

Baptist and Reflector

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News journal of Tennessee Baptist Convention

Baptists resolve to evangelize world

By Connie R. Davis

About 1,600 Tennessee Baptists applauded and shouted "amens," and several hundred recommitted their lives in response to messages and music at the Tennessee Baptist Evangelism Conference in Nashville last week.

A special emphasis was the Good News America, God Loves You simultaneous nationwide revivals April 6-27.

The annual two-day meeting at Belmont Heights Baptist Church, Nashville, Jan. 20-21 ended on Tuesday evening with a session emphasizing laypersons.

Frank Pollard, the Bible study leader, announced he will leave Golden Gate Baptist Theological Seminary, Mill Valley, Calif., where he is president, to return to the pastorate of First Baptist Church, Jackson, Miss., effective March 1. (See separate story on this page.)

Bible studies

Leading four studies during the conference, Pollard proclaimed that "the future of the SBC" may depend on the Good News America, God Loves You revivals.

Pollard noted that the words "inerrant" and "infallible" brought cheers at the SBC annual meeting, but the world "Lord" brought no cheers.

"The Bible is the Word of God . . . but

it is not God," Pollard said.

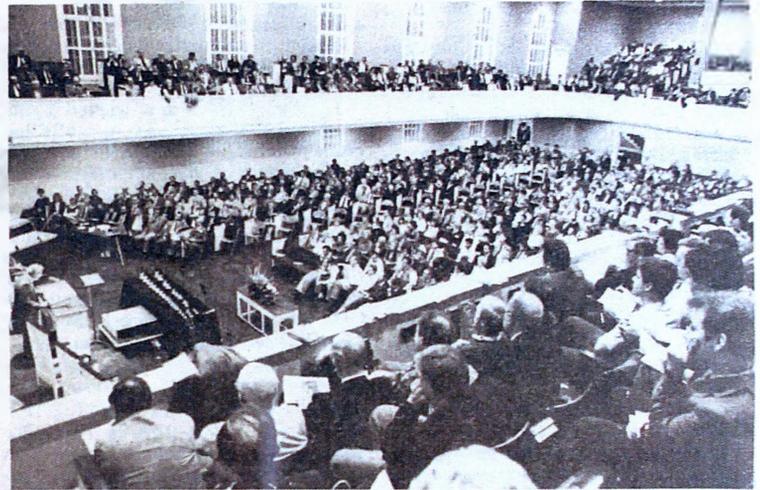
He admonished Southern Baptists to be of one accord like the Christians at the day of Pentecost. Citing the 25,000 drop in baptisms last year, Pollard said, "Politics is our problem."

"God likes to take small people and do big things. He uses people like you and me" to witness to potential world-changers like D. L. Moody and Billy Graham, Pollard told the crowd.

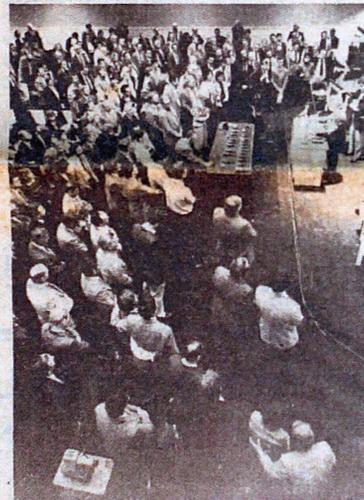
He encouraged conference participants to say like Paul in Romans 1:13-16: "I am debtor," "I am not ashamed," and "I am ready."

Pollard also suggested that if Jesus lived in our day, he would have had a parable about football. He cautioned

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EVANGELISM CONFERENCE — Nearly 1,600 attended the Jan. 20-21 Tennessee Evangelism Conference at Belmont Heights Baptist Church in Nashville. Good weather brought the largest attendance in several years.



DECISIONS — At the closing service of the Evangelism Conference, nearly 200 people came to the front of Belmont Heights Baptist Church to recommit themselves to the lordship of Jesus Christ.

TBCH to open Burrville home

BURRVILLE — Tennessee Baptist Children's Homes Inc. will begin operation of its second satellite group care home on Feb. 1, when the Tennessee Baptist Convention institution assumes the management of a Burrville facility.

The operation of the leased facility was approved by the TBCH trustees at their meeting in December, according to Gerald Stow, TBCH executive director-treasurer.

The building and 13-acre site is being leased from Keeping Them All at Home Inc., a non-profit corporation which formerly operated the home. The facility can accommodate up to 10 children.

Stow said the satellite home will be operated under the supervision of East Tennessee Baptist Children's Home in Chattanooga, where Burl McMillan is superintendent.

TBCH has employed Richard Schumpert as field social worker, and Mr. and Mrs. Lloyd Jones will serve as house-parents. First Baptist Church of Sunbright is providing office space for the satellite home.

The satellite home at Burrville will provide emergency shelter and group care for children in Morgan County and adjoining areas.

TBCH operates a satellite home in Johnson City, as well as its three homes in Hamilton, Shelby, and Williamson counties and a home for unwed mothers in Greeneville.

Pollard resigns presidency, returns to former pastorate

MILL VALLEY, Calif. (BP) — Franklin D. Pollard, president of Golden Gate Theological Seminary since May of 1983, has resigned to return to the pastorate of First Baptist Church, Jackson, Miss., effective March 1.

He was unanimously selected in a business meeting of the church Jan. 19. Pollard was interim pastor for the church's Sunday services and previously had been pastor of the 7,000-member church from 1974-1980.

"I have had to face the fact that I'm simply a Baptist preacher," Pollard explained. "After my God and my family, I

love the ministry of a Baptist preacher. How thankful I am our Lord is letting us return to a congregation we love deeply."

The pulpit of the Jackson congregation has been vacant since October following the unexpected resignation of H. Earl Craig, who moved to Dallas. Pollard almost immediately became interim preacher, traveling from California each weekend.

In his statement of resignation, Pollard said he and his wife, Jane, announced the decision to leave "reluctantly" because of their love for Golden Gate seminary, its ministry, and its people. They are thankful for the opportunity to experience firsthand the challenge of Southern Baptist work on the West Coast.

Golden Gate seminary is a fully accredited institution of the Southern Baptist Convention established in 1944. Pollard is the seminary's fifth president.

Pollard came to the seminary from San Antonio, Texas, where he was pastor of First Baptist Church for two years. He has been host and Bible teacher for "At Home With The Bible," a program sponsored by the SBC Sunday School Board and the convention's Radio and Television Commission.

Additionally, Pollard has been preacher for the worldwide "Baptist Hour" radio program and has written three books. In 1979 he was selected by Time magazine as one of the "seven most outstanding Protestant preachers in America."

The seminary's board of trustees will follow the appropriate process to fill the vacancy.

Missionaries evacuate Beirut

NICOSIA, Cyprus (BP) — Five Southern Baptist missionaries evacuated east Beirut Jan. 18 after several days of intense fighting in that sector.

Fourteen other Southern Baptist missionaries remain in the Beirut area. Leaders of the Southern Baptist mission in Lebanon recommended the evacuation for families with children and others with potential mobility problems.

Temporarily relocating in Cyprus are Mac and Linda Sacco and two of their five children; Gary and Jeree White and their two children; and Vivian Trimble. The Saccos' other children are attending school outside Lebanon.

The group will remain in Cyprus two or more weeks before deciding about returning, said Elise Bridges, Foreign Mission Board associate area director for Europe and the Middle East. "They want to return," Mrs. Bridges said.

The Saccos have been assigned to Lebanon all but two of the last 15 years. He is the mission's business manager. The Whites moved to Beirut last year to be involved in educational work. Mrs. Trimble is an English-language teacher at the Arab Baptist Theological Seminary, where her husband, Bill, is dean of students. The Trimbles have been assigned to Beirut all but two of the last 25 years.

The seminary and other Baptist evangelistic and educational ministries in the Beirut area remain open.

SBC Peace Committee probes political issues

By Dan Martin

DALLAS (BP) — Politics in the Southern Baptist Convention occupied the attention of the convention's Peace Committee as the 22-member group held its fourth session Jan. 20-21.

"Our agenda was focused almost entirely — although not exclusively — on political matters in our convention," said Charles Fuller of Roanoke, Va., committee chairman.

Fuller said the first three meetings had considered the theological dimension of the controversy which has rocked the denomination for more than seven years. At the inception of the convention-elected committee, Fuller said the group would concentrate on theological matters first, because members believe other problems stem from a "theological root."

Following the Dallas meeting, Fuller said he is "encouraged" by the progress toward a solution to the controversy which threatens to split the 14.4-million-member SBC, although he did not specify what shape any possible solution would take.

"We have not reached a breakthrough," Fuller said, "but I am encouraged about the potential for one. We may be approaching some significant areas where all sides can come together and honor our diversity while not dishonoring our convictions."

During its two-day session, the committee declined to take official action concerning possible candidates for the SBC presidency. Two men widely considered as the frontrunners to become SBC president — Adrian Rogers of Memphis and Winfred Moore of Amarillo, Texas — are members of the Peace Committee. A third member — Ed Young of Houston — has been mentioned in past years as a potential president.

Prior to the meeting, it was widely speculated the committee would ask the two key candidates — Rogers and Moore — to withdraw their names from consideration, and that the body would seek to find a compromise or peace candidate to lead the convention.

The body, however, decided it is "not our role to determine who should or should not be president of the Southern Baptist Convention," Fuller said. "We did not feel we should be involved in that politicization."

The committee also discussed the involvement of other Peace Committee members in the political process, including addressing partisan rallies and writing articles. Many persons have questioned the propriety of committee members being so actively involved, Fuller said.

He added: "We reaffirmed the statement we adopted during the first meeting in August and in reaffirming that, we addressed the fact Peace Committee members should not be dealt with in any other way than any other Southern Baptist is, with the exception that we have the responsibilities of leadership and example."

Fuller said the committee "admonished each other" about overt political activities "but was hesitant about adopting any action which would appear to be

muzzling a Peace Committee member from his or her natural involvement which someone with convictions and ideas has the right to have. We just asked the members to take part in the political activity with judgment and with a sense of responsibility."

The August statement quotes the official action taken by the SBC when the committee was created. That action calls on Southern Baptists "to exercise restraint, to refrain from divisive action and comments, and to reflect Christian love . . ."

The committee also appointed a subcommittee to consider establishing guidelines for the appointment of a parliamentarian or parliamentarians for the annual sessions.

"Southern Baptists have no Constitutional provision for a parliamentarian," Fuller said. "Nor do we have guidelines for the selection of a parliamentarian or parliamentarians. Historically, it has been the option of the president if and when he used a parliamentarian."

"In dealing with this issue, the Peace Committee is not placing its focus on the past, but upon what shall be our course in the future. We feel there is a need for some definite guidelines in the selection of convention parliamentarians, although there have been none."

Fuller appointed William Poe, an attorney from Charlotte, N.C., to chair a subcommittee to devise guidelines relating to the appointment of an "impartial, qualified parliamentarian or parliamentarians" at the annual meeting of the convention. Also named to the subcommittee are Jerry Vines of Jacksonville, Fla., and Christine Gregory of Danville, Va.

The issue of the parliamentarian arose during the 1985 annual meeting of the convention, when SBC President Charles F. Stanley ruled out of order efforts to amend the report of the Committee on Committees which named members of the 1986 Committee on Boards, Commissions, and Standing Committees, which nominates trustees to serve on the 20 national SBC agencies.

A suit has been filed in federal court in Atlanta against the SBC and its Executive Committee by three laypersons seeking to have the ruling and election set aside.

The committee also heard preliminary reports from the five subcommittees appointed in December to visit 11 SBC agencies: the six seminaries, the Home Mission Board, Foreign Mission Board, Baptist Sunday School Board, Historical Commission, and Christian Life Commission.

The subcommittees are in the process of making the visits, Fuller said. The committee will hear final reports from the five subcommittees on the visits during their next meeting in Atlanta, Feb. 24-25.

Fuller said he is encouraged by the progress of the committee. "It is very difficult to communicate to the convention at large the progress this committee has made in its development. It has taken this long and this many meetings to come to the point where a dynamic has emerged. We're now at the point where we are attempting to find some ways to maintain our convictions while at the same time honoring our diversity. This meeting has ended on a higher note than the others," he said.



TELECONFERENCE — SBC leaders, pictured during last year's Home Missions Teleconference, are planning for this year's teleconference on Feb. 8. Left to right are Bill Tanner, president of the Home Mission Board; Carolyn Weatherford, executive director of Woman's Missionary Union; James Smith, president of the Brotherhood Commission; and J. C. Durham Jr., director of the HMB media department.

ACTS plans broadcast on Feb. 8 of Home Missions Teleconference

BIRMINGHAM, Ala. — An additional 3-million people will be able to view the 1986 Home Missions Teleconference from 12 to 1:30 p.m. (CST) Feb. 8 when it is broadcast for the first time by the American Christian Television System.

This live teleconference will allow viewers to hear current missions information from missionaries and Southern Baptist missions agency leaders, and to talk personally with these missions experts.

In addition to being carried on ACTS, the Home Missions Teleconference will be broadcast by the Baptist Telecommunication Network (BTN).

More than 300 central viewing sites across the country are expected for the teleconference. Southern Baptists will gather in churches, associational buildings, and private homes to participate.

Viewers will have the opportunity to call in questions for the missionaries and agency leaders in the studio. Missionaries from Wyoming, Virginia, Illinois, and Alabama will be on the program.

Dorothy Sample, national president of Woman's Missionary Union, will also field questions, along with Home Mission Board President William Tanner and Brotherhood Commission President James Smith.

Missionaries to Uganda report on conditions after takeover

NAIROBI, Kenya (BP) — Southern Baptist missionaries in Uganda reported they were safe and staying indoors Jan. 27 as the rebel National Resistance Army consolidated control of Kampala, the Ugandan capital.

Missionaries in Kenya monitored a shortwave radio broadcast Jan. 27 from Missionary Jim Rice in Kampala, who said the 12 missionaries in the capital were unharmed and violence had subsided. The fighting has reportedly moved toward Jinja, the country's second largest city, where rebel forces pursued government troops and the head of state, Gen. Tito Okello.

Missionary Jimmie Hooten in Jinja reported by shortwave radio Jan. 26 that his family and Journeyman John Dina were safe. A well-drilling vehicle belonging to the missionaries was stolen, rammed into a pole, and abandoned, but Hooten and Dina recovered the vehicle and returned it to the mission compound in Jinja.

The missionaries are "just staying quietly at home and not attracting any attention," said Davis Saunders, the Southern Baptist Foreign Mission Board's director for eastern and southern Africa. Saunders said the missionaries may remain in Uganda if the

fighting ends, or possibly go to neighboring Kenya and return when conditions permit.

"They have been through so much with (former Ugandan dictator) Idi Amin and the changing of governments that have followed that they know pretty well when it becomes imperative for them to leave if they can get out," Saunders said.

The U.S. State Department and rebel leader Yoweri Museveni discussed an airlift for embassy personnel and other Americans, possibly on Jan. 28 or 29. But roads and the airports at Jinja and Entebbe remained closed Jan. 27.

Thirty-one Southern Baptist missionaries and journeymen are assigned to Uganda, but about half of them are currently in Kenya or in the United States on furlough.

Huckaby leaves hospital

KNOXVILLE — Ted Huckaby, director of missions for Knox County Baptist Association, was released from St. Mary's Hospital of Knoxville on Jan. 27. He had been in the hospital since experiencing heart problems on Jan. 18.

According to the associational office, tests indicated that Huckaby evidently did have a "minor" heart attack and there was some heart damage.

Tennessee Baptist Evangelism Conference . . .

(Continued from page 1)

against living lives like the Super Bowl, which is five hours long, but includes only seven and a half minutes when the football is actually in play.

"You get into the huddle to get the assignment. The next thing you're supposed to do is to run the play," he concluded.

Foreign missions speaker

Wayne Bristow, associate enlistment director of the Foreign Mission Board, Richmond, stressed that there is "no mass evangelism without personal evangelism," which often must be done at unscheduled times. He described the work of an evangelist as a divine appointment, grand responsibility, adequate answer, and as making a world of difference.

Bristow detailed the desire of people in other countries for God and decried our insensitivity to it. Our great needs in our world are not moral, social, political, or economic, but for transformation from God, he added.

Bristow charged that if Southern Baptists continue as in the past to reach the nearly 5-billion people in the world, the number of lost persons will total 5-billion by A.D. 2000.

"Where you spend your time and your money is your god," said Bristow, reporting that each Southern Baptist gave an average of \$39 to missions last year.

He encouraged more to serve in short-term missions opportunities, maintaining that missions involvement always increases the local support of volunteers.

Even though the world is "hedging its bets" and becoming "more isolationist," Bristow called for "aggressive" missions involvement, because some countries are open to missions that have never been before.

Home missions speaker

"Evangelism is more of a commitment than anything," contended Ken Carter, director of the associational evangelism department of the Home Mission Board, Atlanta.

Carter called the crowd to practice holiness, pray continuously, present Jesus Christ daily, and preach repentance, even though preachers shouting "Repent" are ridiculed.

Carter alleged that church members can "do anything and still be a member in good standing in our churches." Repent is "a word of action and resolution."

He explained that Jesus told the rich young ruler to repent by giving his wealth to the poor, "not to a radio preacher, and not to a building program. Anything a person can't live without, that's their god," he thundered.

NYC pastor

Clarence Williams, pastor of Southern Baptist Church, Brooklyn, N.Y., said, "Maybe the reason we baptize less and less is because we believe less and less and so the world does not see the difference."

The audience laughed after Williams said, "I'm not sure whether they (church members) get better or worse."

Pastors should remind their members that instead of being "no-good," they



SHARING STATISTICS — "I doubt if we have 10 churches that have got 1,000 in (each of) them on a Sunday morning," cited Clarence Williams concerning New York City, where he is a pastor, which has 18-million people in the metropolitan area.

"are the righteousness of God," said Williams.

Referencing Ephesians 6:10, he called the participants to "be strong in the Lord. You are not going to get the ability of God when you get to heaven. You don't need it in heaven," he said.

Representing laypersons

The president of the Brotherhood Commission in Memphis, James Smith, called participants to confess their sins and heal bad relationships, warning them against feeling immune to sin.

"The energy of the flesh" is not enough to live the Christian life, he said. "If you want to know what you're filled with, see what comes out when you're shaken," he declared. "He (God) cleanses us and changes our nature."

"As long as our formula is addition, we will be losing," said Smith, promoting instead evangelization through multiplication, as new converts are trained to become soul winners.

Fred Roach, president of Centennial Homes Inc., Dallas, Texas, called laypersons to community involvement because others are looking for the Christian influence. He declared that "vocation" means "calling" in Latin.

"My life isn't to be compartmentalized. Sometimes I sense God working more at Centennial Homes than at my church. I'm a priest to the King. God's Word says so," he shared.

He warned against "horizontal holy spirits," people who try to tell others what God wants them to do.



PERSONAL EVANGELISM — The individual's response to witnessing was highlighted in two Evangelism Conference sermons by Wayne Bristow of the Southern Baptist Foreign Mission Board.

Partner representatives

Representing Michigan, Tennessee's sister-state, Ray Babb, pastor of Merriman Road Baptist Church, Garden City, thanked the 1,000 Tennesseans who came last year to do missions work.

The former Tennessee pastor criticized churches that promote what they can do for potential members, teaching members to be "consumers of love," and charged churches to "change our world."

Charging that religion is a tranquilizer for some, he said, "The church should be the object of our service rather than our commitment."

Representing the three-year partnership with Venezuela which began in November 1985 was Ludwig A. Villamizar, a student at Southern Baptist Theological Seminary, Louisville, Ky., who previously was a pastor and a dean at the Baptist seminary in Venezuela.

Villamizar asked Tennesseans to help him convert the 17-million people in Venezuela, of which only 14,000 are Baptists. Many are becoming Jehovah's Witnesses and Mormons, he announced.

"Will you share with me my vision, my dream? Will you take the challenge . . . to help us have a new future?" he asked.

Reports and testimonies

Representatives from churches reported on "Planned Growth in Giving-Evangelism," evangelism council, "Lay Evangelism School," and "Continuing Witness Training."

Mrs. Lee Ann Curtis of First Baptist Church, Smithville, and Jim Dikes of Waterville Baptist Church, Cleveland, gave their testimonies during the session emphasizing laypersons.

Special music

The Tennessee Baptist Chorale, made up of ministers of music; Ken and Lois Holland, music evangelists of Nashville; the choir of Dalewood Baptist Church, Nashville; and Trent Hall, music evangelist of Memphis, provided special music.

The conference was directed by Forrest "Woody" Watkins, director of evangelism, for Tennessee Baptists.

Baptist church shelters families after blaze in Philippine city

MANILA, Philippines (BP) — About 500 families found shelter in a Baptist church after they watched a massive New Year's Eve blaze destroy their homes in the greater Manila area.

The fire raged through a squatters' district in Pasay City, killing six people and leaving 800 families homeless. It burned to the walls of Pasay City Baptist Church. The church building, only slightly damaged, became a makeshift relief center.

The Southern Baptist Foreign Mission Board released \$10,000 in hunger and relief funds to provide two daily meals for a week and gospel tracts for each of the 800 families who fled their homes in the blaze. Six of the refugee families were members of the church.

Southern Baptist Missionaries Gerald Davis, Will Gopfarth, and Jim Crittendon worked with the church in overseeing use of the funds.

All except about 100 of the families housed in the church moved after three days into tents provided by the Philippine Air Force.

Mike Mendoza, pastor of the Pasay City church, led the relief work. He and the church's young people distributed

supplies and cleaned the church daily. The following Sunday, Mendoza, who said he had been praying for a breakthrough in the community, challenged his congregation to "get their hands dirty and let the church get dirty" in order to minister and witness to the victims.

Children's Sunday School was canceled that day because classrooms were packed with fire victims.

Eddie Olds dies

ATLANTA (BP) — Eddie Olds, Southern Baptist Home Mission Board national consultant for student ministry, died of cancer Jan. 23. He was 41 years old.

Olds has been with the HMB special mission ministries department since 1984. He was earlier in church extension and student ministries for the Iowa Southern Baptist Fellowship.

In his 20-year career with students, the native San Franciscan served as a summer missionary, and a US-2 missionary, a campus minister, and a Baptist Student Union director.

Surviving are his wife, Deborah Carriger Olds, and two children.

David Rogers returns to Memphis pastorate

David Rogers has accepted the call of Summer Avenue Baptist Church in Memphis to serve as pastor.

Rogers, who had previously served as pastor of the church, returns to Memphis after serving as a pastor in Mississippi.

1986 Evangelism Conference



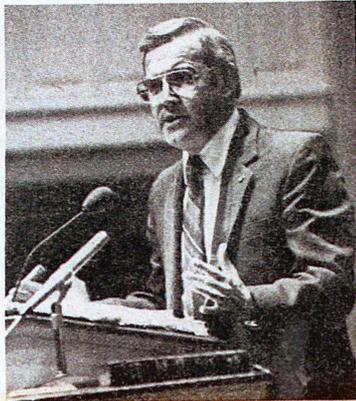
TESTIMONY — Archie King (left), TBC Brotherhood director, introduces Mrs. Lee Ann Curtis of Smithville who gave her testimony of service during the Evangelism Conference.



SPECIAL MUSIC — Ken and Lois Holland, music evangelists from Nashville, presented special music, both vocal and instrumental, at each of the five sessions of last week's Evangelism Conference.



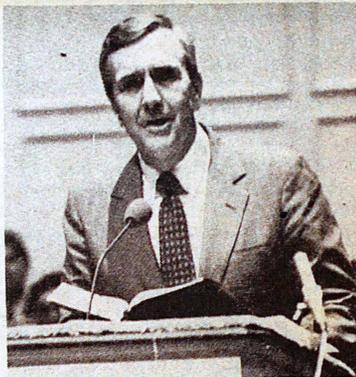
FROM MICHIGAN — At the Evangelism Conference, Ray Babb of Garden City, Mich., asked in his sermon, "Can a church like yours reach a world like ours?"



PRESIDENT — Knoxville's James McCluskey, president of the Tennessee Baptist Convention, discussed "The Biggest Evangelism Need in Tennessee" at the Evangelism Conference.



VENEZUELAN — Ludwing A. Villamizar, pastor and educator from Venezuela, spoke of the dream of evangelizing that nation at the Evangelism Conference. He is currently studying at Southern Baptist Theological Seminary, Louisville, Ky.



BIBLE TEACHER — During the Evangelism Conference, four Bible studies were presented by Frank Pollard, president of Golden Gate Baptist Theological Seminary, Mill Valley, Calif.



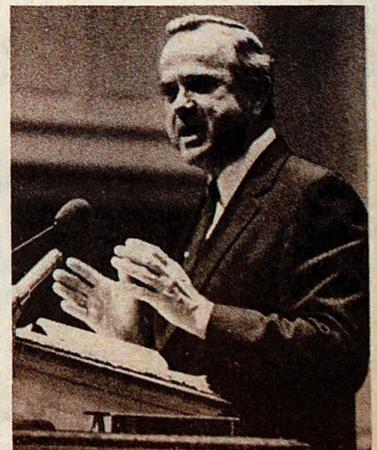
CALL TO REPENT — Church members can "do anything and still be a member in good standing in our churches," alleged Ken Carter, director of the associational evangelism department, Home Mission Board, Atlanta.



CHORALE AT CONFERENCE — The 100-voice Tennessee Baptist Chorale, composed of ministers of music from Tennessee Baptist churches, sang at the Monday night session of last week's state Evangelism Conference. The chorale is directed by Julian Suggs, TBC church music department.



LAY EMPHASIS — James Smith, president of the Southern Baptist Convention's Brotherhood Commission in Memphis was the conference's closing speaker at the Tuesday night emphasis on laypeople.



LAYMAN — Fred Roach of Dallas, Texas, challenged laypeople to seek opportunities of service during his address at the Evangelism Conference's Tuesday night session.

Personal Perspective

By Tom Madden
TBC Executive
Secretary-Treasurer



"Thy statutes have been my songs in the house of my pilgrimage" (Psalm 119:54).

As I focused on this verse, the thought gripped me that the psalmist was saying that as he walked through the experiences of life, the statutes were sung and he was greatly strengthened thereby.

I recalled my mother's pilgrimage through life. She had certain hymns she would sing to help her through the trying experiences of rearing eight children.

No one ever has accused me of being able to sing. The nearest I ever got to studying music was as a freshman in high school. The choral teacher came to the study hall and picked several of us to enroll in a voice class. She kept me a week and sent me back to the study hall.

However, I do love the great hymns and I do try to sing them as I participate in worship. As worshippers, we must raise our hosannas, our songs of adoration, our psalms of praise.

Thus it is in God's Word. The 150th psalm tells us how they worshiped in the Temple. A part of that psalm reads, "Praise Him with stringed instruments and organs . . . Let everything that hath breath praise the Lord. Praise ye the Lord."

Job reminds us that as God created the world, the cornerstone was laid to music. "Where wast thou when I laid the foundation of the earth? . . . When the morning stars sang together, and all the sons of God shouted for joy" (Job 38:4, 7).

When the Israelites were delivered by God from Pharaoh beyond the Red Sea, they sang, "Sing ye to the Lord, for He hath triumphed gloriously" (Exodus 15:21).

The birth of Jesus was surrounded with music. A friend of mine says that the angels followed Christ as far as they could and when they could go no further, they put a new star in the sky and hung out a new hymn in the air. The last supper ended with a hymn. John in Revelation talks about singing the songs of Moses in the New Jerusalem.

As long as God gives me breath I plan to sing the songs of Zion on this earth, off key, I'm sure, but in the New Jerusalem I plan to join with you and all the saints of all time to sing the songs of Zion - to sing them on key.

Belmont sponsors workshop on music

NASHVILLE - Nationally-known clinician specialist Helen Kemp, known for her work with children's voices, will conduct Belmont College's annual Workshop in Music Education on Feb. 15.

The workshop, entitled "Singing With Children," will be held from 9 a.m. to 3 p.m. in Gabhart Student Center.

A past professor of voice and church music at Westminster Choir College in Princeton, N.J., Kemp has lectured extensively on children's choir methods and the development of young voices.

Cost of the workshop is \$5 for students and \$10 for non-students. Registration will be held immediately preceding the workshop at 8:30 a.m. It is open to the public. For more information, contact Belmont's School of Music.

Letters to the Editor

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

Pray for Burkina Faso

Dear editor:

I would like to take this occasion to ask Tennesseans to join the Burkina Faso Mission in prayer for the upcoming Bible distribution to the military. We have the opportunity to import and distribute 20,000 Bibles to military personnel in early 1986.

Needless to say, we are excited about the spiritual potential of such a program.

Please pray with us that God's Spirit will be poured out on this country, and that thousands will turn to Christ in these next months. We will be seeking opportunity to preach and show evangelistic films in major military camps across this country. Every person receiving a Bible will be automatically invited to enroll in the Bible Way Correspondence course.

We want to invite you and others to pray with us for the spiritual success of this campaign. We are convinced that the Lord will greatly use this effort for His glory, if we pray.

Thank you in advance for your prayer support during these next few months of 1986.

Al Hodges
B P 580
Ouagadougou, Burkina Faso

Al Hodges was missionary-in-residence for the Tennessee Baptist Convention from July 1983 through May 1984. (editor)

Church establishes Union scholarship

JACKSON - Englewood Baptist Church in Jackson has become the first to pledge the maximum participation amount in the Matching Church Scholarship Program at Union University.

The local congregation has pledged \$150,000 to be matched with \$75,000 from Union.

Union's matching gift funds come from a \$1-million donation made by an anonymous Tennessee Baptist layman to the Baptist college's endowment campaign. The Englewood scholarship, established with the combined funds, will provide financial assistance to members from Englewood attending the Jackson college.

Philip D. Jett, the church's pastor, said of the new action, "I hope our commitment will encourage other churches to join in this worthy endeavor. Our hope is that the scholarship fund will give many students the opportunity to attend Union University."

Three other west Tennessee churches have already paid their pledges in full to the new scholarship program. They are: First Baptist Church of Henning; First Baptist Church, Puryear; and First Baptist Church, Rutherford. Since their pledges have been paid in full, awards from their scholarships will be made beginning with the 1986 academic year.

Any Baptist church can establish a Matching Church Scholarship with a minimum contribution of \$3,400, noted Paul Veazey, Union's director of denominational support. Union will match on a 1 for 2 basis all contributions made through a maximum of \$150,000.

Falwell's new movement

Dear editor:

Jerry Falwell's recent strategic move expanding his Moral Majority political movement into a much larger target group of voters should alert all Americans and especially all loyal Southern Baptists.

If the interdenominational fundamentalist Falwell succeeds in drawing "into our camp," as he says, a large, well-meaning but uninformed bloc of voters under the banner of patriotism ("Liberty"), he could go far toward electing U.S. congressmen, senators, and - a Southern Baptist Convention president who is aligned with him in the principles and methods of radical fundamentalism. We saw this alignment appear last year in Dallas when the interdenominational fundamentalist position and terminology on abortion was forced with zeal through the convention in its closing hours. This action was to the deliberate exclusion of our own Southern Baptist committee's well-worded, decisive proposal.

Already the princes of fundamentalism are setting their new strategies in motion! Is Jerry Falwell the movement's leader?

Rice A. Pierce
413 S. Main
Goodlettsville, TN 37072

Court to decide job bias case

WASHINGTON (BP) - For the second time in two years, the Supreme Court will decide if a worker is entitled, under the Constitution and federal law, to time off for religious observances.

The new case involves the claim of a public schoolteacher in Ansonia, Conn., that the local school board should provide him with paid leave to observe up to six religious holidays annually. The teacher is a member of the Sabbath-observing Worldwide Church of God, a denomination founded by the late Herbert W. Armstrong.

Only last year the court ruled invalid a Connecticut law requiring employers in the private sector to accommodate the religious needs of workers by giving them the day off of their choice each week for religious worship. The justices held, 8-1, that the statute had the effect of establishing religion in violation of the First Amendment.

The new dispute centers on the claim of Ronald Philbrook, who joined the Worldwide Church of God in 1968, that his religion conditions receiving eternal life on the observance of "designated holy days."

Because the high court's schedule for oral arguments during the current term has now been filled, Philbrook's case will not be heard until sometime after the 1986-87 term opens next October.

Baylor sets enrollment ceiling

WACO, Texas (BP) - At a time when many colleges and universities across the nation are facing declining enrollments, Baylor University trustees have approved an enrollment ceiling of 10,000 full-time equivalent students, effective in the fall semester of 1986.

During the fall 1985 semester, 10,900 full-time equivalent students were enrolled at the university owned by the Baptist General Convention of Texas.

The full-time equivalent enrollment reflects the ratio of the total number of class hours taken by students divided by 12 hours, the minimum requirement for being considered full-time.

To implement the new policy, admissions officials will begin a planned reduction over a three- to five-year period in the number of freshmen admitted to the university. In the past year, about 2,500

freshmen were admitted. That number will be reduced to about 2,200 freshmen.

Trustees also reaffirmed Baylor's denominational identity by asking administrators to continue seeking an enrollment in which Baptist students remain in the majority.

According to Dewey Presley, chairman of the trustee academic and student affairs committee, "The committee feels that this action will afford Baylor students the care and individual attention that they deserve, as well as the preparation they will need in order to meet the future with promise and assurance."

"It is hoped that the university will continue to have the capacity to offer the kind of Christian education in the 'family' environment that has come to characterize Baylor University," Presley said.

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BTN teleconference draws hundreds of youth ministers

NASHVILLE (BP)— Hundreds of youth ministers gathered in more than 70 locations Monday, Jan. 13, for the first Youth Ministry Live Teleconference on BTN (Baptist Telecommunication Network).

Richard Ross, youth ministry coordinator in the church administration department at the Southern Baptist Sunday School Board, was host for the evening teleconference, which featured Merton Strommen, founder of Search Institute, Minneapolis, Minn., and a leading researcher on the Christian beliefs of young people.

Strommen opened the program by presenting some personal insights to the youth ministers regarding current social trends which should affect methods of ministering to youth.

After the initial remarks, about 40 minutes of the one-hour teleconference was devoted to 32 questions called in from youth ministers viewing the program.

Questions dealt with the age of youth ministers, stereotypes faced in their ministry, available resources, serious problems and confidentiality, the role of women, and strategies for dealing with drugs.

One of the most significant areas of discussion related to involving parents of

youth in the work of youth ministers. Ross said many youth ministers in the denomination are expanding their ministries to include parents because of evidence of increased effectiveness.

At Greensboro, N.C., out of a group of about 100, 40 were parents of youth in the church. Some of the discussion in the teleconference centered on what parents can do to help youth ministers work with youth. One of the options suggested was parent training sessions to increase support for youth ministry.

Ross said he believes the teleconference represented one of the largest gatherings of youth ministers, although an exact number of participants is not known. He said several youth ministers wrote to him prior to the teleconference to indicate that they would have groups participating in the teleconference. From those letters, Ross said there would be at least 1,100 persons viewing the conference. When questions were called in, several other large groups were reported.

The trends reported by Strommen included an increased secularization of society, in which families rarely talk about God or religion in the home. He said except for Southern Baptists, there is a general decline in Sunday School attendance by youth throughout the United States.

Strommen also addressed the problem of youth and the lifestyles they practice today, especially those related to drug and alcohol abuse. He said in the 60s and 70s, drug abuse by young people decreased at least 20 times while marijuana use increased 30 times. In the last

25 years, Strommen said suicides by young people have tripled.

Other trends Strommen discussed were the changing role of women, growth in minority populations, changes in the nature of the family, and an epidemic increase in the number of hurting people.

Strommen closed by offering a trend of encouragement for the youth ministers. He said there was increasing evidence today of a growing interest in religion by youth. Strommen challenged the youth ministers by saying they did not "have the luxury of carrying on business as usual," noting the trends he has dis-

covered call for action from concerned adults and youth ministers.

At the end of the session, Ross said youth ministers have "a unique calling. A lot of adults have committed a significant portion of their lives to ministering to youth. All of society is watching to see what will happen to today's teen-agers."

States which were represented by callers included South Carolina, West Virginia, North Carolina, Georgia, Texas, Kentucky, Arkansas, Tennessee, Alabama, Maryland, and Oklahoma. Ross said other states also had groups participating in the teleconference.



REACHING PEOPLE — Johnny Hunt, pastor of Long Leaf Baptist Church, Wilmington, N.C., greets new church members during a revival. Hunt believes the major reason the church has led North Carolina in baptisms for two years is because of Continuing Witness Training (CWT), which trains laypeople to witness.

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North Carolina church trains laypeople to share gospel

By Sherri Anthony Brown

WILMINGTON, N.C. (BP) — The pastor of the church that led North Carolina in baptisms the past two years believes Continuing Witness Training (CWT) is the best tool to equip Christians to share the gospel.

"If the gospel is true, we ought to be able to tell about it. And CWT is the greatest tool I know of to equip people to do that," explained Johnny Hunt, pastor of Long Leaf Baptist Church, Wilmington, N.C.

During the 1984-85 church year, Hunt baptized 211 people; the year before he baptized 189.

All church members, including new members are encouraged to participate in CWT, a continuous process for training personal witnesses. CWT apprentices who complete the initial 13-week training cycle, memorizing the presentation and

witnessing principles, become equippers of others. Participants also spend part of the 13-week training sessions visiting non-Christian prospective members.

"I've never had the door slammed in my face," said church member Deborah Joyner. "Most people are receptive in some manner," but often are not ready for Christian commitment.

Joyner, who has been involved with CWT for two years, is now teaching her 12-year-old daughter. "In church we talk about witnessing, but we don't always have a one-on-one basis for witnessing. CWT helps you gain boldness for that one-on-one experience," she explained.

However, Joyner does not believe that witnessing is one-sided. "If they have something to say, I listen. If I'm not interested in what they've got to say, why should they listen to me?"

She often warns her classes that witnessing can become "mechanical if you don't stay sensitive and care for the people."

Recently converted Charlene White began CWT within weeks of her conversion at Long Leaf Baptist Church. For her it became a form of discipleship, as well as witness training.

"I feel so full I could burst," she said. "That's why whenever there's an opportunity (to witness) I feel compelled to do it."

"Learning CWT doesn't make you a soul winner," warned White. "Only going out and using it can do that."

"If God can use CWT through me to reach people, that's what I want," said White.

Ben Young leads Ardmore mission

Ben Young is serving as pastor of Ardmore Baptist Mission in Memphis. He previously served in the pastorate of Lamar Terrace Baptist Church, Memphis.

A native of Eads, Young attended Mid-South Bible College in Memphis.

He has been active in serving on committees of the Shelby County Baptist Association. He also served as vice-president of the Shelby County Pastors' Conference.

State court accepts lawsuit against SBC

By Dan Martin

ATLANTA (BP)— A lawsuit has been filed in Superior Court of Fulton County, Ga., against the Southern Baptist Convention and its Executive Committee by five Southern Baptist laypersons from five states.

The suit, filed Jan. 23 by the Atlanta law firm of Bondurant, Mixson, and Elmore on behalf of plaintiffs from Georgia, Louisiana, North Carolina, Kentucky, and Texas, is identical to one filed Dec. 5 in Federal District Court for the Northern District of Georgia by Robert S. and Julia Crowder of Birmingham, Ala., and Henry C. Cooper of Windsor, Mo.

Attorney Jane Vehko told Baptist Press the new suit "is a parallel action in state court. Both suits seek exactly the same relief."

Bondurant, Mixson, and Elmore represent the Crowders and Cooper in the federal suit as well as the plaintiffs in the new suit in Fulton County Superior Court.

Both suits center on the election of the SBC Committee on Boards, Commissions, and Standing Committees at the 1985 annual meeting of the SBC in Dallas. Both seek to have that election declared invalid, to have the courts interpret convention bylaws, and to "enjoin the defendants from further violations" of the bylaws.

Plaintiffs in the new suit are Katherine F. White, of Atlanta, a member of Second Ponce de Leon Baptist Church; Lucy Azlin, of Alexandria, La., a member of Emmanuel Baptist Church; Betty Ann L. Upshaw of Winston-Salem, N.C., a member of Knollwood Baptist Church; Terry Black of Louisville, Ky., a member of Buechel Park Baptist Church; and Jim B. Black of Lewisville, Texas, a member of First Baptist Church.

Katherine White is the daughter of the late John D. Freeman, former editor of the Baptist and Reflector and former executive secretary of the Tennessee Baptist Convention.

All five were messengers to the 1985 annual meeting of the SBC.

Vehko said: "The defendants (the SBC and Executive Committee) have announced their intention to try to have the federal suit dismissed, contending the federal court does not have jurisdiction. While we definitely feel the federal court does have jurisdiction, we have taken the precaution of filing suit in state court here."

"We have taken this action because of the importance of this matter and also because we are trying to have it heard before the June meeting (the 1986 annual

meeting of the SBC, scheduled June 10-12 in Atlanta)."

The SBC was to file its answer to the federal lawsuit in Atlanta Monday (Jan. 27). Representing the SBC are James P. Guenther of Guenther and Jordan, Nashville, and former U.S. Attorney General Griffin Bell of King and Spalding, Atlanta.

"We will seek to have the case dismissed on the basis the First Amendment to the Constitution prevents the court from addressing this case," Guenther said. "Also, in the federal courts, the plaintiffs must show that they have suffered \$10,000 in damages, and we do not believe they can do this."

In the Georgia suit, the plaintiffs allege their action "involves civil rights and property rights. As duly certified and registered messengers... and as members of Baptist churches cooperating with the convention, each of the plaintiffs has an interest in ensuring that the business of the convention is conducted in accordance with the mutually agreed upon rules and procedures set forth in the convention's Constitution and bylaws...."

Association asks suit withdrawal

MILTON, Fla. (BP)— Twenty-two churches of the Santa Rosa Baptist Association in Florida's panhandle have asked the plaintiffs in the federal lawsuit pending against the Southern Baptist Convention to withdraw their suit from "worldly" courts of law.

By a unanimous vote Jan. 6, the association approved a letter be sent to Robert and Julia Crowder of Birmingham, Ala., who, with Henry C. Cooper of Windsor, Mo., have filed suit to reverse last June's election of the SBC Committee on Boards, Commissions, and Standing Committees.

Crowder told the Florida Baptist Witness that the action is the only opposition from a Baptist association of which he has received notification.

The letter expresses "dismay that you as Christian brethren would resort to 'worldly' courts to resolve polity and procedural differences that occur among us Baptists from time to time."

Citing 1 Corinthians 6:1-8, the letter charges the lawsuit is unscriptural.

The letter is signed by Earnest S. Owens Jr., the association's director of missions; Joe Gwyn, pastor of Immanuel Baptist Church, Pace, Fla., and moderator of the association; and Janet Alford, associational clerk.

It goes on to claim the "defendants have violated the rights of plaintiffs as messengers to the convention and as members of Baptist churches cooperating with the convention by failing to observe the convention's bylaws...."

Both suits spring from actions at the SBC June 12, during which the Committee on Committees nominated the 52-member Committee on Boards, Commissions, and Standing Committees.

Belmont enrollment sets spring record

NASHVILLE — A record 2,044 students registered for spring semester courses at Belmont College, representing a 2.77 percent increase over 1985's spring enrollment and marking the first time in Belmont's history that more than 2,000 students enrolled for the spring.

Belmont's enrollment figures have more than doubled in the last nine years, with the largest jump occurring in the 1985 fall semester which reflected a 7 percent increase over 1984.

The Tennessee Baptist college currently enrolls more Nashville students than any other local university or senior college, with one-fourth of the student body comprised of working adults over 25 years of age.

"One key to our growth is the continued qualitative development of our program here," said President William E. Troutt. "The other is our commitment to keeping the college accessible."

An effort was made by James H. Slatton, pastor of River Road Baptist Church of Richmond, Va., to introduce a substitute slate of nominees. SBC President Charles F. Stanley of Atlanta, ruled the report could not be amended by an alternate slate, but only one-by-one.

Messengers rejected Stanley's interpretation, but before action could be taken, the meeting adjourned. However, during the evening session, Stanley, on the advice of parliamentarian Wayne Allen of Memphis, ruled the report could not be amended at all. He then called for a vote and messengers by ballot vote elected the slate of nominees presented by the Committee on Committees.

The Georgia lawsuit maintains Stanley's "erroneous" rulings "violated the integrity of the bylaws... were in excess of his authority as the presiding officer at the Dallas convention, and deprived the plaintiffs and other messengers... of the protection of fair and unbiased procedures which is guaranteed by the bylaws of the Southern Baptist Convention."

It also claims the report of the Committee on Committees "was not lawfully adopted" and therefore members of the 1986 Committee on Boards "are without authority to serve."

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Floridian joins SBC lawsuit

VERO BEACH, Fla. (BP)— A Vero Beach man has joined three other Southern Baptists in a federal lawsuit against the Southern Baptist Convention and its Executive Committee.

H. Allan McCartney, a retired Marine and deacon in First Baptist Church, Vero Beach, has filed a motion in the U.S. District Court in Atlanta to add his name as a plaintiff in a suit filed Dec. 5 by laypersons Robert S. and Julia Crowder of Birmingham, Ala., and Henry C. Cooper, of Windsor, Mo.

McCartney said he contacted Crowder and offered to become a plaintiff. With McCartney's approval, Crowder's attorney, Emmet J. Bondurant, filed the necessary court action, and early in January, McCartney was notified the court had accepted the motion.

"I'm not trying to stir up trouble," McCartney told the Florida Baptist Witness, the newsjournal of the Florida Baptist Convention. "I got involved for the simple reason that slowly I had seen things happen (in the convention) that disturb me."

"My rights were violated in Dallas," he said, referring to the 1985 annual meeting of the 14.4-million-member denomination in Dallas.

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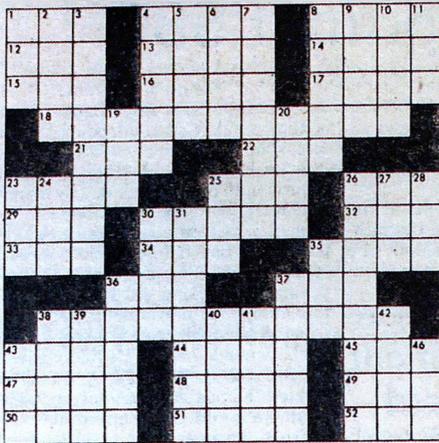
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Bible Puzzle Answers on page 10



- DOWN**
- 1 American Medical Association: abbr.
 - 2 Carriage, Oriental
 - 3 Will come in last days (2 Pe. 3:3)
 - 4 Ahilud's son (1 Ki. 4:12)
 - 5 Greek for Hosea (Rom. 9:25)
 - 6 Nick Charles' dog
 - 7 "— of lies" (Hab. 2:18)
 - 8 "the God of —"
 - 9 "children of —" (Neh. 7:21)
 - 10 "There is — here" (John 6:9)
 - 11 "God — Baalam" (Num. 23:4)
 - 19 "handle the —" (Ezek. 27:29)
 - 20 "— unto me" (Matt. 11:28)
 - 23 Little insect (Prov. 6:6)
 - 24 Goddess: Latin
 - 25 "his heart is —" (Deut. 19:6)
 - 26 "Eliphaz the —" (Job 42:7)
 - 27 Was beguiled (2 Cor. 11:3)
 - 28 Abner's father (1 Ki. 2:5)
 - 30 "a — latchet" (Gen. 14:23)
 - 31 "flaming —" (Nah. 2:3)
 - 35 "— there any" (Jer. 14:22)
 - 36 River (2 Ki. 5:12)
 - 37 "she bare him —" (1 Ch. 2:35)
 - 38 Colombian Indian tribe
 - 39 Son of Jerahmeel (1 Ch. 2:25)
 - 40 Platinum wire loop
 - 41 Night, Norse
 - 42 "his — drew" (Rev. 12:4)
 - 43 "— in darkness" (Matt. 4:16)
 - 46 May: Fr.

- ACROSS**
- 1 "a young —" (John 12:14)
 - 4 "by the —" (Acts 27:16)
 - 8 Son of Caleb (1 Ch. 4:15)
 - 12 Son: Irish
 - 13 Hartebeeste
 - 14 Salt tree, Tamarisk
 - 15 "make ye this —" (Mark 5:39)
 - 16 Luzon native
 - 17 "cold and —" (Gen. 8:22)
 - 18 "being — —" (Phil. 2:2)
 - 21 Federal Aviation Agency: abbr.
 - 22 Horizontal: abbr.
 - 23 "Arad and —" (1 Ch. 8:15)
 - 25 "— of his garment" (Matt. 9:20)
 - 26 "— thousands of rivers" (Mic. 6:7)
 - 29 "the son of —" (1 Ch. 26:28)
 - 30 "all this —" (1 Ch. 29:16)
 - 32 Adam's wife (Gen. 3:20)
 - 33 Tasmania: abbr.
 - 34 "heart was —" (Psa. 39:3)
 - 35 America: abbr.
 - 36 Aorist: abbr.
 - 37 Chief ruler (2 Sa. 20:26)
 - 38 "therewith — —" (Phil. 4:11)
 - 43 Abraham's wife (Heb. 11:11)
 - 44 "nor any —" (Rev. 7:16)
 - 45 "— the good shepherd" (John 10:11)
 - 47 Means "so be it" (Jude 25)
 - 48 "Thin Man" dog
 - 49 Aunt: Sp.
 - 50 Lake, Blue Nile source
 - 51 Bristle, comb, form
 - 52 "—, the priest" (1 Sa. 1:9)

CRYPTOVERSE

UR UY P QJJT RLUOQ RJ QUWK
RLPOHY FORJ RLK CJAT

Today's Cryptoverse clue: Q equals G

High court faces decisions on two church-state cases

By Stan Hastey

WASHINGTON (BP) — After hearing oral arguments in two church-state cases, the U.S. Supreme Court appears ready to refine further the Constitutional balance between the free exercise of religion and the government's need to regulate the military and the Social Security system.

In one dispute, an Air Force captain who is a practicing Orthodox Jew, tried to convince the high court justices in oral arguments Jan. 14 that his right to exercise the longstanding Orthodox practice of wearing a yarmulke — or skull cap — while on duty as a psychologist in a military hospital outweighs the military's need to enforce its uniform regulations.

Simcha Goldman, who wore the skull cap on duty for four years before being instructed to remove it, argued through his attorney, Nathan Lewin, of Washington, that accommodation of religious freedom rights of military personnel should be protected in much the same way as are those of civilians. But Lewin ran into a barrage of pointed questions from several of the justices, including William H. Rehnquist, who lectured the attorney that previous cases testing free exercise applied only to civilians.

Lewin countered that in some previous cases on other claimed rights by military personnel, the court has ruled that the Bill of Rights protects them as well as civilians.

But Lewin also ran into tough questioning from William J. Brennan Jr., the court's senior member whose libertarian views often contrast with those of the conservative Rehnquist. Brennan wanted to know if the military might have to make further exceptions to its uniform regulations if adherents of other sects whose headdress is more elaborate and conspicuous claimed the same right. Lewin admitted that much of his case was built on the fact that the yarmulke is a small and inconspicuous religious adornment.

Making the government's case, Jus-

tice Department Attorney Kathryn A. Oberly noted that the number of military personnel seeking exemptions from uniform regulations for religious purposes is "constantly growing." She argued that while she was not suggesting that the court should "abdicate to (the military's) judgment" Pentagon officials nevertheless have the obligation to preserve the discipline and morale of military personnel.

Answering a separate question from Thurgood Marshall, Oberly acknowledged that while "soldiers don't lose their First Amendment rights in the military," those rights "are applied differently." She then asked the justices not to "intervene precipitously" in an area she said the Constitution leaves to the legislative and executive branches of the government.

In the other case, the court heard Justice Department Deputy Solicitor General Kenneth S. Geller argue that the family of a 5-year-old American Indian girl is not entitled to the federal Aid to Families with Dependent Children program or to food stamps because the child's father refuses to allow her Social Security number to be used for identification purposes.

Geller said the "integrity" of the Social Security system would be at stake if individual citizens who claim religious exemptions are allowed not to participate.

Stephen J. Roy, father of the child, Little Bird of the Snow, argued through attorney Gary S. Gildin, of Carlisle, Penn., that the government has not been able to prove that exempting his daughter would cripple the system. In the absence of such "compelling governmental interest," Gildin argued, the state must respect Roy's free exercise of religion.

Court rejects church dispute

WASHINGTON (BP) — Two elders in a local Church of Christ dispute over control of church property lost their final legal appeal Jan. 13, when the U.S. Supreme Court refused to hear arguments that they — not the entire congregation — have authority to decide who their minister and elders will be.

Mannie Black and Moses Williams, elders of the Liberty City (Fla.) Church of Christ, argued throughout their two-year legal battle in state courts and in two appeals to the nation's high court that they possessed sole authority to hire and fire a minister and to control the congregation's purse strings.

When they sought to dismiss their minister, Freeman T. Wyche, the congregation rebelled, voting to retain him and to discharge the two trustees instead.

Black and Williams then sought relief at trial, contending Church of Christ doctrine vests such authority in the elders, not in the whole congregation. But Wyche disputed that claim, arguing church polity is congregational in nature, leaving final decisions to the entire body.

After the trial court ordered a new vote to decide the dispute finally, the congregation once more voted to retain Wyche and discharge the trustees. A Florida appeals panel affirmed the congregational vote. Black and Williams unsuccessfully appealed that ruling to the Supreme Court.

Tennessee Baptist Foundation



By Earl Wilson
President

Hurrah for Cicero

Cicero, bless his heart, made a courageous confession (see "Cicero's Comments," Baptist and Reflector, Jan. 15) when he admitted that because of laziness and apathy he had lived 53 years without a valid will. It wasn't that he didn't believe in the importance of a will, he just put it off ... and off ... and off!

Cicero, I'm proud of you. Not only for your confession, but more importantly for correcting it by signing your will on Dec. 12, 1985.

I hope others, who can identify with Cicero and who have been too busy to make a will, will follow Cicero's example — quit making excuses and make a will. You'll be glad you did and so will your family and loved ones.

For helpful information in preparing a Christian will, write the Tennessee Baptist Foundation, P.O. Box 728, Brentwood, TN 37027.

Rietdorf accepts post in Atlanta bookstore

NASHVILLE — Jud Rietdorf of Hermitage, has been named a manager trainee for the 63-store Baptist Book Store chain. He is working in the Atlanta, Ga., store, under the director of manager Greg Norton.

Rietdorf attended Volunteer State Community College, Gallatin, and earned a degree in marketing from Belmont College, Nashville.

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A CHILD DIES

Recently a child died at Vanderbilt Hospital from head injuries sustained by alleged abuses. What a tragedy! A great tragedy is the child that continues to live in an abusive situation. Many such children are deprived of the basic needs of life so that a parent can foster a life free of lust, alcohol and drugs. They live in a hate filled, immoral world. What kind of citizens will these children make of their adult life? What kind of horrible crimes will they commit against society as they express their hurt and anger over their childhood?



Gerald Stow

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February 1, we will assume the management of our second satellite home in Burrville, Tennessee, located in Morgan County. This will give us the privilege of serving a three to five county area in this region of our state. We can care for 10 children at this location.

Our boys and girls are back in school after a grand Christmas. Because of your great love and help, the children enjoyed a splendid Christmas vacation. This gave our houseparents a much needed and deserved Christmas leave as well.

Please continue to help us make our people aware of the services available to the children and families of Tennessee through the TBCH. We are here in order to serve our Lord and the Baptist people of Tennessee.

January is designated as make your will month. Why not consider leaving a part of your estate to enable Tennessee Baptists to care for children as a living testimony to your memory until Jesus returns. The Tennessee Baptist Foundation will assist you without charge with this worthy endeavor. We are so dependent upon your help for the future of our ministry. Call us at 1-800-624-8591 if we can be of service to you.

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GROUP CARE — As many as eight children are housed in a cottage with houseparents acting in mother and father roles. In the cottages the children and houseparents endeavor to function as a family, as nearly as possible. Responsibilities are shared, allowances are earned, allowing each person to assume a definite role. Daily devotions and regular church attendance are a normal part of cottage life. Activities are planned for each individual cottage on the campus. Also, activities are planned to include specific age groups as well as the entire campus.

FOSTER CARE — Some children function better in an individual home rather than as a part of our group care. In cases such as this we use foster care. Preschoolers are placed in foster care rather than group care except in rare circumstances.

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Baptist Children's Home
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901-386-3961

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Rev. Burl McMillan, superintendent
Baptist Children's Home
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Chattanooga, Tennessee 37421
Johnson City Cottage
Jane Stroud, social worker
615-929-8512
Alternative Home
Jane Stroud, social worker
615-638-1913
TBCH at Burrville
Richard Schumpert, social worker
615-628-5161

MIDDLE TENNESSEE CAMPUS

Mr. Jerry Blasingame, superintendent
Baptist Children's Home
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Secretarial work includes loving the children as well as typing and many other responsibilities.



CAMPUS ACTIVITIES

Always busy, the young people of the Franklin Campus are forever looking for something to do. Among the multitude of activities available on campus is an afternoon of fun and games during a field day, or trying a hand at cooking as these elementary children are learning to make cookies, or learning a new craft such as Swedish weaving. We recognize the wisdom of keeping our young people's minds and hands busy with constructive, enjoyable activities and fun.

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For years an old empty run down house has set in silence and solitude on the West Tennessee Campus. At one time, it housed a farm family. Later it was used as a bicycle shop. Then it became a potato house. Having lost its usefulness and become an eye sore, a tentative decision was made to tear the house down. But due to the expanding ministry of TBCH, a need arose for housing provision for Mr. John Oakes, the farm manager, and his family. Now instead of decay and demolition, there is recovery and restoration. A staff work crew, headed by Mr. Oakes, is doing most of the construction work. Also, a Baptist layman and plumbing contractor, Mr. Glenn Terhume, has donated many of the plumbing fixtures and materials plus giving professional oversight to the work. He is a true friend and supporter of the Baptist Children's Home. By the end of January, Mr. and Mrs. Oakes should be living in the brand new (once old) home. This project is an example of conservative utilization of all available resources provided by the generous giving and faithful support of Tennessee Baptists.

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BIBLE BOOK SERIES
Lesson for Feb. 2

Church relationships

By Ray Newcomb, pastor
First Baptist Church, Millington

Basic Passage: 1 Timothy 5:1 to 6:2a
Focal Passage: 1 Timothy 5:1 to 6:2a

The relationship between church leaders and church members should be characterized by respect, integrity, and fairness, according to Paul in his advice to Timothy.

Since a Christian church is a family, the pastor must respect the older members of the congregation as he respects his own father. It is quite natural for each new generation to be impatient with all that went before. It is also quite natural for each generation as it grows older to become strongly critical of that which follows.



Newcomb

The church must recognize the need of both youth and age.

Chapters 5-6 deal with the church and its ministry to different kinds of people. We will look at several age groups in this study.

The treatment of older saints (5:1-2)

Timothy, being a young man, had to be careful not to "lord it over" the older believers in the church. The word "elders" here refers to age, not office. The pastor is not to rebuke older saints, but exhort and encourage them.

"Look upon the older members like they were your mother and father," Paul advises, "and the young members as your brothers and sisters."

There is a proper word of caution at the close of the second verse, calling the pastor to remember that his affection for the young women must be within the bounds of perfect propriety and purity.

The treatment of widows (3-16)

According to Acts 6, 9:36-43, and James 1:28, the early church cared for needy widows. Because so many demands were made upon the early church, Paul gives the requirements of those who need assistance.

The word "honor" in verse three means "to fix the value," as in our word "honorarium." Churches need to be careful not to misuse the church funds by giving money to unworthy widows.

According to verse four, the family has the first responsibility. The word "nephews" should be translated "grandchildren." Children and grandchildren are to repay their parents and grandparents. Any Christian who does not take care of his own is worse than an unbeliever (v.8)! The pastor and deacons must investigate each case in light of the Scriptures before offering assistance.

Paul lays down rigid regulations in verse 10. The "real widow" must have given herself faithfully to supplications and prayers night and day. She must be over 60 years of age and the wife of one husband. The widow must have had a reputation for good works, reared children, and shown hospitality to strangers. The "real widow" must "have washed the saint's feet" and be willing to do the work of a slave. She must also have cared for the sick and poor.

Her life, in brief, must have been full of

every kind of good work. Only widows who met the foregoing requirements were "enrolled" (5:9). Verse 16 summarizes the matter; let relatives take care of their own needy members, that the church be not burdened (charged).

The young widows (5:11-16)

Women under 60 years of age would technically be younger widows. They were to be refused, because they could be attracted to men and want to marry again. Three ideas were presented to these younger women. They could marry, bear children, and care for their households.

Young widows would be more prone to allow their visiting from house to house, in the name of the church, to become an occasion for becoming idle, gossips, and busybodies, peddling malicious gossip. Paul had in mind some specific instances where younger widows had brought scandal into the church by their misconduct and had played into the hands of Satan, the adversary of the church (5:15).

The church officers (5:17-25)

Paul counseled Timothy in his relationship to the leaders by discussing three topics. First, the pay for elders (vv.17-18). Men devote themselves full-time to the work of the Lord, and deserve some kind of remuneration. Paul told Timothy to be sure the leaders were paid adequately, on the basis of their ministries. He quoted an Old Testament law to prove his point (Deuteronomy 25:4).

Then Paul added a statement from our Lord Jesus Christ: "The laborer deserves his wages" (Luke 10:7). If pastors are faithful in feeding and leading the people, the church should be faithful and pay them adequately. "Double honor" (v.17) can be translated, "generous pay."

Second, he discusses the care for the pastor's reputation. The church must guard the reputation of the pastor against loose, irresponsible criticism. Paul forbids a church to bring a minister to trial, unless the charges against him can be justified by two or three witnesses.

"Those who persist in sin" gives implication that a pastor's guilt has been established, and he has been privately reprimanded, yet he continues in wrongdoing. He must, therefore, be severely handled. His public rebuke will restrain others from following his moral failure.

Third, he discusses the charge to the pastor (vv.21-25). Timothy is charged before the court of heaven, God, the Lord Jesus Christ, and the elect angels which surround the throne of God, to observe Paul's instructions in dealing with offenders. Preference must not be shown to anyone.

Because disciplining is so exceedingly difficult in the workers of the church, great caution must be observed in selecting them (v.22). A pastor's own purity is bound up in the careful selection of those who serve as leaders in the church.

A very practical and personal word is spoken to Timothy in verse 23. Wine was used medicinally in Timothy's day. Paul said Timothy could use a little wine for "thy stomach's sake and thine often infirmities."

Paul closes the chapter by assuring Timothy, while it is not always easy to distinguish between good and evil, there is an eternal distinction between them.

UNIFORM LESSON SERIES
Lesson for Feb. 2

Love your neighbor

By William L. Palmer, president
Harrison-Chilhowee Baptist Academy, Seymour

Basic Passage: Luke 10:25-37
Focal Passage: Luke 10:25-37

What new and more exciting things can be said about the parable of the Good Samaritan?

Those of us who have been in Sunday School and church most of our lives have heard the story of the Good Samaritan again and again. We think we have saturated our studies with thoughts of the good guy and the bad guys (both bandits and hypocrites).



Palmer

Our attitude toward the truths of this parable is like our attitude toward many other spiritual imperatives. We generally know much more than we apply! We spend our time in meetings, in seminars, and in colloquiums adding knowledge to our accumulated knowledge. We already know much more than most of us use!

Who does not know that we are to help those who hurt? We all know that we have a responsibility to those who have been injured. We know that we are to use our resources to alleviate suffering. We know that we are to be involved personally with people in need. We know what we are supposed to be doing. Our problem is that we, too, find it easier just to pass by on the other side.

In his epistle, James reflected his awareness of this tendency when he asserted, "Therefore, to him that knoweth to do good, and doeth it not, to him it is sin" (4:17).

Hearing is not enough. We must heed. Believing is not enough. We must behave.

The newspapers are replete with stories of people who knew they ought to be doing good, but they "did not want to get involved." They just stood there thinking or they passed by on the other side. The knowingly uninvolved are not necessarily bad guys. They are guilty of the age-old disease of apathy. They are indifferent and apparently unconcerned.

Jesus taught that this attitude is worse than most of us are willing to admit, even to ourselves.

The lawyer (Luke 10:25) who came to Jesus to test Him asked a spiritually-related question. He wanted to know about inheriting eternal life. When the lawyer asked his question, his question was turned back on him by Jesus' questions, "What is written in the law? How readest thou?" (v.26).

The lawyer immediately exhibited his knowledge of the law and answered Jesus with, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself" (v.27).

He knew from memory his part of the "Shema" about loving God from Deuteronomy 6:4-9 and God's instruction to Moses in Leviticus 19:18, "but thou shalt love thy neighbor as thyself."

Jesus commended the lawyer for his right answer. Jesus said to him, "this do, and thou shalt live" (v.28). The lawyer was not satisfied. He had an uneasy spirit. He desired to justify himself, and he asked Jesus, "And who is my neighbor?" (v.29). Jesus met that challenge with the parable of the Good Samaritan.

I have been from Jerusalem down to Jericho (v.30) and from Jericho up to Jerusalem, and that is desolate territory

even today. I would not want to be wandering out there by myself. The remnant of a building that is identified as the "Inn of the Good Shepherd" is not an inviting edifice. At least it continues as a reminder that one man cared and was willing to be involved.

Being involved is risky business. Most of us are afraid of being hurt or inconvenienced, and we are not willing to risk. Risking involves a commitment of faith to the truth that right prevails over wrong in God's order. All too often "right" appears to be on the scaffold and "wrong" appears to be on the throne.

When Jesus was hanging on the cross, He appeared to be the loser. The fact is that in His crucifixion, He was the victor, and we shout today, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ" (1 Corinthians 15:57).

When thieves come to strip and wound and depart (v.30), when religious people such as priests (v.31) and Levites (v.32) pass by on the other side, we can be thankful for people in our world like the Samaritan (v.33) who use their eyes to see and who have compassion.

The Samaritan saw. He had compassion. He moved to action. He did not count the cost. He risked. He involved himself. He sacrificed personal comfort and personal means in behalf of a fellow traveler (vv.34, 35).

"Go, and do thou likewise" (v.37). That is what Jesus said!

Manchester church calls Ronald Harber as pastor

Ronald Harber's first day as pastor of Trinity Baptist Church, Manchester, was Jan. 19.

A native of Dyersburg, Harber is a graduate of Union University in Jackson, Southwestern Baptist Theological Seminary in Fort Worth, Texas, and Southern Baptist Theological Seminary in Louisville, Ky.



Harber

He comes to Manchester from Woodland Mills, where he was pastor of First Baptist Church. Prior to his pastorate with the Woodland Mills church, Harber was pastor of Point Pleasant Baptist Church in Buchanan. While attending school he served as associate pastor of Woodland Baptist Church in Jackson.

Denominational activities include serving on the Audits Committee of the Tennessee Baptist Convention.

BIBLE PUZZLE ANSWERS

A	S	S	B	O	A	T	N	A	A	M
M	A	C	A	S	S	E	A	T	L	E
A	D	O	A	E	T	A	H	E	A	T
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"It is a good thing to give thanks unto the Lord" (Psalm 92:1).

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LIFE AND WORK SERIES

Lesson for Feb. 2

Maintain your witness

By Thom H. Bartlett, youth and recreation minister
Highland Heights Baptist Church, Memphis

Basic Passage: Matthew 10:1-42
Focal Passage: Matthew 10:26-39

Fear can have more than one meaning and more than one effect on us. It can render us helpless and totally "out of it." It can make us alert and wary of what is around us, or it can typify a healthy respect for someone or something.



Bartlett

Jesus is trying to teach us to not fear (being controlled by, dominated by, or intimidated by those things or people that give us trouble in life) that which ultimately cannot harm us. Forces might harm or kill our bodies, but that is all! There is a lot more to our existence. While the body generally lasts less than 100 years, the spirit/soul is eternal.

We are on a kick in the United States that says if we are in God's will, happiness, prosperity, success, and an absence of pain and problems will be showered upon us.

The situations and circumstances that are placed upon us are not the measure of our love for God or His love for us. How we deal with them is the measuring rod — attitude, outlook, integrity.

Being rich, healthy, and successful by worldly standards does not mean we have received God's blessings. Consider Paul's thorn in the flesh, John's Patmos imprisonment, Peter's death, Stephen's

stoning, not to mention the treatment of our Lord during His earthly ministry, culminating in His crucifixion.

Consider Christian examples in more recent history — Reinhold Neibu's death in a Nazi concentration camp, Lottie Moon's lonely death, the suffering Christians in Ethiopia, China, and many other countries due to political and religious repression, hunger, and malnutrition.

We in the United States have the blatant, egotistical, hedonistic audacity to think in terms that life is supposed to be easy, happy, trouble-free, and comfortable. To sell the kind of message that says if God loves you and you please God by doing His will, you will have no troubles or cares is the sickest kind of perversion even under a religious banner.

Jesus teaches us how to deal positively with the unfairness of this world, the unaccountable afflictions, the seemingly mindless acts of violence, persecution, deprivation, and prejudice. We are victorious in life through Jesus Christ in spite of the situation and circumstances.

"The gates of hell will not prevail against" the church means we should be on the offensive instead of the defensive. A military unit in war does not wait until the weather is perfect, the enemy is totally outnumbered, rest is complete, bellies are full, and everything is perfect. If they did, they would never fight.

Pray about our needs, trials, and troubles, but let's keep them in the

perspective that God gives us. Suffering, unfairness, and problems are a part of life. We must learn to deal with life (with God's help) in spite of troubles, without letting that problem or need totally dominate us.

We suffer unnecessarily at times because of what we bring on ourselves by ignorance, sin, and selfishness. Those myriad things we have no control over, we must not only expect, but learn to deal with ("deal with" not languidly accept and be shaped by).

Life is not fair to most people. Circumstances never become perfect. If they did we would not need faith, hope, and love.

"Jesus is Lord." That is a true and simple statement, yet in the first century world, it meant death to the speaker. We do not relate to that kind of world, but nevertheless, we have the same choice to make today — confess Jesus as Lord or fail to do so.

The results of such a statement does not mean death, although it might mean ostracism, ridicule, or enmity. We might ask ourselves not will I die for Christ (a decision of the early Christians when they took a public stand for Christ) but will I live for Christ?

Jesus gets down to the nuts and bolts of the issue when He declares that when we love someone (family or friends) more than Him, we are not worthy to be His child.

We condemn those in control in Communist countries for squelching religious freedoms (worshiping, witnessing, teaching), yet how do we compare with all of our freedoms and opportunities. We are very religious in the space we designate as "spiritual" (auditorium, sanctuary, education building) but what about the gym, work place, school, home, and social functions? Some countries legislate against religious freedom. Ours is self-imposed not because we fear death, but because we fear the possibility of losing something "precious" to us in life: what will somebody think!

Bearing the cross 2,000 years ago meant death. Today it can mean the world is going to hassle you! It put Him to death! Should we expect to waltz through life?

Never forget a little phrase sandwiched in verse 38 — "followeth after Me." We will never find ourselves in a situation or position that Jesus has not already faced and He will be with us as we face it.



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TENNESSEE BAPTIST Children's Homes, Inc. ANNOUNCES

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Central Office - TBC Building, Brentwood
Telephone: (615) 373-5707 or 1-800-624-8591

Hobbs 'footprints' touch millions weekly

By Jim Lowry

OKLAHOMA CITY (BP) — Sometimes the mark of a man should be measured by the number of footprints he leaves instead of the depth of a few.

Herschel Hobbs is a theological giant among Southern Baptists who could number in the millions the lives he has touched through his ministry which spans nearly six decades.

As a preacher he holds the undivided attention of congregations in sermons sprinkled with illustrations, historical insights, humor, and Greek interpretations. At 78, his handshake remains strong and his voice booms.

As a writer, his accomplishments are prolific. The former SBC president and chairman of the committee which wrote the Baptist Faith and Message, has written 111 books, including 62 consecutive quarterly volumes of *Studying Adult Life and Work Lessons*.

These weekly Bible study helps were first written informally by Hobbs because of requests from church members and shared on mimeographed sheets with teachers in First Baptist Church, Oklahoma City, where he was pastor for nearly 24 years. On Wednesday nights, Hobbs taught the teachers and officers from the lesson helps.

Word of the Bible study helps quickly spread among Southern Baptist churches, and requests soon followed for copies of Hobbs' materials. Hobbs and Wallace Parham, minister of education at First Baptist Church in 1968, contacted A. V. Washburn, head of the Sunday School department at the Sunday School Board and requested permission to share the mimeographed helps.

After permission was received, Hobbs said he expected 25 or 30 churches to ask for copies. Instead, copies were quickly being sent to some 250 churches to aid with the Bible study preparation of teachers using the then newly introduced *Life and Work Series*. One church was printing enough of the lesson helps to share with every church in the association.

Hobbs said the large number of requests necessitated stopping the mailing of the sheets because of copyright violations.

When this was done, James L. Sullivan, then president of the Sunday School Board, and a classmate of Hobbs at Southern Baptist Theological Seminary, said he received a flood of letters asking

Sidney Maddox retires from Lockeland church

Sidney M. Maddox led his last service as pastor of Lockeland Baptist Church, Nashville, on Jan. 12. He retires as pastor of the church after serving in that pastorate since Jan. 2, 1983.

Previous pastorates include Twelfth Street Baptist Church, Paducah, Ky.; First Baptist Church, Hopkinsville, Ky.; First Baptist Church, Stillwater, Okla.; and Las Cruces Baptist Church, Las Cruces, N.M.

Denominational service includes terms as president of the Kentucky Baptist Convention, vice-president of the New Mexico and Oklahoma Baptist conventions, and Executive Committee member of the Southern Baptist Convention.

A native of California, Maddox is a graduate of the University of Redlands, Redlands, Calif., and Southern Baptist Theological Seminary, Louisville, Ky.

for permission to receive the lesson helps. Sullivan then asked Hobbs if he would begin a crash program of preparation to be available to churches the next quarter and Hobbs agreed.

Since then, the popularity of *Studying Adult Life and Work Lessons* has increased until today quarterly sales of the 132-page booklet are more than 78,000.

At the time of his retirement in 1972, Hobbs said he received many requests to continue writing the lesson helps. He said he knew of no other way he could help that many people each week, so he decided to continue.

Every week Hobbs spends about two days preparing and writing one of the lesson units. To stay on schedule, he says he must do one each week, which means many are written in hotels and on airplanes as he travels around the country speaking to Southern Baptists.

All of Hobbs' writing is done by hand. He does not use a typewriter or dictating machine, primarily because of the convenience of being able to write whenever or wherever he wants. He said many times he is up in the middle of the night because of a circulation problem in his leg, which is no real danger to his health, but interrupts his sleep. Frequently he sits down at the desk in his study when he is awakened and writes 30 or 45 minutes

BOOK REVIEW

By Michael Davis

Facing the prison issue

The Jail: Mission Field for Churches by Tom Adams; Broadman; 126 pages; \$4.95

The problem of overcrowding in Tennessee prisons, the recent order by a federal judge prohibiting admissions to the prisons, and an early release program for state prisoners gives added significance to a book on jail ministry.

With the best of intentions and the most sincere motives, a pastor may see the need to begin a jail ministry without understanding the resources or cautions needed for this ministry. This book by Tom Adams will help ministers reflect on their motivations, qualifications, and preparation for ministry to those behind bars. He gives wise instruction on how to minister to inmates, their families, the jail staff, and those who are released.

The church may see an opportunity to get involved as changes in sentencing laws and early release programs become a reality. "When they are released on parole or complete their sentence," writes Adams, "the pastor and the church should take steps to help them integrate into society." Those released will need to find a support group, housing, employment, and services just to survive.

A strong interest in a jail ministry does not mean that everyone will want to participate in the same manner. Readers will feel they can express their commitment to a jail ministry without working inside the jail: "Those who do not work inside the walls may still be of invaluable assistance to a releasee by using their talents and professions to help him in his adjustments to society. It must be realized that he is coming out of a restricted environment, and that the adjustments are critical."

The author has been a chaplain in a local jail and is pastor of New Hope Baptist Church, Ambrose, Ga. He not only writes from experience, but makes effective use of studies in the area of jail and

before returning to bed.

Even with the heavy writing schedule, Hobbs says, "It is a small price to pay to reach that many people every Sunday."

It is estimated that teachers and leaders who use *Studying Adult Life and Work Lessons* touch as many as 2-million people each week. Additionally, Hobbs writes a weekly column which is carried in several state Baptist newsmagazines, including the *Baptist and Reflector*. Hobbs said he receives comments of appreciation everywhere he goes, especially for the lesson helps.

For 18 years Hobbs was widely heard on radio as the Baptist Hour preacher, a work for which he received no pay. During that time, he had an estimated audience of as many as 50-million people every week.

Hobbs resigned from the Baptist Hour in 1976 to devote more time to his writing.

"I have a talent for writing and an obligation to develop and use it in the Lord's work. We have no abilities or talents that we can't take and serve the Lord.

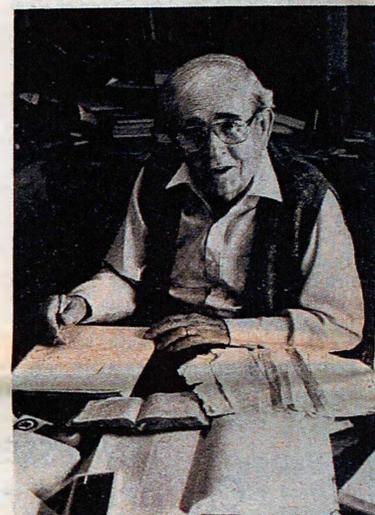
"I spend more time on *Studying Adult Life and Work Lessons* now than on any other project," he said. "I continue because the unsaved will only be saved through hearing and believing His re-

demption. I am not just willing but happy to be part of what has developed into a giant opportunity to teach people who teach others," he said. "There is no way I could teach 1-million persons weekly, but I can help those who teach that 1-million."

Since his retirement, Hobbs said the greatest number of requests have been for him to teach and preach about doctrine.

"People are starving for doctrine," said Hobbs, who also is a member of the SBC Peace Committee. "Today, the average Baptist, especially a young person, doesn't know what Baptists are. We have reared a generation of Baptists who don't know who they are.

"Many of our pastors either do not know Baptist doctrine or do not know how to teach it or preach it," Hobbs said. "Our greatest need is for Southern Baptists to know what they believe."



SCRIBE — The handwritten notes of Herschel H. Hobbs, pastor emeritus of First Baptist Church, Oklahoma City, are published each quarter into a new volume of the 132-page *Studying Adult Life and Work Lessons*.

Interpretations

Paul's psychology

By Herschel H. Hobbs

"I thank my God, making mention of thee always in my prayers" (Philemon 4).

Paul was one of the most gifted of men. Among other things he was a master psychologist. For instance, except in Galatians, he always complimented before criticizing.

Here he pointed out Philemon's noble qualities before asking him to do something (vv. 4-7). We speak of "buttering up" a person. He was not given to flattery. What he said was true.

Paul began by thanking God for his friend, stating that he prayed for him at all times. "Making mention" may mean remembering, possibly praying for him by name.

He reminded Philemon of the good reports he had received about him, probably from Tychicus, even from Onesimus (v. 5).

They had told Paul about Philemon's "love" and "faith." Each has the definite article, so are separate entities. Certainly he had these toward the Lord

Jesus. But likewise, he had love and faith for every single one of the "saints" or Christians.

So often a Christian claims to have the former, but his actions do not show the latter. We should be careful at this point. For 1 John 3:14 says, "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother (used in the sense of a Christian) abideth in death."

"Communication" (v. 6) renders *koinonia*, fellowship or sharing. "Effectual" translates a word which describes a mill that is in good working order. Christian fellowship is possible only when Christians believe in and have faith in each other.

Because of his love and faith, Philemon was a stabilizing force in the Colossian church (v. 7). "Bowels" (*splagchna*) was used for the heart, lungs, and liver, the ancients' term for the entire emotional nature. This good Christian man had been a refreshing power in that fellowship. Every church and denomination needs people like that.