

Baptist and Reflector

Vol. 152/No. 13/April 2, 1986

News journal of Tennessee Baptist Convention



APPRECIATION — Mrs. George B. Jones receives a plaque given in appreciation of her late husband's five years of service on the TBC Church Staff Compensation Study Committee. Jack Knox (left) of Memphis, chairman of the committee, and TBC Executive Secretary Tom Madden (right) made the presentation. Jones, who died Oct. 28, 1985, also served on the TBC Executive Board and as a trustee of Union University, Jackson.

Appellate court rejects case on Vatican envoy

By Stan Hasteley

WASHINGTON (BP) — A federal appellate court has rejected arguments that President Ronald Reagan violated the U.S. Constitution by sending an ambassador to the Vatican two years ago.

In a unanimous decision, a three-judge panel of the Third Circuit Court of Appeals in Philadelphia threw out a challenge to Reagan's action, ruling that Americans United for Separation of Church and State — along with 20 religious bodies and 83 individuals — had no legal standing to bring the lawsuit. Even if they had been granted standing, the court ruled further, their arguments would have failed since the president alone has the power to appoint ambassadors.

Americans United Executive Director Robert L. Maddox, a Southern Baptist minister, said his organization will appeal the decision. He said the group may ask for a rehearing of the case, this time before the entire court of appeals, or may petition the Supreme Court directly to take up the matter.

"It is clear that the appellate court panel did not understand the full implications of our Constitutional objections to the diplomatic exchange," Maddox said, adding, "We have a popular president and a popular pope. But that must not

obscure the fact that our nation is governed by the Constitution. The president has no authority under the Constitution to set up a formal relationship with a church."

But the appellate panel specifically rejected that argument, holding the issue was not U.S. diplomatic relations with a church, but with another sovereign state.

"The State of the City of the Vatican is a territorial sovereignty, however small its size and population," the court stated. "The head of the Roman Catholic Church controls the government of that sovereign territory. No other religious organization that is a plaintiff, or in which individual plaintiffs are members, is similarly situated."

The court ruled further that none of the plaintiffs had standing to sue the president, either as taxpayers or citizens. Neither did they achieve legal standing by claiming the exchange of ambassadors victimized all religious bodies other than the Roman Catholic Church. Plaintiffs failed to make "any causal connection" between their "alleged injuries" and the president's action, the panel found.

Reagan announced two years ago he planned to nominate a longtime political adviser and member of his "California

(Continued on page 2)

Knoxville church loses fight over tax on motel room use

WASHINGTON (BP) — A non-denominational congregation in Knoxville that leases space from a motel for its worship and educational activities has lost its challenge to a state law imposing an occupancy — or "privilege" — tax on the rental of hotel and motel rooms in Knox County.

Covenant Community Church, described in papers filed with the U.S. Supreme Court as an "independent Bible church," lost its third and final effort to have the statute struck down for violating both the establishment and free exercise of religion clauses of the First Amendment.

At issue was a Tennessee statute known as a "state law of local application," meaning it applied only to Knox County, and was designed to produce revenues for the promotion of tourism and the construction and maintenance of tourist facilities in and around Knoxville, the largest city in eastern Tennessee. After the management of a Howard Johnson's motel imposed the 5 percent tax on the congregation for rooms leased for Sunday morning worship services and Sunday School classes, the church sued the state.

But the chancery court of Knox County issued a decree in October 1984 upholding the application of the tax to Covenant Community Church, a decision upheld a year later by the Supreme Court of Tennessee. By declining to hear the church's appeal from that ruling, the nation's high court left standing the lower decisions.

Covenant Church was organized in 1978 in a southern Knoxville home and subsequently met in the Knoxville Community Center. Three years ago, however, the congregation contracted with the motel for use of a conference room

and guest rooms for its Sunday activities, only to learn the occupancy tax was added to its charges. The church, consisting of some 40 worshipers, was organized by Mitchell Mundy, a former Southern Baptist minister in Knoxville.

In appealing to the Supreme Court, an attorney for the church argued that the law violated the Constitutional ban on an establishment of religion in that it "constitutes an impermissible preference in favor of churches which own their places of worship." In addition, he argued, the statute violated the church's free exercise of religion by "taxing its tithes and offerings."

But an attorney for Knox County countered in his brief, "While it is clear that the free exercise clause... prevents government regulation of religious beliefs or interference with the dissemination of religious ideas... it cannot be asserted as authority to relieve religious groups from all the financial burdens of government."

Tennessee Baptist gifts exceed first five months of last year

After five months of the convention year, Cooperative Program mission gifts from Tennessee Baptists are running ahead of last year, but under the convention-adopted goal, according to Tom Madden, executive secretary-treasurer of the Tennessee Baptist Convention.

Messengers to the 1985 state convention approved a \$21-million budget-goal for the November 1985-October 1986 convention year.

Cooperative Program mission gifts for

the November 1985-March 1986 period have reached \$8,104,719.78, according to Madden, which is 5.37 percent or \$413,212.90 higher than the \$7,691,506.88 given during the same months of the previous budget year.

However, he observed that Cooperative Program mission gifts for the five months were 7.37 below the five-month goal of \$8,750,000 (five-twelfths) of \$21-million). Receipts for the November 1985-March 1986 period are \$645,280.22 under the five-month goal.

Madden noted that receipts for March were \$1,284,216.75. This amount is 12.51 percent lower than Cooperative Program gifts for March 1985, which were \$1,467,782.74.

Last month's mission gifts through the Cooperative Program were 26.62 percent below the \$1,750,000 monthly goal for the current convention year.

Madden commented that since March closed on Monday, the mission gifts from many churches for that month did not arrive in the convention office before the books were closed. "With March being a five-Sunday month, ending with Easter, I am confident that April's Cooperative Program mission giving total will be one of Tennessee Baptists' highest months," he added.

SBC messenger cards arrive

Messenger registration cards for the 1986 Southern Baptist Convention are now available, according to Lee Porter of Nashville, SBC registration secretary.

The official registration cards may be obtained from associational offices or from the Tennessee Baptist Convention office. There is no charge for the messenger registration cards.

Porter urged all churches to elect their messengers in a regular or called church business meeting and to provide each messenger with a registration card, signed by the church moderator or clerk. Messengers attempting to register without these cards will be automatically referred to the SBC Credentials Committee.

The Southern Baptist Convention will meet June 10-12 in the Georgia World Congress Center in Atlanta.

Christian leaders sign statement on torture

WASHINGTON (BP)— Baptist Joint Committee on Public Affairs Executive Director James M. Dunn and 10 other American Christian leaders have asked President Ronald Reagan to sign a United Nations-sponsored treaty condemning the practice of torture throughout the world.

In an open letter dated Good Friday 1986, the 11 wrote, "On this day we as Christians feel an awesome responsibility to speak out against torture. By His willingness to submit to death by a particularly heinous form of torture, our Lord entered into solidarity with all those who in any age are tortured. When they suffer, He continues to suffer."

Signers of the letter quoted approvingly from statements condemning the practice of torture made earlier by the Second Vatican Council of the Roman Catholic Church, the World Council of Churches, and the Baptist World Alliance.

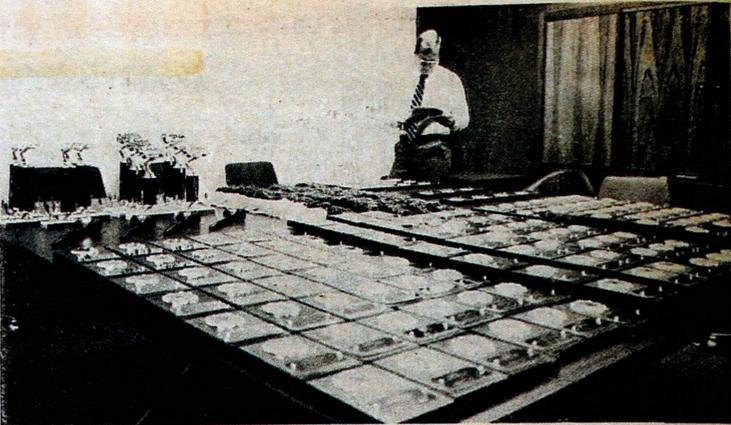
During the Baptist World Congress last summer in Los Angeles, the worldwide body of Baptists stated, "It is a fitting and proper expression of the sovereignty of God... to speak forthrightly and take action in our lives against torture... as incompatible with the teachings of Christ Jesus."

The letter congratulated Reagan for his recent support of the Genocide Convention, another U.N.-sponsored treaty that had languished in the U.S. Senate until the president announced his support. The Senate ratified the treaty Feb. 19 on an 83-11 vote.

The U.N. General Assembly unanimously adopted the torture treaty — formally known as the United Nations Convention Against Torture and Other Cruel, Inhuman, or Degrading Treatment or Punishment — in December 1984. Noting the United States supported the treaty in the U.N. but is not among nearly 50 nations that since have ratified the document, the 11 asked Reagan to direct the U.S. ambassador to the U.N. to sign the treaty and to submit it to the Senate for ratification.

The U.S. Department of State endorsed the treaty last September, saying the United States considers it "the best possible draft, fairly representing a carefully considered composite of various views."

Arguing that "the use of torture as an instrument of state policy is a growing phenomenon" currently engaged in by as many as one-third of all nations, the Christian leaders said they "look with hope to the U.S.'s return to a leading role in promoting action against torture."



RA AWARDS — Bob Davison, program assistant in the TBC Brotherhood department, prepares awards for the 1986 Tennessee Royal Ambassador Congress which was held in Johnson City March 28-29. About 1,800 boys in grades 1-12 attended and won about 1,000 ribbons, 180 plaques, and 7 trophies for the following events: RA racers, individual and chapter projects, speak-out, campcraft rodeo, and a parade in downtown Johnson City.

Court sidesteps resolution of 'equal access' dispute

By Stan Haste

WASHINGTON (BP)— A closely-divided U.S. Supreme Court ruled March 25 that a Williamsport, Pa., school board member had no legal standing to challenge a federal district court decision which upheld high school students' right to gather in a public school classroom for Bible reading and prayer.

The high court's 5-4 ruling has the effect of reinstating the district panel's 1983 decision that members of Petros — a group of students at Williamsport Area High School which was denied permission to meet on an equal basis with other extracurricular groups — possess a Constitutionally protected right of free speech to conduct their meetings.

The dispute dates to September 1981, when Petros — then led by senior Lisa Bender — asked the principal at Williamsport High to authorize its meetings during a twice-weekly, 30-minute period for meetings of extracurricular groups. While some of these groups were related to academic disciplines, others were not.

Although the principal granted permission for an initial meeting — attended by 45 students — he subsequently referred the matter to the superintendent of schools, who then sought legal advice from the school board attorney.

After the lawyer for the board issued a written opinion that in his view the practice violated the U.S. Constitution's ban on an establishment of religion, the students took the school board, the superintendent, and the principal to court.

Writing for the majority, Justice John Paul Stevens — joined by Justices William J. Brennan Jr., Thurgood Marshall, Harry A. Blackmun, and Sandra Day O'Connor — held that Williamsport school board member John C. Youngman Jr. had no legal basis to appeal the district court decision after the board's eight other members decided not to appeal. Youngman took the case to the Third U.S. Circuit Court of Appeals, which in July 1984 overturned the district court in a 2-1 decision.

Chief Justice Warren E. Burger dissented for himself and Justices Byron R. White and William H. Rehnquist, writing that while he agreed with the majority that Petros should be allowed to meet as decreed by the district court, he would

have decided the case on its merits and reversed outright the appeals panel's judgment.

In a separate dissent, Justice Lewis F. Powell Jr. wrote that he, too, would have decided the case on that basis, adding he based his views also on a 1981 Supreme Court decision — *Widmar vs. Vincent* — upholding the right of student religious groups to hold meetings on campuses of state universities. Powell argued that besides applying that ruling to high school religious groups, the court could have cited other decisions upholding high school students' rights of free speech and association.

None of the justices on either side made reference to the Equal Access Act of 1984, in which Congress extended the court's reasoning in *Widmar* to high school groups. Legal challenges to that law as currently practiced are expected. A final resolution to the question of the Constitutionality of the equal access concept presumably awaits such a dispute.

Vatican...

(Continued from page 1)
cabinet," real estate developer William A. Wilson, as U.S. ambassador to the Vatican. The announcement followed the Senate's November 1983 repeal of a ban against formal diplomatic relations dating to 1867. Senate action came on a voice vote with no floor debate. Nor were hearings on the matter held in any Senate committee. Wilson was confirmed as ambassador March 7, 1984.

Besides Americans United, other plaintiffs in the challenge included the American Baptist Churches in the U.S.A., Progressive National Baptist Convention, Baptist General Association of Virginia, and numerous Baptist ministers.

Although the Southern Baptist Convention instructed its Executive Committee during the 1984 annual meeting in Kansas City to take steps to join the lawsuit, the body voted the following September not to do so. Some Executive Committee members opposing the action cited possible embarrassment to Reagan during his 1984 re-election bid.

The Baptist Joint Committee on Public Affairs is a friend-of-the-court party to the suit.

Regional conference probes issues related to children

JACKSON, Miss. (BP)— How do you explain the virgin birth of Christ to a child who only wants to know if God and Mary got a divorce?

And what do you tell little Julie when she asks if Grandma, who was buried yesterday, is going to heaven to be with the pet hamster, Gerald, who was buried last week?

Although children are quite imaginative, they view the world in a very literal way, said Bill Hendricks, a seminary professor and speaker at a Regional ChildLife conference held in Jackson, Miss., March 13-15.

"When little ones hear something, they take it at a much more traumatic level than it is meant," said Hendricks, a professor of Christian theology at Southern Baptist Theological Seminary in Louisville, Ky.

"That's why children become so wide-eyed and resistant when someone asks them if they want to give their heart to Jesus," he said.

Hendricks was one of several conference speakers who talked on subjects ranging from child abuse, self-esteem, and children in crisis to ministering to families with terminally or chronically ill children. The first of seven to be held this year, the Regional ChildLife conference in Jackson was sponsored by the Southern Baptist Sunday School Board's church training department in cooperation with the board's Sunday School and family ministry departments.

Maurice Graham, director of pastoral care at St. Jude's Children's Research Hospital in Memphis, said families who have terminally or chronically ill children "are permanently changed by the experience."

"Seventy-five percent of parents with a terminally ill child end up getting a

divorce," Graham said. "Their values change, and they will never be the same theologically."

Graham said the best way a Christian can minister to parents of a terminally ill child is to "just listen and console them in their grief. They really need someone to listen to them and be genuinely concerned."

Dixie Ruth Crase, professor of childhood development at Memphis State University, said a child's self-esteem is developed very early in life. She said developing a sense of trust is a key factor in a healthy self-concept.

Badgett Dillard dies in Louisville

LOUISVILLE, Ky. (BP)— Badgett Dillard, executive vice-president of Southern Baptist Theological Seminary, died March 29 in Louisville, Ky., following a battle with cancer. He was 57 years old.

Dillard was on Southern seminary's administrative staff for more than three decades. He was named director of publicity in 1953. He held four other seminary posts before he was named vice-president for business affairs in 1972. In 1982, the executive vice-president title was added to his business responsibilities.

Prior to joining the seminary staff, Dillard was minister of education at First Baptist Church of Gainesville, Ga.

A native of Jackson County, N.C., Dillard was a graduate of Berea (Ky.) College; Southern seminary; the University of Louisville; and Indiana University, Bloomington.

He is survived by his wife, the former Polly Hargis, and two children, Stephen and Ayn, all of Louisville.

Convention leaders praise increased missions funding

By Marv Knox

NASHVILLE (BP) — A move to channel 75 percent of the Southern Baptist Convention's Cooperative Program allocation budget into mission causes promises to strengthen the denomination both externally and internally, convention leaders predict.

Messengers to the SBC annual meeting this summer will vote on continuing to increase the percentage of the convention's budget that is allocated to missions.

They will consider a proposal to direct 66.86 percent (or \$90,931,400) of the 1986-87 Cooperative Program allocation budget to the convention's Foreign and Home Mission boards. That amount reflects 69.88 percent of the SBC operating budgets, up from 69.64 the year before.

The mission-funding increase is a matter of "keeping faith" with Southern Baptists, says Harold C. Bennett, president and treasurer of the SBC Executive Committee.

The impetus behind the missions increase lies in Bold Mission Thrust, the SBC plan to present the gospel of Jesus Christ to every person on earth by the year 2000. More specifically, it grows out of Planned Growth in Giving, the new 15-year stewardship growth emphasis.

Planned Growth in Giving asks Southern Baptists to increase the percentage of their gifts to their churches. It calls for churches to increase the percentage of their contributions to the Cooperative Program budget for financing worldwide causes. Cooperative Program funds are channeled through state Baptist conventions, which are asked to move toward sending 50 percent of their receipts to fund conventionwide causes.

The designation of more Cooperative Program money to missions is a logical outcome of the process, Bennett notes.

The Executive Committee, which proposes the budget, "felt that if we were not faithful in designating more to missions, we would not be keeping faith with action taken at the 1983 convention, which mandated increased giving to missions," he explains. "Now, as Southern Baptists give money in their churches, larger amounts will go to what Christ

asked us to do in the Great Commission — go into the whole world and tell others about Him."

"This move to 75 percent (for missions) will do a lot to encourage Southern Baptists to be supportive of our cooperative effort to reach this nation and the world," adds R. Keith Parks, president of the Foreign Mission Board. "I see it as an encouraging sign that will strengthen the whole approach to everything we're doing cooperatively, not just overseas but throughout the whole convention."

"It would be a dramatic increase in funding which would, of course, affect our ability to reach out to opportunities

which now are far beyond our expectations," comments William G. Tanner, Home Mission Board president. "Every year we have from \$4-million to \$6-million in unfunded projects."

As higher percentages are sent to the mission boards, less will go to the other 17 SBC organizations which depend on the Cooperative Program. Consequently, some or all of these smaller agencies and institutions will receive smaller pieces of the Cooperative Program pie. But that does not mean support for those agencies and institutions will decrease, budget planners maintain.

"Keep in mind the whole Planned

Growth in Giving approach — to increase Southern Baptists' annual giving from \$3-billion to \$20-billion during the next 15 years," says Cecil Ray, national director of the emphasis. "The funding for other agencies not planned to receive a percentage increase will enjoy a marked increase in support" in terms of actual income.

"If churches have receipts of \$20-billion, and \$2.5-billion goes to world missions through the Cooperative Program, every aspect of Southern Baptist life can be increased," Bennett adds, noting smaller entities should receive enough funds to compensate for inflation and new staff needs even while they receive smaller percentages of the Cooperative Program.

"The cause of missions, as represented through the Home Mission Board and Foreign Mission Board, represents a whole movement rather than a single institution or agency," Parks insists. "As people recognize the convention is committed to supporting missions, it will challenge and excite people to say 'We'll give more of our money if the convention is going to send more to missions....' We'll reach a level to support all agencies more effectively."

"The most basic thing is not the amount of money or dollars," Tanner adds. "It's a new way of thinking about sharing not only substance but lives. As it causes us to re-evaluate our giving in money, we re-evaluate our time, talent, and all we are."

Draper urges facing issues

By Todd Deaton

LOUISVILLE, Ky. (BP) — "What we're doing now is marshalling our forces to see who can elect the president. To tell you the truth, it doesn't make a whole lot of difference who the president is if we don't deal with the issues," a former president of the Southern Baptist Convention told about 100 Kentucky pastors and laymen.

James T. Draper Jr., pastor of First Baptist Church of Euless, Texas, and president of the Southern Baptist Convention 1983-84, was keynote speaker at a fundamental-conservative rally at Ninth and O Baptist Church, Louisville, Ky., March 24.

Seeking reconciliation between the two political factions of the SBC, Draper called for a forum where both sides could discuss theological differences.

"What we're trying to determine as Southern Baptists is how diverse can we be and still cooperate," Draper said. "That does not mean that one side is right or wrong."

"I'm willing to do anything to get us to deal with the issues and then go on from there. But you have not found anybody who has been willing to have enough integrity to comment on that perspective," he said.

Draper denounced the impending federal lawsuit initiated by Robert S. Crowder of Birmingham, Ala. "It needs to be thrown out of court because it does not involve money or property. It involves simply an interpretation" by SBC President Charles Stanley at last year's convention, he argued. "Regardless of how we might feel, it (Stanley's action) was a legitimate interpretation of the bylaws."

Laverne Butler, pastor of Ninth and O Baptist Church, a spokesman for Kentucky fundamental-conservatives, said: "Our work is cut out for us (fundamental-conservatives) as never before. I heard just the other day they were printing up 75,000 ballots for our convention."

Encouraging participants to use all 10 messengers allotted to churches by the SBC, Butler said, "Judge Paul Pressler says we will have to have 36,000 (fundamental) conservatives present to elect a president this year. This will be the most crucial year we have experienced as Southern Baptists, and especially as conservatives."

In defense of the conservative campaign against Southern Baptist seminaries, Draper added, "I've never asked for anyone to be fired. But I fail to see the diversity when a school will be represented 100 percent with a view of condescension toward the conservative

viewpoint. That is not valid and we are expected to support it."

In his closing, Butler — while praising the SBC Peace Committee's recent statement on diversity — drew the line between fundamental-conservatives and moderate-conservatives.

"What it is going to boil down to is, can we walk together if you do not believe in the historicity of Adam and Eve? I frankly cannot walk with someone who says he rejects historicity of the first 11 chapters of Genesis," he said.

—Todd Deaton is a staff writer at Western Recorder, Baptist newsjournal for Kentucky.

National BSU retreat draws 1,600

MEMPHIS (BP) — More than 1,600 participants in the 41st National Baptist Student Union retreat were urged to affirm their Christian heritage.

"Our heritage begins in a new birth with the gift of God," Harold T. Branch, pastor of St. John Baptist Church in Corpus Christi, Texas, said in a keynote message. "We have no future without the new birth, and God's challenge is that we live in the example of Christ."

The four-day retreat at the Memphis Convention Center Complex, sponsored by national student ministries of the Southern Baptist Sunday School Board and the department of black church relations of the Southern Baptist Home Mission Board, addressed the theme, "Our Christian Heritage: God's Challenge — Our Future."

During the Sunday morning worship service, 65 students made professions of

faith and 42 made commitments to full-time Christian service.

Registration for the retreat totaled 1,614, with delegations from 142 college campuses and 10 churches.

For only the second time in more than 15 years, a woman has been elected National Baptist Student Union president. Nancy Jones, a junior from Howard University in Washington, was elected president.

Choirs from Southern University in Baton Rouge, La.; Lamar University in Beaumont, Texas; and Memphis State University in Memphis, won the small, medium, and large divisions in the choir concert competition.

The retreat is the only national convention for black Christian college students, said John Corbitt, national student ministries consultant and retreat coordinator.

C-N trustees acts on faculty details

JEFFERSON CITY — Carson-Newman College trustees, in their recent annual meeting, promoted three faculty members, granted tenure to three others, and approved four sabbatical leaves.

Kitty R. Coffey was promoted to professor of home economics; W. Sue Swilley was named professor of music; and Phyllis N. Driver was elevated to associate professor of business administration.

Granted tenure were Sheridan C. Barker, assistant professor of communication arts; Donald W. Garner, assistant professor of religion; and Sharon T. Teets, associate professor of home economics.

Granted sabbatical leaves during 1986-87 were Sarah A. Sanders, assistant professor of home economics; Verner T. Hansen, professor of mathematics; John Lee Welton, professor of communication arts; and Carolyn D. Blevins, assistant professor of religion.

Also, Joan Frisbee was named associate professor of business education emeritus.



WINNING CHOIR — The National BSU choir from Memphis State University won the large choir division competition at the 41st National BSU Retreat in Memphis.

EDITORIAL

Church Annuity Plan fills important need

One of the best services provided to churches by the Southern Baptist Convention — which is not used anywhere near its potential — is the ministry of the Annuity Board. Although this board is primarily an agency for building a minister's retirement program, it also offers such valuable services as disability insurance, survivor insurance, and health insurance.

These plans — when adequately used by churches — not only provide protection for ministers and other church employees, but in a real sense also offer protection for the churches involved. If some unfortunate tragedy should occur to the minister, these plans would help the church fulfill its moral obligation to the disabled minister or to his survivors.

The Tennessee Baptist Convention is so concerned about the protection aspects for ministers that for several years the convention has been paying the \$200 annual premiums for supplemental disability and survivor insurance for ministers whose churches are in the retirement plan.

In the 1940s, the Annuity Board determined that \$400 a year invested in a retirement plan through the board would prove an adequate retirement income for a participating church worker. Based on the economy at that time, it seemed adequate — but inflation and other economic factors since that time have obviously proven this to be completely insufficient.

Please allow the editor to give a personal example. In 1955 while a seminary student, I went to work part time for the Southern Baptist Radio and Television Commission. This automatically enrolled me in the old "Plan A" of the Annuity Board.

The information given to me about my retirement plan said that if I participated in the plan for my 42 years remaining before reaching the age of 65, I would retire with an income of \$240 a month!

To a seminary student making 94 cents an hour, without family, mortgage, or installment loans, \$240 a month sounded like a fabulous income (more than I had ever made in any month of my 23 years). However, today that \$240 is one-half of my house payment. Who knows what \$240 will purchase in A.D. 1997! I am thrilled that my employers have recognized this problem and have provided some upgrading.

In the early 1970s, the Annuity Board began encouraging churches to go past the \$400 a year to a level of 10 percent of the minister's compensation.

CIRCULATION THIS ISSUE — 75,151

Alvin C. Shackelford, Editor

Charlie Warren
Associate Editor
Doris Elliott
Advertising

Baptist and Reflector

Connie Davis
Assistant Editor
Mona Collett
Church News Assistant

Betty Walker, Production Assistant

Established 1835
Post Office Box 728, Brentwood, TN 37027
Telephone: (615) 373-2255

Baptist and Reflector (USPS 041-780) is published weekly except New Year's week by the Executive Board of the Tennessee Baptist Convention at Brentwood, Tennessee 37027. Subscription prices: \$6.55 individual; clubs of ten or more, \$6.25; church budget, 10.9¢ per family per week when sent to 50 percent or more of church homes. Second class postage paid at Brentwood, Tennessee, and at additional mailing office.

Space forbids printing of resolutions and obituaries. Advertising rates on request.

Member of Baptist Press (BP) news service of the Southern Baptist Convention.

POSTMASTER: Send address changes to Baptist and Reflector, P. O. Box 728, Brentwood, TN 37027.

News Journal of Tennessee Baptist Convention
Tom Madden, Executive Secretary-Treasurer

BOARD OF DIRECTORS: Ansell Baker, chairman; Jerry Oakley, vice-chairman; Paul Bryant, David Drumel, Marshall Gupton, Calvin Harvell, Mrs. Richard Hawkins, George Hill, Baylon Hilliard, Fred Isaacs, James McCluskey, Calvin Metcalf, Perry Michel, Jere Plunk, Dennis Pulley, Lon Shoapman Jr., Fred Steelman, and Hoyt Wilson

During the past 15 years, many churches are to be commended for upgrading their ministers' retirement — but many others have not.

The situation is even more tragic when you realize that approximately one-half of our TBC churches DO NOT participate in ANY protection or retirement plan through the Annuity Board.

Recognizing this deplorable situation, an exhaustive study of the entire retirement program resulted in the Expanded Church Annuity Plan. This plan was approved by messengers to the Southern Baptist Convention in June 1984; by the Tennessee Baptist Convention in November 1984; and by many associations in Tennessee last fall. Now it is time for Tennessee churches to vote to participate in the Expanded Church Annuity Plan.

The basis of the Expanded Church Annuity Plan is that contributions toward an individual's retirement will come from three sources — the individual, the church, and the state convention.

Under the Expanded Church Annuity Plan, churches will agree to contribute twice the amount of the individual's contribution, up to an amount equal to 10 percent of the individual's compensation (although a church may choose to contribute the entire amount).

The TBC will increase its contribution to employees of participating churches from \$200 a year to \$420 a year. Of that amount \$210 will provide supplemental disability and survivor insurance and the remaining \$210 will go into the individual's retirement program.

The Expanded Church Annuity Plan will go into effect Jan. 1, 1988. Yet, it is important that churches vote as soon as possible to participate in the plan, so they can begin preparing for increased contributions at that time.

Information concerning the Expanded Church Annuity Plan will be mailed to every pastor and church treasurer during the next two weeks.

We commend the Annuity Board and the Tennessee Baptist Convention for their vision in and efforts toward providing adequate protection and retirement for those who serve our Lord and His churches.

We urge Tennessee Baptists to immediately give this matter the attention it deserves.

Pray for revival

After two years of planning, Southern Baptists' most concentrated effort in church evangelism has come. Simultaneous revivals, under the theme "Good News America, God Loves You," will be held throughout our nation this month.

Although Baptist churches are certainly free to determine the times of their own evangelistic crusades, the basic plan is for churches in Tennessee to hold revivals during the weeks of April 6 and April 13, and for churches in our sister-state of Michigan to hold revivals during the week of April 20.

We are pleased that many Tennessee pastors, musicians, and laypersons will be leading revivals in Michigan during April.

The plans have been finalized; the evangelists and musicians have been enlisted; preparations have been made — yet one very significant necessity remains: the need for prayer!

As we encourage our readers to be faithful in attendance and in witnessing efforts during these revivals, we would also implore you to be faithful in praying for revival — not only in your own church, but also for revival in our state and in our nation.

Surely, it is the will of God that lost individuals come to a saving knowledge of our Lord Jesus Christ, and that we who have experienced the joy of salvation find renewal of our Christian commitment to the lordship of Christ.

Pray for "Good News America, God Loves You."

Cicero's comment



By the editor

There are many "special" days of historical significance on our calendars, but the one we observed yesterday is really strange — April Fools' Day.

Encyclopedias offer little on the origin or purpose of such an occasion. The most believable explanation seems to relate the day to such festivals as Hilaria of ancient Rome and Holi of India, which seem to refer to the unsettled weather conditions at this season which "fool" everyone.

Today, April Fools' Day has become an excuse for practical jokers to play tricks on unsuspecting victims, all of which are acceptable — if you can end the experience by simply saying, "April's Fool."

I was wondering what message the greatest trickster of them all — Satan himself — might have on April Fools' Day. What would Satan write if this were his column?

Satan's message would probably have these three points.

(1) There is no hope. Satan would like for you to believe there is no loving God who offers any hope for sinful people like you and me. Humanity just happened — we just evolved from some prehistoric algae. We will live our lives and die — that's all.

If Satan can't convince us that there is no God (Psalm 14:1), he next will try to show there is no hope because God doesn't care. After all, God is perfect and holy, right? Why should He be concerned with "little old me" — only one of nearly 5-billion people on a minor planet in one of the lesser galaxies of the unlimited expanse of space?

(2) There is no hell. Satan would emphasize that the belief in a literal hell is an "old fashioned" scare technique to get people to join a church. Surely, in our enlightened age no one would believe that! And, even if there were such a thing as hell, would a loving God let anyone go there and suffer for eternity?

If God loves us, He wants the best for us, right? And eternity in a burning hell doesn't sound like the best for anybody!

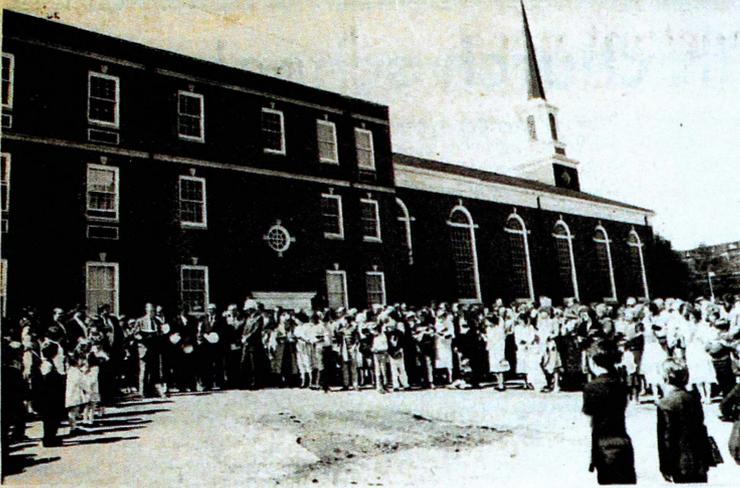
So, if there is no hell or judgment, you can forget about all those Biblical commandments and live your life with "gusto." What you do doesn't matter.

(3) There is no hurry. If Satan's first two arguments don't "fool" you, he wants you to believe there is plenty of time. God can save a 90-year-old person just the same way He saves a 9-year-old. So, live your life as you want, and then you can repent and be saved later.

This third argument is so good that Satan even uses it on Christians! There is no need to be in a hurry to witness to your neighbor. You will have more time to read and study your Bible and to pray when you are older and life settles down. Tithing will be much easier when you get some of those bills paid off and the children educated.

Conclusion: There is no reason to take Christianity seriously — at least, not at this time.

—Satan's April Fools' Day thoughts are lies, of course — but what else would you expect from the "father of lies" (John 8:44)? In Matthew 4, He lied to Jesus: why wouldn't he lie to us?



CENTRAL BREAKS GROUND — Central Baptist Church of Bearden held a ground-breaking service March 16, for 50,000 square feet of additional facilities. The Knoxville church is spending \$3.3-million to build a new fellowship hall, kitchen, preschool and recreation areas, administrative offices, music suite, and more educational space.

TV, radio, newspaper ads communicate 'good news'

By Jim Newton

ATLANTA (BP) — It's good news, America, "God loves you."

That is the message Southern Baptists are trying to communicate to the entire nation this spring through a mass media campaign using radio, television, newspapers, billboards, and local church revivals.

"Good News America, God Loves You" is the theme of a series of simultaneous revivals in an estimated 30,000 Southern Baptist churches, most scheduled during the period from March 16 through April 27. Each church, however, is scheduling its own meetings, so dates may vary throughout the nation.

"This is the biggest simultaneous revival effort ever planned by any religious group in the United States," said William G. Tanner, president of the Southern Baptist Home Mission Board, which is coordinating the nationwide effort.

Robert L. Hamblin, the board's vice-president for evangelism, said he and other evangelism leaders are praying at least 500,000 Americans will become Christians as a result.

"Good News America" is the most thoroughly planned, organized, and coordinated evangelistic effort Southern Baptists have conducted, added Richard Harris, director of the mass evangelism department of the Home Mission Board.

Harris estimated Southern Baptists involved in the campaign will give away more than 10-million New Testaments and Scripture portions during "Good News America." Already, he said, more than 9-million Scripture portions have been distributed.

Tom McEachin, associate director of the board's mass evangelism department, predicted before the revivals' end almost every person in America will have heard the "Good News America" ads on radio or seen them on television, on billboards, church banners, or in newspapers.

One-fourth-page ads will appear, for example, in USA Today's nationwide edi-

tions on April 9, 15, and 24, and they already have been published on March 7 and 24.

For the first time, CBS-TV has given approval for a Southern Baptist-produced public service announcement telling viewers there is good news and that God loves them, said McEachin. He estimated the value of the public service announcements on CBS to be the equivalent of \$300,000 to \$500,000 in paid time for each spot broadcast.

Three television and four radio spots were produced and distributed by Jolly Communications, a public relations firm in Louisville, Ky., headed by Alan G. Jolly, a Southern Baptist layman.

Each spot concludes by saying "Good news America: God loves you. More than 14-million Southern Baptists invite you to enjoy the abundant life in Christ."

Printed promotional materials, including banners and lapel pins, were produced by Arthur Davenport Associates, a church promotional agency based in Oklahoma City, headed by Al McCartney, another Southern Baptist layman.

11 Tennesseans go to Venezuela

Tennessee teams going to Venezuela to participate in the Tennessee/Venezuela partnership bring the total to 45 persons who have been involved since the project began in November 1985.

The teams of two to eight persons have worked eight to 15 days on projects coordinated by the Southern Baptist Foreign Mission Board.

On April 12, seven laypersons will go for 15 days to build a building for the mission, Lirio de los Valles, on the island of Margarita off the northern coast of Venezuela. They also will help lead worship services to reach the nearly 100,000 persons there.

The team includes Joseph Boshears, Leroy Holder, Johnny Johnson, Raymond Kendrick, and Robert Reeves, all from Bayside Baptist Church in Harrison; Richard Hanks from Colonial Heights Baptist Church in Kingsport; and Donald Kohanski from Hermitage Hills Baptist Church in Hermitage.

On April 13, four persons will go for 14 days to do evangelism work and build some Sunday School rooms for the church in Los Guayabitos.

The teams include Lloyd Morrow from First Baptist Church in Kingston, Mike Stricklin from First Baptist Church in Crump, Travis Fawcett and Pastor John Tolbert of Hickory Valley Baptist Church in Hickory Valley.

During the three-year partnership, which was approved by the 1984 Tennessee Baptist Convention, Tennessee volunteers are assisting in construction, crusades, training, evangelism, RA camp, and conferences especially in MasterLife, WMU work, and stewardship.

Persons interested in more information should contact the TBC, Clarence Stewart, P.O. Box 728, Brentwood, TN 37027.

BC 'College Day' draws 300 youth

NASHVILLE — Over 300 high school students got their first sampling of college life at Belmont College during "College Day" on March 15.

Seventy-five Baptist churches sent their youth to learn more about the four-year liberal arts college which offers seven degrees and 42 major areas of study. One hundred parents also were present.

Jim Gibson, minister of youth at First Baptist Church, Del City, Okla., delivered the keynote address, urging the young people to apply the Word of God in every situation.

Two of Belmont's musical ensembles, the Belmont Reasons and Company, performed for the crowd.

The prospective students also gained information regarding admissions procedures, financial aid, academic programs, and other items of interest.



Tennessee/Venezuela Prayer Net Partnership

- Pray that Venezuelan Baptists can buy the land they are leasing for their camp or find other land to buy for that use.
- Pray for Missionary Patsy Davis' father as he continues to recover from heart bypass surgery in North Carolina.
- Pray that First Baptist Church in Maracaibo will find a pastor.
- Pray for Judy Hawkins, a missionary serving as a computer program analyst in Valencia, who celebrates her birthday April 8.
- Pray for the team of seven Tennesseans leaving April 12 to go to Margarita and the team of four leaving April 13 to go to Los Guayabitos to build church buildings and do evangelism work.



TENNESSEE TRUSTEE — Calvin Metcalf (right), pastor of Central Baptist Church of Fountain City, Knoxville, talks with Steve Brown (left) and Jim Qualls, both of Georgia, who are students at Southeastern Baptist Theological Seminary. Metcalf is the Tennessee representative of the seminary's board of trustees.

BAPTIST AND REFLECTOR brings you news first.

Court hears arguments in church school case

By Stan Haste

WASHINGTON (BP) — Conflicting claims of religious freedom and sex discrimination clashed at the Supreme Court March 26 in a case pitting a Southern Baptist teacher against a fundamentalist Christian school that fired her for consulting an attorney over her claim of sex bias.

In one of this year's two principal church-state disputes at the nation's high tribunal, an attorney for the state of Ohio representing Southern Baptist teacher Linda Hoskinson told the justices her client was unlawfully discriminated against when her former employer, Dayton Christian Schools, refused to renew her contract after she became pregnant.

When Hoskinson consulted an attorney about legal resources available to her, her school — citing what it called the "Biblical chain of command" — dismissed her for taking her complaint outside the church setting.

A key factual dispute in the case swirls

around the question of whether Hoskinson was given fair warning of the school's policy denying employment to women with young children. Such women's proper place, Dayton Christian Schools policy maintains, is in the home. Hoskinson has produced documents demonstrating her claim that the school had not informed her of the policy before she began teaching in 1974. She was fired five years later.

Hoskinson then took her complaint to the Ohio Civil Rights Commission which, after failing to resolve the dispute by conciliation, sought to enforce a broadly worded anti-discrimination law against Dayton Christian Schools. The school system countered by filing suit in federal district court, claiming the commission had no jurisdiction to enforce state law in a sectarian school.

But the district court agreed with Hoskinson, ruling Dayton Christian Schools came under the jurisdiction of the civil rights panel. On appeal, how-

ever, the Sixth Circuit Court of Appeals in Cincinnati reversed the lower court, holding the First Amendment religion clauses preclude such jurisdiction over the school. The civil rights commission then appealed to the Supreme Court.

Arguing Hoskinson's position, Ohio deputy chief counsel Kathleen McManus acknowledged while the court was faced with a "delicate" dilemma in choosing between the two competing rights, her client should prevail under an Ohio law forbidding sex discrimination and retaliation by employers when workers claim their rights. The state, she contended, has a "compelling interest" in eradicating all forms of discrimination.

Arguing the other side, veteran church-state lawyer William Bentley Ball of Harrisburg, Pa., countered the Ohio law was so tightly worded it "does not allow any religious objection whatsoever," unlike similar anti-discrimination statutes in other states and the federal Civil Rights Act.

Ball insisted Hoskinson lost her job because she took her grievance with Dayton Christian Schools outside the church context to a secular unit, the Ohio Civil Rights Commission. He repeatedly cited Biblical injunctions in Matthew 18 and 1 Corinthians 6 against taking complaints to outsiders.

Concern over the potential ramifications of a decision favorable to Hoskinson brought a far larger than usual number of outside parties into the case as friends of the court on the side of Dayton Christian Schools. Among these were Americans United for Separation of Church and State; American Jewish Congress; American Jewish Committee; U.S. Catholic Conference; Lutheran Church-Missouri Synod; Rutherford Institute; and Beverly LaHaye's Concerned Women for America.

Alone in filing a friend-of-the-court brief on Hoskinson's side was the American Civil Liberties Union, joined by the Women's Legal Defense Fund.

Members of church support woman during legal battle

WASHINGTON (BP) — When Linda Hoskinson and her husband learned they were expecting their first child they were overjoyed. That discovery in September 1978, however, resulted in a chain of events that ultimately led the couple to the U.S. Supreme Court.

Hoskinson's seven-year trek to the nation's high court centered around a legal battle with Dayton Christian Schools. In early 1979, that school system refused to renew Hoskinson's teaching contract after learning of her pregnancy and then dismissed her for consulting an attorney for legal advice. (See story above.)

During the past seven years of struggle, Hoskinson and her husband, Randy, have been members of Far Hills Baptist Church, a Southern Baptist congregation in Dayton, Ohio.

The two previously had been members of another area church. Because, however, by Hoskinson's own estimate, about 75 percent of that church's members had some connection with Dayton Christian Schools, the couple volunteered to leave the congregation rather than cause any problems. Although the pastor initially assured the Hoskinsons such action would be unnecessary, he soon came back and asked them to seek a new church home.

Hoskinson recalled the day she and her husband first met with Far Hills Baptist Church's pastor, Kenneth L. Mahanes, who is the Ohio representative to the Southern Baptist Convention Executive Committee.

"Our first pastor had seemed supportive but then had changed," she said. "Not wanting that to happen again, we talked to Ken Mahanes and he assured us that it wouldn't happen again. But I still had feelings of really wondering, 'I'd already been hurt.'"

She and her husband told Mahanes their basic story without going into the details, Hoskinson said.

"We had that understanding," she recalled. "He (Mahanes) said, 'Linda, you're here for spiritual things. That's the (legal situation) between you and the school and whomever else. If I ever need to know something, I'm here. But you're here just because you're you and we're a family.'"

It was only as Hoskinson's case grew closer to its Supreme Court date and

became more prominent in the media that she felt a need to appraise Mahanes of all the details, she said.

"I said, 'Kenny, we need to sit down and talk,'" she recalled. "We shared everything with him. He never changed. He's always been constant."

"In fact, the telephone rang when we got back to the motel the other night and it was Pastor Mahanes. He said, 'I just want you to know I wish I could be there with you.' He didn't have to do that. He's my pastor and he's made it very clear that he loved us."

Other members of the church also have supported the couple with various acts of friendship and words of encouragement, Hoskinson said.

"I had a tremendous fear that I'd get turned out of church again even though Kenny said absolutely not," she said. "We had been hurt and I had three children I needed to protect."

She added it was during the church's recent Palm Sunday services that she finally felt free to "embrace the church because they have embraced me."

The past-seven years have been filled with a number of painful memories for Hoskinson. She recalled that the day she was dismissed from her teaching duties was her birthday. She recounted the frustration she has felt in being unable to tell her own story in court, as well as the burden she and her husband have carried in being unable to share with others many of the case's details. She told of having to buy her children's clothes at garage sales and secondhand shops because of the family's financial problems.

Those same years, however, also have held some bright moments for the family. Following the birth of their first child, David — who will be 7 in May — the couple had two more children, Adam and Sarah. Through what the couple called "the Lord's providing," Hoskinson's husband was selected for a highly competitive apprenticeship program and the family was able to buy a modest house in a Dayton suburb.

All things considered, Hoskinson said she does not regret her decision to enter the legal battle.

When asked why, she responded: "Because four months before this happened to me, Jim Jones happened. I could never understand why somebody

didn't do something. Maybe somebody tried, I don't know." Jones was the spiritual leader of a large commune that committed mass suicide in Jonestown, Guyana, in November 1978.

"I would do this again," Hoskinson concluded, "because if the law does not apply to anybody who puts a religious plaque over his door, anything can hap-

pen. I firmly believe that's what could happen if Dayton Christian or any other religious — not just Christian, but religious — institution can say, 'Well, because we're religious we don't have to obey the law. We can make up our own law. We can do this and we can do that because we've got this religious plaque over our door.'"

Belmont celebrates 35 years

NASHVILLE — "The story of Belmont College is a lesson in the importance of faith," said President William E. Trout recently. "It is testimony to the fact that all we are and hope to be is ultimately in God's hands, not ours."

The occasion was the 35th anniversary of the college's founding.

Established on March 13, 1951, by the Tennessee Baptist Convention, Belmont's enrollment has grown from 136 students in 1951 to 2,257 students from 46 states and 37 foreign countries in 1985. Its faculty has increased from 24 to over 150, including 107 full-time professors.

In celebration, a 35th anniversary luncheon honoring TBC Executive Committee members will be held on April 15 at the college.

At the time of Belmont's founding, the Tennessee Baptist Convention was in need of a home for its offices. A representative of Ward-Belmont School, an exclusive finishing school for young ladies, approached Charles W. Pope, then TBC executive secretary, about selling the property. Pope suggested that the convention purchase the property. His recommendation was unanimously approved and adopted by the Executive Board. New trustees were named to succeed the old Ward-Belmont trustees.

On March 13, 1951, another meeting of the TBC Executive Board was held to hear a report from the Education Commission. It was at this meeting that Belmont College was born. The board adopted a recommendation that Ward-Belmont School become "a coeducational college conforming to the Tennessee Baptist school pattern."

With the new grounds, Belmont inherited the Belmont Mansion, a beautiful

Italianate home built by Joseph and Adelia Acklen in the 1850s, as well as other buildings and landmarks built by the Acklens and previous schools housed on the grounds.

In recent years, Belmont has begun to restore many of the buildings which played major roles in prior institutions located on the grounds. The Barn, once an integral part of Ward-Belmont's riding academy, was remodeled to become the Sara Grigsby Baptist Student Union Center in 1983. Renovations to restore the last remaining clubhouse of Ward-Belmont's Club Village, which now houses Belmont's burgeoning Communication Arts department, began in 1984. Heron Hall, built in 1916, was remodeled in 1985 to become one of Belmont's men's dormitories.

Now in process is the \$1.9-million renovation of North Front, the first academic building built on the grounds, which will become Belmont's new administration building and student reception area. It will be named Freeman Hall, in honor of Mary Criswell and J. Richard Freeman, upon its completion.

R. Kelly White served as Belmont College's first president (1951-59). White was followed by Herbert C. Gabhart, who served as president of Belmont from 1959-1982.

Belmont's current president, William E. Trout, was inaugurated in 1982.

"Belmont draws much from Tennessee Baptists, and they must always be an integral part of the college," said Trout. "It's a fallacy to think academic quality is related to an institution's distance from the church. Our future is directly tied to the quality of service we offer Tennessee Baptists."

Baptists continue ministry after Mexico earthquakes

By Erich Bridges

MEXICO CITY (BP) — Remnants of the day the earth shook still clog the streets around First Baptist Church in Mexico City — debris, collapsed buildings, empty lots where families once lived and died.

The two earthquakes that killed thousands of people and destroyed much of central Mexico City just six months ago are fading from the world's memory. But the city's suffering goes on. The homeless still number in the tens of thousands. Experts agree the disaster's contribution to Mexico's staggering economic problems will be felt for years to come.

The psychological impact of the earthquakes will be felt even longer.

"It's still with us," says Southern Baptist Representative Guy Williamson, who lives and works in the Mexico City area. "I don't guess you'll ever know (the impact) on the children. You hear about the fatalistic type of philosophy in Latin America and that it's something so common to them that they take it in stride. But I think the scars are far deeper than maybe their philosophy permits them to evaluate."

But for Mexican Baptists there are some bright spots in the darkness. A significant result of the initial Baptist earthquake ministry came recently when the Mexican government and the National Baptist Convention of Mexico signed a contract to allow medical equipment into the country.

Originally donated by a Texas Baptist medical group to Mexican-American Hospital in Guadalajara two years ago, the equipment has been stalled at the border, awaiting official entrance papers. It will be lent for three years to the heavily damaged Juarez Hospital in Mexico City and then be shipped to the Mexican-American Hospital, owned and operated by Mexican Baptists.

The contract represents the first measure of official recognition extended to Mexican Baptists by the national government.

The Mexican Baptist convention is small, Williamson says, but its "contribution during the earthquake was way beyond its numerical size. I think the government has recognized that."

Another bright spot for Baptists exists in the continuing opportunities for ministry. Baptist aid to homeless earthquake survivors, originally scheduled to end in December, has continued at the request of Mexico City officials. Baptists still are working in four shelters where thousands of homeless people have received help.

Assisted by Southern Baptist relief funds, Mexican Baptists are providing equipment, supervision, clothing, and blankets in the four shelters. Most of the food comes from the government. Four field kitchens — brought in and set up after the earthquakes by Southern Baptist volunteers from Texas, Oklahoma, Louisiana, and Mississippi — still are feeding people daily. The kitchens also function as training centers for teaching hygiene and nutrition to people living in the shelters.

Baptists also are handling spiritual follow-up, counseling, and Bible studies in the shelters, Williamson says. They hope several new churches will result from the ministry.

Meanwhile, the major demolition training project initiated by Baptists is in full

swing. At least 1,000 ruined buildings in the earthquake area still wait to be demolished. Designed to train about 3,000 jobless earthquake survivors to use demolition equipment, the Baptist project began in early January with a group of 100 students. More groups have received training at two-week intervals.

The unemployed workers are learning how to operate metal cutters, jackhammers, and other demolition equipment to help clean up Mexico City. They are also participating in basic evangelistic Bible study courses as well as classes in family relationships and home financial management.

The project is a cooperative effort involving the National Baptist Convention of Mexico and the Aristos-Apica hotel and construction group. The Southern Baptist Foreign Mission Board appropriated \$406,500 last October to feed the workers and buy equipment for the training effort, including air compressors for the jackhammers.

The feeding aspect of the program has been suspended because of logistical problems, but the Foreign Mission Board is funding half of the workers' minimum-wage salaries while they are in training. The Aristos-Apica company is providing the other half. First Baptist Church is handling the spiritual side of the program.

Mexican Baptist leader and First Baptist Church member Raul Castellanos, an Aristos-Apica executive, is overall director of the project. He has pledged to arrange full-time employment for qualified trainees in building demolition.

"I am confident that this project is an instrument of evangelism," Castellanos told a Mexican Baptist publication. "The way it is planned it will train a great number of people and evangelize even more."

Blountville church calls Clay Austin to be pastor

First Baptist Church of Blountville has called Clay Austin as pastor. His ministry there began February 24.

A native of Morristown, Austin is a graduate of East Tennessee State University, Johnson City, and Southern Baptist Theological Seminary, Louisville, Ky.

He comes to Blountville from Cherokee Baptist Church in Jonesborough. He has also served churches in Georgia and Kentucky.



MUSIC VOLUNTEER — Now she can laugh, but Peggy Martin had what she describes as a fight with the devil to attend the Musicians on Mission Workshop in Van Nuys, Calif. Ron Jackson, a consultant in the Sunday School Board's church music department, enjoys Martin's account of her efforts to be a music missionary.

Volunteer hurdles obstacles on road to music missions

By Charles Willis

VAN NUYS, Calif. (BP) — When Peggy Martin made a commitment to music missions last year at Ridgecrest Baptist Conference Center, she did not know she would have to fight off the devil in the process.

Martin, an employee of the Oak Ridge (Tenn.) National Laboratories, is not a professional church musician. More than 30 years' experience in music has come to her through working in her church and local Baptist association.

Yet she offered herself on faith, trusting God to show her what to do.

After sharing her decision with her pastor, Martin waited and prayed. In a matter of weeks, more than \$900 was made available by her church, Central Baptist Church of Bearden, Knoxville, to pay her expenses for a week's mission service in California and to attend the Musicians on Mission Workshop in Van Nuys.

As a part of the workshop, some participants volunteered to provide music assistance in churches that requested help. Martin was assigned to First Southern Baptist Church of Santa Paula by the Southern Baptist General Convention of California.

Everything seemed to be going smoothly and Martin was excited about the missions opportunity. But what she describes as a "fight with the devil" made the effort to serve God an even

greater challenge.

A case of pneumonia, a relapse, and an experience with measles knocked her off her feet in three successive punches. Determined to fight back, she took prescribed medicines for 40 days and continued to go to work despite pneumonia, all to preserve precious vacation days for mission work.

Friends and fellow workers boosted her spirits, she says, when one paid the photocopying costs for her teaching materials and another paid a bill to mail them to California. Yet another made the needed dress she was too ill to make.

But Martin soon learned it does not pay to get too relaxed after overcoming obstacles.

The day she was to depart Knoxville, an ice and snow storm created havoc on the highways. Mack Bingham, her minister of education, came to the rescue with a four-wheel-drive Jeep for the trip to the airport.

Her trials were far from over. The airplane she boarded for Los Angeles slid off the runway and had to be towed. Three successive efforts to scrape the runway and de-ice the airplane were required before the flight got under way.

Arriving in what should have been sunny California, Martin was greeted by the torrential rainstorms that flooded much of the state in mid-February.

Martin's first morning with the children's Sunday School class brought her yet another letdown. Only two children attended. Undaunted, she proceeded with her teaching, delighting the small class.

That night, six attended. On Tuesday, 13 children were present, and by Wednesday, three classes totaled 43 children.

Tears came to Martin's eyes as she tells of the boy who hugged her at the end of the last day and said, "I wish you could be here next week."

No doubt, Martin's stint as a volunteer music missionary and the circumstances surrounding it will remain with her for life, but she minimizes her role.

"Old dumb me from Tennessee just watched God work," she said.

Missions conferences grow in '85

MEMPHIS (BP) — Southern Baptist World Missions Conferences last year attracted "the best church participation in 20 years," said Carlos Cobos, director of the conferences for the Southern Baptist Brotherhood Commission.

In 1985, 3,735 Southern Baptist churches participated in 176 conferences drawing a total attendance of 1,080,752 participants, Cobos reported.

In his annual report to state World Missions Conferences directors, Cobos said 1985 participation increased by eight state conventions, 20 associations, 876 churches, and 242,505 participants.

State conventions with the largest number of participating churches were Georgia (492), Kentucky (339), Tennessee (342), North Carolina (223), Louisiana (222), Alabama (221), and Missouri (216).

Other highlights in the annual report were 431 persons who volunteered for missions during the conferences, 376 professions of faith in Christ, and receipt of \$1,098,779 for missions.

World Missions Conferences are administered by the Brotherhood Commission in cooperation with the Southern Baptist Foreign Mission Board, the Home Mission Board, and state conventions involving associations and churches.

BAPTIST AND REFLECTOR IS FOR YOU.

Atlanta prepares 'model' program for preschool child care at SBC

ATLANTA (BP)— Atlanta Baptists will offer a model program of preschool child care when the Southern Baptist Convention meets in the Georgia World Congress Center June 10-12.

Total care will be offered for up to 450 children who have not yet entered the first grade. During last year's SBC meeting in Dallas, about 300 children were provided child care; 100 more were turned away for lack of space.

Tommy Gilmore, preschool director for First Baptist Church in Atlanta, and Carol Crowder, preschool director for Briarcliff Baptist Church in Atlanta, are this year's co-chairpersons of the child care committee. They said child care would be provided for all SBC sessions on Tuesday, Wednesday, and Thursday, but not for pre-convention meetings on Sunday and Monday.

The child care center, located one floor above the main meeting hall of the World Congress Center, will be fully staffed with volunteers and registered nurses. The convention first aid center will be next door.

The center will be open 30 minutes before the music starts at each session and close 30 minutes after each session adjourns. A fee of \$5 per child per session will be charged, with maximum charge of \$25 for the full three days.

"We are working with the Baptist Sunday School Board to put on a model demonstration of how to handle pre-

school children. We will have puppeteers, an indoor playground and, if possible, a petting zoo," Gilmore said.

The five largest churches in metro Atlanta that have preschool directors each will staff one session of the convention. At least 75 volunteers will be on duty at each session.

Parents wanting child care for their children must make reservations by May 1, giving names and ages of children needing care. Write to SBC Preschool Committee, 754 Peachtree Street NE, Atlanta, GA 30365.



CEDAR HILL BAPTIST CHURCH BREAKS GROUND — Pictured participating in the ground-breaking service are: Bob Jones; Paul Gamble; Kathy Finley; Carol Hawkins; Jim Davidson, pastor of the Cedar Hill church; Fred Davenport, Nell Brooks, and Bob Bibb. The ceremony was held March 2.

Personal Perspective

By Tom Madden
TBC Executive Secretary-Treasurer



W. T. Conner was my beloved professor of theology at Southwestern Baptist Theological Seminary. In my last year, he was absent from the classroom for several weeks because of illness. During that illness, he had looked death full in the face.

On his first day back in the classroom, he went to the chalkboard and wrote, "Abideth — love." He turned and looked at the class and said, "Do you know what the phrase 'abideth — love' means? It means God loves you through life, through death, and through eternity. He never stops loving you."

That little vignette has caused me to focus upon 1 Corinthians 13:13 across the years, "And now abideth faith, hope, charity, these three; but the greatest of these is love."

This seems to be the normal order of Christian experience. The Christian life begins with faith in Christ. With new life comes new hope. Then with our God-given hope comes a response of love.

There are many things which do not abide — youth, health, opportunity, privileges, friends. Someone has said that faith, hope, and love can easily be distinguished from each other but never separated from each other.

Faith, in the sense of its being trust and repose in Christ, will live on forever.

Hope will also abide. In heaven, with every hope realized, I believe it will kindle in our hearts with yet new expectations. There will always be more to which we may look forward.

Love is the supreme one of the three. Faith saves me. Hope cheers me. Love serves others. Faith appropriates something for myself. Love anticipates something for myself. Love sends me out of myself in concern for others. Faith and hope seem to be stepping-stones toward love.

I do not recall anywhere in the Scripture where it says, "God is faith," or "God is hope." But it does say, "God is love."

It is good to remember that if Jesus lives in us, love lives in us.

Bush, McGinnis take assignments as writers of lesson commentaries



McGinnis



Bush

Two writers have been selected to write Sunday School lesson comments for the Baptist and Reflector, beginning in this issue.

Danny E. Bush, associate minister of

First Baptist Church, Oak Ridge, will write the Life and Work series commentary and Mike McGinnis, pastor of Central Baptist Church, Chattanooga, will write the Bible Book series comments.

Before joining the staff of the Oak Ridge church in 1977, Bush had served in church staff positions in North Carolina, Virginia, Maryland, and Texas.

Born in Fort Wayne, Ind., he also lived in Charlotte, N.C., while growing up. Bush is a graduate of Belmont College, Nashville, and Southwestern Baptist Theological Seminary, Fort Worth, Texas.

Bush has served as president of the Oak Ridge Ministerial Association, as moderator of the Clinton Baptist Association, and in various other positions in Baptist life.

Pastor of the Chattanooga church since January 1985, McGinnis previously was pastor of Calvary Baptist Church, Bristol. Earlier, he was a pastor in Arkansas.

A native of Birmingham, Ala., McGinnis is a graduate of Samford University, Birmingham, and Mid-America Baptist Theological Seminary, Memphis.

WOLFE BROS. & CO.

PINEY FLATS, TENN.



Manufacturers of DISTINCTIVE

CHURCH FURNITURE

Since 1888 Write for free estimate.

CHURCH FURNITURE

At a price Any Church Can Afford Write or call

WAGONER BROS.

MFG. CO.

Tel. (501) 675-2468 Booneville, Arkansas 72927



Baptistries Signs Steeple Light

DIAL TOLL FREE 1-800-446-7400

BOWLING UNITED INDUSTRIES
Box 2250, Danville, VA 24541
In VA (804) 822-2000

Build The Family Life Center You Need Today, Right Away!



- We can help you get financing
- Guaranteed no budget overruns!
- Masonry, wood, or steel.
- Let us help you make your dream a reality



Church Builders and Designers, Inc.
Box 591, Taylors, SC 29687

CALL TODAY! (803) 268-7090

CHURCH STEEPLES

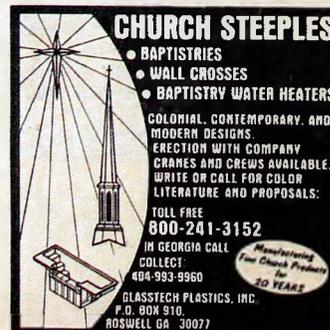
- BAPTISTRIES
- WALL CROSSES
- BAPTISTRY WATER HEATERS

COLONIAL, CONTEMPORARY, AND MODERN DESIGNS. EXECUTION WITH COMPANY CRANES AND CRIBS AVAILABLE. WRITE OR CALL FOR COLOR LITERATURE AND PROPOSALS.

TOLL FREE 800-241-3152

IN GEORGIA CALL COLLECT 404-993-9960

GLASSTECH PLASTICS, INC. P.O. BOX 910 ROSWELL GA 30077



CHURCH VAN FOR SALE

1978 Dodge, 15-passenger, low mileage, like new, automatic, power, air, cruise, tinted glass. Regular gas.

Call Clarence Kirk

(615) 762-2729 or (615) 852-4313

CHURCH FURNITURE

Finest Construction Lowest Prices Free Estimates



Plain or Padded Refinishing, Upholstering, Cushioning Your Present Pews.

CISCO

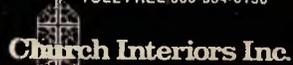
Lewisburg, TN 37091

615/359-3075

ADD-A-PAD PEW UPHOLSTERING & REVERSIBLE CUSHIONS

Our installers have upholstered over 125,000 lineal feet of pews 15 year wear warranty. We can upholster your pews on site for less than loose cushions! Call us for a FREE estimate.

TOLL FREE 800-334-8130

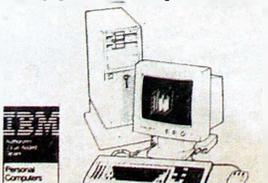


2029 N. Centennial Street P.O. Box 5346 • High Point, NC 27262-5346



The Leader in Computers for Churches in Tennessee

Franklin-First Baptist Church, Nashville-Two Rivers Baptist Kingsport-First Baptist Church



Featuring hardware from Texas Instruments

Membership Services, Inc. 1-800-527-9919, Ext. 0824 P.O. Box 152310, Irving TX 75015 Over 16 Years of Church Experience

RAINSVILLE CHURCH PEW COMPANY
220 Rainbow Avenue, South West Rainsville, Alabama 35986
Phone (205) 638-2467 or 638-1910, collect
We offer new pews or we can upholster, reupholster, and refinish your existing pews.

Call for Free BROCHURES

BAPTISTRIES HEATERS PUMPS FACTORY DIRECT

TOLL FREE 1-800-251-0679 TN CALL COLLECT 615-875-0679 FIBERGLASS BAPTISTRY CO 3511 HIXSON PIKE • CHATTANOOGA, TN 37415

Pews, pulpits, baptistries steeple, chairs, tables, lighting, stained glass, folding doors, carpet.

VAN WINKLE CHURCH FURNISHINGS & PEW UPHOLSTERY

Box 501, Fulton, MS 38843 In MS TOLL FREE 1-800-624-9627 Outside MS TOLL FREE 1-800-821-7263

Tennessee Scene

REVIVAL PRAYER REQUESTS . . .

Retired pastor, Danzil Ware, will lead revival services April 9-13 at Clear Creek Baptist Church, Crossville. Mack Wilder is interim pastor of the church.

Bill Enoch, pastor of First Baptist Church, Watertown, will be the evangelist for the "Good News America, God Loves You" revival at New Providence Baptist Church in Clarksville. Steve Shirk, music evangelist from Knoxville, will lead the music during the April 6-13 meetings. Bob Mitchell is pastor of the New Providence church.

South Gate Baptist Church, Nashville, will have their "Good News America, God Loves You" revival April 13-18. The evangelist is George Clark of the Baptist Sunday School Board in Nashville. Music leader for the week is Lewis Walker, minister of music at the South Gate church. Forrest Jackson is the pastor.

Brentwood Baptist Church, Brentwood, is planning a week of spiritual renewal April 13-18, in conjunction with Homecoming '86. Glenn Sheppard, spiritual awakening leader with the Home Mission Board in Atlanta, Ga., will lead the meetings. R. L. and Beth Sigrest, sacred music artists from Yazoo City, Miss., will be guest musicians at the church where Bill Wilson is pastor.

Bill Stafford will lead Leewood Baptist Church, Memphis, in their "Good News America, God Loves You" revival April 13-18. Joe Miller will be the special guest musician. Jerry L. Glisson is pastor of the church.

CHURCHES . . .

About 3,000 persons attended the two presentations of the Easter pageant at Germantown Baptist Church, Germantown, March 23. "The Majesty and Glory of Easter" included a time of commitment in which 27 persons became Christians and 205 made re-commitments. The 190 choir and drama group members were led by James A. Watson, minister of music at the Germantown church, and Everett Robertson, Baptist Sunday School Board, Nashville. Ken Story is the pastor.

REVIVAL . . .

First Baptist Church, Atwood, was led in revival services by Pat Kough, pastor of Zion Baptist Church, Brownsville. The revival resulted in two baptisms and one transfer of membership, as well as a number of reaffirmations of salvation. Allan Kazee is the pastor.

PEOPLE . . .

Fairview Baptist Church, Watauga, recently ordained Haskel Arney and Jim Hartley as deacons. Current deacons participated in the service along with retired former pastor B. M. Canup. Dave Shorter is presently pastor.

Sutton accepts call to Two Rivers church

Easter was T. Jerrell Sutton's first Sunday as pastor of Two Rivers Baptist Church in Nashville.

A native of Mobile, Ala., Sutton attended the University of South Alabama there. He also graduated from Southwestern Baptist Theological Seminary in Fort Worth, Texas.

He comes to the Nashville church from the pastorate of Wedgewood Baptist Church in Fort Worth. He also served as pastor of Rock Creek Baptist Church in Glen Rose, Texas.

While in Texas, Sutton served on the Christian Life Committee for the Tarrant County association. He also served on the evangelism and interfaith witness committee.

BOOK REVIEW

By Michael Davis

Becoming spiritually disciplined

Living in the Presence of God by B. Eugene Hines; Broadman; 124 pages; \$4.95.

From the title this book may sound like a call to retreat, but it is not. It is about living our lives out of the presence of God rather than out of the circumstances of life.

This book reflects the honest effort of B. Eugene Hines, missionary to Japan, to write out of his own discoveries in the presence of God. "It was written," he writes, "out of one Christian's discovery of life centered around one primary reality — knowing God in Jesus Christ and living in His presence daily through the practice of a spiritually disciplined life."

Hines succeeds in this effort without sacrificing the perspective provided by the Bible and the history of the church.

The descriptions given by Hines of the spiritual lives of individuals in the Bible like Isaiah and Jeremiah, from church history, and Francis of Assisi will assist readers in clarifying their personal relationship to God. These are not given as examples to be duplicated in the life of Christians.

Hines writes of Isaiah's experience: "The exact nature of Isaiah's vision is not really important. It would certainly be a mistake for Christians to look for that kind of experience. The thing that is important is that Isaiah, like the psalmist, shows the possibility of being in life-changing fellowship with God."

The last chapter dealing with principles and practices of the spiritual life will be especially helpful in relating

one's prayer life to a life of service. Prayer is not interpreted as an activity of a pious individual separated from the world. Prayer is here seen as related to the activities and concerns of the church. The devotional disciplines of prayer are combined with practices that lead to a life of Christian simplicity.

Hines offers some suggestions on how Christians might simplify their lives. He suggests that Christians are to be aware that what they purchase may be hurting others. "Is it true," he writes, "that pet food for the United States is sometimes made from fish caught off South American shores while children of countries in the area do not have enough to eat?"

This is an interesting and useful book. The questions it raises, the guidelines it provides, and its insistence on a private devotional life that is related to disciplines for daily living make this book a positive resource for developing a deeper spiritual life.

CHURCH FURNITURE
Solid wood or upholstered pews, pulpit furniture, loose or fixed pew cushions. Baptisteries—Steeple—Carpet All Work Guaranteed For More Information Write or Call
VIRGINIA CHURCH FURNITURE Inc.
190 1st Street N.W., Pulaski, VA 24301
(703) 980-5388 in VA (800) 488-6536

FOR SALE
1960 GMC diesel bus, 42-passenger. For more information, contact
New Cherokee Baptist Church
5340 Quince, Memphis, TN 38119
(901)683-7344

Retreat with us . . .

April 28-30, 1986
Henry Horton State Park

Seminars on leadership skills, stress and time management

Seminar Leaders:
Dr. Michael Collins, Ohio Baptist Convention
Coach George MacIntyre
Mr. Ray Conner, Baptist Sunday School Board

Registration deadline: April 7
To register or for more information, contact Eleanor Yarborough, TBC, P.O. Box 728, Brentwood, TN 37027 (615) 373-2255

Sponsored by the Tennessee Baptist Recreation Association

INSPIRATIONAL TOURS — 1986

Personally escorted by Rev. John Adkerson and other experienced Hosts

NO. 1 HOLY LAND/JORDAN/EGYPT. 11 days. Optional extension to Europe — Austria/Switzerland/Germany/Holland. Departs June 16

NO. 2 CHRISTIAN HERITAGE TOUR. 15 days. London/Paris/Switzerland/Austria/Germany/Holland. Optional last 5 days to Venice/Florence/Rome. Departs July 23

NO. 3 ORIENT ODYSSEY. China/Hong Kong/Korea 16 days. Optional extensions to Tokyo and Hawaii. Departs Sept 2

NO. 4 BEAUTIFUL HAWAII. Christian Retreat. Featured Breakfast Bible Study 8 days. Departs Nov 15.

NO. 5 HOLIDAYS IN THE HOLY LAND. 11 days. Israel/Jordan/Egypt. Departs Dec 26



Hosted 51 tours worldwide to 61 countries
"Go with experience"

"Give yourself or some dear a Christian excursion this year! Help send your pastor!"

CONTACT: Rev. John Adkerson, Staff Evangelist, First Baptist Church, P.O. Box 29171, Atlanta, Ga. 30329. Telephone number 404/934-1613 or 447-6382

Please send free color brochure and details on Tour no. _____

I am interested in serving as pastor host for Tour No. _____

Name _____ Address _____ City _____ State _____ Zip _____ Phone _____

REAL ESTATE RELOCATING?

We Sell West Tennessee Single Family Homes — Farms Commercial Properties

CHURCHES

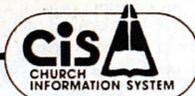
Fast — Effective Full Service "Company"
Multiple Listing Service

CANERDY-CRUNK REALTORS

3550 Covington Pike
Memphis, Tennessee 38128
(901) 377-7112

Dwight Canerdy — (901) 386-5918
Jim Crunk — (901) 372-1311





BROADMAN

Specialized software for:

- Membership
- Stewardship
- Word Processing
- Accounting
- Prospects
- Attendance
- Media Library

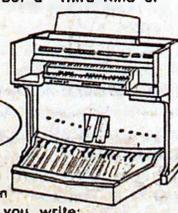
Plus, IBM Personal Computers, Data General Desktop Generation computers, forms, supplies, and accessories. For information contact:

Church Information System
127 Ninth Avenue, North
Nashville, TN 37234
(615) 251-3604

SP-86

Is Your Church Considering A New Organ?

Allen Organ is the choice of more churches than any other make. It is neither electronic nor pipe but a "Third Kind of Organ"



For an informative brochure and the Allen Organ Dealer nearest you, write:

ALLEN ORGAN
P.O. BOX 40894,
NASHVILLE, TN 37204-0894

NAME _____
CHURCH _____
ADDRESS _____
CITY _____ ZIP _____
PHONE () _____

BIBLE BOOK SERIES

Lesson for April 6

A new beginning

By Mike McGinnis, pastor
Central Baptist Church, Chattanooga

Basic Passage: Ezra 1:1 to 3:13

Focal Passages: Ezra 1:1-3; 3:1-2, 6-7, 10, 12

Ezra, Nehemiah, and Esther share a common Biblical theme: the sovereignty of God. All three books present God as being intimately in control of everything, by presenting impossible situations in which God miraculously works to bring about the ultimate solution.

Four expressions of God's faithfulness and sovereignty can be seen in Ezra 1-3.

God's promises are secure

The entire train of events introduced in chapter one was set in motion to fulfill a promise. The decree of Cyrus permitting the return to Jerusalem and rebuilding of the Temple is stated to be for the specific purpose of fulfilling the word of Yahweh by the mouth of Jeremiah (Ezra 1:1).



McGinnis

In fact, God's promise to the children of Israel goes far beyond a singular prophetic utterance. In initiating His relationship with Israel, God established a covenant with His "chosen people." The covenant was based on God's ability to fulfill His promise, not on Israel's ability to perform according to certain guidelines.

The history of Israel certainly displays this truth. If ever a people could have forfeited God's favor, it would have been Israel. Yet, God did not reject His people on the basis of their inadequate performance. On the contrary, He accepted them on the basis of the reliability of His promise.

God's divine steadfastness is clearly seen in the Book of Ezra. This does not discount the fact that the people of God were, as we are, confronted with the ethical implications of the covenant and were called to courageous faith on the basis of their covenant relationship with God. It does, however, remove the fear that plagues so many of God's people that they will forfeit their relationship with Him if they make a vital mistake.

As a Christian, my performance does not result in the security of God's promise. Instead, the security of God's promise results in my performance. Correct performance is the result of my relationship with Christ; my relationship with Christ is not the result of correct performance.

God's purpose is sure

Ezra records no overt miracles; instead, he records one imperial decision after another that is quietly initiated by the Lord. This is how God most often works. He functions within the realm of His own creation.

Notice how God whittles down the remnant that was to return and rebuild the Temple. Again, this is typical of how God functions. He is not the God of big battalions. The Bible constantly displays that He does not need much to do much.

One prime Old Testament example is the story of Gideon's army, diminished by God from 32,000 to 300, devastating the army of Midian although Israel was outnumbered 500 to one. The New Testament offers the story of the feeding of the 5,000 to illustrate this same principle.

God's program is steadfast

Ezra adequately presents God as being intimately in control of the entire scenario of events. This principle is clearly

set forth in Proverbs 21:1, "The king's heart is like channels of water in the hand of the Lord; He turns it wherever He wishes."

This Biblical principle will continue to unfold throughout Ezra. Three very important factors in God's program are clearly presented in these early chapters.

First is the preparation of the people. It was God Who prepared the heart of Cyrus. Equally, of course, it was God Who roused the spirit of each volunteer. God is seen working with, as well as in, His people and in, as well as through, the men of power.

Second is the participation of the people. An apparent theme in Scripture is that God chooses to use people. Jesus constantly applied this principle in His ministry. He had His disciples passing out bread and gathering the fragments, fishing for coins to pay taxes, going to a nearby city for food, retrieving a donkey for His triumphal entry, unwrapping Lazarus' grave clothes after his resurrection, launching the boat, and struggling against a storm. It is obvious that their participation made learning more feasible. But, more than this, it is apparent that God desires to work through His people. Our participation stems from and is based on our surrender to the power and authority of God.

Third is the praise of the people. God taught His people to give themselves to praise prior to every task and at the conclusion of that task. This was an established practice among the children of Israel whether they were to build the Temple or battle the enemy. This time of praise and worship was an acknowledgement of God's pre-eminence, power, and purpose.

God's provision is sufficient

It is not trite to say that when God guides, He provides. His provision is always sufficient. Through Cyrus, God provided the edict that would enable the Jews to carry out the project of rebuilding the Temple. The first verse of the Book of Ezra makes it plain that this was done according to divine ordination. Cyrus was simply the instrument used in accordance to the previously prophetic "Word of the Lord."

Through the Jews and the Persian government, God provided the finances necessary for this major undertaking. God provided the leaders and workers necessary for carrying out His plan of rebuilding the Temple. Those who followed Ezra in this task were those "whose spirit God had stirred to go up and rebuild the house of the Lord which is in Jerusalem" (1:5).

Chapter six reveals that God also provided the return of the Temple vessels that Nebuchadnezzar had plundered from the Temple some 70 years previous. The obvious truth is that God is committed to taking care of His own. He orchestrates in such detail that everything is taken into account.

As God's children, we can be just as confident of God's sovereign, faithful control of all the circumstances of our lives. His promise to us is based on "the blood of the covenant which is poured out for many for the forgiveness of sin." Surely, we, too, can find security in God's promises, purpose, program, and provision.

UNIFORM LESSON SERIES

Lesson for April 6

A hope built on truth

By Robert O. Byrd, professor of religion
Belmont College, Nashville

Basic Passages: 2 John and 3 John

Focal Passages: 2 John 1-11; 3 John 2-4

Second John is so similar to 1 John that it is considered by some a miniature of the larger document. There is hardly any topic in 2 John that is not dealt with more fully in 1 John.

There are some who think of 2 John as a preview of 1 John. The necessity for the latter is thought of as growing out of the failure of the former to achieve its writer's purposes. Still others see it as a postscript to 1 John.



Byrd

In this case, its existence came about as a result of the desire to address a brief note along the same lines as 1 John to an individual congregation. Second John also has the more general character and tone of a truly pastoral letter.

Both 2 John and 1 John deal with difficulties created for the church by a Gnostic-type threat. The heart of the error is the unwillingness to "acknowledge the coming of Jesus Christ in the flesh" (2 John 7). The recipients of 2 John do not seem already engaged in direct conflict with such error. In 1 John, the readers appear already engaged with those who accept such a false belief.

Truth abides (2 John 1-3)

The "elder" who is the writer of 2 John is identified only by his title. Among leaders of the early church during the period shortly after the New Testament era, the term "elder" was used in at least two ways. It was used along with a proper name to refer to various apostles, and it was used to refer to those who were disciples of the apostles. Its use here without any name to qualify it suggests it was someone well-known.

The "elect lady" may be either a real individual or it may be a way of personifying a local congregation. In 1 Peter 5:13, the church is designated by a feminine pronoun. This latter view is sup-

ported by the use of the plural in verse 8: "... look to yourselves" and the greetings in verse 13 from the elect lady's elect sister. All attempts to identify the lady's name have been fruitless.

The elder professes his love to be "in the truth." This means more than truly. The background of this idea is in 1 John 3:18: "... love in ... deed and truth." The truth from and about Christ is the arena in which Christians are related. In 2 John, as throughout the New Testament, truth is the basis both for his love for the elect lady and for the love of "all who know the truth." Verse three is more a statement of a fact than of a wish.

Encouragement and warning

(2 John 4-11)

Verses 4-6 are very similar to 1 John 1:7 and 4:7. These three verses in 2 John (4-6) are linked together by the relationship between "following truth" in verse four and following commandments and love in verse six. Verse six is somewhat circular but expresses a significant Christian truth. Love of God is expressed in obedience and obedience consists of a life of love.

Verses 7-11 raise the threat faced by the deceivers who denied the reality of the incarnation of Jesus. This departure from truth was a threat to the love that should mark the community of faith. The crisis of the hour required firm handling of those who would "press on" in such a way as to become separated from the truth of the incarnation and of Christ's teaching.

Truth and joy (3 John 2-4)

This writing has more the character of a personal letter than 2 John. Note the specific references to particular people - Gaius, Diotrephes, and Demetrius. Gaius had learned to bring a consistency to his daily life by following the truth. His devotion to truth brought joy to the elder, who perhaps had been responsible for the conversion of Gaius.

Interpretations

When loss is gain

By Herschel H. Hobbs

"For perhaps he therefore departed for a season, that thou shouldst receive him for ever" (Philemon 15).

We are all familiar with Jesus' paradoxical statement about losing by gaining and gaining by losing (Matthew 16:25). Paul applies this principle to Philemon's experience with Onesimus.

Had Onesimus not run away, Philemon still would have had his body. But he would have had neither his spirit nor his love. Since Onesimus was a person, not a thing, he naturally resented being held in bondage against his will. This would have been true even with the kindest of masters or owners.

Slavery was a part of the social system of the time. Thus owning other human beings apparently did not bother Philemon's Christian conscience. But no one should be surprised at a smoldering resentment on Onesimus' part. Slaves had no rights. They were at the mercy of their owners. True, benevolent owners saw to the welfare of their slaves: clothing, food, shelter, health. But they

showed the same care for their other property. No person likes to be treated as a thing.

Obedience was given more out of fear of punishment than out of love. When Onesimus could stand it no longer, he fled to Rome.

In God's providence, he found his way to Paul, who led him to Christ. With a transformed spirit, he will return to Philemon so that Philemon may "receive him for ever."

"For ever" renders *anionion*, used to express eternity. This is in contrast to "for a season" or a little while. "Shouldst receive" translates *apecho* (echo, to have; *ap* intensifies the verb, so really have).

If Philemon welcomes Onesimus back in the spirit in which Paul wishes, he will have both his bodily presence and his love and spirit. (Paul is not thinking of continued slavery as we will see later.)

Truly, God works in all things for good to those who love Him and follow His purpose and will (Romans 8:28).

LIFE AND WORK SERIES
Lesson for April 6

Christ is Lord

By Danny Bush, associate minister
First Baptist Church, Oak Ridge

Basic Passage: Colossians 1:1-29
Focal Passage: Colossians 1:12-22

This lesson begins a three-month study entitled, "The Faith We Live." The three units, "Basics of the Christian Life," "Relationships in the Christian Life," and "Hope of the Christian Life," are based on Paul's letter to the Colossians, the first letter to the church at Thessalonica, and the first part of the second letter. You are urged to read all three letters in their entirety in order to gain an overall perspective.



Bush

It is amazing that the Apostle Paul wrote the letter to the church at Colossae while he was in prison in Rome somewhere between A.D. 58-60. Think of it. Here is a Christian, himself suffering persecution, writing to a church he had never visited. This in itself is evidence of a disciple who has made Christ Lord of his life.

For Paul worldly comforts, popularity, and convenience took a backseat to the really important matters, the things of truth, the things of God. His treasures were not of this earth. Therefore, he could concentrate on the spread of the gospel.

This kingdom work included counteracting man-made philosophies which were attempting to dilute the significance of Christ and the teaching of the absolute necessity for making Christ Lord of life.

It is my conviction that we disciples oftentimes confuse who and Whose we are. We forget what awful cost to God it was to bring us into sonship. The crucifixion is not a sentimental, pretty,

sweet sight. Christ suffered pain and agony beyond our wildest imaginations and abilities to dramatize on stage or screen, or even to fully appreciate in our hearts.

Our intellectual pursuits and busyness in church and denomination tend at times to cloud our minds with feelings of superiority. We can create nothing! We own nothing! In and through Christ were all things made.

Then there is the church. Followers of the Chief of Servants have through the years confused Whose is the church. Both ministers and Christian volunteers from time to time are like the early disciples who wanted to be placed in key roles of power in the kingdom.

The concept of servanthood is all but lost in the last part of the 20th century, I'm afraid. After 25 years of church and associational ministry, I find more and more that volunteerism is decreasing and passing the buck or letting the other fellow do it and apathy and laziness are on the increase. Civic organizations are experiencing this same trend.

During a Sunday School enlargement campaign in Memphis, participants began sharing stories of their visitation experiences. One minister related about a series of excuses a lady had given him for not attending church, such as being out of town a lot or that Sunday was the only day they could rest. The visitor kept trying to nail down a time when the lady felt she could attend. After she had eliminated all the immediate Sundays, the minister asked if she could attend after the first of the year. She told him she was going to be sick. He said that was the first time he had ever heard

someone go so far in their excuses as to schedule illness.

We laughed, but we knew that this unfortunately was typical not only for the unchurched but too often for those already on church rolls.

We need not give in to tendencies of falling away among the saints. Neither should called ministers of the gospel take more than their perceived share of the blame for the way things are. God help us! God remold us! God use us!

It is good that Paul and other Christians through the centuries were willing to make Christ Lord of their lives.

As we allow Christ to be Lord of our lives, we will turn from falling away and begin reaching forward. Especially is it important to note that the Spirit of God does not give in to the pressures of evil. Because of the work of Christ almost 2,000 years ago and His presence in us through the Spirit, we, too, can conquer

the pressures of evil within and around us.

In this way we can say in truth, "Christ is Lord."

BAPTISTRIES
WATER HEATERS
STEEPLES
FACTORY DIRECT SALES
(ECONOMICAL - OUR 24th YEAR!)
ECONOGLAS INDUSTRIES
BOX 1321, ROSWELL, GA 30077
1-800-221-4153

ROOMS IN ATLANTA
5 blocks to 10 miles
\$22-\$61 pp/pn/do
1st Class
Deluxe
Luxury
AIR
arrange-
ments by request
John Carpenter
P.O. Box 762
Jonesborough, TN 37659
1-615-753-2578 or 753-2104

DAYS OF PRAISE
RIDGECREST May 5-9, 1986
GLORIETA May 19-23, 1986

ANNUITANT CONFERENCES

Mail Reservations to:
Ridgecrest Baptist Conference Center, Box 128,
Ridgecrest, N.C. 28770 or Glorieta Baptist Conference
Center, P.O. Box 8, Glorieta, N.M. 87535
(\$17 per person — Applies to total cost)
Total Cost \$104.75 per person
(Two persons per room)

AB
Annuity Board Southern Baptist Convention

The Carson-Newman College and East Tennessee Baptist Hospital Nursing Program is now accepting applications for limited enrollment

—Tennessee State Board of Nursing Approved—

Prepare yourself to join in the exciting changes occurring in health care today. Nurses trained in B.S.N. programs are the ones who will be prepared to step into positions opening in nursing care.

This four-year nursing program leads to a baccalaureate degree from Carson-Newman College. Students receive over 400 hours of classroom instruction in nursing and 1500 hours of hands-on experience in hospitals, health departments, schools, home health agencies and nursing homes.

The in-depth nursing curriculum at Carson-Newman includes courses in budget and staff management as well as organizational communication.

Carson-Newman, a Baptist-affiliated liberal arts college located only 24 miles away

in Jefferson City, offers you the opportunity to prepare in small classes with teachers who are committed to your success.

Call 8:30-5:00 Monday-Friday and 9:00-12:00 noon Saturdays to secure a place for fall 1986 admission: Dr. Kathryn Gaines, chairman of the nursing division, 615-475-9061, extension 426, or call your Carson-Newman College representative, 615-475-9061, extension 223.

Bible study plan offers bridge for unchurched

By Frank Wm. White

NASHVILLE (BP) — Bernadette Salviano sees a new mission field for Southern Baptists in the "yuppie" world of business professionals.

"I'm a missionary in the business world," Salviano, graphic arts manager for Purvis Systems, of Middletown, R.I., said while attending an Outreach Bible Study National Institute in Nashville.

The aggressive generation in the high-tech business world — popularly known as yuppies — is finding success but not happiness, Salviano explained.

Yuppies are just one of the many groups of people who previously have been disassociated from churches but which could be prime target groups for the Outreach Bible Study program developed by the Southern Baptist Sunday School Board, said Salviano, who has

been involved in marketing and advertising for more than 20 years.

Outreach Bible Study, to be launched in October 1986, involves church-sponsored short-term Bible study groups held away from church buildings to involve persons who are not Christians or who do not attend church.

"People are really searching. They're searching for God but will grab on to anything that comes along to fill the void," Salviano said.

She understands struggling and searching for something. She practiced Buddhism for 10 years and tried other religions and cults before an employee invited her to a Bible study group.

Salviano found what she had been seeking in the group, which was similar to what has been designed in Outreach Bible Study. But she said she would

never have gone to a church or Sunday School.

The group that met at an apartment to "talk about things" was non-threatening to her self-image. A formal church setting where she did not know what was going on would have been threatening to her as it is to others who did not grow up with a church association, she said.

"An invitation to Bible Study," the materials for Outreach Bible Study, are written for persons without a church background or a familiarity with the Bible. Church and Bible terms are explained in common terminology.

The setting for Outreach Bible Study groups will be homes, apartments, com-

munity centers, and other places, rather than a local church. At the conclusion of the eight-week unit, participants will be invited to participate in Sunday School.

Salviano uses Life and Work Series curriculum as a Sunday School teacher at Middletown Baptist Church in Middletown, R.I. But, she said, that material is not suited for persons unfamiliar with the Bible.

"Those people are intimidated when they go into a Sunday School class with people who are so familiar with the Bible and Bible terms that they take for granted," she explained. "Outreach Bible Study bridges the gap. It's one of the most positive things I've seen in this area."

Salviano's enthusiasm is uncontained when she begins talking about the marketing possibilities for Outreach Bible Study. She said she would like to see it marketed interdenominationally.

"Imagine the Sunday School Board putting materials in the hands of other denominations to help make a change in this society," she said. "So many people don't have an anchor; this is just what they need."

With Outreach Bible Study, Salviano predicted Southern Baptists will be leading those reaching unchurched people.

Christians face temptations in overseas job assignments

By Art Toalston

EL PASO, Texas (BP) — In some overseas countries, Americans from lower middle-income brackets "live like kings with chauffeur-driven cars, large homes, and maids."

That is a problem, as Chuck Anderson sees it, if they are professing Christians.

The percentage of Christians who go overseas on job assignments and who also continue in their Christian lifestyle is disturbingly low, says Anderson of El Paso, Texas.

With three young sons, Anderson and his wife, Mary, headed to the Netherlands Antilles near Venezuela nearly 15 years ago. He was to be the quality control manager, supervising about 100 workers, at an electronics instruments plant on one of the islands.

"We were picked up at the airport by some company personnel and deposited in a resort hotel ... and kind of abandoned," Anderson says, noting he and his family needed "some input from a Christian perspective" in adjusting to life in a foreign country.

Even though he had seminary training, "my first inclination on being overseas and having an income and a management position several rungs higher than I would have had in the States, was to let down in my Christian life somewhat."

Several characteristics of an overseas work assignment could tend to push a person in that direction, Anderson says. First, an overseas assignment usually entails salary bonuses, yet living costs are lower in most areas, especially with favorable exchange rates for the U.S. dollar. Thus there is "the opportunity to move up several levels from the standpoint of luxury in living."

Instead of "taking advantage of what could have been an opportunity to minister with an increased income," many churchgoers "spend it all on themselves," he says.

Then, the overseas job often requires at least six days of work each week and "a lot of people feel like, 'Sunday is the only day I have off and ... I don't want to spend half the day in church,'" Anderson says. "They're under so much pressure at work that they want that day to relax."

Although Anderson succumbed briefly to the temptation, before long, he and his wife began English-language Bible classes in their home. He taught adults

and his wife taught children. He also distributed Bibles and helped persuade the U.S. Gideons organization to print 10,000 copies of the New Testament in Papiemento, the dialect on the island where he worked.

Anderson since has held management positions in factories in El Salvador twice and Mexico once. Each time, his family also relocated. It was in El Salvador where the couple first encountered Southern Baptist missions, through the literature work of Bill and Libby Stennett.

Today the Andersons are members of First Baptist Church of El Paso, where she is education secretary and he, as a volunteer, is church librarian and active in various ministries.

Laity Abroad, the Southern Baptist Foreign Mission Board's channel for assisting people who are or will be living, working, studying, or traveling abroad, gets high marks from the Andersons. Often, contact is arranged with missionaries or local believers in the host country. Brochures detailing Laity Abroad are available from the board.

A program like Laity Abroad helps both husband and wife learn about the culture from missionaries and local Christians, rather than just getting their indoctrination from the company.

"When the husband gets overseas, he immediately is immersed in his work ... and the people he works with help him adjust to the culture, while the wife is generally left on her own to find her own way around," Mary Anderson says.

The Laity Abroad program also helps families find Christian friends and a good church to attend, as well as avenues of Christian witness in their host country, she says.

An "international economy" is developing, Anderson says, "and the opportunities are going to multiply for business people to work overseas."

People need to have their "house in order" before accepting overseas assignments, he says. They should prepare for "pressures regarding their Christian walk that they haven't experienced in the United States."

"They ought to go with their minds made up in advance," he says, "to use this opportunity as if God has sent them there for purposes of ministry ... in spite of the opportunities to do otherwise."



PLANNING — Bernadette Salviano plans to implement Outreach Bible Study in New England. In preparation, she participated in an Outreach Bible Study National Institute in Nashville.

G. S. Claybrook accepts Long Hollow pastorate

Long Hollow Baptist Church of Hendersonville has called Gerry S. Claybrook as pastor. He will preach his first sermon as pastor on April 20.

Claybrook comes to Hendersonville from O'Fallon, Ill., where he was pastor of First Baptist Church for 12 years. He has also been pastor of churches in Arkansas, Tennessee, and Kentucky.

Claybrook is a native of Selmer, and a graduate of Union University in Jackson and Southern Baptist Theological Seminary in Louisville, Ky.

Claybrook becomes the second pastor of Long Hollow Baptist Church since its organization in 1977. W. W. Harrison, founding pastor of the church, retired on Easter last year.



Claybrook

Patton accepts call to Fairview church

First Baptist Church, Fairview, has called James A. Patton as pastor.

The Illinois native is a graduate of Belmont College in Nashville, and New Orleans (La.) Theological Seminary.

Patton comes to the Fairview church from Riverside Baptist Church in Nashville. He will begin his new ministry on April 6.

High court settles skull cap dispute

WASHINGTON (BP) — The U.S. Supreme Court has ruled the First Amendment does not require the military to accommodate religious practices that in its judgment would violate uniform dress-code regulations.

In a 5-4 ruling announced March 25, the high court affirmed a court of appeals decision allowing the U.S. Air Force to enforce dress regulations in the interest of the military's perceived need for uniformity — even if the effect of those regulations is to restrict the wearing of visible garments required by a person's religious beliefs.

In this case, Simcha Goldman, an Air Force captain who is a practicing Orthodox Jew, argued his right to wear a yarmulke — or skull cap — while on duty as a psychologist in a military hospital outweighed the military's need to enforce its uniform regulations.

Goldman, who wore the yarmulke on duty for four years before being instructed to remove it, filed suit in federal district court, claiming the Air Force's refusal to allow his wearing a skull cap infringed upon his First Amendment right of free exercise of religion. The U.S. District Court for the District of Columbia ruled in Goldman's favor, but that decision was reversed by the appeals court.

In delivering the Supreme Court's opinion, Justice William H. Rehnquist said the court's review of military regulations challenged on First Amendment grounds "is far more deferential than Constitutional review of similar laws or regulations designed for civilian society." He added, however, the military's need to foster "instinctive obedience, unity, commitment, and esprit de corps" does not render invalid First Amendment guarantees in military life.

"When evaluating whether military needs justify a particular restriction on religiously motivated conduct, courts must give great deference to the professional judgment of military authorities concerning the relative importance of a particular military interest," Rehnquist stated.