

# Baptist and Reflector

Vol. 151/No. 42/October 23, 1985

News journal of Tennessee Baptist Convention



Leavell



McCluskey



Page



Wilson

## TBC Pastors' Conference to highlight 'great texts'

First Baptist Church, Memphis, will host the annual Tennessee Baptist Pastors' Conference, Nov. 18, on the eve of the Tennessee Baptist Convention, which also will meet at the Memphis church.

The 1985 Pastors' Conference will feature 11 sermons and three devotionals, each reflecting the theme "Preaching Great Texts."

The first sermon of the one-day meeting, prepared for the conference by Jonas Stewart before his death on Oct. 6,

will be read to conference participants. The message, "The Curse and the Cure," is based on Genesis 3:1-15. Stewart, pastor of First Baptist Church, Somerville, when he died following heart surgery, had been scheduled to deliver the message at the conference. He was formerly executive secretary-treasurer of the Tennessee Baptist Foundation.

The Pastors' Conference will begin at 9 a.m. CST. Other messages at the session (Continued on page 3)



Burroughs



Davis



Parks



Sample

## WMU meeting in Memphis to feature Parks, Sample

The 97th annual Tennessee Woman's Missionary Union meeting will be held on Monday, Nov. 18, at Second Baptist Church in Memphis, preceding the Tennessee Baptist Convention meeting.

It will feature R. Keith Parks, president of the Foreign Mission Board, SBC; Dorothy Sample, president of the WMU, SBC; Esther Burroughs, assistant director of the special mission ministries department of the Home Mission Board, SBC; and Charlotte Davis, a missionary in Grenada. Also Jacobo Garcia, executive secretary of the Venezuela Baptist Convention will speak. The Tennessee Baptist Chorale will present special music.

Parks, who was a missionary in Indonesia for 14 years and has worked at the Foreign Mission Board since 1968, was elected president in 1980. Sample has been WMU president since 1981 and was WMU president in Michigan. She earned doctorates in education and theology, and has worked as a psychological counselor and educator. Her husband is pastor of a church in Flint, Mich.

Charlotte Jones Davis is a native of

Nashville and a graduate of Harrison-Chilhowee Baptist Academy in Seymour and Mid-State Baptist Hospital School of Nursing in Nashville.

She and her husband, D. Carter Davis II of Knoxville, have served on the Caribbean island of Grenada since 1976.

This meeting will be the first directed by Katharine Bryan, executive director-treasurer for WMU in Tennessee. Bryan came to lead the statewide organization in March of this year. She will present recommended changes in the bylaws during the afternoon session.

Officers will be elected during the afternoon session. Judy Trivette, president of Tennessee WMU, is eligible to serve one more year.

Lunch will be available at the church. Hotel information can be secured from associational or church WMU leaders or from TBC, WMU, P.O. Box 728, Brentwood, TN 37027.



Bryan

## Police arrest suspects in slaying of Philpot

By Erich Bridges

MEXICO CITY (BP) — Mexican police have arrested two suspects in connection with the murder of Southern Baptist Representative James Philpot.

Mexico state police informed Southern Baptist representatives that they arrested two men Oct. 14 in connection with the killing of Philpot, who was shot in the head Oct. 11 after the car he was driving was sideswiped by another car. A Mexican man with Philpot was shot and was seriously injured. Two men in the other car, one of whom fired the gun, escaped before police arrived.



Philpot

Police said a witness near the scene of the shooting took down the license plate number of the car containing the two men as it sped away. The license number led to the arrest of the two suspects.

"We presume (the suspects are) the two men in the car, but that's still in police hands," said Don Kammerdiener, Southern Baptist Foreign Mission Board director for middle America and the Caribbean, who went to Mexico immediately after Philpot's death. "All the police have said to us is that they have picked up two suspects."

Police have not released the names of the suspects in custody, nor have formal charges been filed publicly.

"They cannot do anything that would damage the investigation procedure to document the matter," said Guy Williamson, acting chairman of the Southern Baptist mission organization in Mexico. "They said just as soon as they

had anything documented they'd share it with us."

The gray or light blue Volkswagen carrying the man who shot Philpot had not been located Oct. 18. Baptists don't know whether the murder weapon has been recovered. Mexico State Police Inspector Damaso Tostado Salazar told Kammerdiener the empty shell casings found at the scene indicated the gun was a 9mm pistol.

Abel Hernandez Figueroa, shot two or three times in the stomach, remains in a military hospital in the Mexico City area. Reports of his condition vary, but he apparently has not been able to give police any substantial information on the shooting.

Meanwhile, a different account of the car accident that preceded the shooting has emerged. Williamson initially reported that the car Philpot was driving was sideswiped as the Volkswagen attempted to pass it on the right at high speed. Subsequent reports indicate the Volkswagen emerged from a one-way street as Philpot was driving past. It struck Philpot's car on the right and came to a stop on the curb.

After the shooting, the two men reportedly fled in the Volkswagen, speeding the wrong way back down the one-way street from which they came and nearly colliding head-on with another car. The driver of that car identified the Volkswagen's license plate number.

Kammerdiener emphasized that no evidence has emerged to support a motive for the killing other than rage over the car accident.

"Up to now the facts as we know them do not warrant any sort of interpretation other than what we know — that the two cars hit and a man jumped out and started shooting," he said.

## Atlanta Housing Bureau fills 4,000 rooms for SBC

ATLANTA (BP) — Requests for housing for the 1986 Southern Baptist Convention were opened Oct. 9, filling the 4,000-plus rooms available through the Atlanta Housing Bureau.

"It all went very smoothly this year," said Tim A. Hedquist, convention manager for the SBC. "Since all of the available rooms have been filled, there is no need for potential messengers to send additional forms."

All of the rooms were filled with requests postmarked Oct. 1 and 2, Hedquist said. "They were opened Oct. 9 in order to allow people in California the same opportunity as those who live in Atlanta," he added.

Hedquist said most of the forms were

filled out correctly and mailed on either Oct. 1 or 2. "There were only about 50 postmarked before the Oct. 1 date. They were all put behind the Oct. 1, 2, or 3 postmarks. Therefore, people who mailed the requests earlier than allowed did not get rooms," he said.

This year, he added, only a few attempts to "shortcircuit" the system were found. "One man sent in 50 requests, all in his own name. The very professional staffers at the Atlanta Housing Bureau discovered this very quickly. The man did get one room, but that's all," Hedquist said.

The system of housing requests was established several years ago primarily

(Continued on page 3)

## Lebanese Baptists launch radio station in Beirut

BEIRUT, Lebanon (BP)— Lebanese Baptists are launching a radio station in Beirut as part of a continuing ministry in the midst of their country's 10-year-old civil war.

The 2,000-watt FM stereo station will provide evangelical programming. There are about three dozen radio stations in the Beirut area, most operated by the government or competing Islamic and Maronite Catholic political groups.

The station, to be operated and primarily financed by the Lebanese Baptist Convention, has a potential for reaching 1.7-million people in the Beirut area, where there are seven Baptist churches.

Its programming, from 6 a.m. to 6 p.m. each day, will include semiclassical music; seven-minute Christian teaching sessions on the hour; two-minute Bible reading segments on the half hour; public service announcements, such as locations where drug abusers or people with physical injuries can receive rehabilitation; and special programs, such as Bible correspondence courses and live broadcasts of worship services.

These worship service broadcasts ultimately may bolster church membership, according to Pete Dunn, Southern Baptist missionary who directs the Baptist Center for Mass Communications in east Beirut. "A lot of people will never go into a Baptist church because they're afraid of it. But if they can hear and see that it won't 'bite' them, then maybe doors will open for our local churches.

"We're going to try to present what Baptists believe," Dunn added, "but in the context of the Lebanese Baptists."

Five Baptist nationals are being trained as full-time workers, two others as part-time. The station will be housed in the basement of the Arab Baptist Theological Seminary in east Beirut and its antenna will be atop the building.

In another area of Baptist ministry in the city, Dunn works with two Baptist relief committees, one in east Beirut and one in west Beirut.

Throughout Beirut, there are refugees "everywhere," perhaps as many as 200,000 who have been left homeless during the course of the 10-year civil war, Dunn said.

"We've got a lot of people here who are in desperate need. Now, how to meet those needs in a short time and on a long-term basis is our problem. And this is a problem faced by the government as well as relief agencies. If there were some light at the end of the tunnel, we would sort of know how to get towards that light. But at the present time, it's a dead end.

"They (refugees) are taking over old buildings ... abandoned buildings ... buildings that have been bombed out," Dunn said. "Some are living in quite squalid conditions, but at least they're covered. And they're trying to get food as best they can."

Refugees being sheltered in Baptist facilities are primarily from the Mio-Mio Baptist Church. The congregation of 30 to 40 people was scattered when Shiite Muslim and Palestinian forces stormed Sidon and surrounding villages after Israeli troops vacated the south Lebanon area earlier this year. An estimated 100,000 Lebanese were left homeless.

One Mio-Mio church family, for example, lost a home and grocery store. One widow lost a home which had cost her life savings to build.

"They got out ... with the clothes on their backs," said Ed Nicholas, chairman of the Southern Baptist missionaries in Lebanon.

Badar Street Baptist Church in east Beirut and Bikfaya Baptist Church in the village of Bikfaya about 20 miles north of Beirut have taken in some of these refugees.

Some Mio-Mio church members fled to the south, along Lebanon's border with Israel. There has been no contact with them, Nicholas said.

Fighting in Tripoli, to the north of Beirut, had Baptists in Beirut wondering about the welfare of members of the Tripoli Baptist Church and their pastor, Elias Saleeby. Through early October, no word had been received from him for about six weeks.

Nicholas believes Saleeby and others have sought refuge in a mountain region near Tripoli, as they did once before in the face of intense fighting. During September, more than 500 people were killed and 1,000 wounded.

The scattering of the Mio-Mio congregation is the most severe setback to Lebanese Baptists since the early days of the civil war, 1975-77, when several churches closed, had their buildings seized or looted, and, in one case, saw their pastor flee for his life.

Today, minimal numbers attend the Riyak Baptist Church because of continuing tension in the Bekaa Valley east of Beirut. And turmoil in west Beirut has resulted in many members of the Ras Beirut Baptist Church moving to east Beirut.

Even so, Ras Beirut, which had about 55 members, has provided finances pivotal for getting the new FM station on the air, according to Dunn.

### Lookout Mountain church calls Mitchell as pastor

The Lookout Mountain Baptist Church, Lookout Mountain, extended a call to H. Brad Mitchell to serve as pastor. He began his ministry with the church on Aug. 18.

Originally from Fort Payne, Ala., he attended the University of Alabama at Birmingham. He is also a graduate of the Southern Baptist Theological Seminary in Louisville, Ky.

Mitchell comes to Lookout Mountain from Bethany Baptist Church of Louisville where he was a pastoral intern.

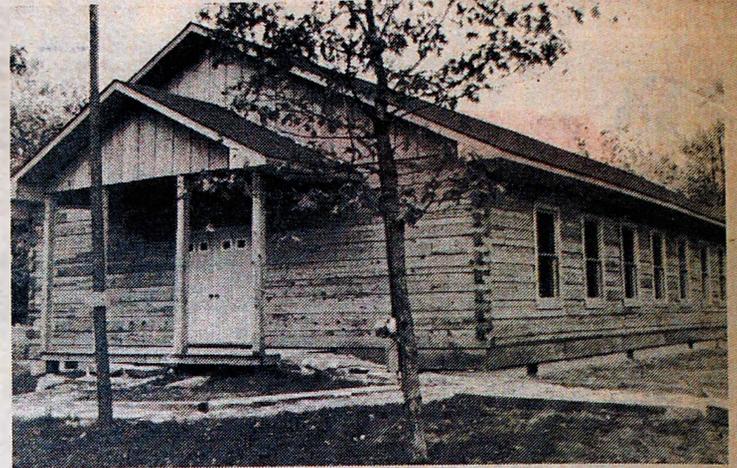
James Harris has been serving as interim pastor of the church.

### BSSB names Stancil church training editor

NASHVILLE — Bill Stancil, a Southern Baptist foreign missionary to Argentina since 1979, has joined the Sunday School Board as editor of adult church training materials.

Before appointment, he was pastor of Oak Grove Baptist Church, Burleson, Tex., for three years.

A native of Memphis, Stancil is a graduate of Memphis State University and Southwestern Baptist Theological Seminary, Fort Worth, Tex.



**NEW CHURCH** — Big Ridge Road Missionary Baptist Church, located in the Grave Hill community is Scott County's newest church building. The church was built by members of the church and financed with the help of a grant from the missions department of the Tennessee Baptist Convention. Lawrence Hill is the pastor of the newly founded Big Ridge Road Missionary Baptist Church.

## Non-theist brings lawsuits on Senate use of chaplain

WASHINGTON (BP)— A non-theist has challenged the Constitutionality of practices related to the office of the U.S. Senate chaplain in two separate federal district court suits.

An attorney for Paul Kurtz argued the cases before Judge Louis F. Oberdorfer in the U.S. District Court for the District of Columbia Oct. 11.

In the first suit, Kurtz challenged the use of public funds for an annual printing of the Senate chaplain's prayers in book form. The publication is printed by the Government Printing Office and contains the opening prayer for each Senate session as well as other prayers and comments of the Senate chaplain in his official role.

Kurtz's action does not challenge the prayers themselves but the use of public funds for the printing of those prayers, argued Ronald A. Lindsay. Some \$20,000 to \$30,000 is spent annually for the printing of the Senate prayer books, Lindsay said.

Lindsay argued the primary effect of the publication is to advance religion,

which violates the Establishment Clause of the First Amendment.

A defense attorney, Sandra Schraibman, argued, however, the publication is secular in purpose since its main objective is to make the public aware of what is being said. She also contended that since the book contains a collection of Constitutionally delivered prayers and is not distributed to schoolchildren, its primary effect is not establishment of religion.

In the second case, Lindsay argued for restricting the Senate chaplain from using language on the Senate floor disparaging non-theists' beliefs. He also asked the court to grant Kurtz the opportunity to address the Senate and House of Representatives.

Lindsay argued that because guest chaplains from across the United States are invited to open congressional sessions, his client should be given the same opportunity. Lindsay explained Kurtz proposed to open the sessions with an ethical statement rather than a prayer.

Arguing against Kurtz's request, Senate Legal Counsel Michael Davidson said there is no provision under congressional rules or history for an individual to demand to be heard. He added the invitation of guest chaplains has not changed the function to include anything other than an opening prayer.

Davidson argued the dictionary defines prayer as "evoking divine guidance," while the plaintiff wants to outline his philosophical view.

### Tennessee Avenue calls E. E. Carrier as pastor

Ernest Edward Carrier has accepted the pastorate of Tennessee Avenue Baptist Church in Bristol. He comes to the church from Mountain City where he was pastor of First Baptist Church.

A graduate of East Tennessee State University in Johnson City, Carrier also attended the Southern Baptist Theological Seminary in Louisville, Ky.

Previous pastorates in Tennessee include Harmony Baptist Church in Elizabethton; Pleasant Grove Baptist Church in Mountain City; and First Baptist Church in Mountain City. Out-of-state pastorates include First Baptist Church in McDowell, Ky., and Valley Hills Baptist Church in Bristol, Va.

Carrier presently serves on the Executive Board of the Tennessee Baptist Convention.



Mitchell



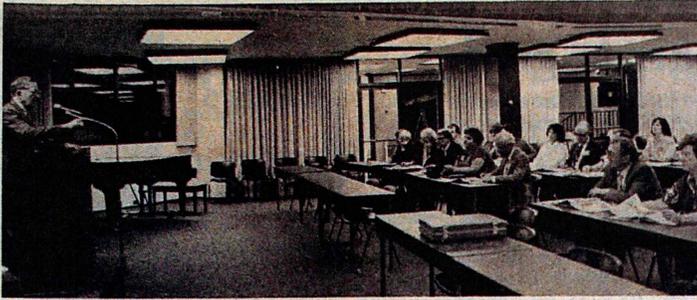
Carrier

### OBU names Brumley to direct PR work

SHAWNEE, Okla. (BP)— Larry D. Brumley, former public relations director at William Carey College in Hattiesburg, Miss., has become director of public relations at Oklahoma Baptist University.

Prior to joining William Carey in 1984, Brumley was a newswriter for the Baptist General Convention of Texas and editorial assistant in the sports department at the Dallas Times Herald.

A graduate of Baylor University, Waco, Tex., Brumley replaces Kathy Palen, who recently joined the Washington bureau of Baptist Press.



**TRAINING TRAINERS** — Twenty-eight youth and adult workers hear D. Lewis White of the Baptist Sunday School Board present Challenge 10/90, a plan to have 10-million in Bible study by 1990, at the annual Special Workers' Seminar Oct. 17-18 at the TBC Executive Board Building. Workers are selected by the TBC Sunday School department to train others in the state.

## TBC Pastors' Conference . . .

(Continued from page 1)  
will be delivered by Bob Bell, pastor of Westwood Baptist Church, Cleveland; Landrum Leavell, president of New Orleans (La.) Baptist Theological Seminary; and Bill Wilson, pastor of Brentwood Baptist Church, Brentwood. Fred Ward, pastor of Unity Baptist Church, Jacks Creek, will bring the devotional.

The 1:30 p.m. session will feature Calvin Metcalf, pastor of Central Baptist Church of Fountain City, Knoxville; Joe Stacker, director of the church administration department of the Baptist Sunday School Board, Nashville; Marvin Cameron, pastor of First Baptist Church, Gatlinburg; and Charles Page, pastor of First Baptist Church, Nashville. Metcalf's message will be a dramatic monologue, "A Carpenter's Dream," based on Luke 2:1-10. Glenn Sullivan, pastor of Concord Baptist Church, Knoxville, will deliver the afternoon devotional.

The evening session, which begins at 6:20, will include messages by James

McCluskey, pastor of Wallace Memorial Baptist Church, Knoxville; John Lee Taylor, pastor of West Jackson Baptist Church, Jackson, and current president of the Pastors' Conference; and Keith Parks, president of the Southern Baptist Foreign Mission Board, Richmond, Va. Jacobo Garcia, executive secretary-treasurer of the Venezuela Baptist Convention, will lead the evening devotional.

Presenting special music at each session will be Lee Porter Jr., minister of music at University Baptist Church, Baton Rouge, La., and his wife, Drew. Other musical features will be the BSU choir of Union University, Jackson; "The Nightingales," a choral group from the school of nursing at Baptist Memorial Hospital, Memphis; and the youth and sanctuary choirs of West Jackson Baptist Church.

A continental breakfast will be available at 8:15 a.m. in the fellowship hall of First Baptist Church, Memphis, for \$2. A soup, sandwich, and dessert lunch will be served for \$3 at 12:15 p.m. in the church's activities building.

## Housing . . .

(Continued from page 1)  
to benefit individuals seeking room reservations. Therefore, each of the requests is handled individually, even if 10 or 12 come in a single envelope.

Since a majority of the housing requests listed a first choice of the Westin Peachtree Plaza Hotel — the convention headquarters hotel — only "about one in eight" got the first choice. Attempts were made, however, he said, to put the people in second or third choice hotels.

Hedquist said the 10 hotels included in the Housing Bureau block have been notified and are expected to send confirmations soon.

For those who did not get rooms through the Housing Bureau, Hedquist said there should be no problems in obtaining reservations for the annual meeting, scheduled for June 10-12.

"There are 23,000 hotel rooms in Atlanta," Hedquist said. "We have prepared a list of 100 hotels and will be happy to provide the list to anyone who requests it."

## North accepts pastorate with Humboldt Baptists

J. Edward North began serving as pastor of First Baptist Church, Humboldt, on Aug. 18. He comes to the pastorate from Blytheville, Ark., where he served as pastor of First Baptist Church.

A native of West Monroe, La., North is a graduate of Louisiana Tech University, Ruston, La.; the University of Southern Mississippi, Hattiesburg; and New Orleans (La.) Baptist Theological Seminary.

Before coming to Tennessee, he served churches in Louisiana, Mississippi, and Arkansas. Denominational service includes terms on the Mississippi and Arkansas executive boards.



North

# Southeastern trustees pass statement on Satan in Job

By R. G. Puckett and Larry High  
WAKE FOREST, N.C. (BP) — Trustees of Southeastern Baptist Theological Seminary, meeting in regular October session in Wake Forest, N.C., affirmed the work of the Southern Baptist Convention Peace Committee, dedicated the Shaw House, and responded to a statement from the administration regarding a professor's Sunday School lesson on Job.

Trustees adopted a statement affirming the action of the June Southern Baptist Convention establishing a special Peace Committee. The statement said trustees also "welcome the invitation of the convention to the trustees to work with the Peace Committee to achieve reconciliation and to accomplish the purposes of the convention."

Trustees pledged to "cooperate within the formal guidelines of the Southern Baptist Convention and of Southeastern Baptist Theological Seminary as we seek to achieve resolution of the crisis through which the Southern Baptist Convention is now passing."

In response to some inquiries and public discussion in recent weeks concerning a Sunday School lesson on Job written by Professor John I. Durham, Seminary President W. Randall Lolley presented a statement prepared in consultation with Dean J. Morris Ashcraft and Durham. All three signed the statement which was brought to the full board on Monday evening and placed on Tuesday afternoon's agenda for discussion and action.

"The administration acted with forthrightness and openness in bringing this matter to the full board," chairman Charles Horton told the Biblical Recorder, newjournal of North Carolina Baptists.

Earlier this year some questions had been raised about Durham's treatment of evil and "the Satan" as the concepts appear in the book of Job. The Baptist Sunday School Board, which published the quarterly in which the material appeared, discussed the matter at an August meeting of its trustees. Some confusion developed as to whether the published material followed the manu-

script which Durham submitted.

In an early statement, Lloyd Elder, president of the Sunday School Board, indicated there had been some editing problems because of a transition of editors in that area. He later said Durham's manuscript was not unlike the material that was published. Some Baptists had asked for a clarification, both from the Sunday School Board and Southeastern seminary, regarding Durham's views.

The statement presented by the administration to the trustees pointed out that Durham had written five lessons on Job, dealing with a series of Biblical texts in that area, under the overall theme, "God Is In Control."

"Evil throughout the Scriptures is very real and it is awful. It is personal and it is cosmic," the statement said. "The Bible speaks of human sin and evil in numerous ways. Satan is one of the ways."

After dealing with several Biblical references, the statement asserts: "The Biblical writers, however, speak of this power of darkness, personification of evil, devil, or Satan in the most serious terms but never as if God's control were in doubt."

The only change in the statement as it had been drafted by Lolley, Ashcraft, and Durham came when Billy Cline, pastor of Merrimon Avenue Baptist Church in Nashville, N.C., requested that the words "and receive Jesus Christ as Lord" be added to a sentence near the end, to make that sentence read, "If we believe in God and receive Jesus Christ as Lord we shall know the victory over sin, death, and the devil."

Trustees held a special service of dedication for the Shaw House on Oct. 15. Mr. and Mrs. Hugh Shaw of Knightdale, N.C., purchased a house adjacent to the seminary campus and gave the property to Southeastern seminary. The facility will be used as a residence for students. Trustees voted to name the structure in recognition of the Shaws' gift. The Shaws are charter members of Trinity Baptist Church in Raleigh, N.C.

Horton, an Orlando, Fla., pastor, was re-elected to a second term as president of the seminary's board of trustees. David French, pastor of a suburban Detroit, Mich., church, also was nominated for the post but lost to Horton.

Jesse Chapman, a physician and member of First Baptist Church, Asheville, N.C., was elected vice-chairman of the board. He defeated French who also was nominated for the office.

Charles Midkiff, pastor of First Baptist Church, Greenville, Ky., was elected secretary. W. Lee Beaver, a St. Louis layman and former chairman of the Southeastern board, was elected treasurer.

In other actions, trustees:  
— granted tenure to Samuel Balentine, associate professor of Hebrew and Old Testament;

— acknowledged a \$6,000 endowment in honor of the late James Purvis Halliburton of Lumberton, N.C., to aid needy and worthy students;

— acknowledged a \$1,000 gift in honor of the late Carlton S. Prickett, pastor emeritus of First Baptist Church, Burlington, N.C., to aid needy and worthy students;

— adopted new matriculation fees and rent schedules; and

— unveiled the official seminary portrait of President Randall Lolley.

## Allen addresses SBTS students

LOUISVILLE, Ky. — Speaking on "The Stewardship of Ministry," Wayne Allen reminded students at Southern Baptist Theological Seminary that their ministries really belong to God, not to themselves.

Allen, pastor of Briarcrest Baptist Church in Memphis, spoke at a recent student evangelical forum on the seminary campus.

He warned that what starts out as "His ministry" may easily become "our ministry" and then "my ministry."

"And when it becomes mine, I have opened up myself for great discouragement, emptiness of soul, and bitterness," he said.

Instead, Allen suggested, ministers need to "let God do what He wants with His church. Then He can use you as an instrument if He so chooses."

## Beech River chooses Doyle Neal as DOM

Messengers to Beech River Baptist Association elected a new director of missions and re-elected an officer that had served 40 years in their annual meeting Oct. 14-15 at Wildersville.

Director of Missions Mitchell Bennett who will retire Oct. 31 after 12 years was recognized, and Doyle Neal, pastor of First Baptist Church, Parsons, was elected as the new director of missions.

Ruth Carrington, who has served as clerk and/or treasurer for 40 years, was re-elected as treasurer. She is a layperson of First Baptist Church in Parsons. Elected for the fourth time was Michael Rhodes, who is pastor of Calvary Baptist Church in Parsons, as clerk.

Jimmy Bourroughs, who is pastor of Perryville First Baptist Church in Parsons, was elected for the first time as moderator replacing Doyle Neal. Also elected for the first time was David Cooper, who is pastor of Rock Hill Baptist Church in Lexington, as vice-moderator.

## EDITORIAL

## Reaching the Cooperative Program goal

Will Tennessee Baptists reach the \$19,625,000 Cooperative Program mission giving budget-goal for the November 1984-October 1985 convention year?

That question will be answered in the next few days before the books for the convention year close on Thursday of next week (Oct. 31).

Messengers of the 1984 Tennessee Baptist Convention adopted that visionary \$19,625,000 Cooperative Program goal. To achieve that goal, Cooperative Program mission gifts would need to increase 6.11 percent above the \$18,470,707.38 given during the November 1983-October 1984 convention year.

However, after 11 months of the current convention year, Cooperative Program receipts are running only 5.48 percent ahead of the same period of the 1983-84 budget year. This is the smallest increase in many years.

Here is a table of Cooperative Program goals, Cooperative Program gifts, and increase over the previous year for the past 10 years:

Year	Goal	Receipts	Increase
1983-84	\$18,300,000	\$18,470,707.38	9.94%
1982-83	\$16,800,000	\$16,800,308.49	7.69%
1981-82	\$15,600,000	\$15,601,106.30	7.85%
1980-81	\$14,300,000	\$14,465,151.64	7.59%
1979-80	\$13,000,000	\$13,444,277.59	8.51%
1978-79	\$11,800,000	\$12,389,976.24	12.31%
1977-78	\$10,550,000	\$11,031,506.44	11.30%
1976-77	\$ 9,400,000	\$ 9,911,643.53	11.18%
1975-76	\$ 8,450,000	\$ 8,914,948.95	8.52%
1974-75	\$ 7,600,000	\$ 8,215,336.35	8.59%

What will it take for Tennessee Baptists to reach the \$19,625,000 goal?

After 11 months of the current convention year, Cooperative Program gifts had reached \$17,365,826.27 — meaning that October's Cooperative Program receipts must be \$2,259,173.73 to reach the \$19,625,000 1984-85 budget-goal.

The record month of Tennessee Baptists' Cooperative Program mission giving came in January of this year when \$2,085,783.05 was given. To reach our convention-adopted goal for the November 1984-October 1985 convention year, we would need to pass that record month by 8.31 percent.

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News Journal of Tennessee Baptist Convention  
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Lest we despair, we faced a similar situation in October of 1984. To reach the 1983-84 goal, we needed a record month for mission giving. When the books for that month closed, Cooperative Program gifts for October 1984 were \$2,006,757.79 — which were 10.79 percent higher than the then record month!

How are Tennessee Baptists doing thus far in this record-needing month?

Cooperative Program receipts for the Oct. 1-21 period were \$1,587,862.59, according to Tom Madden, executive secretary-treasurer of the Tennessee Baptist Convention. This means that an additional \$671,311.14 will be needed in the month's last 10 days to reach October's goal-reaching total of \$2,259,173.73.

We join with Madden in reminding church treasurer's that the official convention books for the 1984-85 convention year will close on Oct. 31. The receipts as of that date will be those printed in the church-by-church fourth quarter report in the Nov. 6 Baptist and Reflector.

Tennessee Baptists have a noble history of passing the Cooperative Program goal set by the state convention. In fact, no one seems to recall the last time that the goal was not met.

The deep dedication of Tennessee Baptists and their churches to mission support provides an optimism that this year we will again achieve a glorious victory in reaching the TBC Cooperative Program goal.

## New, needed booklet

A new, needed publication for Tennessee Baptist churches has come off the press — just in time for budget planning in Tennessee Baptist churches.

The 1985 edition of "Layman's Pastor/Staff Compensation Study" has been thoroughly and skillfully prepared by 14 Tennessee laypersons who comprise the TBC Layman's Salary Study Committee.

This is the fourth such publication prepared by this committee — and it is the best, most comprehensive study to date.

A copy of the new publication has been sent to every TBC church. Additional copies are available without charge for all members of a church's finance or budget planning committee. Requests should be sent to the Tennessee Baptist Convention, P. O. Box 728, Brentwood, TN 37027.

Articles deal with such subjects as taxes, Social Security, insurance, and retirement as these relate to church employees. In addition, there is information on comparative compensation for secular employment, cost of living adjustments, and effective buying power as it relates to differing sections of Tennessee.

A major portion of the publication reports results of a survey taken by the committee concerning present staff salaries and compensation packages. These are broken down by staff positions and by sizes of churches.

The materials have been compiled and attractively printed in this 32-page booklet. Copies are ready to mail to any church who desires to use them.

But all of this work will go for naught — unless the lay leadership in our churches secure copies and use them in their consideration of salary and compensation for the church staffs.

The laypeople of the local church should use this booklet to measure the fairness of the compensation packages being used to pay employees of the church.

We commend the Layman's Salary Study Committee for its concern and dedication to this project — and for the tremendous amounts of time and effort the committee members gave to its fulfillment.

We urge our church lay leaders to secure and to prayerfully use the "Layman's Pastor/Staff Compensation Study" in their consideration of financial needs of church personnel.

## Cicero's comment



By the editor

Cicero was attending the annual meeting of Parliamentary Baptist Association at Peaceful Baptist Church.

Moe D. Rater, the association's moderator, informed the messengers that he had been studying his *Robert's Rules of Order*, and he intended to conduct the business session properly.

He stood with gavel in hand — but there was nothing but silence. "Surely someone has a motion to make!" Moe mentioned.

After a few more minutes of silence, Anne Knounce rose to her feet.

"The chair recognizes the messenger for a motion," Moe proclaimed.

"Actually, I don't have a motion, but an announcement," Anne answered.

"Out of order!" the moderator declared, as he pounded the gavel. "This is a business session — not an announcement period."

Anne Knounce replied, "I thought that since no motions were presented I could announce that the associational WMU meeting will be at 10 a.m. Thursday at Central Baptist Church."

The gavel pounded — twice. "Out of order. Either make a motion or take your seat," the moderator demanded.

"All right," Anne conceded. "I move that I be allowed to make an announcement about our WMU meeting."

While Moe was searching his parliamentary publication, the motion was seconded, and A. Mindy rose to her feet. "I am opposed to the motion. We last met at Central Baptist Church in 1972. We haven't met at Faroff Baptist Church since 1969. I move to amend the motion to substitute 'Faroff Baptist Church' for 'Central Baptist Church.'"

Moe was still flipping pages as Indy Pendant started speaking to a point of order. "The chair should declare the motion and the amendment out of order, because if we vote on this, we are dabbling in WMU affairs — and we all know that WMU is an auxiliary, not an organization of the association."

Moe thought she might be right — and continued to search the rules and the association's Constitution.

Glut Tonney was on his feet calling for a point of inquiry. "If the WMU meets at Faroff Baptist Church, my wife won't get home until 2 p.m. My point of inquiry is who is going to fix my lunch on Thursday?"

Dee Laye made a motion to table. "This way we won't have to vote on whether Anne can make her announcement." Several agreed — noting the announcement had already been made.

"To table this would be a bad precedent," stated Cooper A. Shunn. "We are saying in essence that a messenger's motion should not be voted on."

Moe finally got the floor. "A motion to table is not debatable," he ruled.

"I am not debating it," Cooper commented. "I am opposing it."

As Cicero was leaving for another associational meeting, I heard Bro. Hood making a point of inquiry. "In this passes, can I make a motion that I be allowed to announce that the Brotherhood will meet..."

# Supreme Court hears 'equal access' dispute

By Stan Hastey

WASHINGTON (BP)— In what may be the most important religion-in-public-schools dispute since the Supreme Court banned state-prescribed prayer and Bible readings more than two decades ago, the nation's high tribunal heard arguments in a celebrated "equal access" case to determine if high school pupils have a Constitutional right to use school property for religious meetings.

But while attorneys for both sides asked the high court to decide the case on its merits, several of the nine justices appeared more interested in determining whether they should have accepted the case for review at all. That line of questioning may indicate the possibility of an early decision to reject the dispute after all.

The case, *Bender vs. Williamsport (Pa.) Area School District*, dates to 1981 and an unsuccessful effort by a student religious group to meet for prayer and Bible study during a designated, twice-weekly activities period for extra-curricular activities. Although the group, which called itself Petros, was initially given permission to meet, the school principal reversed himself after the group's first half-hour meeting.

Led by senior student Lisa Bender, Petros asked the school board to reverse the principal's decision. When it refused, Bender and other students took both to court. After a trial in a federal district court, the students won.

But one member of the Williamsport school board, John C. Youngman Jr., appealed that decision to the Third Circuit Court of Appeals in Philadelphia, where a divided panel ruled 2-1 that to permit Petros to meet would violate the Constitution's ban on an establishment of religion.

In oral arguments at the Supreme Court Oct. 15, Attorney James M. Smart Jr. of Kansas City, Mo., maintained the equal access dispute is fundamentally unlike earlier cases involving teacher-led, school-sponsored religious devotional exercises. The key question, he argued, is whether the establishment clause requires schools to "censor out" religious groups alone.

Smart argued further that high school students seeking equal access to school property for religious gatherings should receive the same free speech protection afforded college students on state university campuses.

Four years ago, Smart was the lead attorney in a case pitting students at the University of Missouri — Kansas City against state educational officials whose written policy denied student religious groups permission to use campus facilities for meetings.

In deciding that dispute, *Widmar vs. Vincent*, the court ruled 8-1 that college-age students possess the maturity needed to distinguish between simple permission to meet and state-sponsored religion. Arguing the Williamsport high school students should be seen in the same light, Smart called the cases "indistinguishable."

Supporting Smart's reasoning, the federal government's top lawyer, Charles Fried, warned the justices that their decision in the Williamsport case may determine the fate of last year's Equal Access Act, in which Congress guaranteed student-initiated religious groups

the same use of public school property enjoyed by non-religious groups.

The federal government's interest in the Williamsport case is "direct and substantial," Fried declared, adding if the justices rule against the students, the Equal Access Act will be placed "under grave Constitutional doubt."

He said the case is different from other

recent religion-in-schools disputes, including last term's Alabama silent prayer case, because in Williamsport the religious activity was "entirely student-initiated," involved no state "endorsement" of religion, and resulted in "incidental but permissible" state involvement.

Arguing the other side of the case was

Youngman himself, an original defendant in his role as a former member of the school board.

Refuting Fried's arguments, he read from Williamsport school board policies that require the presence of "faculty advisers" in every student meeting conducted in classrooms. Those policies describe faculty advisers as participants in — not mere monitors of — student groups, Youngman maintained.

Such faculty assistance with groups such as Petros, he concluded, would amount to school sponsorship of religion.

Noting students at public high schools are present under state compulsory attendance laws, Youngman declared the case should turn "on the nature of the public school" itself.

Despite the substantive arguments made by all sides, much of the hour-long session was spent on the justices' keen interest in whether the case should be before them at all. Both Smart and Youngman were grilled at length about the question, with both arguing the case should be decided on its merits, not on jurisdictional questions.

If the justices decide to dispose of the case on such technical grounds, a decision may be forthcoming by the end of the year. That would likely postpone a final ruling on the Constitutionality of equal access until a challenge to the federal law were accepted by the high court. Such a challenge is widely expected.

## Panel votes to retain non-itemized deduction

By Kathy Palen

WASHINGTON (BP)— The House Ways and Means Committee has voted to retain, with limits, the charitable contribution deduction now allowed non-itemizing taxpayers.

The committee's action came in response to a provision in President Ronald Reagan's tax reform package that would remove deductibility for contributions made to charities by people who do not itemize their deductions.

Under the committee's agreement, non-itemizers would be able to deduct in full their contributions above \$100 a year. The committee's vote also would make this provision permanent law.

Current tax law allows non-itemizers to deduct 50 percent of all charitable contributions made during 1985, with a 100 percent deduction on such contributions scheduled for tax year 1986. The present provision for non-itemizers is to expire at the end of 1986. The Reagan plan would repeal the 1986 deduction.

Tennessee Rep. Harold E. Ford proposed an amendment in the committee to make permanent a deduction for all who contribute to charity. After several revisions, a version offered by Rep. Judd Gregg was adopted.

Gregg's version would offset the loss in revenue caused by maintaining the deduction for non-itemizers with a reduction in the standard deduction earlier approved by the committee. Under Gregg's amendment, however, taxpayers using the standard deduction would still get a larger deduction than they do now.

"I agree with the need for tax reform and simplification, but we must be fair to all Americans," Ford said. "The president's proposal didn't treat all Americans fairly because it discriminated against non-itemizers. As we continue the process of tax reform, we must recognize that all tax deductions are not bad. Simply put, a tax deduction for a donation to a soup kitchen is not the same as a deduction for a three-martini lunch and should not be treated as such."

Baptist Joint Committee on Public Affairs Executive Director James M. Dunn hailed the Ways and Means Committee action but warned that the battle to save deductibility for non-itemizers has only begun.

"Action on this item involves at least three more major steps in the congressional process, so those interested in the outcome should stay in touch with their members of Congress," Dunn explained.

He added: "The churches are not seeking privileged treatment or operating as one more special-interest group pursuing a tax advantage. Baptists would oppose vigorously such self-serving activity. Rather, for hundreds of years tax laws have distinguished between those segments of society which exist for a

profit on one hand and all people-serving, non-profit charitable entities on the other. To honor charitable deductions for non-itemizers simply extends that time-honored distinction."

Last June, the Southern Baptist Convention adopted a resolution urging Congress to continue current policies permitting charitable contribution deductions for itemizers and non-itemizers alike. In similar action, the Baptist Joint Committee's executive committee recently adopted a resolution supporting the continued allowance of those deductions.

Both resolutions emphasized the ill effects repealing the deduction for non-itemizers could have on all non-profit organizations.

## Church in Jerusalem faces three-year wait on building

By David Smith

JERUSALEM (BP)— Three more years of waiting may lie ahead for the Narkis Street Baptist Church in Jerusalem, which lost its auditorium in a 1982 fire set by arsonists.

After receiving official notice that the church's rebuilding plans have been turned down by Israeli officials, the pastor, Robert Lindsey, said it may be three years before the congregation has a permanent home.

In a notice dated Oct. 8 — three years and a day after the fire — the Jerusalem district planning commission offered to let the 300-member congregation build an auditorium of about 350 square meters and add a second floor of about 175 square meters at the adjacent Baptist House, which is used for small-group meetings and also houses a bookstore. The church would have to develop new building plans and then await a review by planning officials.

Embarking on an appeal process "may be the next thing we should do," said Lindsey, a longtime Southern Baptist representative in Israel. "It's one of those things you just have to pray through."

The church's plans called for a 1,000-square-meter facility encompassing a 400-seat auditorium, several Sunday School rooms, and office space. The building would have been smaller than limits imposed by municipal codes.

The size of the former 60-seat chapel, built in 1933, was about 150 square meters.

The commission cited two reasons in turning down the church's plans: insufficient parking and noise.

Lindsey said the parking problem had been resolved to the satisfaction of the

Jerusalem municipality, which approved the building plans in November 1984. Worshipers park at least two blocks from the church in a business district that is empty when the church meets on Saturday, or Sabbath, mornings.

Lindsey said only a small minority of residents in the Jewish neighborhood have complained about noise related to the church. The congregation will create less noise, he added, once it is in an enclosed building, instead of the tent-like structure it has used since the fire.

Ultra-Orthodox opposition to the church is the "basic problem," Lindsey said. "They are a minority in the area. They just don't want us to be there."

About a year ago, Lindsey received a letter from Jerusalem Mayor Teddy Kollek encouraging the congregation to consider moving to Abu Tor, an Arab village about five miles from the present church site. Since then, the government lands agency has offered 1.5 acres there, which is three times the church's Narkis Street site. But, again, new building plans and a review by planning officials would be involved.

"Most of the people (in the church) think we should continue to worship where we are," Lindsey said.

Brad Young, a leader of the congregation and a Southern Baptist living in Israel, said the move would undermine one of the church's distinctives. "Our congregation emphasizes the rediscovering of the Jewish roots of the Christian faith. Only in Jewish Jerusalem can Christians experience an encounter with Judaism," an encounter that "helps us understand the original message of Jesus."

—Smith is a Southern Baptist representative in Israel.

## Tennessee seminary links classroom, ministry needs

LOUISVILLE, Ky. — Joe McAfee's parish is a playground.

For more than a year, McAfee has been developing a ministry to children and youth at a large apartment complex in Jeffersonville, Ind. Starting with a Wednesday night Bible study and expanding to a daily recreational ministry during the summer months, the number attending regularly has grown from five to an average of 30-35.

McAfee, a native of Chattanooga, is a student at Southern Baptist Theological Seminary, Louisville, Ky. His apartment ministry is part of his education through

Southern seminary's supervised experience in ministry (SEM) program.

Every student in a professional degree program at the Louisville seminary must participate in a minimum of two semesters of supervised ministry experience.

While many students take positions as pastors or church staff members, others, like McAfee, work with local churches in initiating new ministries.

McAfee describes the apartment complex where he works as a "transient community — few families live here over a year. Most kids don't go to church."

This past summer, in addition to the weekly Bible study and recreation program, McAfee sponsored a Bible School Week at the complex. His activities attracted one or two new children almost every day by the end of summer.

"The main thing we're trying to do is let them (the complex's children and youth) get to know us," explains McAfee. "We're trying to establish a Christian involvement with them."

Two other students — Ray Purvis of Alachua, Fla., and Tennessean Bruce Sheets of Soddy — have worked with McAfee from the beginning of the ministry. During the school year as many as

five students have volunteered time to assist in the work. Some have expanded the ministry to include a nursing home next to the apartment complex.

This kind of practical experience is a vital part of ministerial training, according to Walter Jackson, who directs Southern seminary's field placement efforts. He compares seminary to a medical school: "How would you like to have a surgeon who only sat in lectures and never got hands-on experience?"

For now, Joe McAfee has his hands full building a bridge between the seminary classroom and the world of ministry.

## Criswell Center considers Hendricks' views on Bible

By Ken Camp

DALLAS (BP) — Declaring that persons with opposing theological views "need to talk to one another" rather than "about one another," William L. Hendricks of Southern Baptist Theological Seminary, Louisville, Ky., addressed the issue of Biblical authority during a chapel address at the Criswell Center for Biblical Studies in Dallas on Oct. 15.

With students of the independent Bible institute filling three sections of the sanctuary at First Baptist Church, Hendricks outlined what he perceives as the strengths and weaknesses of two models of Biblical authority: Model A, which he called the "1 + 1 = 2" model, and Model B, the "I love you" model.

Hendricks identified Model A as mathematical, based on formal logic, deductive, and purely propositional. He said the model assumes Scripture contains a complete, rational, and logically demonstrable systematic theology.

"This means that one would be able to

find the answers to all doctrinal questions in such a fashion as to leave no loose ends in a complete, unified body of propositions that teach us everything about God, our world, and anything that might be included in a systematic theology," he said.

While acknowledging the model gives its followers a feeling of certainty and is rationally consistent, Hendricks cited several disadvantages. He said: the source of the model is Greek philosophy rather than Biblical thought; the model does not give a formal place to personal interaction and relationship with God; and the model requires a divinely inspired system of interpretation to find the one, correct systematic theology within Scripture.

"To be logically complete, an infallible, unified message requires an infallible, unified interpretation," he said.

Hendricks also said Model A is so deeply rooted in Greek philosophy and Protestant scholastic rationalism that it is neither appropriate for, nor under-

standable to non-Western cultures. Citing his own experience teaching at a seminary in Taiwan, he related the difficulty of translating terms such as "inerrancy" and "plenary" into languages that have no words with those precise meanings.

"Must we teach Asian persons — the one-fifth of the world who use the Chinese language — to think in terms of Greek philosophical insights before we can assure their Biblical orthodoxy or permit them to have an adequate understanding of the Biblical materials?" he asked, rhetorically.

Furthermore, he said Model A is not based on the Bible we have but on original manuscripts no longer in existence. Hendricks admitted that "what we have is errant and fallible," though he said, "I do not like to speak that way."

"It does no good to say that given the variations in the manuscripts and the small amount of substantial difference that these make on doctrine, that we have a reasonably inerrant Scripture," he said. "In the mathematical and rational model, if there is one exception, or if the theory breaks down at any point, the logical game is lost."

In Model B, which Hendricks identified as his model for Biblical authority, attention is placed primarily upon the relationship between God and man rather than upon a single system of rational philosophy.

"It does not deny formal, philosophical thinking," he said, "but it is aware that there are other types of logic and thinking that are appropriate in the Biblical materials and in life itself."

Hendricks said Model B "reflects on the circumstances in which we find ourselves and the kind of Scripture, the Bible, which God in His providence has seen fit to give us." The model is both relational and propositional, he said, and recognizes the Bible's central redemptive purpose.

"The Bible makes no claim for itself that it is a fountain of modern scientific wisdom that changes every ten years or of any other type of wisdom except the knowledge that leads to God," he said.

Hendricks said the model gives assurance rather than certainty, stresses the affective rather than the cognitive domain, and has many rather than one philosophical system as its basis.

"The one thing that is required from an adequate view of inspiration," he said, "is what is found in the Scriptures themselves, namely that God confronts us with His revelation in Jesus Christ and convicts us on the basis of that revelation by His Holy Spirit."

One advantage of Model B, according to Hendricks, is that it recognizes diversity in the ways in which truth is com-

municated in the Bible and tolerates diversity in the interpretation of Biblical truth.

"It is a contradiction of definitions to say that an authority is mistaken in matters in which it is the authority," he said, "and if we come to the Bible as an ultimate authority in matters in which it does not claim to be an authority, we are misusing it."

Paige Patterson, president of the Criswell Center for Biblical Studies, identifying himself as "one who holds Model A," praised Hendricks for an address "fairly presented" and "eloquently done."

## Moral scene

**CHARITABLE GIVING** — U.S. charitable giving in 1984 jumped 11 percent over 1983 to a record \$72.2-billion, according to the American Association of Fund-Raising Council. The council said charitable giving has risen steadily over the last five years. Individuals last year contributed \$61.4-billion, 82 percent of total charitable giving. — *Evangelical Press.*

**SPENDING ON BOOZE** — Department of Commerce data indicate the amount U.S. citizens spent on alcoholic beverages increased from \$43.9-billion in 1980 to \$51.4-billion in 1983. During that same period expenditures on "religious and welfare activities" rose from \$23.3-billion to \$32.2-billion. Expenditures on "recreation" increased from \$107.1-billion to \$141.3-billion. — *Evangelical Newsletter.*

**BLACKS IN OFFICE** — The number of blacks elected to office across the country rose 6.2 percent between January 1984 and 1985, according to a study by the Joint Center for Political Studies. Despite the increase, blacks hold only 1.2 percent of the nation's 490,800 elective offices. — *USA TODAY.*

**A MILLION MILLIONAIRES** — The U.S. will soon have 1-million millionaires, says Thomas Stanley of Georgia State University, who has studied millionaires since 1973. Stanley reports there were 832,602 millionaires in 1984 and there will be 1-million by 1987. While California leads all states in the number of millionaires, most of the country's millionaires live in the South (30.6 percent). Meanwhile, a report by the Bureau of Economic Analysis estimates that average income per person in the U.S. last year was \$12,707. — *From news sources.*

## BSSB forum highlights needs of convention's small churches

NASHVILLE (BP) — The emphasizing of church growth without the alienation of small churches represents a major challenge in the Southern Baptist Convention, Hugh Durham told a group of employees of the Southern Baptist Sunday School Board.

Durham, director of associational missions for the Tryon-Evergreen Baptist Association, Conroe, Tex., spoke at a recent small church/Sunday School forum for editors, consultants, and managers in the Sunday School and special ministries departments. He cautioned that convention work needs to be sensitive to the needs of small churches and the impact on small churches of changes brought about by a denomination whose leaders come primarily from large churches.

"We need to be aware of the needs of small churches and the implications of those needs on our services," said Art Burcham, supervisor of the small Sunday School administration and program promotion section and coordinator of the forum.

Because more than 21,000 of the 37,000 SBC churches have memberships under 200, "we still are a convention of small churches," said Jim Williams, associate to the president and director of the office of planning and research at the Sunday School Board.

"It would do us well to develop some brand new strategies for relating to small churches. We must approach these

churches with love and sensitivity. Our goal is not to fill empty pews but to reach out to people," Williams said.

Durham cautioned that the small church which may not be growing but contributes to the convention in other ways needs to have a sense of value within a convention that puts a priority on growth.

The most immediate impact of the forum could be in the plans for special conferences next summer at Ridgecrest (N.C.) and Glorieta (N.M.) Baptist conference centers for ASSISTeam (associational Sunday School improvement support team) workers, Burcham said.

One week at each conference center has been designated for training ASSISTeam members who are responsible for Sunday School training in their associations. The plans for those conferences will be reviewed to ensure the content adequately deals with the needs of small churches, according to T. Frank Smith, coordinator of the associational unit.

The associational unit also will re-evaluate ASSISTeam training plans through 1989 in light of the need to emphasize the small Sunday School, he said.

The task force of Sunday School department workers who planned the forum will make recommendations to Harry Piland, department director, for implementing ideas of the forum.

# Conservative Christians target '86 elections

By David Wilkinson

WASHINGTON (BP)— Conservative Christianity embraced conservative politics during a three-day meeting in the nation's capital aimed at getting more "born again Christians" elected to public office.

The conference on "How to Win an Election," held Oct. 15-17 at the Shoreham Hotel, offered a blend of spiritual enthusiasm and political pragmatism in a series of addresses and "nuts-and-bolts" workshops.

Sponsored by the American Coalition for Traditional Values, the meeting attracted more than 300 pastors and laypersons interested in running for public office themselves or in supporting campaigns for other candidates who support ACTV's list of "traditional values."

ACTV, a political umbrella of fundamentalist leaders begun 18 months ago, claims to represent "some 45-million Christians" who want to "restore traditional moral and spiritual values" in America. Southern Baptist Convention President Charles Stanley and former

SBC presidents James T. Draper and Adrian Rogers serve on the coalition's executive board.

An ACTV staff member said none of the three Southern Baptist members of the executive board were present for the meeting.

Three of the conference's nine major speakers were Southern Baptists: Rep. Newt Gingrich, Sen. Jesse Helms, and ACTV Chairman Tim LaHaye, an ordained Southern Baptist minister.

Other speakers included Sen. William Armstrong; Moral Majority leader Jerry Falwell; Rep. Jack Kemp; James Kennedy, senior minister of the Coral Ridge Presbyterian Church in Fort Lauderdale, Fla.; and Rep. Robert Dornan.

The battery of speakers urged fundamentalist and conservative Christians to begin to gear up now for the 1986 and 1988 national elections.

Helms told the group that winning the 1986 elections "could determine the survivability of this nation." Conservative values "need to be revised, restored, and expanded" through political action, he said. But Helms also cautioned the group to "be careful. There are powerful forces in our country who want to make sure you don't succeed. They don't mind if you get into politics as long as you leave your values behind."

To help conservative candidates succeed in 1986, LaHaye announced that ACTV's executive board had agreed during the conference to launch a massive direct mail campaign, using the mailing lists of its supporting organizations. The goal, he said, is to enlist 500 volunteers from "Bible-believing churches" in each of 100 targeted congressional districts. The project, LaHaye said, would require about \$3-million, but "I think it's a plan God wants us to fulfill."

LaHaye pointed out that 1986 will be a critical year for consolidating the gains made by the New Right in the 1980 elections. "We're approaching the sixth anniversary since the great conservative ground swell swept 11 conservatives into the Senate and, thank God, swept out 11 liberals," he said. "But four defeats in 1986 could change control of the Senate — and the liberals already control the House."

LaHaye also announced the executive board approved a resolution asking the President and Congress to declare Nov. 17, the Sunday before President Ronald Reagan's summit with Soviet leader Mikhail Gorbachev, as a national day of prayer. He said the resolution called for an emphasis in the negotiations "away from offensive nuclear weapons toward a strategic nuclear defense system" proposed by the administration.

The board, LaHaye said, wanted President Reagan to negotiate from a position of strength. "We were concerned that the President will be pressured by those do-gooders who want to treat them (the Soviets) as credible human beings rather than the vicious gangsters that they are," he said. "What we have to understand is that we're negotiating with gangsters."

While opposition to Communism, along with abortion and "secular humanism," dominated the meeting, speakers addressed a variety of other issues, including prayer in the public schools, terrorism, pornography, and the federal budget deficit.

Participants also got practical advice from New Right political strategist Paul Weyrich and others on how to run a campaign, raise funds, deal with the news

media, and organize volunteers in the local church.

Falwell, whose Moral Majority claims 6.5-million members, said there is a diversity of opinion among New Right supporters about the best presidential candidate for 1988. "But whoever the candidate happens to be, we will be unanimous in backing the one who supports the sanctity of human life and has a commitment to the moral values upon which this nation was founded," he added.

In his address, Gingrich urged the audience to help continue America's "revolution from a liberal welfare state to a conservative opportunity society."

Gingrich was joined by other speakers in an appeal for more forceful opposition to Communism.

Dornan criticized the "wimps" in Congress and "even in the administration" who have "refused to support the freedom fighters" in Afghanistan, Africa, and Central America. "What's been wrong with American foreign policy is all this whimpering," he said. "We've got nothing to be ashamed of." America, he said, has a "God-ordained role" to "carry the torch of freedom" around the world.

In addition to fighting Communism abroad, conference participants also were urged to confront "secular humanism" at home.

Kennedy, a speaker at the 1985 Baptist Pastors' Conference in Dallas, said the problem in American society is that "humanism is being installed as the established religion in America today."

He listed "three great deceptions" which have been "fixed upon the minds

of many Americans": (1) the idea that America is a pluralistic nation, (2) the belief that "you can't legislate morality," and (3) the principle of separation of church and state.

The idea of pluralism is a "halfway house on the road from Christianity upon which this country was founded to the humanistic, secularistic way it has been heading," Kennedy said.

"Legislation," he added, "is always the imposition of someone's morality on someone else. The question is, whose morality?"

Kennedy said the concept of separation of church and state is a "distortion of the First Amendment" never intended by the nation's founders or the framers of the Constitution. Rather than being understood as a "one-way street" that restrains only the power of the government, the "so-called wall of separation" has become a "two-way street" that results in "taking the shackles off government and putting them on the church."

Like Kennedy, LaHaye decried the influence of "secularists" in America who "with the aid of the Supreme Court have seemingly expelled God, the Bible, and morality from the public school system. And what the secularists have done with the public schools, with their hostility toward religion, they want to do with all of America."

"We need to challenge God's people to run for office," he said. "If every Bible-believing, Christ-loving church would trust God to raise up an average of just one person over the next 10 years who would get elected, we would have more Christian candidates than there are public offices."

## Tennessee Baptist Foundation

By Earl Wilson  
President



"For we brought nothing into this world, and it is certain we can carry nothing out" (1 Timothy 6:7).

Three old-timers were sitting on a courthouse bench swapping tales, whitening, and discussing the sudden death of a prominent, wealthy farmer whose funeral procession had just passed.

One said, "You know, they tell me he left over \$300,000."

"I hear he left over \$600,000," said another.

Finally, the third man spoke and said, "I know exactly how much he left."

Anxious to know, the other two said, "How much, how much did he leave?"

The old man replied with a grin, "Everything, everything that he had!"

Earthly possession of both rich and poor must remain earthbound at death regardless of their value or the love one has for them. Possessions are left and are oftentimes inherited by those who do not care for their beauty, nor appreciate their value. This can be avoided by preparing a Christian will.

It is true we brought nothing into this world, and it is certain we will carry nothing out; however by preparing a will, you can determine who will inherit and enjoy the estate God has given you. In your will you can designate a portion or percentage of your estate to the Tennessee Baptist Foundation, designating the income produced to the Christian cause you select.

Without a will, not one dime of your estate can be given to a Christian or charitable organization.

Like the wealthy farmer who died and left it all, so will we. The difference is that we have the opportunity to prepare a Christian will and determine who inherits our estate.

Make preparation for the disposition of your estate through the Tennessee Baptist Foundation, P.O. Box 728, Brentwood, TN 37027.

## Walker urges Christian colleges to protect religious distinctives

WASHINGTON (BP)— Safeguarding religious distinctives is the most important task faced by evangelical Christian colleges today, a leading Southern Baptist educator said.

Arthur L. Walker Jr., executive director of the Southern Baptist Education Commission, told presidents of the Christian College Consortium at their annual meeting in Washington Oct. 16 that Christian colleges must clearly define their distinctives.

Walker pointed out that distinctives of Christian colleges often are not recognized even by their own constituencies. "Even church leaders are not convinced there really are differences between church-related institutions and all other institutions of higher education."

He noted several problems which make "safeguarding religious distinctives" a complex task. One major item, he said, is a growing lack of sympathy with religious beliefs that tend to distinguish a group from the general society.

Walker said church-state relations are unsettled because of the difference in understanding of "freedom of religious expression and association, government's respect for religious-based conscience, and government's appropriate relationship to religion."

The politicization of issues which previously had religious motivations, thus catching some institutions and religious figures in political crossfires, is another roadblock to safeguarding religious distinctives, Walker said.

He cited issues now being heard by

courts that could have a profound impact on Christian educational institutions including limitation of tax-exempt status for all religious groups and preferential hiring, the policy of hiring only those with the same religious beliefs.

Walker also pointed out the problems for institutions which claim to be "permissively religious," yet accept financial assistance. While such schools claim to accept no federal aid, Walker said the Supreme Court has ruled aid to a student enrolled at a college is aid to the college (*Grove City Case, 1984*).

"Christian educators must realize that we are not going back to the 'good ole days,'" Walker said. The only time religious institutions can be totally free from government regulations is when they are totally free from government finances, he added.

For institutions to safeguard their religious distinctives, they must begin a massive public relations effort, Walker said, adding that Christian institutions need a strategy that will give attention to legitimacy and credibility.

He also noted emphasis needs to be placed on "reverse communication." Religious institutions must find out if the message they are sending is the same one their constituencies are receiving.

Finally, Walker said, religious colleges must look at issue management. "Religious institutions must analyze particular issues important to their specific audiences, and then speak directly to those needs."

# Interpretations

## An unashamed workman

By Herschel H. Hobbs

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15).

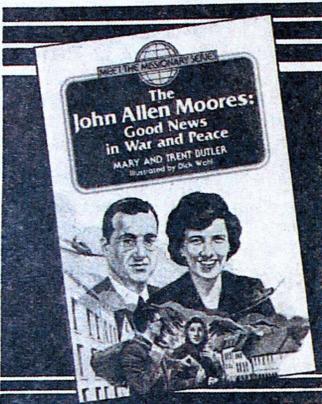
Many old-timers like myself will remember this as the "Golden Text" of the B.Y.P.U. (Baptist Young People's Union). It is a fitting verse for every Christian.

"Study" translates a verb meaning to "give diligence." "Shew" renders a verb "to stand alongside." Here, however, it

has the idea of appearing before God. "Approved" means to be proved genuine by testing (Romans 14:10; 2 Corinthians 5:10). We should endeavor to stand before the Lord as unashamed workmen, presenting to Him the product of our lives and our service for Him.

"Rightly dividing" renders a verb which carries this idea. A. T. Robertson translates it as "handling aright." Some see it as plowing a straight furrow. Others view it as a stonemason cutting the stones straight. Since Paul was a tentmaker, it seems likely that he was thinking of cutting straight the rough camel-hair cloth used in making tents.

In order to do this, one must have sharp tools wielded by skillful hands. We stress the importance of developing our skills in order to make a living. Why not do so in order to make a life? Who wants to present to God what we call "hick" work and the Africans call "bush" work? The greatest work in the world deserves the greatest training and effort in the world!



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## Maury meets, honors Crosby

At the annual meeting of Maury Baptist Association, Director of Missions Elmer Crosby was honored for 10 years of service. The meeting was Oct. 10 at First Baptist Church in Spring Hill.

A reception to honor Crosby and his wife was announced. It will be held Nov. 17 at Highland Park Baptist Church in Columbia from 2-4 p.m.

Elected for the first time was Jack Taylor, who is pastor of Swan Creek Baptist Church in Hampshire, as moderator, replacing Toby Everett, who is pastor of First Baptist Church in Mt. Pleasant. Also elected for the first time was Fred Hawkins, who is minister of music at Northside Baptist Church in Columbia, as vice-moderator.

Re-elected were Jean Prince, who is a layperson of Rock Springs Baptist Church in Columbia, as treasurer and Linda Bass, who is a layperson of Pleasant Heights Baptist Church in Columbia, as clerk.

The 1986 meeting will be held Oct. 23 at Highland Park Baptist Church in Columbia.

## Personal Perspective



By Tom Madden  
TBC Executive  
Secretary-Treasurer

I have profound appreciation for the men who work in all kinds of weather providing utilities for our homes and businesses.

I recognized afresh recently how dependent upon them we are. In the area in which I live, a massive power failure occurred during the morning rush hours. It was later discovered that a pigeon carrying a metal object had flown into a major transformer, completely knocking out the power to thousands of homes. Traffic was snarled, people were late for work and school, and breakfast went uncooked.

Last week I was told that we were having "low voltage" in our building and that the various electrical machines were not operating efficiently and would sooner or later burn out. It called for the power to be turned off and for proper repairs to be made.

Sometimes Satan seeks to suddenly and mightily invade our lives, and if he succeeds we are devastated. I believe David had this kind of experience. At other times Satan uses the technique of slowly eroding our spiritual power. If Satan is successful, our lives become less effective and may eventually "burn out."

A good thing is that power can be restored. The best way I know for power to be restored is through genuine repentance and heartfelt prayer. This must have been in the mind of David when he prayed, "Restore unto me the joy of Thy salvation" (Psalm 51:12).

God wants us to have abundant power. He is heartbroken when sin interrupts that power. He is more than anxious to restore power and to use us as we commit ourselves to Him.

## Union BSU sets goal of \$25,000 for missions

JACKSON - The Baptist Student Union at Union University has set a missions goal to raise \$25,000 this year for various missions causes.

If the goal is met, \$15,000 will go to the Tennessee Baptist Convention's student department for summer missionaries, \$3,000 toward world hunger relief, and \$7,000 for special campus projects.

The money will be raised through various activities of the BSU, noted BSU Director Richard Holloman, such as revival teams; the special ministry teams in drama, puppetry, and music; a car wash; a run-a-thon; and other activities.



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## Tennessee Woman's Missionary Union

97th Annual Session

Monday, November 18, 1985

Second Baptist Church  
4680 Walnut Grove Rd.  
Memphis Tennessee

Sessions: 9:30 a.m., 1:15 p.m., 6:45 p.m.

Lunch will be served at the church

Program personnel will include:

- Dr. Dorothy Sample, President, WMU, SBC
- Dr. Keith Parks, President, Foreign Mission Board
- Charlotte Davis, Missionary to Grenada
- Esther Burroughs, Home Mission Board

Presentation of proposed changes in bylaws will be considered at the 1:15 p.m. afternoon session.



Dr. Keith Parks

# Tennessee

## PEOPLE . . .

Mr. and Mrs. E. Lionel Patton have taken early retirement to become Mission Service Corps volunteers in Waiamae, Hawaii, at Kaala Baptist Church. Patton is the former pastor of Baptist Hill Church in Jasper.

Robert Ford accepted the call to preach and was licensed by Point Pleasant Baptist Church in Buchanan, on Sept. 22. Jimmy Allison is pastor of the church.

First Baptist Church, Union City, ordained Steven Douglas Bell into the gospel ministry on Sept. 22. M. L. Adams is pastor at the Union City church.

Howard Bradley was ordained as a deacon at North Springfield Baptist Church on Oct. 6. Rick Robinson is pastor of the Springfield church.

Union Grove Baptist Church, Beech Bluff, ordained Johnny Hopper as a deacon on Sept. 22. Don Dyer is pastor of the church.

Luke Woods, Larry Nichols, and Bill Prather were ordained as deacons at First Baptist Church, Union City, on Oct. 13. M. L. Adams is the pastor.

First Baptist Church, Minor Hill, ordained Neil Williams as a deacon on Sept. 29. Larry Glass, pastor of the church, delivered the sermon.

Tom Rains, Bob Henson, and Dwight Bevels were ordained as deacons at First Baptist Church, Pulaski, on Sept. 29. Bill Morris, pastor of the church, delivered the message.

Highland Baptist Church in Pulaski ordained Wayne McClure and Tracy Pope as deacons on Oct. 6. Dwight Mercer, pastor of the church, delivered the message.

## LEADERSHIP . . .

Bill Warman has resigned as pastor of Friendship Baptist Church, Buchanan.

The pastor of Shores Baptist Church in Goodspring, Dell Sewell, has resigned.

Lockeland Baptist Church, Nashville, has called Eldon Boone as minister of education and music, effective Oct. 16. He is a graduate of William Jewell College in Liberty, Mo., and Southwestern Baptist Theological Seminary in Fort Worth, Tex. The pastor of the Lockeland church is Sid Maddox.

Nathan Tucker has been called as youth/music director at Mack's Grove Baptist Church, Dresden. David Abernathy is the pastor.

James H. Powers has resigned as pastor of Edgefield Baptist Church in Nashville, effective Oct. 20. He will be serving as a home missionary stationed in Nashville.

Hollywood Hills Baptist Church, Knoxville, has added Steve Brasher to its staff as associate pastor and minister of education. He is a graduate of Carson-Newman College, Jefferson City. He previously pastored North Hills Baptist Church in Knoxville. Pete Roberts is pastor of the Hollywood Hills congregation.

## REVIVAL PRAYER REQUESTS . . .

Robert J. Norman, pastor of the newly constituted Clearview Baptist Church in Brentwood, will be leading in revival Oct. 20-24 at First Baptist Church, Lebanon. David Ford will be musician for the week at the church where Ray Cleek is pastor. Noonday and nightly services are scheduled.

Middle Valley Baptist Church, Hixson, will hold fall revival meetings Oct. 27-30. R. F. Gates, from Shreveport, La., will be the evangelist. Robert L. Mounts is the pastor.

## REVIVALS . . .

Lenox Baptist Church, Lenox, held revival services the second week of September. Buck Jones was evangelist for the week of revival at the church where Bill Phipps is interim pastor. Three decisions were made.

An old-fashioned tent revival was sponsored by Concord Baptist Church, Brentwood, Sept. 29 through Oct. 4. Bill Riley, pastor of the church, led the services that resulted in seven baptisms, several rededications, and one addition to the church by letter. Ray Hall led the singing.

Revival services were held Sept. 29 through Oct. 1 at Ridgedale Baptist Church in Chattanooga. Wendell Romans was the evangelist and Terry Shannon directed the music. There were two professions of faith, five additions to the church, and several other decisions. William Owens is pastor of the Ridgedale congregation.

## CHURCHES . . .

Springfield Baptist Church broke ground for Covington Heights Mission, both in Springfield, on Sept. 29. The project will provide the congregation with a sanctuary, classrooms, recreation area, fellowship hall, and offices for the staff. Richard Lankford is pastor of the Covington Heights congregation and Jerry D. Oakley is pastor of Springfield Baptist Church.



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## BIBLE BOOK SERIES

Lesson for Oct. 27

# Knowing God's judgment

By Fred M. Wood  
full-time author, preacher, teacher  
Memphis

Basic Passage: Ezekiel 16:1 to 19:14  
Focal Passages: Ezekiel 18:4-9, 20-22, 30-32

Although each week we seek to focus on "key Scriptures," we should always keep in mind the larger picture of Ezekiel's ministry and the general outline of his book.

The first 24 chapters contain his ministry before Jerusalem was destroyed. He emphasized to his fellow captives that they would not return home soon. His message to the people in Jerusalem was that they would shortly be brought to Babylon.

In our weekly studies, we are getting nearer to the catastrophic event and the words of Ezekiel are growing in intensity.

Chapter 16 presents Israel as an unfaithful wife who must be punished. This allegory follows Hosea's true-to-life analogy and contains basically the same message except it concludes with an even clearer promise that God would restore the people and forgive them.

Chapter 17 contains an allegory, showing the treachery of Judah's last king, Zedekiah, and promising a new king with a universal kingdom. Both of these chapters are severe in their condemnation and were meant to shock the people's insensitivity, causing them to realize how urgent the situation was and how drastically they needed to turn to God in repentance.

In chapter 18, we have a discourse concerning freedom and individual responsibility. The major thrust of this week's lesson is found in this section. A dirge of sorrow over Judah's last three kings, Jehoiakim, Jehoiachin, and Zedekiah (chapter 19) concludes this block of material.

A word on sowing and reaping (18:4-9)  
A popular view had arisen in the land concerning sin and punishment, expressed in a proverb, "The fathers have eaten sour grapes and the children's teeth are set on edge." This was an overemphasis of such passages as "visiting the iniquity of the fathers upon the children unto the third and fourth generation" (Exodus 20:5).

Many people had decided they were not suffering because of their own sins but because of the sins of their ancestors. Ezekiel knew such an attitude was not conducive to building a strong morality in the land.

In verses 5-18, he presents a righteous father, an unrighteous son, and a righteous grandson. Each, he says, will be rewarded according to his own deeds based on his own personal choices. The basic ethical requirements of the Lord for righteous living are stressed in this

passage. A good person is one who keeps his integrity in sexual matters and refuses to take advantage of any person in a business transaction merely because he has the "leverage."

We should realize, in interpreting such passages, that the Old Testament does not put a great emphasis on the life beyond. Jesus is the One Who first defeated the grave and brought life and immortality to light in the gospel. This does not mean that no teaching exists in the Old Testament about this subject, but the prophets stressed happiness in this life as a result of godly conduct. The Hebrew word translated "soul" means the total personality. Perhaps the best translation of 18:14 is "the person that sinneth ... shall die."

Possibility of repentance (vv.20-21)  
In verse 20, Ezekiel summarized his message. Neither the son nor father shall suffer for the sin of the other. Each reaps as he has sown. One is reminded of the old cliché "every tub must sit on its own bottom."

The prophet moved on to talk about the real point of the controversy. God deals with each person as one who is capable of renouncing evil and choosing good. The phrase "he shall live" has to do with a meaningful life in this world, although we cannot rule out that "the life beyond" is certainly implicit in the statement.

We must be careful, of course, when we apply a passage like this one to personal salvation in the New Testament sense or we shall fall into the trap of teaching we are saved by works or good deeds, a notion Paul had to give up on the Damascus Road experience. The New Testament truth, however, is present in the Old Testament, but we must immerse it in Christ's atonement and resurrection to make it vital and life fulfilling.

Ezekiel's phrase, "they shall not be mentioned unto him," corresponds to the words of another prophet, "They shall not be remembered against him" (Jeremiah 31:34). The truth for us is that wicked people can repent and be saved. We do not have to remain as we are. We can be changed. In Christ, we can become a new creation.

A warning and a plea (vv.30-32)  
Though some have suggested we find the God of love only in the New Testament, Ezekiel's ministry refutes this idea.

True, he condemned sin strongly and pointed out that iniquity will bring ruin upon a land. However, he states just as positively that God wishes the death of no person.

The last two verses of this section point out not only the love of God but the promise of a "new heart and a new spirit," approximating the New Testament teaching that a person can and must be "born again" before he can enter the kingdom of God.

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## UNIFORM LESSON SERIES

Lesson for Oct. 27

# Who are true leaders?

By David J. Irby, chairman  
department of religion and philosophy  
Union University, Jackson

Basic Passages: 2 Corinthians 3; 4; 11; Titus 1:5-9  
Focal Passage: 2 Corinthians 4:1-12

Joy and thanksgiving are major themes in 2 Corinthians.

Apparently the church had been reluctant to deal with a specific problem of immorality which Paul had addressed in 1 Corinthians 5. He, therefore, had visited them (a "painful visit") prior to writing 2 Corinthians in an attempt to deal firsthand with the problem (2:1).

Possibly he also had written them a "painful" letter following the "painful" visit, prior to his writing 2 Corinthians. Some believe such a letter is reflected in 2 Corinthians 10-13.

The occasion for Paul's writing 2 Corinthians was a good report from Titus that the church had acted upon his instructions regarding the problem of immorality. (See 2 Corinthians 2.) Upon hearing this, Paul wrote this letter of thanksgiving in which he shared with the church the joys and trials of the apostles' life and ministry. By so doing, he described the ministry of all true church leaders.

A ministry of integrity and humility  
(2 Corinthians 4:1-6)

The word "ministry" in verse one deserves attention. It is derived from a Greek verb meaning "deacon service." This is a service of "ministering life provisions to others." It can refer to provisions necessary for spiritual life (the gospel), or physical life (food, clothing, etc.). In this passage it refers to spiritual

life. As true ministers serve, death works in them, but life in those whom they serve (4:12).

Paul considered himself privileged to be a minister. He was chosen because of God's mercy. He also indicated that his ministry was one of honesty and truthfulness, not of deceit and craftiness, as was the practice of some (4:2). Neither did he use his ministry for personal advancement or gain. Instead, he regarded himself and other true ministers as servants of the people. Note his summary statement in verse five: "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." The ministry described is one of integrity and humility. (See Titus 1:5-9).

A ministry of hardship and suffering  
(2 Corinthians 4:7-12)

Again Paul emphasized the privilege of being a minister of Jesus Christ. It was a "treasure" which he possessed (4:7). However, the treasure was contained in earthen vessels, or clay pots, which were subject to breakage and deterioration. He pictured the ministry as one of trials and deprivations, of pouring out his life so that others might live (4:10-12). (See also 2 Corinthians 11:23-28.)

At the same time, the hardships did not cause the true ministers to falter. Paul stated in 4:1, "We faint not." This means "we endure."

In verses 8-9 he wrote some beautiful and meaningful statements about the limited effect of hardships and sufferings upon the ministry of true church leaders. Trouble, perplexity, persecution, and rejection are severe trials to endure, but they do not defeat the Lord's true ministers. "Afflicted in every way, they are not crushed; though perplexed, they are not driven to despair; though persecuted, they are not forsaken; though struck down, they are not destroyed" (RSV).

Paul had come to the remarkable insight that the hardships of the ministry provided opportunity for the power of God to operate fully in one's life. The "earthen vessels" assured that the "excellency of the power" might be of God (4:7). Later in this letter (12:1-9), he referred to a "thorn in the flesh" which he asked God, three times, to remove from him. His request was denied, but the Lord assured him that His grace would be sufficient for Paul's needs.

Then the promise was added: "My strength is made perfect in weakness." Only in weakness, trials, and hardships can the strength of the Lord be perfected. Therefore, Paul gladly accepted them all so that the life of Jesus might be manifested in his mortal flesh (4:11).

Let us thank God for all true church leaders who are honest and humble and reflect Jesus in their hardships and sufferings.

## Belmont Aid to meet

NASHVILLE — The fall meeting of the Belmont College Aid will be Nov. 7 at 11 a.m. in Belmont College's Massey Auditorium.

Lunch will follow in the Belmont Mansion. For reservations, call Nancy Magee at (615) 352-6416 or Mary Lu Demerech at (615) 868-3029.

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**LIFE AND WORK SERIES**  
Lesson for Oct. 27

# Choosing to obey God

By Paul Woodford, pastor  
First Baptist Church, Lewisburg

Basic Passage: Exodus 24:1-18  
Focal Passage: Exodus 24:3-11

This week we close the unit entitled "God's People Make Crucial Decisions." In this unit we have dealt with the concepts of recognizing God's reliability, believing God's promises, and praising God for salvation.

We have noted that praise is the natural response of God's people for their salvation, but faith is your first response to God. Yet Frank R. Campbell, exposition writer for the Adult Life and Work Lesson Annual, has wisely noted: "God's people must choose to obey their Redeemer. Faith is our first response to God. Without obedience to God, however, our faith is of little benefit."



Woodford

Thus it is appropriate to close this unit with a Scripture passage which makes it clear that the people promised to obey, that God sealed the covenant with blood, and that a mutual fellowship was established.

**The people promise to obey (24:3)**

The Scripture says that Moses came and told the people all the words of the Lord ... and the people promised their obedience to all God's words. Most scholars would agree that "all the words of the Lord" may equally well be translated by "all the actions of the Lord," in that there is no distinction between the word and the action when God is author.

In other words, Moses was explaining how all God's acts in bringing Israel out of bondage and then in making a covenant with His people were bound up with God's words spoken at Sinai, the whole together being the Word of God to Israel.

At least one interpreter has seen Moses in the role of a minister uniting the bridegroom (God) with the bride (Israel). It was as if Israel was saying, as a bride, "We so promise to obey." And truly, though the covenant was God's great gift to Israel, still it took two to make a covenant. God gave, but Israel had to accept.

When the laws of the covenant were concluded, Moses was given instructions for sealing the covenant. Such a ceremony was very important, for it gave an outward expression to the inner commitment to it.

The ceremony of ratification of the Sinai covenant revolved around two primary emphases: (1) the sealing of the covenant through the sprinkling of the people with the blood and (2) the meal shared between the leaders of Israel before the Lord.

**God seals His covenant with blood (24:4-8)**

Moses built an altar, which represented God's active presence in the relationship.

The 12 pillars represented the 12 tribes of Israel. The Biblical teaching was "the blood is life" and life was poured out in a sacrificial act. At the altar, the life of God and of man met symbolically in union.

Moses was pictured as dashing the blood over the people. In this act they were united with God and also were reminded that along with joy, peace, and fellowship, the covenant required life from the shedding of blood.

Some scholars have noted that the action of God in pouring out His blood must refer to the future as much as to the past; thus may be prefigured the "blood" covenant of which Jesus spoke in Matthew 26:28. Obviously God has sealed all

His covenants with His life poured out in behalf of mankind.

God comes to man, not vice versa. God makes the covenant, not man. But by a promise to accept and obey his covenant, man is greatly benefited.

**God's covenant provides for mutual fellowship (24:9-11)**

"They saw God, and did eat and drink" pictured God as preparing a communion meal to which He invited Israel's elders. It was a meal that God provided. He was the host. All others were guests. Obviously, they were His friends, for to eat with one's enemy would have been inconceivable and the common meal presupposed a certain fellowship between participants. For this reason the communal meal was a primary means of sealing a covenant.

Surely the lowliest mind can draw some parallels between this meal and our understanding of the New Testament observance of the Lord's Supper. The writer of Exodus records that the participants at Sinai "saw" the Lord. In light of the Biblical prohibitions about

anyone seeing God and living, we might better interpret this to mean they "experienced" God. Much of the same meaning is carried when someone suddenly understands an idea and says, "I see."

Peter was later to speak of those "who believe without seeing," certainly he did not mean that they did not experience God as reality. Truly a fellowship is implied of mutual benefit and joy.

God provides the basis for every covenant and for every communion. All are provided for the benefit of men. But, as the Israelites of old, each man must choose for himself to accept or reject God's offer. Each has to confirm the covenant by choosing to obey God. Make a good choice today!



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# Diplomat Ed Corr fulfills dual mission

By Stan Haste

WASHINGTON (BP) — Ed Corr is an American diplomat with a dual mission: he is an ambassador from his country and an ambassador for Christ.

While blending the two — professional duty and personal faith — can be a tricky proposition in the context of volatile international relations, the United States' new ambassador to El Salvador does so naturally.

"I do feel that I have a responsibility as an appointed official of the United States government to be sure and respect separation of church and state and not to use my office in a way that would be inappropriate," he says. "But at the same time I feel that I have every right as an individual to go ahead and participate in our own congregation."

Longtime friend and former Southern Baptist missionary to Colombia Alan Neely describes Corr as a "person who is a committed Christian. It is not this super-piety that makes you uncomfortable to be around; there is a genuineness and authenticity about him that goes beyond that."

Former missionary to Mexico Ervin Haste remembers vividly staying in the Mexico City home of Ed and Susanne Corr in 1963 during a week-long revival meeting in the English-language Capital City Baptist Church, where the family belonged while Corr was junior officer and later administrative assistant to the U.S. ambassador.

After attending the nightly services where Haste was preaching, the Corrs would sit with him around the dining room table talking late into the night about their church and other Baptist work in the country. They also shared with him "what they were doing as God's representatives in Mexico City."

Elbert Smithen, a missionary in Lima, Peru, knew the family nearly 20 years later following Corr's first ambassadorial appointment. The new envoy maintained a "wholesome blend of Christian commitment and diplomatic activities," Smithen says, underscoring as well Susanne Corr's participation in a Bible study group led by his wife, Jo.

Smithen recalls fondly dinners at the ambassador's residence in Lima, including one at which he and Jo, along with Roy and Joyce Wyatt — SBC representatives to neighboring Colombia — were the guests. Corr had put in a grueling day working toward resolution



**BAPTIST AMBASSADOR** — Edwin G. Corr takes the oath of office as U.S. ambassador to El Salvador. Participating in the State Department ceremony are Corr's wife, Susanne, who holds the Bible, and Michael H. Armacost, U.S. under secretary for political affairs.

of a tense border dispute between Peru and Ecuador and greeted them in stocking feet and with shirttail out. "Unpretentious" is a word used often to describe this veteran diplomat.

Between his four years in Mexico City and becoming ambassador to Peru in 1980, Corr was asked to undertake a variety of assignments. He was a regional director of the Peace Corps in Cali, Colombia; a desk officer in the Office of Panamanian Affairs at the State Department back home in Washington; executive assistant to the ambassador to Thailand (his only non-Latin American overseas assignment); political counselor and deputy chief of mission at the embassy in Quito, Ecuador; and deputy assistant secretary of state for international narcotics matters at the State Department.

His previous ambassadorial appointments have been to Peru (1980-81) and Bolivia (1981-85). This summer President Ronald Reagan nominated him as ambassador to one of the world's hottest diplomatic posts, El Salvador.

His parents, E. L. (Bert) and Rowena Corr, of Bartlesville, Okla., are not un mindful of potential danger.

"His dad and I have said many times we wish he could go elsewhere," confesses Rowena Corr. "But where could he go where there is no terrorism? I'm his mother, and I realize El Salvador is somewhat of a hot place. But there's danger that goes with all his assignments. There's always danger."

In recent years the danger factor has been multiplied because of Corr's specialization in the field of international narcotics traffic. During his recent four-year tenure as ambassador to Bolivia, a \$500,000 contract on his life was put out and an assassin was ordered to kill him. Embassy security reportedly sniffed out the plot after the drug pushers tried to bribe a Marine guard to assist them. Twice — once in Lima, once in La Paz, Bolivia — the ambassador's residence was fire-bombed.

Not surprisingly, Rowena Corr's antidote to anxiety over her son's well-being is to pray. "I've done that for many

years," she declares.

"We have always said that if Ed and Susanne had not been diplomats, they would have made good missionaries," she says, adding quickly: "But they are missionaries — I think they have been outstanding missionaries."

By all accounts, Corr's success as a diplomat and commitment as a churchman owes largely to his own upbringing in a tight-knit, Christian family. Both parents were schoolteachers. They reared their family in small towns in Oklahoma, settling in Perry. Their first children were twin boys, Ed and Bert Jr., followed by a daughter, Jean Anne (now Cochrane), and a third son, Bill.

Twin brother Bert Jr. says that like many twins, he and Ed "were very supportive of one another," while seeking at the same time separate identities. One vital step they took together, he recalls, was making their professions of faith at age 10 during revival services at First Baptist Church, Edmond, Okla. Both boys were Eagle Scouts. At Oklahoma University, they were active in Baptist Student Union and First Baptist Church, Norman, and wrestled competitively.

Ed Corr's care and nurture as a child carried over to his own family. He and Susanne are parents of three daughters. Michelle, 25, recently began her third year in veterinary school at Oklahoma State University; Jennifer, 24, a music therapist, is working toward a master's degree at Southwestern (Okla.) State University; and Phoebe, 20, is a senior business major at Oklahoma University.

Family members and friends alike are unanimous in portraying Susanne as an ideal diplomat's wife. Like her husband, she is fluent in Spanish and insists on identifying with those with whom they have been sent to work.

As for his new assignment in troubled El Salvador, where this summer 13 persons, including six Americans, were gunned down in an outdoor cafe, and where President Jose Napoleon Duarte's daughter recently was kidnaped, Corr is philosophical.

While saying he is not "fatalistic," he adds: "I figure when the Lord wants me to depart this earth that He'll take me . . . That in itself gives me the possibility of going about and doing my job, not letting the threats or the danger impede me from doing the best job that I can."

## Christians face high levels of stress, counselor notes

By Linda Lawson

NASHVILLE (BP) — In today's hurried, complex world of constant demands, every person experiences stress and must learn to cope with it or suffer physical, mental, emotional, and spiritual problems as a result.

Joe Richardson, personnel counselor at the Southern Baptist Sunday School Board and author of a new church training equipping center module, "The Christian and Stress," said Christians may actually increase their stress levels by placing unrealistic expectations on

themselves.

As examples, Richardson cited the minister who believes he is not doing God's will unless his church membership doubles and parents who try to build a healthy home life while also trying to be at church every time the doors open.

"We make rules for ourselves we can't possibly fulfill," said Richardson.

Another way Christians increase their stress is by feeling guilt because they believe if they were really living according to God's will, they would have no stress.

"Stress is the body's response to any demand made on it," Richardson emphasized. "In stressful situations, the body perceives that some kind of threat exists. The body says, 'fight or run' and gears up for that. The result is stress."

For example, Richardson cited the description of Jesus in the Garden of Gethsemane shortly before His arrest when His perspiration was likened to drops of blood. "That is a picture of

someone experiencing intense stress," he noted.

While the negative effects of stress are most often highlighted, stress is also necessary and good in some circumstances, Richardson said. For example, exercise places stress on the body that is healthy. Also, a person may be able to be more productive at work under certain kinds of stress.

However, the negative results of stress may include forgetfulness, inability to concentrate, procrastination, insomnia, anger, lethargy, panic or fear, illness, anxiety, loss or increase in appetite, and depression.

Ironically, Richardson said he experienced a lot of personal stress while writing the module on stress. "It was incredibly difficult to come up with ideas. I could not concentrate."

"I've not been able to see a lot of differences between Christians and non-Christians in their abilities to deal with

stress," said Richardson, noting the increasing death rate due to heart attacks among Baptist pastors.

He said learning practical ways to deal with stress can be a significant study for a church group. "The church is a perfectly legitimate place to develop the skills to cope with all of life," said Richardson.

Exercise, diet, sleep, relaxation techniques, and learning to set realistic goals are all important in learning to deal with stress, according to Richardson.

He said he hopes persons who study the module on stress will decide "they aren't helpless victims of stress. There are specific things to be done."

However, he cautioned, "Don't try to do everything at once. People should not approach stress management with the attitude, 'I'm no good unless I change everything now.' Instead, they should decide, 'I'm going to work on this and feel good about myself.'"

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