, Timothy is not to be ashamed of his witness for the Lord (Mark 8:38) or of Paul's imprisonment (vv.7-8). Instead, he is to be a fellow-sufferer of evil with Paul (vv.9-11).

Paul echoes Jesus' words that being and serving as a Christian are never easy. But we do not suffer alone. Jesus suffered to provide God's eternal redemptive work (vv.9-11). Paul suffered in propagating this redemptive purpose. We must be willing to do the same as we keep God's gift to us burning at white heat. This is possible only as we totally yield ourselves to the Holy Spirit.

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PEOPLE . . .

Mr. and Mrs. Willie B. Hatcher celebrated their 50th wedding anniversary Aug. 1. They are members of Highland Heights Baptist Church, Memphis, where Ray Fowler is pastor. The church honored them with a reception on Aug. 11.

First Baptist Church, Sunbright, ordained James D. Makins as a deacon on July 21. The pastor of the church is Herbert Lee.

Jean and Gerald Upchurch had their 50th wedding anniversary on Aug. 3. They attend Lincoln Park Baptist Church, Knoxville, where Ted J. Ingram is pastor.

LEADERSHIP . . .

Jack McEwen, former pastor of First Baptist Church, Chattanooga, is serving as interim pastor of the church effective Aug. 4. Previous pastorates include First Baptist Church, Soddy Daisy; Northside Baptist Church, Chattanooga; and Lookout Mountain Baptist Church, Lookout Mountain.

Speedway Terrace Baptist Church, Memphis, has called Victor Stefanini as minister of education and outreach. The pastor of the church is Ray Gilder.

Bobby Barnett was recently called as interim pastor of Alamo Baptist Church, Rives.

Broadway Baptist Church, Martin, has called Gordon Wilbanks as interim pastor.

Stephen Earle resigned as pastor of South Knoxville Baptist Church, Knoxville, and has assumed the pastorate of First Baptist Church, Ponca City, Okla.

James McElrath has been called by French Broad Valley Baptist Church, Kodak, to be minister of music. Charlie Harkleroad is the pastor.

Tommy Edmonds has resigned as minister of music at McCalla Avenue Baptist Church, Knoxville, where Wayne Nicholson is pastor. He is moving to Arcadia, La., where he will be minister of music and senior adults at First Baptist Church. Mark Strickland is pastor of the Louisiana church.

Mark McClard assumes Nashville pastorate

Mark McClard became pastor of Charlotte Road Baptist Church, Nashville, on July 22.

A native of Chandler, Ariz., he attended Grand Canyon College, Phoenix, Ariz. He is also a graduate of Southwestern Baptist Theological Seminary, Fort Worth, Tex.

McClard comes to Nashville from Crestview, Fla., where he served as pastor of Emmanuel Baptist Church. Other pastorates include First Baptist Church in Pinetop, Ariz.; Gulfview Baptist Church in Houston, Tex.; Brechin Baptist Church, Brechin, Angus, Scotland; and Woodlawn Baptist Church, Crestview, Fla.

He also served as president of the Crestview area ministerial association.

Kee Won Kang, pastor of the Korean congregation at Colonial Heights Baptist Church, Kingsport, resigned July 1 to attend Southwestern Baptist Theological Seminary, Fort Worth, Tex. Ronald D. Hicks is pastor of Colonial Heights Baptist Church.

REVIVAL PRAYER REQUESTS . . .

Calvary Baptist Church, Big Rock, will have revival services, Aug. 18-25. Paul Hall, associate director of the missions department for the Tennessee Baptist Convention, will be the guest speaker. The pastor of the church is Charles Borens.

Webb Baptist Church, Newport, has a revival scheduled for Aug. 11-16. Gerald J. Bearden, pastor of Durham Memorial Baptist Church, Charlotte, N.C., is the evangelist. The pastor of the church is D. Frank Bell.

REVIVAL . . .

A five-day youth retreat in Panama City, Fla., resulted in a revival. There

Kenneth Polk serves at Woodbine Baptist

Kenneth D. Polk is now pastor of Woodbine Baptist Church. He began serving the Nashville church on July 21.

A native Nashvillian, Polk is a graduate of the Middle Tennessee State University in Murfreesboro.

Polk comes to the church from Martinsville, Va., where he served as pastor. Other church staff positions include associate to the pastor in music and youth at First Baptist Church, Lepanto, Ark., and Crestview Baptist Church, Memphis.



Polk

were seven professions of faith and nine rededications. The retreat was planned by First Baptist Church, Adamsville, where Joe Jernigan is pastor. A group of 34 attended the meetings led by Greg Bowers, pastor of Porter's Creek Baptist Church, Middleton.

CHURCHES . . .

Bethpage Baptist Church, Kenton, celebrated its 125th anniversary on July 14. Former pastors were invited to attend the special service at the church where Billy House is pastor.

Baptist system acquires Humana Medical Center

MEMPHIS — Baptist Memorial Health Care System Inc. has agreed to acquire the entire local interests and ownership of all capital stock of Humana Medical Center Inc.

The corporate assets include the Humana Specialty Hospital at 1060 Madison Ave., Memphis; the adjoining professional office building; and the 1.8-acre campus, together with the plans and property to develop a 50-bed replacement hospital in Germantown.

The Tennessee Health Facilities Commission previously approved Humana's plans for the specialty hospital on a 10.9-acre site on Exeter Road just north of Poplar Avenue in Germantown. The commission has been notified of the change in ownership.

The Baptist system will follow the approved plans which call for a 55,250-square-foot hospital with an emphasis on outpatient care.

The Baptist system was contacted by a third party intermediary regarding the possible acquisition of the Humana in-

A week-long celebration was held by First Baptist Church, Dyer, to commemorate its 100th anniversary Aug. 4-11. Jerry Legg, pastor of the church, headed the festivities which featured former pastors Paul Barkley, Dillard West, J. C. Franklin, and Crawford Williams. Other staff members participating include Travis Otey Jr. and John Norvell.

Calvary Baptist Church, Big Rock, held the first worship service in their new sanctuary July 7. The pastor of the church is Charles Borens.

The New Era Baptist Church, Sevierville, celebrated its 100th anniversary on July 28. The pastor of the church is Ralph Cleveger.

First Baptist Church, Sweetwater, where Leonard Markham is pastor, celebrated its 125th anniversary Aug. 2-4.

terests in the Memphis area.

"Since the project was already approved by the state planning agency and since it is apparent that a hospital will be built, we feel that Germantown and the greater Memphis community will be well served by that hospital being a part of the Baptist system," said Maurice Elliott, senior vice-president of the Baptist system.

"Current plans call for organizing the new hospital as a separately incorporated institution and not as a satellite of Baptist Memorial Hospital, Memphis," Elliott said. "The Humana facility on Madison will continue in operation until the new hospital is ready."

The Baptist system is targeting an early 1987 completion date for the facility.

Baptist Memorial Health Care System Inc. is a not-for-profit corporation of the state Baptist conventions in Arkansas, Mississippi, and Tennessee. The system includes Baptist Memorial Hospital, Memphis, and seven other affiliated hospitals in the mid-south region.

SBC CP receipts drop in July, dim chances to meet budget

NASHVILLE (BP) — Prospects of Southern Baptists meeting the 1984-85 basic operating budget through the national Cooperative Program were dimmed by July receipts.

Contributions to the worldwide mission and education programs funded through the unified budget were \$8,732,631 in July — a decrease of 12.94 percent (\$1,298,348) below gifts in July 1984 of \$10,030,979.

However, the yearly totals continue to run significantly ahead of the 1983-84 fiscal year. After 10 months of the fiscal year, the national Cooperative Program has received and disbursed to the 20 SBC agencies included in the budget \$96,867,253. That is \$6,266,515 (6.92 percent) ahead of the same figures a year ago.

The basic operating budget for 1984-85 is \$118-million. Contribution will have to exceed an average of \$10.5-million in each of the final two months to reach that figure.

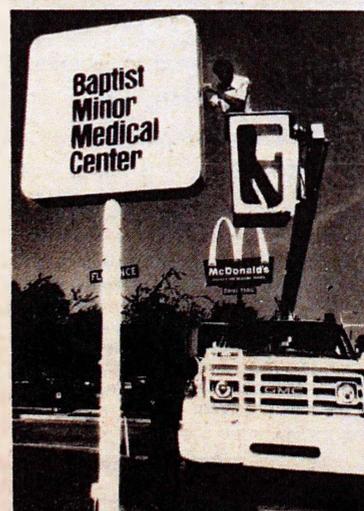
From January through June, monthly gifts through the national Cooperative Program averaged more than \$10.3-million, including three months over the \$10-million mark: \$10.8-million in January, \$10.1-million in March, and \$10.3-million in May.

The monthly average for all 10 months

is \$9.69-million. A monthly average of \$9.83-million is necessary to meet the basic budget.

The July percentage reflected a large drop not only because it was the second lowest month in the current fiscal year but also because July 1984 was the second highest month for 1983-84.

The falloff was widespread with 19 of the 37 state conventions affiliated with the Southern Baptist Convention contributing less in July 1985 than in July 1984. On the year, however, 34 state conventions are running ahead of a year ago.



CHANGING SIGNS — Workers make the name change official as they erect a Baptist Minor Medical Center sign in Memphis at one of four minor emergency clinic locations formerly known as MedHelp.

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BIBLE BOOK SERIES
Lesson for Aug. 18

Facing the false prophets

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

Basic Passage: Jeremiah 26:1 to 29:32
Focal Passages: Jeremiah 28:5-10, 12-13, 15-17

In 1 John 4:1, the apostle John writes: "Beloved, do not believe every spirit, but test the spirits to see whether they are from God; because many false prophets have gone out into the world" (NASV).

John's warning was written about 700 years after Jeremiah's lifetime, but his warning contains the essence of the central problem in this week's lesson. Some prophets in Judah were making predictions that contradicted the message of Jeremiah. When one of the prophets, Hananiah, challenged Jeremiah's message publicly, the people were confronted with the problem of determining whose message was truly from God.



Jones

The Babylonian yoke

In 587 B.C., Nebuchadnezzar conquered Jerusalem, took possession of the sacred Temple vessels, and carried off many of the leaders to exile in Babylon. According to Jeremiah 27:3, ambassadors from various vassal states came to Jerusalem evidently to confer with Zedekiah concerning some type of rebellion against Babylon. At the same time, the prophets were stirring up the people in Jerusalem by declaring that God soon would overthrow the Babylonian empire and bring Jehoiachin and the exiles back home in triumph.

In response to these prophets, Jeremiah made an ox-yoke and put it around his neck. This symbolic action declared that the Babylonian yoke would remain intact and that Judah would have to continue submitting to the authority of Babylon (27:11). Jeremiah made three public appearances wearing the ox-yoke: first to the ambassadors (27:1-11), then to King Zedekiah (27:12-15), and finally to the priests and the people (27:16-22).

Hananiah's confrontation with Jeremiah
Jeremiah's prophecy contradicted that of the national prophets. This resulted in a public confrontation with Hananiah, a representative of these prophets. The encounter, recorded in chapter 28, probably took place shortly after the events described in chapter 27.

Hananiah publicly declared that within two years all of the sacred Temple vessels would be returned from Babylon, along with those who had been taken into exile (vv.2-4). The yoke of the king of

Babylon would be broken. In order to symbolize and give authority to his message, Hananiah broke the wooden ox-yoke that Jeremiah was wearing.

There is little reason to doubt Hananiah's sincerity. He evidently believed that his words were inspired of God, for he used the prophetic form of address (v.2). Jeremiah's "Amen" (v.6) shows his sympathy with the people and indicates his desire to believe Hananiah's prediction. Jeremiah, too, loved his land and the people, and he seems to have wished that Hananiah's prophecy would come to pass. Nevertheless, Hananiah's prophetic word flatly contradicted Jeremiah's prophetic word. Someone had to be wrong.

Jeremiah made no immediate response to Hananiah. But at the appropriate time, he confronted Hananiah with the divine word. By his rash act, Hananiah had only predicted that harsh judgments were on the way. God had forged bars of iron (v.13) in place of the yoke-bars of wood. God's judgment against Judah would not be broken and Judah would continue to serve the king of Babylon.

Not only did Jeremiah denounce Hananiah's prophecy but he also predicted Hananiah's death. Hananiah had not been sent by God and he had deceived the people. As a result, God would execute His judgment and Hananiah would die within the year. Jeremiah's prediction was verified, for Hananiah died within three months.

The central problem

In chapter 28, the words "the prophet" are used for both Hananiah and Jeremiah. Both men spoke in the name of the Lord, engaged in symbolic acts, and used the formula "thus says the Lord." Yet, Hananiah was a false prophet who deceived the people. Thus we are reminded that not everyone who claims to speak for God is a true prophet of God.

The true prophet is one who stands "in the council of the Lord" (see Jeremiah 23:18). He is a man who has experienced a divine call and his message comes out of his intimate relationship with the Lord. The true prophet of God is not interested in flattering the people with promises of good fortune but is consumed by the desire to bring sinners to repentance. In Old Testament prophecy, future prosperity was always conditioned upon the purging away of sin and obedience to God's covenant.

The yardstick, then, for measuring a prophet's message must be the written Word of God. True prophets will not proclaim a message that violates the spirit or the content of Biblical prophecy. Let the prophet's message be weighed and held in the balance by the truth of God's unchanging Word.

UNIFORM LESSON SERIES
Lesson for Aug. 18

Judgment-repentance-hope

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

Basic Passage: Joel 1:1 to 3:21
Focal Passages: Joel 1:14-16; 2:12-13, 26-29

In Salt Lake City, Utah, there is a statue dedicated to a gull. The reason for this unusual memorial is that when the early settlers in that area had planted their first crops and the crops began to grow, they were suddenly threatened by a locust plague. Just when things seemed hopeless, there suddenly appeared great flocks of sea gulls that ate the locusts and saved the crops. The statue commemorates that event.



Tullock

Locusts have long been the scourge of many areas of the world, particularly Africa and the Near East. They were so devastating that they would even eat the tender bark off such trees as the fig, as well as any green plants or fruit (Joel 1:4, 7). It is no wonder, then, that prophets such as Amos and Joel used the locusts plague as a symbol of divine judgment (Amos 7:1-3; Joel 2:1-11).

Judgment (1:14-16)

The words in these verses could apply to many times in Israel's history. Earlier scholars saw Joel as among the earliest of the prophets, while the general tendency now is to date him in the post-exilic period.

Verse 14 describes a typical scene of disaster that threatened the land. On such occasions, the religious leaders would proclaim a fast day. The people, particularly the male members of the community, would gather in the courtyard before the Temple. There would follow a solemn service of worship which involved the use of those psalms called community laments. They were used to express the people's anguish to God, their confession of sin, and their plea to God for relief from whatever danger threatened them (1:14).

The prophet Amos had first taken the popular idea of the "day of the Lord" and had given it new meaning (Amos 5:18). In his day, people viewed the day of the Lord as a day of triumph and blessing for Israel. Amos had said that just the opposite would be true. The day of the Lord would be a day of darkness and judgment upon the sins of the people.

Joel expanded on that theme and saw the day rapidly approaching in his own time. There may well have been a terrible plague of locusts sometime prior to Joel's prophecy that he saw as symbolic of what was going to happen or as even being a part of what was to happen. God's judgment was to fall upon a sinful people. It was to bring both a physical famine ("is not food cut off") and a spiritual drought ("joy and gladness from the house of God?") (1:15-16).

Repentance (2:12-13)

These verses contain some of the most beautiful lines found in the Old Testament, so beautiful in fact that they have inspired great music.

As a parent, even though my children probably would not have believed it at times, I would have much preferred to have given rewards and praise rather than punishment. The Lord called upon His people (and still does) to repent of sin ("return with all your heart"), evidenced by "fasting, weeping, and mourning" (2:12 RSV). While these evidences are all outward expressions for repentance, the necessary corrective is given in the next verse in the line, "rend your hearts and not your garments" (RSV). Again, we see a prophet emphasize those aspects of religion that we so mistakenly limit to the New Testament. This means that true religion starts in an inward attitude which expresses itself in outward actions.

How could they be sure, however, that their repentance would be acceptable? The Lord's very nature assured that it would be. If they turned to Him, they could be assured that they would be received. After all, He "is gracious and merciful, slow to anger and abounding in steadfast love, and repents of evil" (2:13 RSV). The latter phrase does not mean that the Lord had sinned and needed to repent. Evil here refers to His intended judgment which could be withdrawn if the people came to Him in an attitude of penitence and trust.

Hope (2:26-27)

If God's people would become what He knows they could be and what they should be, the potential for blessing was unlimited. In light of a locust plague that meant famine and starvation, Joel held out hope for a time when the Lord's blessing would be expressed in a very concrete way - they would have plenty of food to eat. Since the average person knew what real hunger was, this was language they understood.

What if Christians really responded to the hunger crisis in Africa today in the measure that we are really capable? Do you not believe that those hungry people would, if it were done the right way, "praise the name of the Lord your God?" (2:26).

Now, as it was then, the basis for hope to many of the major problems of our society and this world lies in the Lord's people putting what we preach into practice. The only way the world has of knowing the Lord is in our midst, is for us to demonstrate it with our lives and our actions. There is hope if the world can hear the Word from us that "I, the Lord, am your God and there is none else" (RSV). If He is what we claim then there is no reason for us to "be put to shame" (1:27).

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HBU names Hinton to chancellor post

HOUSTON (BP) - W. H. Hinton, president of Houston Baptist University since its creation in 1962, will be named chancellor, HBU trustees have announced.

Hinton will continue as president until assuming the position of chancellor, anticipated by fall 1986. Trustees also announced the appointment of a presidential search committee to seek an educator-administrator and to plan for the orderly transfer of administrative duties to the new president.

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LIFE AND WORK SERIES
Lesson for Aug. 18

The Spirit gives life

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

Basic Passage: 2 Corinthians 2:14 to 3:18
Focal Passage: 2 Corinthians 2:14 to 3:6

Participating in the victory (2:14-16)
Paul was anxious to know the solution of the problem at the Corinthian church. He was excited when he met Titus in Macedonia and got the report about the Christ-like resolution of the problem.

He was grateful that Satan was not able to destroy the fellowship at Corinth. The spirit of Christ was working within the lives of the believers. The Spirit gave life to the congregation.

Paul was excited not only that God was at work in Corinth but that he was a part of God's plan. He verbalizes his impressions by describing the experience as a triumphant victory similar to that of a Roman general returning in triumph displaying the evidences of his victory.

Paul considered himself to be one of God's trophies. Once he had been the zealous persecutor of Christians but God had other plans for his life. His miraculous conversion on the road to Damascus changed the direction of his life. He was "Exhibit A" of the power of God's redemptive love. He willingly marched in God's triumphant parade as one of God's "captives."

Even as Roman victory parades were often characterized by dispensers of incense releasing a fragrant aroma along the route, Paul believed his ministry released the sweet fragrance of the gospel wherever he preached. Persons who rejected the gospel could only be caught up with a different aroma, the smell of death.

Paul could hardly contain himself that God had chosen him to be a participant in His ministry.

Peddlers of the gospel (2:17)

Paul was very much aware that there were many false leaders who not only criticized him but who purposely corrupted the Word of God. Paul labeled them as peddlers of the gospel. They spread dissension among the new converts. Their motive was personal profit. They abused the gospel message. They focused attention on themselves. They made the gospel to fit their purposes to the point of neglecting the needs of the people. They watered down the gospel for their personal advantage. They perverted the Word of God for self-glory.

Peddlers of the gospel were not an exclusive first-century phenomenon. Their descendents are still around. Christians must always be on guard against the profiteers who are building up their own personal kingdoms at the expense of unsuspecting believers.

It is possible to discern between the true propagator of the gospel and the peddler of the gospel. The same Spirit of God Who gives life to a congregation will also help that congregation know the true prophet of God.

Proof of the ministry (3:1-6)

The peddlers of the gospel may have followed the practice of carrying letters of recommendation with them as they visited the churches. Such recommendations could have come from questionable sources.

In contrast, Paul did not feel it was necessary for him to carry a hand-

written letter of recommendation concerning his ministry. He had a better advertisement of the efforts of his work. The members of the church at Corinth were evidences of his ministry. Their commitment to Christ demonstrated to the world the power of God in their lives. No letter written in ink, no stone engraved could declare more convincingly the evidence of God's redemptive love than the Corinthian Christians. Paul affectionately referred to them as epistles of Christ, indelibly impressed upon his heart and known and read by everybody.

Personal perceptions

Leroy and Clarence never met each other. One lived in Alabama and the other called Tennessee his home. But they were amazingly alike, especially in their commitment to their Lord.

Their loyalty to the local church was without apology. Their optimism was contagious. Their concern for an unchurched neighbor never diminished. Their support of missions was a source of encouragement to the entire church membership. Their conduct in business was without reproach. Their consistent Christian living backed up their verbal testimony.

There were people in Birmingham and Nashville who probably never read the Biblical accounts by Matthew, Mark, Luke, and John, but they did read the gospel according to Leroy and Clarence. In that reading, they were attracted to the Christ of the gospels.

Clarence died two years ago. Leroy died two weeks ago. Although I know they never met each other before, I am positive they have met by now. They have joined the Corinthian Christians of the first century and a multitude of others who, in their lifetimes, were indeed epistles of Christ, written indelibly upon the hearts of a congregation and upon the hearts of a community.

C-N, SBTS offer extension classes

JEFFERSON CITY - Two Southern Baptist Theological Seminary extension programs will be offered at Carson-Newman College during the fall semester.

"A Study of the Life of Jesus" will be taught by William Blevins and "Amos and Hosea" will be taught by Gerald Keown. Blevins is chairman of the division of religious studies at Carson-Newman, and Keown is assistant professor of Old Testament interpretation at Southern Baptist Theological Seminary, Louisville, Ky.

Both classes will register on Sept. 9 and will meet on Mondays. Late registration will be Sept. 16.

Tuition is \$110 per course plus a one-time \$10 matriculation fee for those who have never had work at Southern. Course credits can be transferred to any SBC seminary.

For further information, contact Carson-Newman College, Jefferson City, TN 37760.

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Graham California crusade draws record crowds of internationals

ANAHEIM, Calif. - Evangelist Billy Graham preached to record-breaking capacity crowds in his most pluralistic meetings to date - translated in 14 languages - during the Southern California Crusade held in Orange County's Anaheim Stadium where 33,750 came forward to commit their lives to Christ during the 10 nights.

Over 80,000 people jammed into the stadium on the final night, creating a breathtaking spectacle as more than 15,000 of them spilled onto the outfield grass. The most dramatic moment of the week came at the close of the final service when over 5,600 people stood in their places to receive Christ - unable to move among the pressing crowd.

The crusade, sponsored by more than 2,000 participating churches, broke several stadium attendance records set last time Graham and his team were here in 1969, including the largest cumulative audience for a single event at this facility.

Chaplaincy head sets retirement

ATLANTA (BP) - Tennessee native Carl Hart, director of the chaplaincy division for the Southern Baptist Home Mission Board for the past nine years, announced plans to take early retirement from the board, effective Feb. 28, 1986.

Hart will have been with the Home Mission Board chaplaincy division for 16 years when he retires next year. His plans were announced during the July meeting of HMB directors by William G. Tanner, HMB president.

In his letter requesting early retirement, Hart said although he enjoys good health at present, he felt the need to wind down toward retirement by going to a personal chaplaincy ministry where there is less stress.

A native of Collierville, Hart was director of chaplaincy for the Tennessee Department of Corrections for three years before joining the Home Mission Board chaplaincy division as associate director in 1970.

Previously, he was chaplain at Brushy Mountain Prison, Petros, and Shelby County Penal Farm, Memphis. Before entering prison chaplaincy, Hart was pastor of churches in Fisherville and Union City.

He is a graduate of Bethel College, McKenzie, and Southeastern Baptist Theological Seminary, Wake Forest, N.C. Union University, Jackson, awarded him an honorary doctorate in 1981.

The attendance at the first meeting was the highest ever for one of Graham's American crusades and set the pace for the rest of the services, which averaged crowds of more than 53,000 each night.

The crusade, which reached across ethnic, cultural, and language boundaries, brought together Asians, Europeans, Hispanics, and people of many backgrounds and origins who now live in southern California. The entire upper deck of Anaheim Stadium was filled with non-English-speaking groups who listened to their native tongue on portable radios as each meeting was simultaneously translated into as many as 14 different languages via low-power AM transmission.

This was Graham's fifth crusade in southern California and eighth in the state.

During this crusade, Graham spoke repeatedly to the particular problems and pressures of young people under 30 years of age which made up at least one-half of the audience. One media reporter noted with interest that as Graham has grown older, so have his audiences become younger.

On the first weekend, several thousand teen-agers gathered around home plate at Anaheim Stadium for a first-ever prayer and praise send-off before loading into buses to blitz the area beaches, malls, and other public places, inviting their peers to the first of four youth nights.

Another special emphasis for this crusade was to the singles which make up over 40 percent of the population in southern California.

Local organizers were very enthusiastic at the response of inquirers - those who respond to the invitation to accept Christ - which was beyond expectations at 6 percent of the audience, well above the average for Graham crusades.

Because there are an estimated 600,000 people in southern California who have less than enough to eat, Graham urged those attending the crusade to bring non-perishable food items to the stadium on the last three nights of the meetings. Through "Feed the Hungry in Jesus' Name," the people responded and several trailer loads of food were collected to be distributed by the approximately 500 food pantries in the area.

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Laos asks FMB to help in development work

By Marty Croll

VIENTIANE, Laos (BP)— The government of Laos has invited Southern Baptists to help with long-term development but stopped short of saying a missionary could live in the country.

The request came in July to Murphy Terry, Southern Baptist associate area director for south and southeast Asia, who talked in Laos with officials in the offices of planning, health, agriculture, and foreign affairs.

"There's enough social need in the country that we don't have to apologize" for agreeing to do just development work, Terry said. "In addition, we feel we can encourage the Lao evangelical church."

Terry, a former Southern Baptist missionary to Laos, will propose to strategists at the Foreign Mission Board a well-defined, three- to five-year plan. It will fit into a larger development proposal engineered by UNICEF outlining possibilities for international agencies in the country.

"I felt they (government officials) were saying 'We're open to your involvement in the country, but we're open at an arm's length,'" Terry explained. He said the officials showed him the UNICEF project proposal manual and wanted him to say how Southern Baptists would help.

But they would not promise Southern Baptists could maintain missionary

presence in the country. The government grants such liberty only to those who have been observed for some time, he was told. "He (the official) was very friendly about it. He smiled and said that would come after a period of observation of our work and our behavior in relationship to those programs," Terry said.

Terry's trip to Laos was sponsored by the non-aligned, U.S.-based Indochina Project of the Center for International Policy. He accompanied Murray Hiebert, a former Mennonite Central Committee representative to Laos. Hiebert is co-director of the Indochina Project.

With Laotian officials, Terry and Hiebert visited a site where the government hopes to build an agriculture school and a project to convert refuse from Vientiane into compost for farming. They also observed community health programs.

Terry will propose Southern Baptists set up an easy-to-monitor, high-visibility project around Vientiane to "give us an opportunity to get better acquainted with them while they get acquainted with us." The next step could be a more comprehensive project in a rural area.

He will suggest that Southern Baptists

work from a base outside the country, such as Bangkok, Thailand, scheduling trips into Laos at specific points during a project, such as at purchase, delivery, and completion.

He also will propose response be made in 1985, to establish a Southern Baptist presence in the minds of officials during an anniversary year for the nation. Ten years ago Dec. 2 the present socialist government gained control of the nation. As it examines the past 10 years, the government probably will be more open to change, Terry said.

Terry and Hiebert were under no restriction during their stay in Vientiane. They drove around the city and into the countryside. They worshipped with believers at the Lao Evangelical Church in Vientiane. The Catholic church also was open and Terry saw evidence of Buddhism being practiced.

He said he sensed a government openness to Christianity but was unsure what kind of encouragement could be given to believers. "Wherever we went there was no hesitation to introduce me as a representative of Southern Baptists, a Christian organization, and to explain our interests in the country grew out of who we were as Christians."

As a missionary evangelist, Terry worked in cooperation with Lao evangelicals until furlough in 1974. Because of political change, he was unable to secure a visa to return, and seven other Southern Baptist missionaries vacated their work there.

Figures from nine of the 13 provinces show about 4,500 people belong to the Lao Evangelical Church, he said. That indicates significant growth, especially considering many Christians fled as refugees after the socialist government was set up.

"The church is not just an old remnant," Terry said. "There is a lot of new life, and it is mixed well with the remnant." Bibles are coming into the country and being distributed freely, but leadership materials are in short supply.

Retired Texans set records constructing new churches

DALLAS (BP)— A group of retired Texas Baptist volunteers are on the way to another church building record in 1985, according to group organizer Olen Miles of Austin.

The mission action volunteers, who range from 65 to 85 years of age, set a new record when they built 20 churches last year, but they are planning to exceed that before this year is over.

Because they give their skills and labor, they can build a church for up to half the normal cost of construction, according to Miles.

About Aug. 1, the group was to begin their 14th and 15th projects of 1985 at Bullard Southern Baptist Church in east Texas and San Gabriel Hispanic Mission of Crestview Baptist Church in Georgetown, Tex.

Earlier in July they erected sanctuaries and education space for Emmanuel Baptist Church, Colesmesneil, and Fairdale Baptist Church near Hemp Hill, both in the "Big Thicket" area of east Texas.

The retirees are sponsored by Texas Baptist Men. The Mary Hill Davis Offering for State Missions helps to purchase and maintain construction and trailer park equipment.

A project by the retirees is identified by a sign that reads, "This Building Built for the Glory and Honor of God by the Texas Baptist Men."

The volunteers, primarily couples, travel to a building site in travel trailers and live there until their work is finished. Since beginning their volunteer ministry with a building for Knobbs Springs Baptist Church in central Texas in 1979, the retirees have built about 80 churches and related facilities.

Most of their efforts have been in Texas, but they have traveled as far as Minnesota and even Hawaii to help their fellow Baptists have facilities to share God's love.

In the process, they have saved Baptist churches millions of dollars, said Bob Dixon, executive director of Texas Baptist Men. They also have made it possible for struggling congregations to have new facilities to reach their communities for Christ.

"Many of the churches would not have been able to build without the labor contributed by the retirees," said Dixon. "They are truly an inspiration to Texas Baptists to achieve a Mission Texas goal of 2,000 new churches in our state by 1990."

Churches commonly report their members and even their communities have been spiritually revived by the time the retirees move on to another project.

Louisiana basketball players score 'points' in Guadeloupe

By Oscar Hoffmeyer Jr.

POINTE-A-PITRE, Guadeloupe (BP)— Louisiana basketballers earned credits for sportsmanship as they won four games and tied one of the seven they played in Guadeloupe recently in spite of rainouts and a shattered backboard.

The team, 11 players chosen from among Louisiana Baptist Student Unions, played seven games, with all but two on outside courts.

Three of the games were rained out or the location changed because of rain. The second game was changed twice — once because of rain and once after the glass backboard shattered when a Louisiana player made a slam-dunk during warmups. The game was relocated then to an outside court with an asphalt surface as rough as a Louisiana blacktop highway. Louisiana won, 51-32.

Charles Harvey Jr., coach of the Louisiana team, remembered the first game. "The first night we ended up playing one of the strongest teams on the island. They had a 20-point lead at halftime and Guadeloupeans seemed disappointed they had to play a weak team."

"But in the second half we overcame the deficit and ended the game 81-81. They do not play overtime. But our credibility was established with the second half performance."

Playing basketball was a secondary purpose for the Louisiana team. The first priority was helping to enhance the Baptist image and to provide a Christian witness, according to David Murray, Southern Baptist missionary in Guadeloupe who coordinated the program.

Baptists have been in the French West Indies for 21 years, Murray said. "During this time we have never been mentioned in a newspaper or on radio or television. Basketball has given Baptists a lot of exposure with newspaper, radio, and television reports of the games."

Louisiana players gave their Christian witness during halftime and following the games. One man, an assistant coach for a Guadeloupe team, made a profes-

sion of faith on the Sunday after the games ended, Murray said.

Following the game in St. Claude, a city official said publicly, "I appreciate the way the Baptists played basketball. I noticed that several times when the game got rough, and international basketball is rougher than American style ball, and there was the possibility of tempers flaring, the Baptists stuck their hand out and shook hands."

"I hope the people of Guadeloupe will learn how to play basketball like that and learn to have the attitude the Baptists have showed us this week."

Baptists prepare memorial in India for founders of Serampore College

SERAMPORE, India (BP)— Ground was broken in July for a memorial to honor missions pioneer William Carey and two other Baptists who started a college to educate Christian evangelists in India.

In 1818, Carey, Joshua Marshman, and William Ward, known as the Serampore Trio, began Serampore College with a goal of providing Christian evangelists with as thorough an education as Muslim and Hindu scholars received in the country. The school now offers courses in theology, arts, commerce, and science.

From its beginning, Serampore College has been popular with Hindus, Muslims, and Sikhs. Students have been admitted without regard to caste, religion, or color. The college also has been a pioneer in educating women. Today 55 percent of its students are women.

Previously the only commemoration of the college founders was a small museum with preserved books.

Former Southern Baptist Convention president Owen Cooper of Yazoo City, Miss., has been leading efforts to raise money for the campus memorial. Cooper and others hope the memorial will stimulate interest in preserving the

founders' nearby grave sites. All have suffered from neglect and are in poor condition. Recently Baptists have begun to rebuild the wall which surrounds the cemetery where the graves are located, devise adequate drainage, and hire a reliable watchman to prevent further vandalism.

Stone association offers two classes

The Baptist Inservice Training Institute, sponsored by Stone Association of Baptists, begins its sixth year Aug. 27, offering continuing education for ministers and laypersons.

Two courses, "Hebrews" and "New Testament Survey," will be offered. Classes will meet at First Baptist Church, Cookeville. Teachers will be Robert E. Lee, a retired pastor, and Joseph E. Wiles, pastor of Silver Point Baptist Church, Silver Point.

College credit and credit toward a diploma in ministry from the Southern Baptist Seminary Extension Department is available. For information contact the Stone association office.