

Baptist and Reflector

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News journal of Tennessee Baptist Convention

Appeals court upholds TBCH case ruling

CINCINNATI — The United States Court of Appeals for the Sixth Circuit has upheld a district court's ruling which declared that Tennessee Baptist Children's Homes Inc. is an "integrated auxiliary of churches." The three-judge appeals court filed its written decision May 14 in response to an appeal by Internal Revenue Service of the lower court decision. At an August 1984 trial in the United

States District Court for Middle Tennessee, Cookeville, the jury had determined that TBCH's "principal activity is exclusively religious" and therefore is exempt from filing Informational Return Form 990 as required by IRS.

That verdict and a Nov. 14, 1984 memorandum from Judge L. Clure Morton declared that TBCH is considered an "integrated auxiliary" of Tennessee

Baptist churches under the Tax Reform Act of 1969. The judge had instructed IRS to refund \$29,665.12 in penalties assessed, plus interest, against TBCH for failure to file Form 990.

At a Feb. 10 hearing before the Court of Appeals, Ray Hepper, Justice Department attorney from Washington, D.C., based the IRS appeal on two points: (1) that "religious activity is limited only to the conduct of worship" and (2) that the district court erred in allowing a jury trial on what he called "a matter of law."

Hepper did not question that TBCH provides Christian homes for children. "This is child care. Their religious motivation to do this is not relevant," he contended.

Frank Ingraham of Franklin, in representing TBCH, countered, "Child care is

not just a matter of motivation, but a religious activity motivated by religious concern."

In the written appeals court decision, Judge Robert Krupansky noted that IRS regulations do not define "principal activity" and that the regulations "left open the factual issue of identifying the 'principal activity' of an organization seeking exemption."

The decision continued, "The government, having ignored the factual issue thus presented, erroneously hypothesized the factually unsupported conclusion that the principal activity of TBCH was as a matter of law the operation of an orphanage dedicated to the public interest."

... The government assumed without factual support the identification and

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Committee decries political excesses

By Dan Martin

ATLANTA (BP) — The current level of political activity in the Southern Baptist Convention "creates distrust and diminishes our ability to do missions and evangelism," the SBC Peace Committee said in a statement on politics in the 14.4-million-member denomination. (The entire statement is printed below.)

The statement was adopted by the 22-member committee during its seventh meeting, held in mid-May in Atlanta.

The committee reported it investigated charges of voting and registration irregularities at the annual meetings, and, while it found isolated incidents, discovered "no documented evidence of organized misuse of the ballot by any political group."

The statement is a partner to one adopted in February dealing with theological diversity in the seminaries and the convention at large. Both statements are preliminary findings based on investigations during the year the committee has been at work.

Both statements, however, are expected to be part of the report the committee will make during the annual meeting of the SBC, scheduled June 10-12 in the Georgia World Congress Center in Atlanta.

The statement was drafted by the Po-

litical Activities Subcommittee, chaired by Charles Pickering, an attorney from Laurel, Miss., and vice-chairman of the Peace Committee.

The draft followed two days of meetings of the subcommittee, during which members met with spokesmen of political organizations on both sides of the denomination, representatives of news media, both denominational and autonomous independent publications, and elected officers.

Committee chairman Charles Fuller said the statement is "a rejection of extremism. Out of the investigation of these past few months wherein we focused our attention on political activity, we found we need to reject political excesses — which are always there — but at the same time we must reject the excesses of exaggeration.

"I know we have some problems, but as for attributing these things to being part of a high political organization, we did not find that. We had hearsay, we had opinion, but as far as any hard evidence, it was not forthcoming," he said.

Fuller said the subcommittee met with Lee Porter of Nashville, SBC registration secretary, and Tim Hedquist, also of Nashville, convention manager, to discuss past irregularities and the voting

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General Assembly avoids resolution on state lottery

By Al Shackelford

The 94th Tennessee General Assembly adjourned May 14 without voting on a resolution which could have changed the state Constitution to permit a state lottery.

Although the resolution was on the agenda of both the Senate and House of Representatives, sponsors of the resolution in both houses asked that it be "placed on the clerk's desk," where it remained until the legislature's final adjournment last Wednesday afternoon.

The failure to pass the resolution by the required two-thirds majority means that the issue will not be on the November 1986 ballot as a referendum and cannot be until the November 1990 election.

When the resolution came up in the Senate May 14, Steve Cohen of Memphis, the Senate sponsor, asked that the matter be moved to the "heel of the calendar." He said that this request was made

in order for the House to go on record first. He stated that he doubted that the matter had enough votes (66 votes) for passage in the House of Representatives.

Meanwhile, the resolution came to the floor of the House, and Mike Kernell of Memphis, the House sponsor, moved that the resolution be "placed on the clerk's desk." It takes a two-thirds vote

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Statement notes political activity

ATLANTA (BP) — The following statement on political activities was adopted by the Southern Baptist Convention's Peace Committee during its May meeting:

The Peace Committee finds that the extent of political activity within the Southern Baptist Convention at the present time creates distrust, diminishes our ability to do missions and evangelism, is detrimental to our influence, and impedes our ability to serve our Lord.

Political activity within the convention since the late 1970s has reached a new level. Some inerrantists put together an effective political effort. Some moderates have attempted to match the effort of the inerrantists. A measure of political activity is inevitable in an organization which abides by democratic principles and processes.

Since the Southern Baptist Convention has never before been confronted with this degree of political activity, the

convention has never made a determination of what political activity is inappropriate and what measure of political activity must be retained consistent with our Baptist heritage, organization, and structure.

Regardless of what short-term measures are implemented, Southern Baptists must face this entire issue. The Peace Committee is continuing to receive input in this regard and to deliberate on the final recommendations in this area.

Charges of political excesses have been made against both groups by the opposite side. The Peace Committee has not completed all of its investigations into political activities and although indications are that in many instances the charges are exaggerated, the committee finds that many people on both sides deplore the extent of political activity within the Southern Baptist Convention.

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ARMS OF LOVE — Patty Harris, a volunteer nurse from Tennessee, cuddles a baby in the Baptist Hospital in Ajloun, Jordan.

Senate Finance Committee passes tax reform proposal

By Kathy Palen

WASHINGTON (BP)— A tax reform plan approved by the Senate Finance Committee would allow church pension groups — including the Southern Baptist Convention's Annuity Board — to retain their tax-exempt status but would prohibit persons not itemizing on federal income tax forms from claiming deductions for charitable contributions.

The committee's proposal, which has yet to be written into a bill and introduced before the full Senate, would retain current law that allows federal tax exemption for non-profit organizations offering "commercial-type insurance."

A tax reform bill approved by the House of Representatives late last year would repeal that exemption. Although the House measure would exempt property or casualty insurance provided by churches or conventions or associations of churches from the definition of "commercial-type insurance," it specifies "annuity contracts shall be treated as providing insurance." That language would strip the Annuity Board and other similar church pension and welfare groups of their federal tax exemption.

If the full Senate approves the Finance Committee's tax reform proposal, it then will go to a conference committee to be reconciled with the House version. If a compromise can be hammered out, the conference report would have to be approved by both houses before being sent to President Ronald Reagan for his approval.

TBCH case . . .

(Continued from page 1)

character of the 'principal activity' pursued by TBCH, which was the ultimate controversial premise presented to the court and/or the jury for consideration and adjudication."

The decision stated that this court "must, as did the trial court, conclude that within the context of the equally persuasive arguments advanced by the adversaries to this action, there was present a conflict of material fact as to the 'principal activity' pursued by TBCH, which factual controversy was within the province of the jury."

In another section, the written decision declared that TBCH's "sole and primary dedication and purpose for maintaining and operating its child care facilities was and is to create a pervasively Christian environment for leading its enrolled children to a saving relationship with Christ and to systematically indoctrinate and/or convert those children committed to its care to the tenets of the Baptist faith. As such, TBCH challenged that it had no secular counterpart. . . . At the conclusion of the evidence, TBCH's affirmative evidence stood uncontradicted."

Although the Court of Appeals upheld that TBCH is an integrated auxiliary of the churches and penalties should be refunded, the judges denied — as did the district court — TBCH's request that IRS reimburse attorneys' fees and that the statute which had caused the controversy be declared unconstitutional.

Joining Krupansky in hearing the appeal and filing the decision were Judge Ralph Guy and Judge John W. Peck.

Under court regulations, IRS has 20 days from the appeals court's ruling to file a notice of appeal to the U.S. Supreme Court.

While maintaining the tax-exempt status of those pension groups, the Senate plan would end the eligibility of non-itemizing taxpayers to claim deductions for charitable contributions. The proposal would allow a current provision for such deductions to expire as scheduled at the end of 1986.

The House tax reform bill includes a permanent provision for non-itemizers to deduct annually all charitable contributions in excess of \$100.

"Care must be taken in communicating with Congress," said James M. Dunn, Baptist Joint Committee on Public Affairs executive director. "The Senate committee is to be commended for removing the direct tax on the church pension boards. The provision to tax the churches must be removed from the House version when and if a conference committee meets.

"On the other hand, a cruel contradiction exists in the proposed removal of charitable deductions for non-itemizers. Surely many Baptists will express these concerns to their members of Congress."

Another provision of the Senate proposal would — as would the House version — reinstate clergy housing benefits. Under current tax law, only ministers who occupied their residence or had a contract to purchase one by Jan. 1, 1983, are eligible to declare mortgage interest and property tax deductions in addition to tax-exempt housing allowances. That eligibility is scheduled to extend only through tax year 1986.

Both tax reform versions would make revocation of current law retroactive, meaning ministers unable to claim mortgage interest and property tax deductions for tax years 1983 and 1984 would be eligible to file amended returns to seek refunds.

Other provisions of the Senate committee's proposal that would affect churches and church employees — especially those participating in 401(k) or 403(b) annuity plans — include:

- Denying a participant in a pension plan — such as offered by the Annuity Board — from also investing in Individual Retirement Accounts.

- Distinguishing between employer and employee contributions to 403(b) plans and placing a \$7,000 cap on annual employee contributions. The plan also would override a current provision that allows a participant to designate a portion of his salary as a "catch-up" device for years in which he was able to put little or nothing into a retirement plan.

- Imposing penalties on distributions — or funds withdrawn — from retirement plans before age 59½, other than for death, disability, or "life-based" annuity payments.

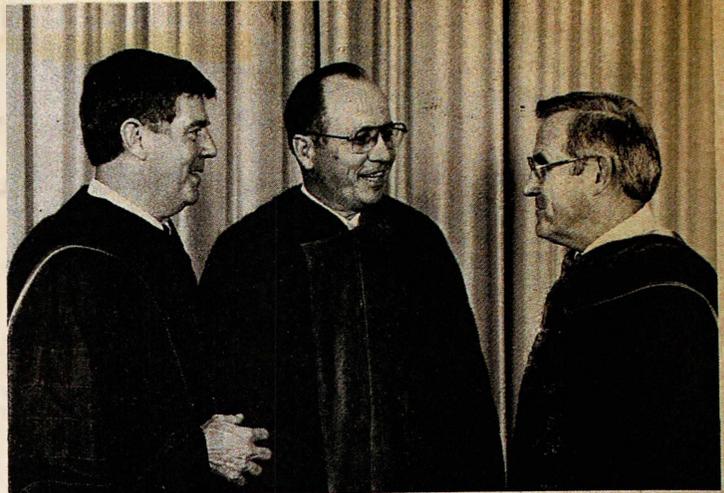
- Imposing new minimum distribution rules and a 50 percent tax on those retirement funds not withdrawn at the time of eligibility.

Taiwan teams score

TAIPEI, Taiwan — A new program for involving all Southern Baptist missionaries in direct evangelism proved popular in Taiwan last year.

Revival teams — joined by a total of 35 missionaries and Chinese Baptists — visited 19 churches during 1985, leading 163 people to new faith in Christ.

At least 18 churches have asked for revival teams this year.



C-N COMMENCEMENT — During a May 9 commencement, Carson-Newman College President Cordell Maddox (left) conferred an honorary doctorate on Charles Sigmon (center), a businessman who Maddox noted "almost single-handedly brought Carson-Newman into the computer age by his generous gifts." James McCluskey (right), TBC president and pastor of Knoxville's Wallace Memorial Baptist Church, delivered the commencement address.

Lottery resolution . . .

(Continued from page 1)

to bring a matter back to the floor from the desk.

Later in the closing session, Harper Brewer of Memphis made a motion in the House that the resolution be brought from the clerk's desk for consideration. The motion failed 45-46, falling 21 votes short of the necessary 66 votes.

Just prior to adjournment, Brewer

again came to the House "well," possibly to make a last-minute attempt to bring the resolution to the floor, but he returned to his seat without speaking.

Over in the Senate, Cohen told the senators what was happening in the House. He lashed out at the representatives' failure to vote on the matter, charging that the "House of Representatives didn't even have the decency to vote" on the resolution. He asked that the resolution remain on the desk, pending possible reconsideration in the House. This reconsideration did not come before both the House and the Senate adjourned by mid-afternoon.

Peace . . .

(Continued from page 1)

and registration process.

"There are some facts on the record — dating back several years — of looseness of the (registration) process and of some voting irregularity," Fuller said. "But I think we found that in the past several years there has been repeated and continual improvement in the process of registration and voting. I would presume we will continue in that direction."

Fuller said the committee was told messengers to the 1986 convention will be informed the bylaws specifically prohibit "proxy" voting, whereby one person votes another person's ballot.

"That will be greatly stressed," Fuller added. "In past years proxy voting, although not appropriate, was not considered to be a drastic violation, such as when a husband or wife voted each other's ballots. Now, each messenger will be told the packet of ballots is his or hers and should be used only by the person to whom it is issued. If someone uses anyone else's ballots, that person is in fact violating the bylaws."

In addition to dealing with voting, the statement also speaks of the "new level" of political activity which has developed since the late 1970s as "some inerrantists put together an effective political effort" which has been countered by "some moderates."

It notes political excess has been charged against each side, but adds the preliminary investigation reveals "in many instances the charges are exaggerated."

The report includes five preliminary "findings" and five recommendations, which have been forwarded to the committee drafting the report the committee will make to the SBC.

Although a state lottery had been discussed in the General Assembly for several years, this was the closest that the matter had come to a deciding vote.

The resolution concerned removing a section from the state Constitution which prohibits a state lottery. To amend the Tennessee Constitution, a resolution must be approved by both houses of the General Assembly at two consecutive sessions — the second one by a two-thirds vote. The proposed amendment must then receive a majority vote in a general gubernatorial election.

In 1984, both houses of the 93rd General Assembly narrowly passed the resolution by the required majority vote. In order to be on the November 1986 ballot, both houses of the 94th General Assembly would have had to pass the resolution by a two-thirds vote after three readings.

On March 24, the Senate voted 22-11 after the first reading to approve the resolution. Later the resolution was read two additional times, but no vote was taken. The state attorney general has advised that the vote must come after the third reading.

The resolution was read three times in the House of Representatives, but no vote was ever taken.

Larry Braidfoot, general counsel and director of Christian citizenship for the Southern Baptist Christian Life Commission, observed, "Failure by the House of Representatives to pass the lottery resolution is both bad news and good news for Tennessee Baptists. It is bad news because the resolution received as much support as it did. . . . It is definitely good news, for Tennessee, like all of the Southern states, continues to hold at bay the wolves of the gambling industry."

Lee Roberts reports burglary of offices

By Dan Martin

MARIETTA, Ga. (BP) — The offices of Lee Roberts, chairman of the 1986 Southern Baptist Convention Committee on Boards, Commissions, and Standing Committees, reportedly were burglarized during the weekend (May 10-11) according to Cobb County (Ga.) Police.

Roberts, president of Roberts Mortgage and Investment Corp., told Baptist Press the only thing disturbed in his offices was his file on the work of the

Committee on Boards, which nominates persons to serve on the 24 national entities of the SBC.

"My only conclusion is that somebody wanted to look in that file," Roberts said. "Everything was neat and in order except for that one file. It included all of the background information on the nominees and correspondence with committee members and agency executives."

Roberts added money and checks were on his desk but were not disturbed.

"That file had not been out of the file drawer in my desk for three or four weeks. It was on the corner of my desk and obviously had been gone through," Roberts said.

"I do not want to think the worst, but I have to face the obvious. Obviously, somebody was in my office; obviously, the file was taken out of my desk and gone through. Beyond that, I don't know what kind of conclusion to draw about this," Roberts said.

Roberts said there was no sign of forced entry. He explained he occupies the second floor of a three-story office building and that the ground floor is vacant. An outside ground floor door was unlocked and access to Roberts' office apparently was gained by an interior stairwell.

"The door to the stairwell has a thumb lock on the outside. The lock is on the other side and it is locked on our side. Somebody jammed a core from a roll of paper towels or toilet paper in the door to keep it open so they could get back outside," he said.

Capt. Ed McPherson, head of the Cobb County Police Department's Crimes Against Property Section, said the case is not being actively investigated "because it has no solvability factor. It is in the hold file and if anything else comes up on it, we will look at it."

McPherson said the fact the case is not being investigated "does not mean there wasn't a burglary. This is similar to dozens of cases we receive each day. According to this report, nothing was missing. All I can say is that a burglary was reported to us."

Roberts told Baptist Press the burglary may be part of a series of harassing letters and telephone calls since the Committee on Boards report was released in late April, and since a news report concerning his appearance at a fundamental-conservative rally in Nashville.

The report on the rally quoted Roberts as saying that Adrian Rogers, pastor of Bellevue Baptist Church in Memphis, would support "truth, sound doctrine, what Southern Baptists believe in," while the other candidate for SBC president, Winfred Moore, pastor of First Baptist Church of Amarillo, Tex., may or may not "believe in truth."

Roberts told Baptist Press many of the letters and telephone calls have criticized him for saying Moore does not believe in truth.

"I did not say Winfred Moore does not believe in truth. It is impossible for me to know what somebody believes in, but I did not say he does not believe in truth," Roberts added.

Dunaway announces plan to challenge nomination

By Marv Knox

CORBIN, Ky. (BP) — A past chairman of the Southern Baptist Convention's Executive Committee has announced he will challenge the nomination of David Gray of Radcliff, Ky., to the Executive Committee.

Gray has been nominated to the post by the 1986 SBC Committee on Boards, which nominates people to fill vacancies on all national Southern Baptist entities. Messengers to the SBC annual meeting will vote on Gray and the other nominees when they convene in Atlanta, June 10.

John Dunaway, pastor of First Baptist Church of Corbin, Ky., and chairman of the Executive Committee in 1982-83, told Baptist Press he will nominate Eugene Siler Jr. of Williamsburg, Ky., in the place of Gray.

Dunaway offered two reasons for his proposal.

"First, after observing the Committee on Boards' total recommendations for Kentucky, I question how much con-

sideration was given to knowledge of Baptist life and the involvement of the person in the larger realm of Baptist service," he said. "The Executive Committee, because of its unique function in both the funding of our agencies and institutions and the operation of the convention, needs Baptist laypeople who have a strong involvement in and understanding of Baptist work."

"I doubt seriously that in the limited time Mr. Gray has been a Southern Baptist, and the even more limited time in a larger area of Baptist service, he meets this need of service."

Gray, a member of Stithton Baptist Church in Radcliff, said, "I have been a member of Baptist churches since I was saved as a 6-year-old in 1941, and I have been a Southern Baptist for 10 years. I have not been active in convention politics, but I have been active in my own church."

Gray was a member of the 1984 SBC Committee on Boards. The 1986 annual meeting will be his first to attend.

Allen F. Harrod, pastor of First Baptist Church of Bellevue, Ky., and one of the state's representatives on the Committee on Boards, defended the selection of Gray.

"It is true David Gray has been a Southern Baptist for only 10 years, but he's been a tremendously active Southern Baptist," Harrod said, noting "very active involvement these past 10 years."

Dunaway presented his second objection to Gray's nomination in the form of a question: "How much consideration did the Committee on Boards give to the entire state in its selection of membership on not only the Executive Committee, but all of the boards?"

With the exception of one renomination to the Southern Baptist Foreign Mission Board, "no other person who has been nominated lives east of Louisville, where half of Kentucky Baptists live," Dunaway said.

"I wonder if the committee gave any consideration to the fact that until recently Mr. Gray had practiced law in the same U.S. attorney's office as the present Kentucky layman on the Executive Committee (Alan Sears of Louisville), who is also being renominated to a second term," he added.

Siler, whom Dunaway said he plans to nominate, is a member of First Baptist Church of Williamsburg. He is a U.S. district judge in the Eastern Kentucky District. Dunaway noted that Siler "is from an outstanding Baptist background in that both his father and grandfather have served as the president of the Kentucky Baptist Convention." Siler also is trustee chairman of Cumberland College, a Kentucky Baptist school, and a deacon in his church, he added.

Committee member claims nominations were ignored

By Marv Knox

PARKERSBURG, W. Va. (BP) — West Virginia's representatives on the Southern Baptist Convention Committee on Boards were ignored when four prospective SBC trustee nominations from the state were overturned by the committee, one of those representatives has charged.

The 54-member Committee on Boards is responsible for nominating trustees to serve the 24 national entities of the denomination. The committee met in mid-March and acted on 230 openings. The first day of the meeting was a "workshop session" in which nominees for the positions were presented by representatives from their states. The second day was reserved for voting on the committee's final nominations.

Four West Virginia nominees were among persons challenged and replaced in the closing hours of the committee's meetings, according to Fred Morgan, committee member from Parkersburg, W. Va.

Morgan and fellow West Virginian Ron Dillon had nominated the four nominees who were challenged, along with nine other nominees who were approved by the committee. Morgan is a member of Fairlawn Baptist Church in Parkersburg. At the time of the meeting, Dillon was pastor of Grace Baptist Church in Parkersburg. He since has accepted a pastorate out of state.

Morgan and Dillon were "ignored completely" prior to the actual challenges, although both were available and prepared to discuss their nominees and possible replacements, Morgan told Jack C. Walls, editor of the West Virginia Southern Baptist, news journal of the West Virginia Convention of Southern Baptists.

The committee's chairman, Lee Roberts of Marietta, Ga., noted that the 47-

vote totals "make it obvious that seven individuals wanted Mr. Morgan's nominees to prevail and 47 individuals wanted opponents of his nominees to prevail."

The basis of the four challenges, according to Morgan, was that they "were charged as being pro-abortionists and not believing in the inerrancy of the Scriptures." One person also was challenged concerning his views on the ordination of women, he said.

This assertion is "groundless and without the first drop of merit," Roberts countered. "Inerrancy, pro-life, and the ordination of women were not in any way criteria . . . All the committee did along these lines was to state openly where it was believed that nominees stood on the issues. From that point forward it was simply a matter of individual members voting their convictions."

The challenges were made during the second day of the two-day committee meeting, after the nominees had been proposed by the representatives from their states on the first day. "Mr. Roberts challenged those (nominees) himself. They did not come from the floor," Morgan said.

Roberts countered, "That is an incorrect position . . . I stood before the committee and very precisely and very clearly told them that I was going to fulfill my moral responsibility by advising them of the positions on certain issues that certain nominees had taken."

"I was very clear to tell them I was not suggesting any change be made and if the committee wanted to keep the nominations that had already been made, they should feel free to do so. And if, likewise, they wanted to substitute nominations, they should feel free to do so . . . I did not make any substitute nominations. Those came from other people on the committee."

Statement . . .

(Continued from page 1)

The Peace Committee makes preliminary findings as follows:

(1) Some spokesmen on both sides of the political spectrum have used in-temperate, inflammatory, and unguarded language, i.e., "going for the jugular," "Holy War," "Independent-fundamentalists," "flaming liberal," and other pejorative terms.

(2) Some spokesmen on both sides of the political spectrum and the autonomous independent journals on both sides of the issue have labeled and attributed improper motives to people with whom they disagree.

(3) Distribution of news is necessary in a democratic society. There have been instances when news releases have been altered, distorting the intent of the article and oftentimes creating confusion. In some denominational papers and in some autonomous independent journals, there has been prejudice against the conservative political activists and in some autonomous independent journals there has been prejudice against the moderate side.

(4) Although we have found indications of isolated voting irregularities at previous conventions, our preliminary finding concerning fraudulent voting has revealed no documented evidence of organized misuse of the ballot by any political group.

(5) The continuation of political activity within the convention at the present level will not serve the process of peace and reconciliation.

EDITORIAL

General Assembly spares Tennessee from gambling blight

Concerned citizens of Tennessee won a "moral victory" and a "victory for morality" last Wednesday when the General Assembly adjourned without passing legislation which would open the door for a state lottery.

As the gavel pounded to bring final adjournment to the 94th General Assembly, the resolution on changing the state Constitution had not been approved by either the Senate or the House of Representatives.

If the resolution had been passed by a two-thirds vote in both houses, a referendum would have appeared on November's ballot to delete the Constitution's prohibition of a state lottery.

Although the resolution was not defeated by the legislators, their refusal to vote on the matter was indeed a "moral victory." They exercised integrity by refusing to be a part of legalizing gambling in our state.

'And the nominees are...'

No longer do Southern Baptists have to speculate who will be the major nominees for the next president of the Southern Baptist Convention. After months of rumors, it is now "public" that Winfred Moore, pastor of First Baptist Church in Amarillo, Texas, and Adrian Rogers, pastor of Bellevue Baptist Church in Memphis, will be the nominees.

Traditionally, this has not been the case. The major "candidates" usually maintained their uncertainty about permitting their names to be nominated until the morning of the election.

This is not to imply that in the past there has not been "unofficial" knowledge of the probable nominees. Their friends often "tested the waters" and sought support, but the prospective nominees always kept a non-committal stance.

In fact, until recent years it was considered that certain defeat would come to anyone who publicly admitted he wanted the position — "The office seeks the man; not the man seeks the office."

In many ways, the present trend is helpful. "Uncommitted" messengers have plenty of time to give prayerful consideration before the time of the election. Those wishing to solicit support for a candidate can give assurance that he will be nominated.

Good or bad, the present situation also allows the prospective messengers an opportunity to identify which nominees represent the political factions within our convention. It is common knowledge that Rogers is the choice of the fundamental-conservative faction and Moore is the choice of the moderate-conservative faction.

Theologically, there is little difference between the two announced candidates. Both are outstanding preachers who believe in the infallible, inerrant Word of God. Both are pastors of great churches which contribute large amounts of money to the Cooperative Program.

The difference then would seem to be who or what faction has the "ear" of the nominee to exert influence on the naming of committees — which is the major power of the SBC president.

The question in Atlanta on June 10 is not who will be nominated. That is now official. The issue is who will be elected — and by that election, what political faction will control our denomination.

In so doing, our elected officials saw through the "smoke screen" being loudly ballyhooed of "letting the people decide." Certainly, this is a valued and necessary procedure for amending the state Constitution, but it is provided to be used when the General Assembly and dominant public opinion determine that an amendment is needed.

In the absence of any exhaustive, reliable study of the moral and financial results of a state lottery, the legislators acted properly by refusing to participate in advancing the cause for a state lottery.

The decision of the General Assembly not to seriously consider this matter has spared our state from this form of legalized gambling at least until 1990.

We take exception to Sen. Steve Cohen's malicious charge that the "House of Representatives didn't have the decency to vote" on the matter. On the contrary, the representatives showed a commendable amount of human decency in blocking this attempt to legalize gambling.

Appreciation must also be expressed to Gov. Lamar Alexander for his consistent stand against all forms of gambling.

His voice and influence will be greatly missed in the years ahead.

In contrast, all major candidates for the governor's office have declared that, although they may be personally opposed to gambling, they would not oppose a referendum to change the Constitution and to permit a state lottery.

This may be politically wise, but it is morally unacceptable. It would be like saying they personally are opposed to murder, but they think the people ought to vote on whether or not murder is a crime.

The 94th Tennessee General Assembly declined to give its endorsement to the evils of gambling.

Next January, the 95th General Assembly will convene, and doubtless will face the same moral question. Whether or not that body will knuckle under to the gambling interest's lobbyists will depend on who the voters elect in November.

Another victory for religion

Eight days after the Internal Revenue Service announced new procedures which will exempt Tennessee Baptist Children's Homes Inc. and other religious organizations from excessive government intervention, TBCH has won another victory!

On May 14, the United States Court of Appeals for the Sixth Circuit upheld a decision of the United States District Court for Middle Tennessee that TBCH is indeed an "integrated auxiliary of churches" and that its "principal activity is exclusively religious."

The written decision by the three-judge appellate court reaffirms in strong language that TBCH is fulfilling its religious commitment. The document observes that "from its inception in 1891, it (TBCH) was committed to provide a Christian environment for orphans and homeless or neglected children, within which highly regimented environment it could develop the physical, intellectual, and spiritual growth of children committed to its care for the purposes of indoctrinating and/or converting them to the Baptist faith, and that the child care program and facilities would not have been initially undertaken or actively pursued through the years but for the fundamentally religious activities and objectives inherent within its program." No TBCH employee nor supporter could have said it clearer!

The judges determined that in court "TBCH's affirmative evidence stood uncontradicted."

Although the IRS had argued that TBCH was not "exclusively religious" because it provided "non-religious" services, such as food, shelter, education, and medicine, the court of appeals concluded that "an organization could, under given circumstances, engage in certain non-religious activities and still come within the ambit of the 'exclusively religious' test."

We commend the Court of Appeals and the District Court of Middle Tennessee for putting in legal terms what we Baptists have known for years — that TBCH's total ministry is completely religious.

We commend IRS officials for their recognition — although belated — that there are other standards for determining an "integrated auxiliary" than their definition that "religious activity is limited only to the conduct of worship." Their May 6 Revenue Procedure 86-23 is a needed, forward step in recognizing the scope of religious activity.

And we commend the officers and trustees of Tennessee Baptist Children's Homes and the Executive Board of the Tennessee Baptist Convention. Without their stubborn determination to challenge the government's violation of church-state separation, these two victories for religious liberty would not have been won.

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Letters to the Editor

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

Pray for Atlanta SBC

Dear editor:

As the annual meeting of the Southern Baptist Convention approaches, once again my concerns increase.

I pray for unity among Southern Baptists in the work of missions and ministry. I long for convention sessions that highlight our work and celebrate what God is doing through our missionaries, seminaries, and agencies.

Since 1845, we have chosen to cooperate for the propagation of the gospel. Even this spring in "Good News" revivals, God is blessing lives through the worship and outreach of our churches.

The current controversy, however in the long run, is a great threat to what we originally set out to do and have been doing for 141 years. It tears away the fibre of our cooperative relationships.

As just one Southern Baptist, I would call to our primary purpose of Christian faith and Baptist belief. This all is prompted by the needs of a lost world; the command of our Lord (Matthew 28:19-20, Acts 1:7-8, Luke 10:2); and the stated purpose of the Southern Baptist Convention (Article II: "It is the purpose of this Convention to provide a general organization for Baptists in the United States and its territories for the promotion of Christian missions at home and abroad and any other objects such as Christian education, benevolent enterprises, and social services which it may deem proper and advisable for the furtherance of the Kingdom of God.")

In Atlanta, let us elect leaders who will challenge us to realize our primary purpose. We need leaders with servant hearts and not judgmental spirits.

Ken Altom
18 S. Walnut
Cookeville, TN 38501

Challenges Moore's peace plan

Dear editor:

Winfred Moore's four-point peace plan in part seems to be a move toward establishing hierarchical control instead of maintaining autonomy among Baptist bodies within our convention. His point #3 about Cooperative Program giving (doesn't say how much) being a prerequisite for being asked to serve on boards and agencies seems a bit suspicious to me.

The most dangerous part of his plan, however, is point two where he says the SBC president and officers should make appointments from the state convention presidents, WMU presidents, executive directors, and chairmen of the state convention Executive Boards.

James Sullivan, past president of our convention and longtime president of the Sunday School Board warns against this very thing in his book *Baptist Polity*, As I See It, page 211. He says that this kind of action "should be seen as a gross violation of Baptist polity, because each Baptist body is autonomous and should nominate and elect its own officers. A Baptist association should nominate and elect its own officers. A state Baptist convention, even though it may want to

have an Executive Board member from each Baptist association within that state, should nominate and elect its own Executive Board members. The same would hold true of the Southern Baptist Convention and the election of members to the Executive Committee . . ."

He further states, "for any Baptist body to nominate officers of another Baptist body would be comparable to one Baptist church wanting to serve as a pulpit committee for another Baptist church somewhere in the area."

I think most Baptists would agree with Sullivan's wise council. What is recommended by Moore and approved by some liberals within our convention is a desperate effort to fight against the conservative majority of Southern Baptists taking control of the SBC and keeping it moored to its historical foundations.

Keith Walker
5208 Hixson Pike
Hixson, TN 37343

For the sake of fairness, let me point out that Moore did not say that "the SBC president and officers should make appointments from state convention presidents, WMU presidents, executive directors, and chairmen of the state convention Executive Boards," but that appointments should come from names suggested by these individuals. (editor)

Professors love the Bible

Dear editor:

Although scores of letters have been written about Southern Baptist Theological Seminary, I can no longer remain silent and must write another.

Before I entered seminary, the various pejorative comments and warnings I had heard did not disturb me much, because of my ignorance, but now that I have been in Louisville for a year and have become a friend and student to many professors here, the lies and condescending attitudes I have heard and read bother me greatly.

During a BSU state convention, I heard a Southern graduate say that his professors taught him to love the Bible. While some have scoffed at that statement, saying that Southern "does not believe the Bible," I must concur with the alumnus. I grew up in church, but I have never grown more, been challenged more, nor learned to love God's Word more than in my one year here. This is due to the scholarly, Christ-like men and women who teach at Southern.

While some may criticize critical studies, I have learned to rid myself of presuppositions that have no Biblical basis and are mere human ideologies. Critical studies try to bring out what a Biblical text originally meant, not with American colorations.

If you have questions as to whether Southern "believes the Bible," do not listen to idle rumors. Contact the seminary if you are in the area to talk to a professor. If a professor speaks in a church near you, seek first-hand information, not rumors that may be completely contrary to the truth.

David L. Russell
SBTS, Box 7173
Louisville, KY. 40280

Breach of Integrity

Dear editor:

Lee Roberts, Sr., chairman of the 1986 Committee on Boards, Commissions, and Standing Committees, has committed an outrageous breach of integrity and publicly damaged the prospects for

reconciliation within our divided denomination.

He has radically politicized an already politically-charged report by publicly endorsing a candidate for the convention presidency two days before its release.

He has labeled those who would oppose his candidate a people committed to a lie. He has slandered Southern Baptist college and seminary professors by calling their teaching "slop."

He has trampled upon our democratic polity by likening any amendments to his committee's report as "needless" and "embarrassing."

He has rejected the opportunity to become part of the solution to our difficulties, and has instead incarnated the demonic nature of our problem. He should not be surprised when his committee's report is challenged by every state in the Union and his own statements censured by the messengers he so arrogantly claims to represent.

John H. Hewett
Five Oak Street
Asheville, NC 28801

Ignoring convention action

Dear editor:

The Baptist and Reflector reports that the Executive Committee of the Southern Baptist Convention delayed action in joining a lawsuit challenging the Constitutionality of our diplomatic relations with the Vatican. The article states, "The recommendation to delay originated in the bylaws workgroup where discussion focused on refraining from any action that might embarrass President Reagan during his bid for reelection in November 1984."

It is appalling that the Executive Committee would disregard the expressed opinions of the 1984 convention out of regard for a particular party or candidate. The convention clearly opposed government entanglement with the papacy.

Why did President Charles Stanley allow this sentiment to be thwarted?

Russell Bennett
400 East Chestnut Street
Louisville, KY 40202

Aquino, Castro parallel

Dear editor:

It seems that C. James Matuschka has joined other liberals and is another apologist for Fidel Castro and Carazon Aquino.

In the May 7 Baptist and Reflector, he takes issue with me for my letter of April 23 in this paper.

History tells us that in pre-Castro times Cuba had the second highest standard of living in all of Central America. Foreign missionaries were allowed, and Southern Baptists won many to Christ.

Now there are no foreign missionaries except Soviets. The per capita income in 1985 for Cubans was just over \$800.

Totalitarian dictatorship are despicable, but Batista never exported his brand of government to any other country. Cuba with help from the Soviets are trying to enslave all of the Americas.

Matuschka chided me for my "ignorance" in calling Corazon Aquino another Castro. The first order of business after proclaiming herself "dictator" was to free all Communists in prisons. So did Castro.

Secondly, she dissolved the officially elected government of the Philippines and suspended elections. So did Castro. What kind of evidence does one need to

see the parallel?

Matuschka implies that Aquino could not be a Communist because "Mrs. Aquino is a member of the wealthy Philippine landholding class." I am reminded that some of the most wealthy people in the world have been Communist. Julius Hammer, father of Armand Hammer, was one of the founders of the Communist Party in the U.S. He maintained an office in the Kremlin until his death. His son still uses that office when in the Soviet Union, and the Hammers are known for their enormous wealth.

By the way, the Aquino family was one of the few Philippine collaborators with the Japanese in World War II.

Harold B. Key
276 Old Malesus Rd.
Jackson, TN 38301

Soviet strategy

Dear editor:

Following revolution, Communism, the most immoral political, social, and religious system, comes in.

Soviet strategy for the Americas is to use Nicaragua to build a Pacific-Atlantic canal link for Soviet use. A Communist Nicaragua would provoke a war with Honduras. Terrorists would attack Panama and Costa Rica.

Defectors reveal two big goals: (1) seize the Panama Canal, and (2) cause a revolution in Mexico. If Central America falls, the U.S. will support 10-million refugees and/or spend billions to fortify our border. If the strategy works, we may face Soviet-backed troops by 1988.

What is at stake in the war on the Americas - just safety, security, and most everything we hold dear.

Mrs. W. C. Carpenter
512 North Dudley Rd.
Magnolia, AR 71753

Tennessee journeyman

Dear editor:

Thank you for your update on Tennessee Baptists while I was at seminary in California.

I now will serve as journeyman near Zurich at the seminary with conference and child care work for the next two years. Keep me in your prayers and in mind with the Tennessee Baptists.

It is such a privilege to be able to represent Christ and my Tennessee Baptist home church of Trinity Baptist Church in Manchester. I praise God for the Southern Baptist Convention and the opportunity to serve overseas with the support of Southern Baptists who are serving God here. Ephesians 4:19-20.

Laurie Hammers
8803 Ruschlikon, Switzerland

Georgia honors Louie Newton

ATLANTA (BP)— A portrait of Louie D. Newton, oldest living president of the Georgia and Southern Baptist conventions, was hung in the Georgia state Capitol May 5. Newton was 94 years old on April 27.

The Georgia General Assembly voted unanimously in March to hang a portrait of Newton in the state Capitol. He is only the third minister so honored. Others were civil rights hero Martin Luther King Jr. and Methodist Bishop Arthur J. Moore.

Newton was editor of the *Christian Index*, news journal of the Georgia Baptist convention, 1920-30, and pastor of Druid Hills Baptist Church in Atlanta from 1930 to 1969. He was chairman of the Southern Baptist Convention finance committee for 25 years. He was vice-president of the Baptist World Alliance and a co-founder of Americans United for Separation of Church and State.

Chaplains minister in Tennessee marketplace

By Connie Davis

"A lot of people think they have left the ministry, but they are surrounded by the ministry," said the Tennessee Baptist Convention's coordinator of chaplaincy ministries, J. C. Carpenter.

"Chaplains are missionaries really ... preachers, pastors, teachers, evangelists, counselors, administrators ..." he continued. The 1,759 Southern Baptist chaplains in the U.S. serve in the military, hospitals, corrections, law enforcement, business/industrial, institutions, and other specialized settings.

May is the month Southern Baptists emphasize chaplaincy ministries. Carpenter encouraged Tennessee churches and associations to recognize the 62 chaplains in our state that are endorsed by the Chaplains Commission of the Southern Baptist Convention. A chaplain might be invited to lead a worship service or churches could pass a resolution supporting a chaplain.

Carpenter explained that these commission-endorsed chaplains receive encouragement, information, and referrals from the Southern Baptist Home Mission Board in Atlanta.

A small number of chaplains also receive their salary from the Home Mission Board, sometimes along with other Southern Baptist agencies or groups. This is often the case at the beginning of a chaplaincy ministry that will hopefully lead to the hiring of the chaplain or funding by local groups.

Behind bars

Although others might feel he has "left the ministry," Chaplain Raymond Stewart feels the Lord's calling to the Tennessee Prison for Women and Annex in Nashville, even though he was not sure originally if he would stay more than a month. He added that he never knows how long the state government will continue to employ him.

After serving for five years, Stewart does know that he does not want to stay if he ever begins to "fail to look at them (women prisoners) as individuals."

Though 349 women are presently serving sentences at the prison, Chaplain Stewart tries to get to know as many as possible and interviews each new inmate. He also meets with anyone who wishes to meet with him.

His counseling sessions are often interrupted by the numerous telephone calls he accepts for the women prisoners. He informs them of deaths and illnesses in their families and other messages from friends and lawyers because they cannot make long distance phone calls. He

added that as unbelievable as it seems, he must check the validity of each call because some are false "crank calls."

For those women who give birth to children while in prison, Stewart tries to find foster homes when necessary. He also gives tours of the prison to religious groups and serves as chairman of the grievance committee.

The chaplain leads volunteers to hold fellowships, Bible studies, seminars, and to help the prisoners in other ways. He encouraged more Southern Baptists to become volunteers. He currently needs women's clothes for prisoners who are permitted to work outside the prison.

Despite his hectic schedule, Stewart's main priority is to introduce Christ on a "one to one basis" and help the women grow as Christians.

No salute necessary

A chaplain serving in west Tennessee, Z. C. (Cliff) Mitchell, fondly recalls in his quiet, unassuming manner his 20 years as a military chaplain, which have included serving in Vietnam with a squadron of destroyers, the first medical hospital for traumatic injuries, and a Marine unit.

In his current assignment at the Naval Hospital in Millington, the chaplain serves the military and civilian patients of the 65-bed hospital. It is a part of the Naval Air Station where 12,000 to 14,000 persons are based.

In his many roles as chaplain around the world, Mitchell, a lieutenant com-

mander, noted that he has enjoyed the "one on one" ministry of helping young adults "faced with temptations that they don't face at home." He also has seen Christians away from home get together and rely more on each other.

He describes the military as a "pretty accurate representation of society in general." Praising the navy, Stewart pointed out that as he has ministered to persons of many different beliefs, he has been allowed to minister freely as a Southern Baptist.

More than bedside manner

Another hospital chaplain, James Brown III, thoughtfully communicates that a chaplain is someone who does his best work "in the midst of crisis."

During his one year of service at the Jackson-Madison County General Hospital in Jackson, the chaplain has established a lay pastoral care volunteer program. Brown cited knowing of only one other hospital, in New York City, that had a similar program.

Brown has led about 25 people from different denominations in a 20-hour training program to help patients, their families, and staff at the hospital. Each morning and afternoon, one volunteer works with Brown.

The response has been very positive, he proclaimed, adding that he even gets calls from persons who want to be in the next training class.

The chaplain's enthusiasm extends to four support groups he developed last

month for patients and families of the intensive care unit. He also has been asked to start staff support groups.

Chaplain Brown will also teach a seminary extension course on pastoral care for the Southern Baptist Seminary External Education Division based in Nashville soon.

After serving for nine years as a chaplain, Brown's one frustration is "not being able to be but in one place at one time."

Seeking understanding

In east Tennessee, Chaplain Vance P. Davis seeks to raise the consciousness of most persons about people who are not able to manage the stresses in their lives because they often lack the emotional resources of family and friends that most have.

Davis, who works at the Lakeshore Mental Health Institute in Knoxville, notes that when a person goes to the hospital with a broken leg, they are usually supported by others who show love and concern. If a person has a "nervous breakdown, as we call it," people, even Christians, "leave them alone and are hush, hush about it," said Davis, even after they leave cured.

"The church is in the position to be the most supportive institution in society," he proclaimed, adding that most of these persons do not take the initiative themselves to get help. He cited the large number of mentally ill persons who are no longer being treated by government institutions.

Majoring on "connecting" persons he works with to the community, Davis praised persons like Bruce Johnson, a member of Central Baptist Church, Bearden, in Knoxville, who has led two Sunday School classes each Sunday for about the past 20 years.

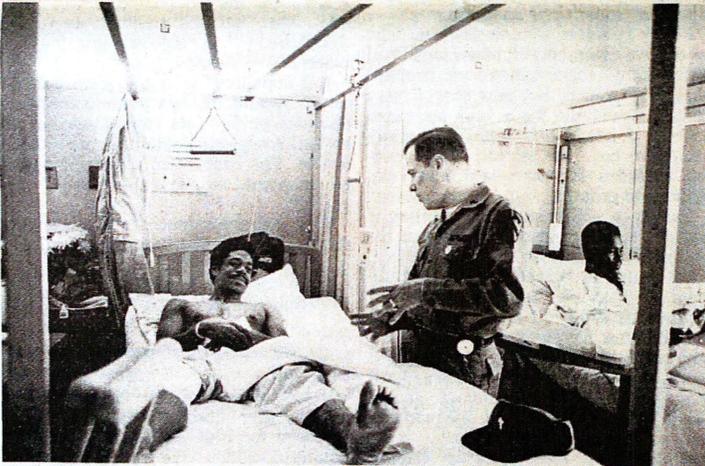
Davis also developed three group homes for persons leaving the institute. They provide a total of 26 beds, are fully staffed, and have their own financial support. He also worked with churches to "connect" them to the homes.

Davis, who has been a chaplain for 11 years after he "fell in love with the work," does traditional kinds of hospital ministering, in addition to counseling and pastoral care of his chapel congregation.

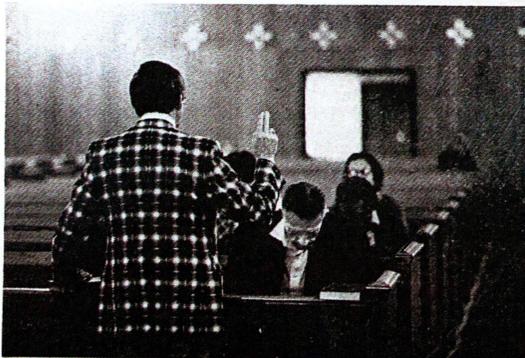
Personal involvement

Tennessee Baptists interested in becoming volunteer full- or part-time chaplains should contact the Tennessee Baptist Convention, missions department, P. O. Box 728, Brentwood, TN 37027

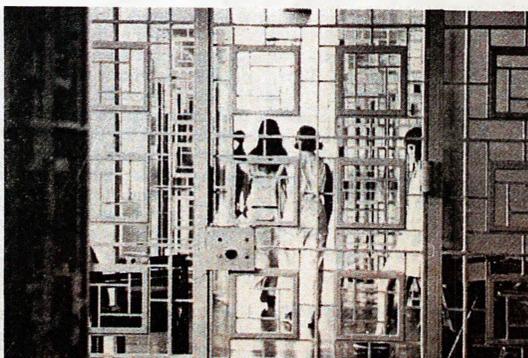
"They (chaplains) are extensions of the church's ministry to people away from home," proclaimed Carpenter.



GET WELL VISIT — Army Chaplain Jimmie Roberts, working at a hospital at Fort Hood, Texas, is one of many Baptist chaplains who serve in hospitals and other health institutions.



WORSHIP ON LOCATION — Many chaplains lead chapel services where they serve. This one is led by Chaplain Robert Cullum at San Antonio (Texas) State Hospital.



NOT FORGOTTEN — Chaplains who serve in prisons and rehabilitation centers never forget the many prisoners serving sentences in America.

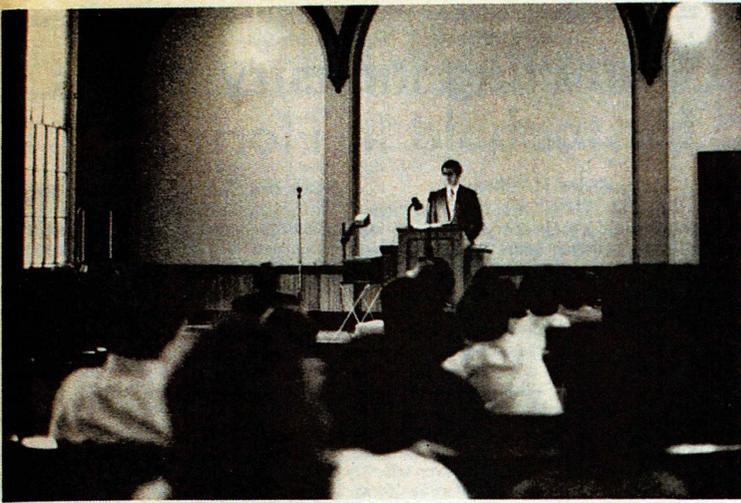
Church hits the street

TAIPEI, Taiwan — Instead of having a Sunday evening worship service, members of Hwai Ning Baptist Church in Taipei head for the busy street outside the church to share Christ with people there.

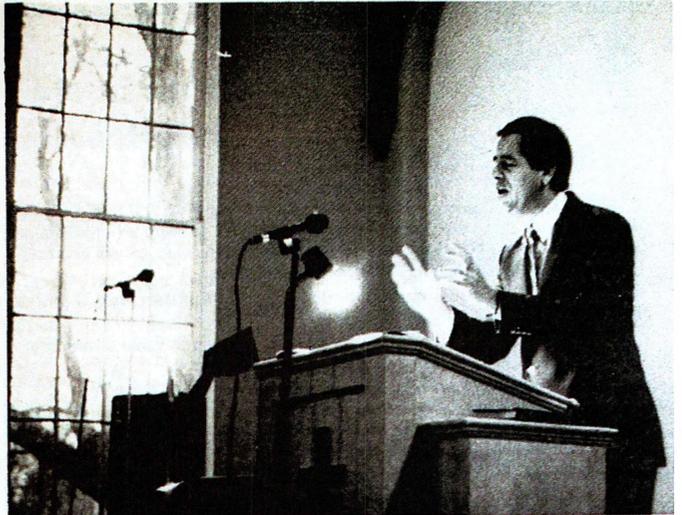
Members invite interested listeners inside to hear a five-minute presentation of the gospel.

In the last four years more than 25,000 people have heard the message, and about a third of them have expressed a desire to know more about Christ.

More than 100 people have become members of the church or other local churches as a result of the street ministry.



GOOD NEWS WATERFORD — Waterford Baptist Mission in Waterford, Mich., participated in the Good News America simultaneous revivals recently. The mission meets in a building built in 1869 which originally was First Baptist Church (American Baptist), Waterford, and is now the Waterford Parks and Recreation building.



TENNESSEAN PREACHES — Lon Shoopman, pastor of First Baptist Church, Madisonville, preaches during the recent revival at the mission in Waterford, Mich., that his church helps sponsor.

'Pentecost' experience births new work

By Charlie Warren

First Baptist Church, Madisonville, had a "Pentecost" experience but it did not result in 3,000 new believers — at least not yet.

Unlike the Day of Pentecost recorded in Acts 2, the Madisonville church witnessed no linguistic miracles or "cloven tongues of fire," but a new congregation in Michigan emerged from the experience.

Rose announces retirement plans

NASHVILLE (BP) — Morton F. Rose, vice-president for church programs and services at the Southern Baptist Sunday School Board, has announced his retirement, effective Oct. 1, after 19 years at the agency.

Rose, 59, has been a vice-president at the board since 1979, supervising the programs of Sunday School, church training, church music, national student ministries, family ministry, church architecture, church media library, church administration, church recreation, and Ridgecrest and Glorieta Baptist conference centers.

Rose said he has planned for nearly 10 years to take early retirement and is "deeply impressed of the Lord to make plans now to retire this fall." He said he will make an announcement in the next few weeks about a retirement ministry which will start in October.

Rose, a native of California, is a graduate of Southwest Missouri State University in Springfield and Southern Baptist Theological Seminary in Louisville, Ky. Before being named vice-president for church programs and services, he was director of the office of planning, assistant to the director of the church services and materials division, and program design consultant.

Prior to coming to the Sunday School Board in 1967, he was co-director of the missions division at the Missouri Baptist Convention. Earlier he was a pastor and associational director of missions.

It all began when First Baptist Church committed itself on "Pentecost Sunday," May 22, 1983, to start a new mission during the year.

Pentecost Sunday was a Southern Baptist Home Mission Board-sponsored emphasis to encourage SBC churches to multiply by establishing new congregations.

The Madisonville church made such a commitment, but decided a new work was not greatly needed in the Madisonville area.

Lon Shoopman, pastor of First Baptist Church, investigated several options, mostly in pioneer areas of SBC life. He talked to several people, including Billy Whitt, director of the Cooperative Missions division of the Baptist State Convention of Michigan.

Whitt had begun a Bible study in his home in Waterford, Mich., just northwest of Pontiac. There was no Southern Baptist church or mission in the area.

Whitt already had contacted Fellowship Baptist Church, Oxford, Mich., about sponsoring a mission in Waterford, which would begin with the nucleus of the home Bible study. But Whitt encouraged Shoopman to contact Fellowship's pastor, Tom Martin, about helping establish the new work.

After a prayer meeting at First Baptist Church, Madisonville, during which members asked God to lead them to the right situation, Shoopman telephoned Martin. Martin had just left a prayer meeting in which his members prayed about whether to help start the new mission in Waterford.

The Oxford, Mich., church was enthusiastic about helping, but their financial resources were limited. The church had sponsored other missions before and knew God could provide for their needs.

Rarely, however, had they seen God answer so quickly.

The Tennessee church and the Michigan church decided that Fellowship Baptist Church would be the primary sponsor and First Baptist Church, Madisonville, would co-sponsor the new work.

First Baptist budgeted \$500 a month for use by the new Waterford Baptist

Mission, which organized Aug. 25, 1983, with six members. Shoopman preached at the Constitutional service and more recently led a revival at the mission.

The mission began meeting on Sundays at an apartment clubhouse and called a "van student" from Southern Baptist Theological Seminary, Louisville, Ky., as interim mission pastor. Van students are seminarians who use vans provided through the Michigan convention to shuttle themselves to Michigan on weekends to assist congregations that cannot afford a full-time pastor.

In July 1984, the mission called Ken Johnson, who had recently earned his degree from Southwestern seminary, to serve as their full-time pastor. Under Johnson's leadership, the congregation has grown to 65 members. They now average 85 in Sunday School and 90 in worship.

Currently, the church meets in the Waterford Parks and Recreation building, a historical landmark in the community. Built in 1869, the building originally was a Baptist church, though not Southern Baptist.

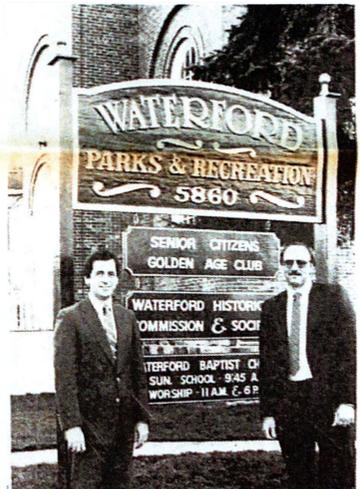
Two youth groups have traveled from the Madisonville church to work with the Waterford mission, leading Vacation Bible Schools and Backyard Bible Clubs. Although plans are indefinite, the church will send other youth and adult teams in the future to assist in various ways.

The Waterford mission has purchased a five-acre plot in Waterford and plans to begin construction on a building this summer.

George A. Fulgium of Memphis, a retired building contractor and member of First Baptist Church, Memphis, has volunteered to spend July, August, and September in Waterford to supervise the building effort.

Volunteer construction teams from Speedway Terrace Baptist Church, Memphis; Whitehaven Baptist Church, Memphis; and several Michigan churches will assist Fulgium.

Like the Pentecost event in Acts, ripples from the Madisonville church's commitment of May 22, 1983, continue to impact the Waterford community.



TEMPORARY MEETING SITE — Lon Shoopman (left), pastor of First Baptist Church, Madisonville, and Ken Johnson, pastor of the Waterford (Mich.) Baptist Mission, show off the mission's meeting site, the Parks and Recreation building.

Saturn Drive church calls Mayo as pastor

Michael Mayo has accepted the call of Saturn Drive Baptist Church in Nashville to serve as pastor.

A native of Milan, Mayo is a graduate of Union University in Jackson, and the University of Tennessee in Knoxville. He also graduated from Southeastern Baptist Theological Seminary, Wake Forest, N.C.

Mayo has pastored churches in Tennessee, North Carolina, and South Carolina. He comes to the Saturn Drive church from Mount Olivet Baptist Church in Camden, S.C.

Denominational service includes serving as Brotherhood director and chairman of the nominating committee for Kershaw Baptist Association in South Carolina.



Tennessee/Venezuela Prayer Net Partnership

—Pray for Missionaries Mike Pennington of Caracas and Don Smith of Barquisimeto, Edo Lara, who are both serving as general evangelists and celebrating birthdays May 25. Pray for Smith as he also serves as chairman of the missionary organization in Venezuela.

—Pray for revivals being held on the island of Curacao May 23 to June 3 and the Tennessee volunteers who are helping.

—Pray that the mission in Urena, Tachira, will soon have a meeting place that is large enough.

—Pray for Mr. and Mrs. Dickie Nelson, Mr. and Mrs. David F. Grossmann, and Memphians Mr. and Mrs. Roy Worley who were recently appointed as missionaries to Venezuela. Pray as they prepare to leave family and friends to go to language school.

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Seminary studies set for Jackson

JACKSON — Three courses have been approved for fall classes in the Jackson Seminary Studies Program beginning Sept. 15.

Mark Short, associate professor of church administration at New Orleans (La.) Baptist Theological Seminary, will teach "Church Growth: Growing a Church in a Changing Community." "James" will be taught by John B. Polhill, professor of New Testament at the Southern Baptist Theological Seminary, Louisville, Ky. "Religion and Social Change," will be led by James W. Wooten, a member of the Union University faculty and an adjunct professor for Southern seminary.

The Jackson program is one of seven off-campus teaching sites operated jointly by all six Southern Baptist seminaries through the Southern Baptist Seminary Studies Department. Credits earned through the program may be counted toward a master's degree at any of the sponsoring schools.

Registration information is available from John Adams, vice-president of religious affairs at Union University, or Kirby Clark, director of the Seminary Studies Department, 901 Commerce Street, Suite 500, Nashville, TN 37203.

Gambling industry hopes for toehold in Florida

By David Wilkinson

WASHINGTON (BP) — As state legislatures adjourn for the year, opponents in the nationwide debate over legalized gambling are preparing for a battle of the ballot in at least three states.

In Kansas, pari-mutuel gambling on horse and dog racing will be on this fall's ballot, and in Wisconsin voters will decide on a proposed lottery.

But in terms of national implications, all eyes are on Florida, where voters this fall will decide on both casino and lottery proposals. The issues were added to the ballot as a result of petition drives which successfully bypassed a thumbs-down verdict by the state legislature.

Pro-gambling strategists, who have been trying to gain a toehold in the conservative South, believe Florida presents the best possibility yet, especially after several key defeats in the 1986 legislative sessions.

Nevertheless, they face growing opposition. Dan C. Stringer, executive director-treasurer of the Florida Baptist Convention, is spearheading efforts to organize an anti-lottery movement in the religious community. A statewide political organization has been formed to oppose casino gambling.

While petition drives to get gambling issues on the ballot are underway in several states, most pro-gambling legislation was stymied in state legislatures this year.

"The gambling industry sought a tidal wave," said anti-gambling strategist

Larry Braidfoot of the Southern Baptist Christian Life Commission. "But thanks to the hard work of Baptists and other concerned citizens, they have created only a strong ripple."

Tennessee successfully sidestepped a ninth-hour push last week by lottery proponents when the House in effect tabled a resolution which would have changed a Constitutional ban on state lotteries and would have allowed a lottery referendum. (See separate story on page 1.) The issue was procedurally skirted after backers realized they did not have enough votes for the necessary two-thirds majority.

One of the fiercest battles of the 1986 sessions was waged in Mississippi, one of only four states which still has no form of legalized gambling. Gambling proponents, championing the lottery as an answer to the state's fiscal crisis, managed repeatedly to resuscitate their proposal before it finally died in a decisive Senate vote.

According to Braidfoot, Mississippi was targeted for "the most intense lobbying yet" by Scientific Games Inc., which has funneled millions of dollars into lottery campaigns in several states. Scientific Games is a subsidiary of Bally Corporation, which owns casinos in Nevada and Atlantic City, N.J.

In Indiana, another of the states without legalized gambling, a lottery bill was approved in the waning hours of the legislative session. But the bill must be approved again in 1987 or 1988 to be submitted to the voters.

Gambling proponents failed to get enough votes for proposed legislation in Virginia, South Carolina, Georgia, Alabama, Nebraska, and Kentucky. In Idaho, a lottery proposal was defeated when lottery lobbyists failed to sway legislators holding swing votes. Nevertheless, signature campaigns in Idaho and Nebraska could bring a lottery referendum to both states this fall.

Lottery petitions also are being circulated in Oklahoma and in several other states where legislatures have turned down proposals. Lottery enthusiasts in Oklahoma have said they expect a minimum of \$500,000 in assistance from lottery industry supporters, including Scientific Games.

Knoxville bookstore receives recognition

NASHVILLE — The staff of the Knoxville Baptist Book Store has been recognized for outstanding performance during 1985, according to William S. Graham, director of the 63-store chain.

Loren Miller, manager of the store, accepted the award for outstanding performance among stores of comparable size having both local and mail order sales. The recognition came during the annual Baptist Book Store managers' meeting here.



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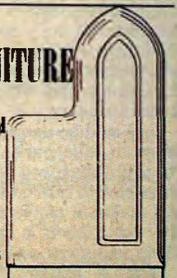
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LEADERSHIP . . .

Doug Brown has been called as minister of music and youth by Oakfield Baptist Church, Oakfield. He is a student at Union University, Jackson. Lowell Meade is pastor of the Oakfield church.

Micky Roberts has been named interim youth minister at Immanuel Baptist Church in Nashville, where David C. George is pastor. Roberts is a native of Maryville, and a graduate of the University of Tennessee in Knoxville. He is presently a student at Southern Baptist Theological Seminary, Louisville, Ky., and just completed an internship in student work at the Baptist Student Union at Vanderbilt University in Nashville.

Roy Shepherd has resigned as pastor of Edgewood Baptist Church in Centerville. He served there for 11 years.

PEOPLE . . .

Mr. and Mrs. Earl D. Bilbrey celebrated their 50th wedding anniversary May 18, at First Baptist Church, Old Hickory. Norris G. Hite is the pastor.

David Scott, director of benevolent assistance at Bellevue Baptist Church, Memphis, was ordained by the church May 14. Adrian Rogers is the pastor.

MISSION PROJECTS . . .

Girls in Action from New Duck River Baptist Association recently held a World Missions Fair at First Baptist Church, Shelbyville. J. Milton Knox is pastor of the host church. Sixty-five GA's and leaders, representing seven churches in the association, participated. Participating churches include: Shelbyville Mills, Southside, El Bethel, North Fork, and First Baptist churches in Shelbyville; Rover Baptist Church in Eagleville; and First Baptist Church in Lewisburg. Pat Baker, from Shelbyville Mills Baptist Church, and Jan Harrison, from North Fork Baptist Church, serve as associational GA directors.

REVIVALS . . .

Revival services were held May 4-9 at Wilsonville Baptist Church in Newport. J. H. Roland, pastor of Mount Pleasant Baptist Church, Columbia, S.C., was the evangelist. Jack Lane, from Northport Baptist Church, Newport, was song leader for the week. There were seven professions of faith, two additions to the

church by letter, and several other decisions at the church where F. M. Blevins is pastor.

Munford Baptist Church, Munford, held revival services April 27 through May 1. Bob Kendig, Memphis, was the evangelist and Clark Inman, Brighton, led the music. Results included 28 professions of faith and several rededications at the church where Mike Owens is pastor.

Revival services were held May 4-9 at Sunset Village Baptist Church, Bristol.

Clarence P. Lewis is pastor. Leroy Carpenter and Paul Renfro, both from Pinecrest Baptist Church, Johnson City, served as evangelist and music director. There were two professions of faith, five additions to the church by baptism, and several rededications.

First Baptist Church, Cookeville, hosted revival services with Vince Cervera serving as evangelist and Mike Casey as minister of music. Results included 16 professions of faith, five other additions to the church, and 225 rededications. Ken Altom is pastor.



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Dr. Jim Henry, Pastor of the FIRST BAPTIST CHURCH in Orlando, Florida, will be preaching daily. Dr. Henry was President of the Florida Baptist Pastors' Conference in 1979 and President of the Southern Baptist Pastors' Conference in 1981.



Dr. Charles Stanley, Pastor of the FIRST BAPTIST CHURCH in Atlanta, Georgia, will be speaking on various topics. Dr. Stanley was President of the Southern Baptist Convention 1984-86.



Dr. C. Mark Cortis, Pastor of CALVARY BAPTIST CHURCH in Winston-Salem, North Carolina, will be teaching from the book of James. Dr. Cortis was President of the North Carolina Baptist Pastors' Conference in 1976 and President of the North Carolina Baptist State Convention from 1977-79.



Dr. Landrum P. Leavell II, President of the NEW ORLEANS BAPTIST THEOLOGICAL SEMINARY in New Orleans, Louisiana, will be teaching daily. Dr. Leavell was first Vice President of the Southern Baptist Convention in 1967-68 and President of the Southern Baptist Pastors' Conference in 1970-71.



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BIBLE BOOK SERIES

Lesson for May 25

Bible study, repentance

By Mike McGinnis, pastor
Central Baptist Church, ChattanoogaBasic Passage: Nehemiah 7:73b to 10:39
Focal Passages: Nehemiah 8:8-10; 9:2-3, 36-38; 10:30-31

Judah had been so busy building the wall, she had not taken time to read and study the Word of God. This is always spiritually dangerous. The result was, Judah had fallen into a state of disobedience even while doing the work of God.

This happens to many modern church workers; they can backslide even while they are working in the church.

At this juncture, Ezra, the priest and scribe, once again enters the scene. Nehemiah would be the first to acknowledge that, to a great extent, his own success in Jerusalem was due to Ezra's diligent and faithful ministry among the people of Israel. Ezra was a man who was deeply committed to understanding and obeying God's will. More than that, he was committed to teaching others the will of God (Ezra 7:10).

It was at the people's request that Ezra read to them "the book of the law of Moses which the Lord had given to Israel" (8:1). As the people listened, they discovered their disobedience (8:14). This disobedience had come about through carelessness rather than rebellion. Nevertheless, it was still a matter of disobedience.

Immediately the people set about to correct their error. They declared a fast. Israel separated themselves from all foreigners and openly confessed their sins, as well as the sins of their fathers. Judah coupled obedience with prayer and the result was revival.

The prayer recorded in chapter nine is an expression of this revival. The prayer is divided into two major sections. First, the prayer focuses on the character of God (9:5-31). Second, the prayer expresses the repentance of Judah (9:32-38). It is appropriate that this prayer would begin by focusing on God. This is the pattern established by Jesus in the model prayer recorded in Matthew 6. The prayer of the Levites in Nehemiah 9 expresses several truths concerning God:

The God of creation (9:5-6) — God is identified as Absolute Sovereign. He is the Creator and, therefore, Master of all He has created.

The God of covenant (9:7-8) — Israel knew that she was a covenant people. This is also true of the New Testament church. God is not a capricious God Who bases His relationship with His people on their ability to keep His commandments. He is a faithful God Who bases His relationship with His people on His covenant which He has established.

The God of comfort (9:9-12) — God is presented as a merciful God Who responds to the hurts of His people. If we will allow Him to do so, He will move heaven and earth to remedy our distress.

The God of commandment (9:13-14) — Israel had to learn that God's command-



McGinnis

ments were not given for consideration. They are given to be obeyed. Israel had discovered the grave consequences of disobeying God's clear commandments.

The God of concern (9:15) — God is concerned about the smallest need of His children. We can truly cast all of our care upon Him, because He genuinely cares for us (1 Peter 5:7).

The God of compassion (9:16-20) — The prayer contrasts the stubbornness of Israel and the compassion of God. It is a wonderful reality that God does not respond to us in kind. He responds from the great reservoir of His love.

The God of commitment (9:21-25) — Israel's disobedience was not merely expressed in a moment, but was maintained for over 40 years. Yet, during all of this time, God remained faithful in His commitment to Israel. Israel did not deserve God's care, but He fed them, clothed them, and protected them as an expression of His faithfulness.

The God of chastisement (9:26-31) — Technically, there is a difference between punishment and chastisement. God's punishment is an expression of His wrath. This expression of God's holiness will be manifested on the day of judgment (Romans 2:5-6). However, chastisement is an expression of God's love. "For those whom the Lord loves, He disciplines" (Hebrews 12:6).

The prayer now turns its focus from the character of God to the repentance of the people:

A prayer of confidence (9:32) — Judah's confidence was in the "awesome God, Who doth keep covenant and loving kindness" (v.32). They understood that God desires to forgive His people. For great sin, there is great grace.

A prayer of confession (9:33-37) — No one sought to exclude themselves from this confession. Instead, they clearly stated that "we have acted wickedly" (v.33). They freely acknowledged that their present condition was the result of their own folly (v.36). Claiming no merit of their own, they cast themselves on the mercy of God. Genuine repentance always does this. God does not forgive me because I deserve it, but because He delights in it.

A prayer of consecration (9:38) — Their prayer would not wither in the vacuum of a dead theology, for they determined to bring forth fruit of repentance. The Levites went as far as to make an agreement in writing. The leaders, Levites, and priests all signed this document. It was then sealed for future reference. There was a commitment to continual action. Genuine repentance always is.

It is not unusual for the church to find herself in a similar condition as was Judah. We are so careless in our study of the Word of God that we are not even aware of our lack of obedience. Israel had a revival that resulted from knowing the Word of God. The revival continued as Judah committed herself to obeying the Word of God. We need this kind of revival in the church today.

UNIFORM LESSON SERIES

Lesson for May 25

Fruit of the Holy Spirit

By Robert O. Byrd, professor of religion
Belmont College, NashvilleBasic Passage: Galatians 5:13 to 6:10
Focal Passages: Galatians 5:13-26; 6:7-10

The central issue in Galatians is whether the Christian faith will be based on bondage or on liberty.

Paul had been instrumental in founding a number of small Christian groups in Galatia. After his departure, many of them were ravaged with dispute. The disruption was created primarily by a group now referred to as Judaizers, who claimed that faith alone was an inadequate basis for salvation. They insisted on the necessity of circumcision and adherence to the entire network of Jewish religious requirements (see Acts 15:1, 5; Galatians 2:11-16).

Paul's immediate concern in Galatians 1:1 to 5:12 was to defend the freedom of the Galatian Christians, particularly against those who would impose a code of regulations as a prerequisite for Christian faith.

There was, however, another kind of bondage which began to rear its head. There were at least a few who felt bound to carry their new-found freedom to its ultimate and sometimes damaging extreme. Thus, freedom deteriorated into a determined disregard for ethical and moral values which was itself a kind of slavery.

Paul urges his readers to avoid both forms of bondage through engaging in responsible Christian freedom.

Liberty not license (5:13-15)

The use of the word "for" links these verses with the ideas that precede them. While legalism was the major threat to the authentic freedom of the Galatians, it was not the only threat. There was also some danger from libertinism. The word "opportunity" translates a Greek word that meant the base of operations for an expedition. Later the term was used for the resources necessary for carrying out an expedition or undertaking. Both of



Byrd

these ideas are probably suggested here.

Verse 14 reflects Jesus' words in Mark 10:42-45. There Jesus instructed His followers in the challenge of being the "slave (servant) of all." Paul says something similar to verse 15 in Romans 13:8-10. There he maintained that it is love that places law in the proper perspective. "Love does no wrong to a neighbor; therefore love is the fulfilling of the law" (Romans 3:10, RSV).

Walk by the Spirit (5:16-18)

Paul explores alternatives to the Christian life as legalism or as license. Paul urges the way of the Spirit. The ethic of the Christian faith is not just a new legalism with higher demands than an old legalism. It is certainly not unbridled freedom. It is represented in the believer's daily life.

The King James translation is helpful on verse 16. It makes a distinction between the imperative force of the first verb, "walk," and the subjunctive force of the second "ye shall not fulfill." It fails to indicate clearly the emphatic negation of the second verb. A more accurate rendering would be something like "ye certainly shall not fulfill the desires of the flesh."

Then Paul observed the sharp opposition between flesh and Spirit in the life of the believer (see Romans 7:15-20).

Works of the flesh (5:19-21)

As if to illustrate the sharp conflict between flesh and Spirit, Paul gives a specific discussion of some of the impact on the individual. In *The Broadman Bible Commentary* Vol. 11, MacGorman explains Paul's use of the term flesh as a reference to "the lower . . . ungraced human nature."

There were at least three areas of human life dominated by flesh that Paul felt it was important to call to the attention of the Galatians.

The first is the sexual ("immorality, impurity, licentiousness"). This is certainly relevant to the modern scene where sexuality is more often exploited than celebrated.

The second area is worship. Christians must be alert that their worship really centers on God. The third area which is depicted as deplorable is the area of social and personal relationships.

Fruit of the Spirit (5:22-26)

The use of the singular "fruit" by Paul, suggests he intends the various characteristics he is about to enumerate as parts of a whole. That means he is not suggesting that Christians can choose a limited number of these characteristics to adorn their lives. They are all to be sought and cultivated.

Paul's use of the "fruit" image reflects an idea often used by Jesus. In Matthew 7:15-23, Jesus asserted that people are known by their fruit. Jesus did not have in mind certain observable actions or words. He knew it was possible to "put on" in a pretense the outward expressions of piety. The fruit Jesus sought from His disciples included works and words but was even deeper.

Paul enlarges on what is meant by "fruit of the Spirit." As he consistently does, love is placed in the position of supremacy (see 1 Corinthians 13:13).

The works of the flesh result in the devastation of human life. The fruit of the Spirit results in "good to all men" (6:10).

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LIFE AND WORK SERIES
Lesson for May 25

With the unsaved

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

Basic Passage: 1 Thessalonians 1:1-10
Focal Passage: 1 Thessalonians 1:2-10

Paul wrote to the church at Thessalonica 20 years after Jesus' crucifixion and resurrection. This would place the date of the letter at about A.D. 49.

Paul had founded this church on his second missionary journey, A.D. 48-51 (Acts 15:36 to 18:22). Thessalonica was a prosperous port then and now.

This young church was composed of converts among Jews, Greeks, and noble women (see Acts 17:1-4). It is believed 1 Thessalonians was the first New Testament book to be written.

From the introduction on, you can detect the great affection Paul had for this faithful group of early Christian disciples. He knew they were experiencing great persecution for their denouncement of pagan gods and their declared allegiance to Jehovah God in Christ Jesus.

Jews who had not accepted Jesus as the promised Messiah were strongly opposed to Christianity. Remember, it had not been too many years earlier that Jewish leaders and their followers had pushed for the arrest and crucifixion of Christ.

Saul, now Paul, had himself been converted to Christianity somewhere between A.D. 32-35. A few years later, he had become a Christian missionary, establishing churches and encouraging Christians in general. Instead of seeking to stop the spread of Messiah discipleship, he now is reaching out to the unsaved with the glorious message of freedom in Christ.

Christianity was still in its infancy when this letter was written. Paul knew that faith, hope, and love had to be constantly in operation among Christians in order for them to survive. The same is true today. Although Christianity is nearly 2,000 years old, we followers still remain in the minority as compared to the world population. Effective operations and expansion still depend on faith, hope, and love and the work of the Spirit of God through us, in the lives of the unsaved and in world events.

Christians are not responsible for the results of their witness to the unsaved through proclamation and lifestyle, but they are responsible for being willing vessels through whom God can work.

People who know my father and mother and me have said we favor in looks and somewhat in personality. Other Christians besides my parents have influenced me — Sunday School teachers, Royal Ambassador counselors, friends, college and seminary professors.

In verse six, Paul uses a Greek word from which comes our word "mimic." He uses the word to urge these early Christians to mimic, or pattern, their lives after himself, Timothy, and other church leaders. This was not an egotistical concept. Since Christianity was new to the people, they had not seen Christ, they needed some examples, patterns, of what Christ was like and how His teachings and love made a difference.

Hopefully, even though readers of these lessons do not know personally my

parents or others who have influenced me, they should be able to see their Christlike characteristics in my writing. Those who know me and you should see the working of the Holy Spirit in our actions.

Like a mustard seed grows into a huge tree, so should the influence of God's people be in the world. You and I will probably never see all the influence of God through our lives. Thessalonian Christians would be amazed to see how their service to the King of Kings paved the way for the work of God down through the centuries.

It is clear in this New Testament passage that proclamation of the Word and living of the Word are for both staff ministers and volunteer members, all Christians. How about you? Are you anticipating the Second Coming of Christ through idle waiting of faithful witnessing through word and deed to the unsaved around you day by day?



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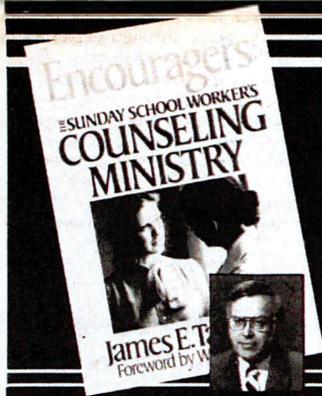
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James E. Taulman is an editor of adult Sunday School materials at the Baptist Sunday School Board, Nashville, Tennessee.

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Churches spring up across west Africa

By Eric Miller

RICHMOND, Va. (BP) — They start in homes or schools, sometimes under thatched roofs, but "little churches are springing up all over west Africa," re-

ports a Southern Baptist Foreign Mission Board official.

John Mills, the board's director for west Africa, visited nine West African countries this spring. The "most heart-

ening thing for me to see" was the emerging of the "little embryo churches," he says.

Some churches start with from 12 to 25 members. That may seem small, but "you've got to measure progress not only by where you've arrived, but by the distance you've come," he says.

Mills noticed a warm enthusiasm among churches in west Africa. A church starts and then "starts another church that will start another church."

Missionaries "don't have a thing to do with a lot of the churches that start," he notes. "We can't do it. We're not enough. The multiplication of churches is the real hope of winning Africa."

Much of the warm enthusiasm among

west Africans has come about "because they realize how much the missionary of the Southern Baptists do care because of the help rendered during the drought" last year, Mills believes.

Burkina Faso suffered the worst drought in 30 years, and Southern Baptists distributed more than 6,000 tons of grain in that country last year. Southern Baptists also prayed for rain and rain came.

Since last year, six churches have developed in Ouagadougou, Burkina Faso almost doubling the number related to Southern Baptists in that nation's capital.

A dental clinic built recently in Bobo Dioulasso is expected to draw people from all over Burkina Faso and neighboring countries. Few adequate dental clinics exist in the country, and the Southern Baptist clinic is the best equipped, Mills says.

After a national asked the Southern Baptist dentist if he could have a tooth pulled, the dentist said he would have to wait two weeks for the clinic to open. The national said, "No problem. I can wait. It's been hurting for five years." Many people there have never seen a dentist.

Also in Burkina Faso, where plowing is done with a short-handled hoe, missionaries are introducing the process of plowing with oxen.

"You've got to go with an appropriate technology," Mills says. "If you try to go from a short-handled hoe to a tractor, you haven't helped the man. He can't buy a tractor, and if you gave one to him, he couldn't buy fuel or wouldn't know how to drive it."

Along the eastern Mono River area in Togo where the North Carolina partnership is working, there may soon be as many baptized church members as in all of that country now, Mills says.

New believers in the Mono River area are "begging us to come start new churches," he reports. "Missionaries go down the road and people run to stop them just to say, 'Thank you, thank you, thank you' " for work missionaries and volunteers are doing.

Workers in the North Carolina partnership are finishing construction of a steel and concrete bridge across the Mono River. Once the bridge is ready for use, residents no longer will have to make a 75-mile detour to take crops to markets when the river level is up.

About 50 good wells have been drilled in the Mono River area. Ponds have been built to allow for fish farming and irrigation farming. Missionaries and volunteers have been teaching health and nutrition in the villages.

About 15 churches and 15 other preaching stations have been started in the same area. Between January and March, 392 people were baptized there.

In Dakar, Senegal, about 800 Muslims participate in weekly activities in a Southern Baptist center. Activities include sports, reading, discussion groups, and Bible studies. About 200 participate in the Bible study each week.

A larger center is scheduled to be built that missionaries hope will attract about 2,000 Muslims per week in Dakar, which is "one of the most Muslim cities on earth," Mills says.

A "tremendous human need" exists across west Africa. "When we minister to them and obviously get nothing out of it ourselves, then they begin to say, 'Hey, why are you doing this?'"

"There is a listening and a hearing of the gospel that doesn't come if you just go out and start preaching."

Fish caught in tournament helps reassure missionary

By Eric Miller

RICHMOND, Va. (BP) — Jimmy Smith has a fish story that supports his family's decision to be missionaries to Guatemala.

Some people have pointed out similarities in his story and the story of Jesus Christ telling Peter to take a coin from the mouth of a fish, he says.

In Matthew 17, Peter asked Jesus about paying taxes. Jesus advised Peter not to offend those who collect taxes and told him to cast a hook into the sea. The first fish he would catch would have a coin in its mouth. "Take it," Jesus said, "and pay them for Me and for yourself."

While taking a course in missions at Houston Baptist University in 1983, Smith, then pastor of First Baptist Church of Lolita, Texas, developed an interest in foreign missions. At a conference the next year in Austin, Texas, two missionaries to Guatemala sat with him during a meal.

The missionaries sensed from his questions that he had more than a casual interest in missions and invited him to spend part of the summer with them in Guatemala. The visit would help him determine if he could make the cross-cultural adjustment and he would see the mission field firsthand. He liked the idea and his wife, Rosanne, wanted to go too.

"I got home, we looked at the checkbook, and it said we weren't leaving the county, much less the country," Smith recalls. The church and relatives probably could have helped finance the trip, but the Smiths said no to those possibilities.

They decided if God really wanted them to go, He would help them get the money.

A few weeks later, Smith went fishing with Gene Alexander, a deacon in his church. Alexander mentioned a bass tournament in which he would be competing in two days.

He explained that a fish bearing a metal tag on a fin would be released into Lake Texana, a large lake southwest of Houston. A prize of \$20,000 would be awarded to any tournament participant catching the fish on Saturday. Other prizes would be awarded to those who caught the most in weight.

Three businessmen organizing the tournament paid \$1,000 for an insurance policy to cover the \$20,000 in case someone did catch the tagged fish on Saturday.

Agents with the New York firm handling the policy used the size of the lake and potential number of tournament participants to project the chance of a participant catching the tagged fish on that one day — 6.8-billion to one.

Smith joked, "Gene, if you caught the fish, I could go to Guatemala."

Alexander got serious and said, "If I caught that fish, I'd give you \$5,000 and you could go to Guatemala."

Getting equipment out of the boat at the house, Smith casually mentioned Alexander's proposal to Rosanne. She wrote it in her prayer list notebook. "I

wasn't going to be outdone," Smith says, "and I went over to the church and wrote it in my prayer list notebook."

"We both prayed for the fish to be caught so we could go to Guatemala," he reports.

The first fish Alexander caught that Saturday was the \$20,000 fish. However, he did not realize it until hours later because he had caught it at dawn and did not see the metal tag inscribed with a serial number.

Not wanting to believe the fish had been caught, the New York insurance firm sent a man to Texas to administer a polygraph test to the man who tagged the fish and released it, the newspaper representative who witnessed the release, the sheriff's department official who was there, and Alexander. All four passed the tests, and the firm gave Alexander a check for \$20,000.

The tournament money was a "large part" in providing a way to visit the mission field, Smith says. "But it's only a small part in the overall picture of how the Lord has dealt with us."

The trip to Guatemala, he explains, was necessary because "I was afraid I might just be having a little dream — just looking for adventure."

He would tell himself the call to missions was "totally illogical. Quit thinking about this. This is not the Lord's will. You're pastoring and this is what you've prepared for."

Yet, in Guatemala, "we drove through villages and towns that had no one to tell them of Jesus' love. There were just too many different areas and Indian dialects and not enough missionaries."

"As we were going through customs (in Guatemala) looking back at the missionaries who were there to see us off, my eyes began to fill with tears," Smith says. "I felt as though I was leaving a place where I should stay. At that moment I was sure."

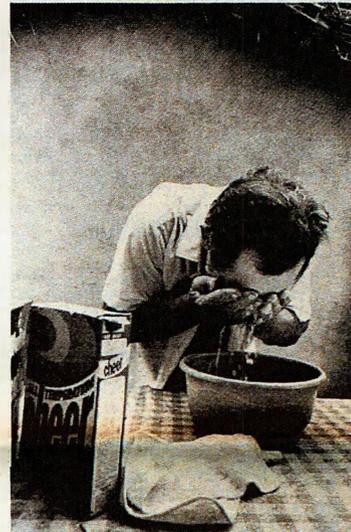
About \$1,600 was used for the trip and the rest was used to pay off debts to department stores, hospitals, and doctors as the family moved and Smith entered seminary in Fort Worth, Texas. He lacked 62 hours of seminary courses for a master of divinity degree.

The money from the tournament also paid for moving expenses, rent and utility deposits, and a month of rent in advance. As the money ran out, his wife got a teaching job, and churches and friends helped them financially. Eventually, Smith became associate pastor at Venus Baptist Church in Venus, Texas.

The Smiths were appointed by the Southern Baptist Foreign Mission Board in April. Smith, a native of Houston, will be a general evangelist and his wife, the former Rosanne Stohler, a native of Fort Worth, will work in the home and church.

The Smith family will go to Costa Rica this summer to study Spanish for a year before going to Guatemala. The Smiths have a son, Lantz Douglas, 11, and a daughter, Marci Suzanne, 8.

The fish, still bearing the metal tag, is mounted on a wall in Alexander's home.



CLEANING UP — Don Roberts, a volunteer, cleans up after a day of work in Togo, where a North Carolina partnership group recently completed construction of a steel and concrete bridge over the Mono River. The effort has led to opportunities for Christian witness and training. Between January and March, 392 area residents were baptized.

Isolated church remains strong

MORETAN, Togo (BP) — A Southern Baptist missionary journeyed to an isolated church recently and found believers were still strong in their faith despite little outside encouragement.

On a recent Sunday, Michael Key, a general evangelist responsible for 30 churches and preaching points in central Togo, was asked to visit a church in another region where he had worked.

Since the church is in an isolated area, it had not been visited by a missionary in several years, said Key's wife, Marsha. The road to the church is in poor condition and at one point Key spent an hour driving six miles.

But at the church, he had joyful hours of worship with Christians who had received little outside encouragement over the years. Key baptized 13 new believers.

"What a privilege to see visible fruits of their faithful witness," Mrs. Key said. It was reassuring, she said, to know that even in places where a missionary seldom can visit, "any believer, no matter where he may reside, has the Holy Spirit as his Teacher and Comforter . . ."