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News journal of Tennessee Baptist Convention

Terrorism document urges precautions

RIDGECREST, N.C.(BP)— A new document being prepared by the Southern Baptist Foreign Mission Board suggests precautions missionaries can take as safeguards against terrorism.

The "Awareness Document on Field Dangers," presented in draft form to the board's trustees at their June meeting, points out that the likelihood of a missionary becoming a terrorist victim is far less than the danger from automobile accidents or common crime.

But it identifies steps missionaries can take if they do find themselves in dangerous situations and also outlines ways the board will seek to ensure their safety.

Among other advice, the document urges missionaries to be alert to local situations and potential danger, maintain simple lifestyles, vary their daily schedules and travel patterns, avoid provocative political statements, and be such dedicated, contributing members of their communities that this would discourage attack from any terrorist seeking popular support.

The statement reaffirms that the board would not pay ransom in a hostage situation because doing so would expose all missionaries as possible targets for such crimes.

Despite all precautions, the document says, missionaries should be aware that risks and dangers may be a part of their service. It points out that cases in which missionaries have been targets of guerrilla or terrorist activity have been "remarkably few." But it also acknowl-

edges God's servants "are not always spared difficulty and suffering."

"Since a missionary goes to the field in obedience to God's call, the Foreign Mission Board should be seen as enabling the fulfilling of the missionary's call rather than being seen as sending the missionary into dangerous situations," it says. But it emphasizes the board will do all it can to seek "the well-being and personal and family security of its missionaries."

As part of its study, the board has consulted experts in this field and U.S. officials responsible for all Americans abroad.

"Awareness of the realities we face is helpful," the report concludes. "It enables us to live by informed faith. Giving in to the paralysis of fear is not helpful. Accepting God's call involves being willing to accept the risks inherent in that call and being willing to give a consistent witness in face of difficulty and danger."

The document, when completed in September, will go to all active missionaries, candidates for missionary service before their appointment, and volunteers. More discussion on ways to work safely overseas will occur during orientation before missionaries leave for field assignments.

Of more than 8,800 Southern Baptist missionaries who have served in the 141-year history of the Foreign Mission Board, nine have been murdered. Four of these killings were directly related to political turmoil.



HAPPY WINNER — David Gainey of Troy, Ala., winner of the 1986 Royal Ambassador Missions Speak Out National Jerry Clower Award, is lifted to the shoulders of his fellow Royal Ambassadors in Atlanta, where the trophy was presented at the Brotherhood Commission breakfast during the Southern Baptist Convention.

Lloyd Elder issues plea for talking, trusting

By Linda Lawson

NASHVILLE (BP) — A plea to Southern Baptists to stop labeling one another, to talk to each other instead of about each other, and to learn to trust each other again was sounded by the president of the Southern Baptist Sunday School Board.

Speaking in a chapel service where 10 new trustees were welcomed during two days of orientation, Lloyd Elder reported his perceptions of the status of the Southern Baptist Convention after the annual meeting in Atlanta June 10-12.

"I believe there is a great call across the convention for us to stop labeling one another and go back to that more realistic time when we called each other brothers and sisters in the family," said Elder.

He commended the presiding of president Charles Stanley and the five par-

liamentarians, noting their job was made more difficult by an increasingly low trust level which Baptists have for each other.

"Some things were challenged as parliamentary procedure, as points of order, that should not have been challenged," said Elder. "We will not change things by rewriting the bylaws or following strictly the order of process. We will change things when we get the trust level back up where it belongs in the family."

On both sides of the current controversy in the convention are people who are "good and godly people. We do not have to try to discredit them. Instead, we must try to tell the truth and do right, as my mother taught me. We need to trust our brothers and sisters across the convention as the Holy Spirit guides their lives and the Bible falls open on their spirits. We have every reason to trust our people and not to label them," Elder continued.

He said he was discouraged by the thousands of messengers who left the hall in Atlanta after voting for second vice-president and just as the report of the Sunday School Board was beginning.

"For the first eight to 10 minutes of our report I could hardly hear myself. We were excited about our report. It is a Bible report. It has to do with the kingdom work," he said. "Let us do everything we can as a part of this Sunday School Board and let us do everything we can as Southern Baptists to depoliticize

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Madden says gifts ahead of 1985, below goal after eight months

After two-thirds of the convention's budget year, mission gifts to the Cooperative Program from Tennessee Baptist churches are ahead of last year, but below the convention-approved goal, according to Tom Madden, executive secretary-treasurer of the Tennessee Baptist Convention.

When the books closed on Monday, June 30, Madden reported that \$13,319,061.56 had been received for the Cooperative Program during the first nine months of the November 1985-October 1986 convention year. This amount is 6.51 percent

higher (or \$814,384.59 more) than the \$12,504,676.97 given during the same period of the previous budget year.

However, Madden noted that the goal for eight months would be \$14,000,000 — eight-twelfths of the \$21-million Cooperative Program budget-goal approved by messengers to the 1985 state convention. The \$13,319,061.56 received during the past eight months is 4.86 percent below the eight-month goal.

June's Cooperative Program gifts — like the year-to-date receipts — were larger than June of 1985, but less than the monthly goal. Madden said that last month's mission gifts of \$1,367,418.56 were 15.22 percent higher than the \$1,186,819.15 given in June 1985, but 21.86 percent lower than the \$1,750,000 monthly goal for the current convention year.

Madden said that the month's books closing on Monday, meant that some church gifts from June's five Sundays did not reach his office in time to be counted for June. For this reason, he expects July to be one of Tennessee Baptists' highest months in mission gifts through the Cooperative Program.

Texas disaster unit aids storm victims

DALLAS (BP) — The Texas Baptist Disaster Relief Mobile Unit and a team of eight volunteers fed victims of Hurricane Bonnie in Port Arthur, Texas, on June 26.

By the following day, emergency relief services no longer were required and the unit left the disaster site.

Youth conference set for March 6-7

Baptist youth from across Tennessee will meet March 6-7, 1987, for the State Youth Evangelism Conference, according to Woody Watkins, evangelism director for Tennessee Baptists.

Nashville's Vanderbilt Memorial Gymnasium, which seats about 16,000, will serve as the primary meeting facility for the conference.

Tax reform bills include items of Baptist interest

By Kathy Palen

WASHINGTON (BP) — By a 97-3 margin, the U.S. Senate has passed its version of the tax reform bill, H.R. 3838.

During a roll-call vote June 24, senator after senator — with the exception of Senators Carl Levin, John Melcher, and Paul Simon — affirmed passage of the dramatic tax overhaul crafted by Sen. Bob Packwood and his Senate Finance Committee.

Senate and House of Representatives conferees, who are yet to be named, next will attempt to reconcile the just-passed Senate bill with the one approved by the House last December. Conference work is expected to begin in mid-July, following Congress' Fourth of July recess.

Should a compromise be reached by the conferees, the conference report would have to be approved by both houses and signed by President Ronald Reagan.

Among the differences to be worked out is one concerning the tax-exempt status of church pension groups — including the Southern Baptist Annuity Board. While the Senate tax reform plan would retain the current law allowing federal tax exemption for non-profit organizations offering "commercial-type insurance," the House version would repeal that exemption.

Specifying "annuity contracts shall be treated as providing insurance," the House legislation would strip the Annuity Board and other similar church pension and welfare groups of their federal tax exemption.

Another difference the conferees will face is over the eligibility of non-itemizing taxpayers to claim deductions for charitable contributions.

By rejecting an amendment sponsored by Senators Robert W. Kasten Jr. and Daniel K. Inouye to make such deductions permanent, the Senate agreed to allow a current provision for such deduc-

tions to expire as scheduled at the end of 1986.

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

The two plans also differ in regard to provisions for 403(b) tax-sheltered annuity contracts — such as those offered by the Annuity Board.

The House bill would distinguish between employer and employee contributions to 403(b) plans and place a \$7,000 cap on annual employee contributions. The House 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.

By retaining current law regarding 403(b) plans, the Senate version differs with each of those provisions. The Senate bill, however, would restrict individuals covered by a tax-favored retirement plan — such as a 403(b) plan — from deducting their contributions to Individual Retirement Accounts.

Both versions would 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. Even that limited eligibility is scheduled to extend only through tax year 1986.

Under both bills, the reinstatement would be 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.

In addition, both versions would allow churches that elected to claim exemption from paying Social Security taxes for their non-ministerial employees to revoke that election.

A 1983 change in Social Security laws forced churches — and all other non-profit organizations — to participate in the nation's retirement system by paying the employer's share of Social Security taxes and withholding the employee's portion for all non-ministerial employees. In 1984, Congress approved a compromise permitting

churches — including conventions, associations, church schools, and church-controlled organizations — a one-time election not to participate "for religious reasons" in Social Security on behalf of their non-ministerial employees.

By law, ministers will continue to participate in Social Security as self-employed persons.

Dunn asks Congress to back pension boards' exemption

By Kathy Palen

WASHINGTON (BP) — While members of the House of Representatives waited for news of final Senate action on the current tax reform bill, they received a separate, yet related, message.

That message — delivered through letters from Baptist Joint Committee on Public Affairs Executive Director James M. Dunn and copies of Southern Baptist Convention-approved resolutions — urged each congressman to help in eliminating a House tax reform provision that if incorporated into the House-Senate compromise on the tax reform legislation would tax church pension boards.

"I am sure you do not want to allow the Congress to say, in effect, to the churches, 'We will tell you that caring for the elderly, ill, and widowed servants of the churches is not a part of your ministry,'" Dunn wrote. "Since it is a part of the ministry of the church, it should retain exemption."

Dunn's letter referred to language in the House bill specifying "annuity contracts shall be treated as providing insurance." Coupled with a provision to repeal federal tax exemption for non-profit organizations offering "commercial-type insurance," that language would strip church pension and welfare groups — including the Southern Baptist Annuity Board — of their tax-exempt status.

The Baptist Joint Committee head asked House members to express concern about the threat to church pension groups to colleagues on the House Ways and Means Committee. Selected members of that committee will join Senate conferees in trying to reconcile the two versions of the tax reform bill, H.R. 3838.

Dunn also wrote separate letters to Ways and Means Committee members. Accompanying those letters were copies of two resolutions — one passed June 11

by the Southern Baptist Convention meeting in Atlanta and another passed earlier by the SBC Executive Committee.

"For Congress to suggest it has the right to determine the mission and purpose of the church raises serious constitutional questions," Dunn warned. "The pension boards of the churches, along with other not-for-profit agencies, would be taxed on their ministry of caring for their own retired, disabled ministers, and their widows, unless this serious flaw is corrected." Dunn asked the committee members to consider carefully the SBC resolutions, both of which voice vigorous opposition to taxation of church pension boards.

Meanwhile, Dunn also wrote to congratulate Senate members on their passage of tax reform legislation that leaves church pension boards' federal tax exemption in place. Dunn also offered the Baptist Joint Committee's assistance during the conference process.

Conference work on the tax reform bill is expected to begin in mid-July. Should a compromise be reached, the conference report would then have to be approved by both houses and signed by the president.

Baptist Hospital in Paraguay adds \$550,000 wing, increases capacity

ASUNCION, Paraguay (BP) — A new \$550,000 wing is being added to Baptist Hospital in Asuncion, Paraguay, an institution which has won much respect for Baptists in the country.

The hospital is financing expansion through a \$437,535 interest-free loan and a \$112,464 gift from the Southern Baptist Foreign Mission Board. The loan is to be paid back within 10 years.

Much of the money for the new wing came from Southern Baptists' Bold Mission Thrust capital funds; other funds were provided through gifts to the Lottie Moon Christmas Offering.

The expansion will help improve the hospital's financial base because the new wing will result in higher patient occupancy, especially in private rooms.

Most of the doctors, nurses, and staff at the hospital are Baptist Christians. The message of Christ is shared with patients at every opportunity, said Bill Damon, the Foreign Mission Board's associate director for eastern South America. A chaplaincy program is maintained at the hospital, and services are conducted daily in the chapel.

"People have an excellent concept of who Baptists are as a result of the hospital's work," Damon said.

Veteran Missionary William Skinner, a doctor and one of several Southern

Baptist missionaries working at the hospital, operates a mobile clinic. The clinic travels to remote areas and ministers to the physical needs of people. "They also present the claims of Christ," Damon explained.

Dedication of the new hospital wing is scheduled for early September.

Proposed bill imposes penalties for religious violence, vandalism

WASHINGTON (BP) — A bill recently introduced before the U.S. House of Representatives would impose criminal penalties for damage to religious property and for injury to persons in the free exercise of religious beliefs.

Rep. Dan Glickman introduced the bill on behalf of himself and 31 co-sponsors, representing a diversity of political, religious, and geographic interests.

The bill (H.R. 4980) would amend the U.S. Code to impose federal penalties — including fines up to \$15,000 and prison sentences up to life — on persons who "deface, damage, or destroy any religious real property, because of the religious character of that property" or "obstruct, by force or threat of force,

any person in the enjoyment of that person's free exercise of religious beliefs."

Glickman said such crimes endanger the ability of Americans freely and safely to practice their religions. He added while such crimes are serious in and of themselves, their infringements on the Constitutional right of free exercise of religion makes them even more grievous.

"There have been many reports of acts of vandalism tied to anti-Semitism in this country, but such attacks have not been limited to the Jewish faith," Glickman said. "In fact, a whole range of faiths — including Baptist, Catholic, and Episcopal — have been the targets of such vandalism. It is, therefore, not a narrow, sectarian problem."

Burch Cooper dies in Etowah hospital

ETOWAH — J. Burch Cooper, long-time pastor and Baptist leader, died June 21 in a hospital here. He was 81 years old.

A funeral was held June 22 at North Etowah Baptist Church, with Don Pharris, Oran Creasman, and Ted Davis officiating. A graveside service was held June 23 at Double Springs Baptist Church Cemetery, Athens.

A former pastor of Lonsdale Baptist Church, Knoxville, Cooper had served as vice-president of the Tennessee Baptist Convention, moderator of the Knox County Baptist Association, and moderator of the Gulf Stream Baptist Association, Fort Lauderdale, Fla. He also led churches in Tennessee, Kentucky, Indiana, North Carolina, Florida, and Texas. At the time of his death, he was a member of Eastanallee Baptist Church, Riceville.

Cooper was a graduate of Harrison Chilhowee Baptist Academy, Seymour; Carson-Newman College, Jefferson City; and Southern Baptist Theological Seminary, Louisville, Ky.

Survivors include his wife, Lelila Ruth B. Cooper; three daughters; a son; a stepdaughter; a stepson; 10 grandchildren; three stepgrandchildren; a great-grandson; and several nieces and nephews.

Memorial contributions may be made to the Carson-Newman College scholarship fund.



TENNESSEE PAGE — John Herron (left) of Belmont Heights Baptist Church, Nashville, talks with David Lockard, director of organization at the Christian Life Commission, during the Southern Baptist Convention in Atlanta. Herron was one of 15 Pioneer Royal Ambassadors and six Acteens from across the nation who were selected to serve as pages for the convention.

Southern Baptist teacher wins high court verdict

By Stan Haste

WASHINGTON (BP) — A Southern Baptist schoolteacher who lost her job at a private Christian academy may challenge the dismissal in a state civil rights panel without violating the school's First Amendment rights, the Supreme Court held June 27.

In a unanimous decision written by Justice William H. Rehnquist, the high court rejected a claim by Dayton (Ohio) Christian Schools that proceedings by the Ohio Civil Rights Commission relating to the firing of Linda Hoskinson amounted to an unconstitutional establishment of religion and violated the schools' right to free exercise of religion. Hoskinson, a member of Far Hills Baptist Church in Dayton, taught in one of the schools operated by Dayton Christian Schools during the 1978-79 school year.

She had subscribed to the schools' statement of faith which, aside from numerous doctrinal requirements, was interpreted by school officials to include the doctrine of the "Biblical chain of command." This doctrine held in part that because the New Testament forbids Christians from taking one another before secular courts, teachers were required to take grievances only to their immediate supervisors. They were further required to acquiesce in the final authority of the schools' board of trustees and not to initiate legal proceedings against the schools.

After Hoskinson informed her principal in January 1979 that she was pregnant, she was informed her teaching contract would not be renewed for the following year because of the schools' religiously held belief mothers should stay home with their preschool age children. Instead of appealing internally, however, Hoskinson contacted an attorney who threatened to take the schools to court for violating Ohio's sex discrimination law.

When the schools' board of trustees fired Hoskinson for taking her complaint to the attorney rather than seeking to resolve the matter within the school structure, the teacher filed a complaint with the Ohio Civil Rights Commission. The

schools then countered by filing suit in a federal district court challenging the panel's jurisdiction on church-state grounds and asking the court to enjoin the commission from proceeding to deal with Hoskinson's complaint.

But the district court refused to issue the injunction, clearing the way for proceedings to continue within the state civil rights panel. On appeal, however, the 6th Circuit Court of Appeals reversed, agreeing with Dayton Christian Schools that the religion clauses of the First Amendment forbade the commission from taking up the matter.

Rehnquist's opinion, consistent with his view that federal courts should abstain from intervention in disputes involving state law except in unusual circumstances, sent the case back to the district court with instructions not to decide the dispute. On this technical point, the chief justice-designate wrote only for himself and four colleagues to form a five-justice majority. The other four disagreed, arguing the schools should have access to a federal court to make their Constitutional claims.

But all nine justices agreed with the basic thrust of Rehnquist's decision that the Civil Rights Commission has the authority under Ohio law to consider Hoskinson's complaint. "We have no doubt that the elimination of prohibited sex discrimination is a sufficiently important state interest to bring the present case within the ambit of the cited authorities," Rehnquist wrote.

Despite Dayton Christian Schools' claim any proceeding would violate the First Amendment, Rehnquist countered, "Even religious schools cannot claim to be wholly free from some state regulation."

He concluded, "The commission violates no Constitutional rights by merely investigating the circumstances of Hoskinson's discharge in this case, if only to ascertain whether the ascribed religious-based reason was in fact the reason for the discharge."

Because the case hinged on the procedural question of whether the civil rights panel had jurisdiction, Rehnquist offered no opinion on the possible outcome of the dispute were it to come before the high court again.

But three years ago, in the celebrated case of *Bob Jones University vs. U.S.*, the court ruled 8-1 that the federal government's objective of eradicating race discrimination was sufficiently compelling for the Internal Revenue Service to strip the fundamentalist institution of its federal tax exemption for requiring all entering students to agree not to date or marry persons of another race.

In that case, it was Rehnquist alone who dissented, agreeing instead with Bob Jones University's claim that its free exercise of religion superseded the claimed governmental interest.

In the Hoskinson sex discrimination dispute, the Ohio Civil Rights Commission presumably will issue a ruling once its investigation is complete. At that point, Dayton Christian Schools could file a new lawsuit, this time in a state court. Any decision by that tribunal would be subject to appeal by the losing party in higher state courts, including the Ohio Supreme Court. Were the losing party to challenge that ruling, the case then would come back to the nation's high court to be decided on its merits.

Elder issues plea...

(Continued from page 1)

our convention sessions and put the focus on the work of the kingdom of God.

"We are a missionary, evangelistic convention. The reports are not just 'space fillers.' They are the heart of who we are and why we have voluntarily decided to cooperate together," he said.

Elder supported the messenger vote to refer to the SBC Executive Committee a motion on withdrawal from the Baptist Joint Committee on Public Affairs. The motion also recommended establishment of an exclusively Southern Baptist presence in Washington. Elder is a member of the Southern Baptist Public Affairs Committee and, therefore, is on the board of the joint committee.

"For five decades the Baptist Joint Committee has held tight and strong to the separation of church and state and religious liberty. I take great pride in that," said Elder. At the same time, he said the time to study the motion in the Executive Committee is an opportunity "to listen to our constituency and see what ought to be done to make it more effective."

He affirmed the report of the SBC Peace Committee, including the request to represent conservative viewpoints in publications.

"I not only concur with that, but we're going to reject a two-party system and continue ministering to the total constituency of Southern Baptists," said Elder. "We have been and we will continue to give attention to what is considered the conservative viewpoint. It would be very unreasonable for us not to."

"At the Sunday School Board we will continue not labeling brothers and sisters as liberals or moderates or conservatives or fundamentalists. We are Biblical conservatives. We have intended to be. That is our activity; that is our commitment," he said.

He also expressed support for the Peace Committee request that Baptists dismantle political machinery and partisan meetings.

"At the Sunday School Board we have said we will not be a part of those meetings, not because we don't have a right to," said Elder. "But we want to make a disciplined effort to do our program of work and, therefore, contribute to the unity of the convention rather than to controversy."

Finally, Elder urged adoption on the

denominational level of a congregational model that emphasizes drawing all the people together under the lordship of Christ rather than emphasizing issues that polarize them.

"What we need is not the rhetoric of love but deeds of love," said Elder. "No element in the convention has a corner on the kingdom of God. We can rise up to statesmanship when, in the midst of this family, we reach out and touch the lives, believe in the integrity, and respect the identity of all of our brothers and sisters."

"The congregational model would focus on the mission of the people of God to serve the total constituency, to accept only the Biblical foundation for our work, but on that foundation to understand the liberty and responsibility of each believer who is part of the family," he said.

Emphasizing unity in Christ also would help to challenge a growing perception that Southern Baptists do not care about other people, that they only care about themselves and their battles. "We have to bear witness to the saving power of Jesus Christ when the perception is that we don't care about other people," said Elder.



NEW ROOF FOR UTL — Members of Tom's Creek Baptist Church, Linden, put a new roof on the office building of United Tennessee League in Nashville last Friday and Saturday. Working on the project were Randall Bray, Buster Dabbs, Garmon Hill, Rowan Hill, Ricky Marshall, Bill Potts, Benjie Wood, and Pastor Ben Wood. Also assisting was Jim Growden, pastor of Hartsville's First Baptist Church.

TENNESSEANS ANALYZE CONVENTION

Pastors' newsletter columns reveal opinions on Atlanta SBC

By Al Shackelford

How do Tennessee pastors view the recent Southern Baptist Convention which met in Atlanta?

One indication of their opinions is what these pastors write in their columns in the newsletters of their churches. Printed on this page are excerpts from newsletters which have been received in the Baptist and Reflector office.

"The 1986 SBC is history. As anticipated, Dr. Adrian Rogers of Tennessee was elected as president. Debate this time was as intense as last year, but the quantity was less. The statistical reports from boards and agencies indicate we are experiencing strong growth. It appears we are blessed in spite of our differences.

"Our convention will be best served by putting a lid on criticism. Those who favor positions unlike those of the present leadership should work extra hard for dialogue. We will not serve the cause of Christ nor our convention by publicly attacking one another."

Fred A. Steelman, Red Bank Baptist Church, Chattanooga

"The convention was most interesting, inspiring, and enlightening. I was encouraged by the results of the messengers' decisions and votes."

Jimmy Sartain, Graceland Baptist Church, Memphis

"Now that the Atlanta convention is over, many Southern Baptists are asking, 'What lies ahead?'"

"I believe the answer to that question can be found in the level of activity of our laity in association, state, and national convention efforts.

"In the conversations that I have had with Baptist laity, two themes continue to surface.

"First, many of our people are tired of the fuss. They are tired of both factions in the denomination creating such division that the work of evangelism and missions is seriously hindered.

"Second, there is a strong perception that most of the problem is political rather than theological. It is my personal feeling that the impressions of our lay

people will ultimately fashion our future. Keeping this in mind, all 'sides' should take warning. Our convention will never be any less than the character and desires of the bulk of lay people who support it. They are the ones who have given sacrificially through the years, and they are the ones who will ultimately preserve our Baptist doctrines and heritage.

"It will not be a group or groups of powerful preachers who will determine our future. Rather it will be the faithful family of all believers who will have the final say."

Mike L. Adams, First Baptist Church, Union City

"It was a wonderful Southern Baptist Convention. I am excited about the future of our convention like never before. Giving is up. We are sending a record number of missionaries around the world. Baptisms have increased worldwide for Southern Baptists. The future potential of the Cooperative Program is tremendous.

"As Bible-believing pastors and churches become more confident of the continued conservative direction of our convention, I believe they will give like never before. I believe the positive note among Southern Baptists is a result of the fact that we are more committed to the authority of God's inspired Word than since the early days of our convention."

Mike McGinnis, Central Baptist Church, Chattanooga

"Some are declaring the SBC is finally being delivered from liberalism; others are announcing our convention has been destroyed. I personally believe the direction of the SBC is being set on a course that does not reflect our historic Baptist values, theology, and heritage. But to claim so-called deliverance or destruction is too much of an alarm for me right now.

"There is an agenda by those in 'control' of committee appointments and trustee nominations that includes only persons of a particular Biblical, theological, and political persuasion. Southern Baptists have never made the doctrinal interpretation of one person or group the criteria for participation in denominational work. That is why we are Baptists! We have cherished the Holy Spirit-led

freedom to interpret God's Word and God's will by each individual church member, pastor, professor, missionary, denominational servant, and convention officer. We have been bound together in a covenant agreement for cooperation to reach a lost world for Christ. We do not need a creed nor control.

"Peace and renewed cooperation are possible. I will be looking for actions of peace in the ongoing process of appointments and nominations. Then public words of trust, fairness, and openness will ring true in the ears of this Southern Baptist."

Ken Altom, First Baptist Church, Cookeville

"Despite all the predictions of a terribly divisive convention, none of those predictions became a reality. The business of the convention was conducted in a fair and orderly fashion. The vote for president did reflect the fact we all do not have a reputation for always agreeing.

"What pleased me most about this convention was the change in spirit from Dallas. I sensed the comforting presence of the Holy Spirit as I entered the World Congress Center. There was also a congenial spirit among the messengers."

Don T. Wilson, Kensington Baptist Church, Memphis

"The Southern Baptist Convention was a highlight, and I am very encouraged as a result of having gone. As a result of going, I am more encouraged about the direction of our convention than I have been for some time."

Walter H. Davis, Parkway Baptist Church, Knoxville

"For the eighth consecutive year, the Bible-believing members of our denomination made it exceedingly clear that they want our seminaries, our boards, our agencies, and our colleges to stand by the Word of God as infallible and inerrant truth. I was never more proud to be a Southern Baptist than I was in Atlanta.

"When one looks at the presidential vote, ... it seems to say that the Southern Baptist Convention is split right down the middle, but remember this - it is a modern-day miracle that the conservatives have regained control of our convention for the past eight years.

"If God so wills for the Bible believers of our denomination to predominate in the years ahead, we're going to see more and more of our liberal churches cutting back in their Cooperative Program giving. This means that those of us who believe the Word of God are going to have to step in and increase our giving. This we will conscientiously do as our denomination moves in the right direction.

"Let us pray much for Dr. Rogers and for the leaders of our denomination that they will be responsive to what grassroots Southern Baptists are seeking to say. Also, several key positions in our denominational schools and agencies are coming open within the next few months. Let us pray much that these positions will be filled by Bible-believing people."

Bob Mowrey, Park Avenue Baptist Church, Nashville

"Despite the so-called 'Battle of Atlanta,' our great convention is still afloat and, from what I can tell, still sailing on to accomplish Christ's Great Commission among the lost millions on earth. However, she is listing even more than

last year to the starboard (right).

"Some fear that the old ship will not make it. There's talk of her rudder being fixed to the right causing the SBC to make ever tightening circles of rigid and legalistic fundamentalism. If that happens, those Baptists who have fixed themselves on the port (left) side of the vessel will be forced to man the lifeboats to escape.

"Others feel the flagship of Zion's fleet will lie dead in the water while winds of equal intensity blow upon her sails from opposite directions.

"Water, water everywhere and none are given a drink. Water, water everywhere, our baptisms they will shrink!"

"Still others contend the ship is about to break up on the rocks of a controversy that will never be solved, Peace Committee or not!

"Of course those who control the good ship SBC, who fly the flag of the fundamental conservative party, proudly feel everything's fine and that Southern Baptists are making greater progress now than ever before. Last year's statistics lend much support to that claim.

"Who knows? Maybe a starboard list is not that at all. There are those who contend we've been leaning to the left so long in our convention, we think upright is a severe lean to the right.

"All I know is that I'm getting somewhat SBC-sick!"

Bob Segrest, Concord Baptist Church, Chattanooga

"A conservative direction has been protected through the election of Adrian Rogers as president. Since 1979 conservatives have reacted to a slow, subtle drift of theological belief reflected in some of our seminaries and convention employees.

"Many Southern Baptists believe that the time has come to regain the position where those teaching and serving Southern Baptists should reflect what the majority of Southern Baptists believe. The question is not a person's right to believe something; the question is whether or not we should pay the bill for those who are employed by Southern Baptists and reflect different beliefs.

"Great days may still be ahead for Southern Baptists! Surely our strength will not be found in theological diversity but in a common bond of relief. Historically Southern Baptists have always held various interpretations of God's Word, but there has always been the belief in an inerrant Scripture."

Sam Simmons, Trinity Baptist Church, Memphis

"All of us should be grateful for what is happening in our convention in these days. We are seeing the hand of our Lord at work in the guiding of His work. The reports we received were stirring. The increase in mission funds, the report of our missionaries, the direction we are taking back to the Bible all seem to be positive signs of better days ahead.

"There is much to be proud of as a Southern Baptist."

Guy M. Milam, North Knoxville Baptist Church, Knoxville

"Damage is being done to all aspects of our denomination. We have lost much credibility among our fellow American Christians. We are very quietly destroying ourselves in the brother against brother war."

Perry A. Michel, Belmont Heights Baptist Church, Nashville

CIRCULATION THIS ISSUE — 74,403

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Betty Walker, Production Assistant

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Personal Perspective

By Tom Madden
TBC Executive
Secretary-Treasurer



The love of money may be a cruel master. The news media has been saturated of late with the sad accounts of people wrecking their lives, strangling their homes, and decimating their influence for money. A trusted employee sells military secrets to Russia. A knowledgeable stock-broker selfishly capitalizes on confidential information to make dishonest thousands. Trusted people embezzle funds. A sheriff accepts money to protect drug trafficking.

When we become slaves of materialism, we deprive ourselves and our families of life's best. A spirit of love, giving generously, and securely trusting in God cannot be bought with money.

It is tragic when God gives a person the ability to make money, yet that person becomes so busy making it, caring for it, and using it for pleasure that there is neither time nor place for God in that life. Our Lord said a man's life consists not in the abundance of things he possesses.

I rejoiced when I read recently about the businessman who was offered a deal that would make him a large sum of money. He declined because the deal went against his Christian principles. When he was criticized for mixing religion and business, he answered, "I have discovered that it is only when we do mix religion and business that we can prove our religion and improve our business."

Another person, when pressed to pursue a questionable business practice, said, "I want you to know, gentlemen, that my merchandise is for sale, but not my character."

I continue to believe when we worship God faithfully in His house on His day and cheerfully give at least a tithe of all that God has entrusted us, life's priorities are kept straight. God blesses us and through us, blesses others.

Anders accepts post at Baptist Hospital

NASHVILLE — Rod Anders, director of food service at Central Baptist Hospital, Lexington, Ky., has been named director of food service at Baptist Hospital, Nashville.

Anders will oversee daily meal preparation for patients, doctors, administrators, and visitors at the 750-bed hospital. He is a graduate of the University of Alabama, Tuscaloosa.

Tennessee

CHURCHES . . .

On May 18, New Hopewell Baptist Church, Knoxville, held special services to commemorate their 150th anniversary. Ted Huckaby, director of missions for the Knox County Baptist Association, presented a plaque from the Tennessee Baptist Historical Society to the church's pastor, Gary Swaggerty. Former pastor Felton Carter delivered the message during the worship service.

New Prospect Baptist Church, Del Rio, observed the church's 100th anniversary on July 20. Arthur Willis is the pastor.

The Christian activities center of Creeewood Baptist Church, Nashville, was dedicated on June 29. Terry Fishburn, a recent graduate of Southwestern Baptist Theological Seminary in Fort Worth, Texas, is serving as director of the center.

LEADERSHIP . . .

Jim Burnett has resigned as minister of music at Woodlawn Baptist Church in Bristol. Burnett has accepted a similar position with Hominy Baptist Church in Candler, N.C.

Central Baptist Church, Johnson City has called Nancy Caldwell as interim youth minister. Ralph Norton, is serving as interim pastor.

Harry Moore is serving as interim pastor at Clifton View Baptist Church in Johnson City.

Bethel Baptist Church in Bristol has called Randy Kilgore as interim pastor.

BOOK REVIEW

By Michael Davis

Parables in Luke's Gospel

A Kingdom of Surprises by Cecil E. Sherman; Broadman; 127 pages.

The author has the capacity to pick out that which is central in Luke's parables and make it live in today's idiom.

His readers will find that serious study of these parables will reveal some surprises about Jesus. Jesus is like that. "When we are more American than kingdom of God, He has a word for us. When we are more establishment than kingdom of God," writes Sherman, "He has a judgment for us. When we are more safe than chance, He has an example for us. When we are more Pharisaic than open, He has a word for us."

This book is composed of 13 sermons

Stephen Burcham is serving as interim pastor at Southwestern Baptist Church in Johnson City.

Jimmy Sparks serves as interim pastor of Charjean Baptist Church in Memphis where he previously served as pastor.

Jerry Soward is serving as interim minister of music at First Baptist Church, Collierville, where Gary Watkins is pastor.

Chuck Fowler resigned as pastor of Fairlawn Baptist Church in Memphis.

Two staff members submitted resignations at Two Rivers Baptist Church, Nashville, on June 8. Marlan Seward has been serving as minister of education and administration for the past 11 years.

Michigan church needs help on construction

A construction team is needed to frame doors and windows at Waterford Baptist Church near Pontiac, Mich., according to Carroll Owen, convention ministries division director for the Tennessee Baptist Convention.

Billy Whitt, missions director for Michigan Baptists, said that the church needs a framing team of six to eight workers around July 14. He said that volunteers from Tennessee have assisted this church before in construction work.

Owen said that anyone who could help the Waterford Baptist Church should contact Billy Whitt, Baptist State Convention of Michigan, 15635 West 12 Mile Road, Southfield, MI 48976. The telephone number is (313) 557-4200.

He has accepted the position of church training and growth consultant at the Baptist Sunday School Board in Nashville. Steve L. Ware resigned after serving for two years as minister of youth to accept a similar position with Murray Hill Baptist Church, Jacksonville, Fla. T. Jerrell Sutton is pastor of the Two Rivers church.

Mark Hill has resigned as minister of pastor in Meridian Baptist Church to accept a position with Washington Pike Baptist Church. Both churches are in Knoxville.

Daryl Norton has resigned as pastor of Riverview Baptist Church in Newport, to attend Southern Baptist Theological Seminary in Louisville, Ky.

Steve White has resigned as associate pastor in music at Kirby Woods Baptist Church in Memphis to accept a similar position with Sherwood Baptist Church in Albany, Ga.

PEOPLE . . .

Allison and Ethel Keeble celebrated their 50th wedding anniversary on June 19 at First Baptist Church, Maryville, with a reception in their honor. Nobel Brown is the pastor.

Howard Kolb celebrated his 25th anniversary as pastor of Audubon Park Baptist Church on June 29.

Robert and Lucile Cox were honored with a reception at Highland Heights Baptist Church in Memphis on June 15, noting their 50th wedding anniversary. Ray Fowler is the pastor.

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Tennessee/Venezuela Prayer Net Partnership

—Pray for Missionaries William and Emilee Goff who are returning to Venezuela after their furlough in the United States. He teaches theology in Venezuela and she is a church and home worker.

—Pray for the final plans and preparation for the 40 evangelistic crusades to be held in Caracas and Valencia Aug. 15-26.

—Pray for the committee working to reorganize the literature ministry in Venezuela.

NEWS ANALYSIS

Burger era leaves impact on religion

By Stan Haste

WASHINGTON (BP)— Chief Justice Warren E. Burger, who surprised the nation by announcing his retirement June 17, presided over the Supreme Court during an era when more church-state disputes were decided than in any other period of U.S. history. In many of the most important of these, he wrote the court's opinion himself.

The 78-year-old Burger, appointed by Richard M. Nixon in 1969 as 15th Chief Justice of the United States, has been in that position longer than all but three others — John Marshall, Roger B. Taney, and Melvin W. Fuller. He succeeded Earl Warren, whose own 15-year tenure ranks just behind Burger's.

His service has been marked not so much by brilliantly written opinions as by an unprecedented devotion to the often overlooked administrative side of the job. He has been aggressive as chairman of the Judicial Conference, which oversees the entire federal judiciary. In that role, he openly has lobbied Congress for more judges and higher pay.

In part because of his attention to administrative duties, Burger never has led the judicial revolution many hard-line conservatives hoped would ensue after Nixon nominated him and the Senate, in 1969, confirmed him. The Minnesota native, a night school graduate of the University of Minnesota and St. Paul College of Law, ironically has turned out to be too conservative in his approach to the law to lead the court on a drastically different course. He has been a firm advocate of "stare decisis," the judicial principle that the court is bound by its own precedents.

Yet in the church-state field, Burger has made an impact that is likely to be permanent. At an informal news conference only hours after his appearance with President Ronald Reagan at the White House briefing room — along with newly nominated Chief Justice William H. Rehnquist and new associate justice designee Antonin Scalia — Burger un-

dercored his view that the principal objective of the Establishment Clause of the First Amendment was to prevent establishment of a national church.

Whether the nation's founders intended simply that or wished to forbid more generally governmental favor toward religion lies at the heart of a current debate among Supreme Court justices and Constitutional scholars. Burger, who in the last several years has made it plain he sides with Rehnquist in advocating the former, told reporters at the news conference that in some areas of the law, the intent of those who framed the Constitution is "not only important, but absolutely dispositive" of cases before the court.

To illustrate, he referred to a 6-3 court opinion which he wrote in 1983 that upheld the right of state legislatures to employ chaplains to serve their members' spiritual needs. Noting that the first Congress employed a chaplain at the suggestion of the "not very religious," Benjamin Franklin, Burger asked rhetorically, "How can you get a more persuasive piece of evidence?"

Noting also the Supreme Court itself opens its sessions with the brief invocation, "God save the United States and this honorable court," he added, "To say (such practices) could lead to an established church in this country is juvenile nonsense." He said he wants to write a book on the subject in retirement.

Although he mentioned the state chaplaincy case, *Marsh vs. Chambers*, Burger's contributions to church-state law were forged in even more important cases.

In what was perhaps his most far-reaching opinion in the field, Burger led a unanimous court in 1971 in *Lemon vs. Kurtzman* to set down a three-part test since used to determine if laws or governmental policies violate the First Amendment's ban on an establishment of religion. That test holds that in order to pass Constitutional muster, the challenged law or policy must have a secular purpose, must have the primary effect of

neither advancing nor inhibiting religion, and must not excessively entangle church and state.

In another key decision rendered in 1971, Burger wrote the court's 6-3 opinion in *Tilton vs. Richardson* that denominational colleges and universities are entitled to federal construction grants, provided the resultant buildings are used exclusively for secular educational purposes. The decision, upholding Title I of the Higher Education Facilities Act of 1963, represented a defeat for advocates of strict church-state separation.

One year earlier, in 1970, Burger held for an 8-1 majority in *Walz vs. Tax Commission* that churches are entitled to property tax exemption, in part because they are not singled out for the benefit. He noted churches constitute but one segment of a large category of not-for-profit organizations similarly kept off municipal tax rolls. He also cited the potential of excessive entanglement between local officials and congregations if property tax exemption were removed. He argued from American history that the practice of exempting church property dates to the nation's beginnings.

In more recent years, Burger wrote for a 5-4 majority in the 1979 decision, *National Labor Relations Board vs. Catholic Bishop of Chicago*, that the federal agency had no jurisdiction over the bishop to enforce a federal law protecting workers' rights to form a union. At the center of the dispute was an effort by lay teachers in Chicago archdiocesan parochial schools to unionize in defiance of the archbishop's refusal to go along.

Two years ago, in *Lynch vs. Donnelly*, Burger again wrote for a 5-4 majority that cities and towns do not violate the Establishment Clause by owning, maintaining, and displaying Christmas nativity scenes when they are part of a larger seasonal display that includes secular symbols as well. The decision angered Jewish groups and caused some Christians to question if the reasoning behind the decision was too high a price to pay for displaying the creche.

Burger equally was prolific in writing opinions for the court in free exercise of religion tests.

In what perhaps was the most significant of these, he ruled for a 6-1 court in the 1972 case, *Wisconsin vs. Yoder*, that Old Order Amish have a Constitutional free exercise right to remove their children from school after the eighth grade in order to prevent their secularization. The decision struck down a Wisconsin policy of enforcing state compulsory school attendance laws on the group.

But a decade later, in a case involving the same sect, he wrote a unanimous decision maintaining Old Order Amish employers must pay their portion of employees' Social Security taxes. The government has a compelling interest in preserving the integrity of the Social Security system, he wrote in *U.S. vs. Lee*, despite the Amish claim they provide for their own in accordance with Scriptural admonitions.

On another free exercise challenge, Burger led the court to a unanimous ruling in 1978 that states may not forbid ministers from running for public office. In that test, *McDaniel vs. Paty*, the court struck down a provision of the Tennessee state Constitution dating to the 19th century, thus allowing a Baptist pastor to run as a delegate to a Constitutional convention called to draft a new document.

Burger also wrote the 1983 decision in *Bob Jones University vs. U.S.* that the fundamentalist Greenville, S.C., school was not entitled to keep its federal tax exemption because of admissions policies that discriminated against blacks. The 8-1 ruling held the Internal Revenue Service acted within Constitutional boundaries when it revoked the school's tax exemption in the interest of the "fundamental public policy" of eradicating race discrimination.

Whatever his strengths and weaknesses as a jurist, what may be stated with certainty now is that no justice ever to sit on the Supreme Court made a larger impact on American religion than did Warren Burger.

Haste assesses church-state views of Rehnquist, Scalia

By Stan Haste

WASHINGTON (BP) — While Chief Justice-designate William Hubbs Rehnquist's views on church-state relations are well known as a result of 14 years' service on the U.S. Supreme Court, those of Antonin Scalia — to be nominated by President Ronald Reagan as Rehnquist's replacement as an associate justice — are largely unknown to the American people.

Both men personally are devoutly religious. Rehnquist and his wife are active members of Emmanuel Lutheran Church in Suburban Bethesda, Md., while Scalia and his family belong to a Roman Catholic parish in McLean, Va. Both hold strong views on many of the pressing moral issues of the day, including persistent opposition to abortion.

On purely church-state issues, however, Scalia's positions are unknown because during his four years as a federal judge he has yet to rule in an important church-state case. Altogether, he has written some 100 opinions.

Scalia (pronounced Sku-LEE-ah) is the only child of a Sicilian immigrant and the first Italian American to be nominated to the nation's high court. He and his wife, the former Maureen McCarthy, have nine children. Scalia was born March 11, 1936, in Trenton, N.J.

A summa cum laude graduate of

Georgetown University and magna cum laude graduate of Harvard Law School, where he was editor of the *Harvard Law Review*, he is a former Justice Department official and law school professor. From 1974 to 1977, he headed the Office of Legal Counsel at the Justice Department. He taught in the law schools at the University of Chicago, Stanford University, Georgetown University, and the University of Virginia.

Appointed by Reagan in 1982 to the U.S. Court of Appeals for the District of Columbia — considered second in importance only to the Supreme Court — Scalia's views on a wide variety of issues closely conform to those of the president and Rehnquist. He is an advocate of judicial restraint, the view that federal courts should act reticently in reviewing laws passed by Congress or state legislatures.

Rehnquist was born in Milwaukee, Wis., Oct. 1, 1924. After growing up in a Milwaukee suburb, he enrolled at Stanford University, where he earned bachelor's and master's degrees in political science and was Phi Beta Kappa. After earning a second master's degree at Harvard, he returned to Stanford's law school, where he graduated first in his class and was a classmate of Supreme Court Justice Sandra Day O'Connor. He

then was chosen as a law clerk at the Supreme Court by Justice Robert H. Jackson.

Rehnquist practiced law in Phoenix, Ariz., from 1953 to 1969, when he was named an assistant attorney general by Richard M. Nixon. Two years later, Nixon nominated him to the Supreme Court. He was sworn in Jan. 7, 1972.

Considered the strongest advocate of judicial restraint among present justices, Rehnquist's church-state views have been consistent. He favors public aid to parochial schools and generally takes the side of free exercise of religion when that right clashes with its First Amendment twin, the Establishment Clause. (The First Amendment reads in part, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof...")

Rehnquist spelled out his church-state philosophy most fully in his dissenting opinion last year in *Wallace vs. Jaffree*, a 6-3 decision striking down Alabama's mandatory silent prayer statute. In that opinion, which Rehnquist hopes will become the blueprint for a thoroughgoing reassessment of church-state law sometime in the future, he urged his colleagues to scrap Thomas Jefferson's famous metaphor of a wall of separation

between church and state.

"It is impossible to build sound Constitutional doctrine upon a mistaken understanding of Constitutional history," he wrote, "but unfortunately the Establishment Clause has been expressly freighted with Jefferson's misleading metaphor for nearly 40 years."

Jefferson coined the phrase in a 1801 letter to the Danbury (Conn.) Baptist Association, writing, "I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should 'make no law respecting an establishment of religion, or prohibiting the free exercise thereof,' thus building a wall of separation of church and state."

In his Jaffree dissent, Rehnquist engaged in what critics have called historical revisionism by choosing parts of the debate in the first Congress leading up to adoption of the First Amendment to demonstrate that the Establishment Clause "did not require government neutrality between religion and irreligion nor did it prohibit the federal government from providing non-discriminatory aid to religion."

He concluded, "There is simply no historical foundation for the proposition that the framers intended to build the 'wall of separation'...."



APPRECIATION PLAQUES — Paul Hall, associate director of the Tennessee Baptist Convention missions department, presents plaques of appreciation to two people who have retired from Christian social ministries. Willis "Chip" Reding (left photo) retired in June after 20 years as director of Military Oasis in Millington. Evelyn Epps (right photo) was honored for 19 years of service, first as director of Carroll Street Baptist Mission in Nashville, then as director of Friendship Baptist Center, Briceville.

Youth consultant at BSSB urges follow-up of summer decisions

GLORIETA, N.M. (BP) — Following an emotional week at Summer Youth Celebrations — where literally hundreds of teen-agers made some decision regarding Christ — Baptist youth leaders face the challenge of seeing that their youth's initial excitement does not subside.

"Churches need to treat this as a major spiritual turning point in the lives of a lot of the youth," said Curt Bradford,

youth consultant in the Southern Baptist Sunday School Board's church training department. "They need to say, 'OK, what next?'"

This summer, more than one-fourth of the 1,297 youth attending Youth Celebration week at Glorieta, N.M., and 2,087 at a similar conference at Ridgecrest, N.C., made spiritual decisions, said Clyde Hall, supervisor of the youth section of the board's church training department, which sponsors the celebrations.

At Glorieta, 256 made Christian faith rededications; 58, professions of faith in Christ; 113, church vocation decisions; and 17, various other decisions. At Ridgecrest, there were 426 rededications, 67 professions of faith, 42 church vocations, and 32 others.

It is extremely important youth leaders know how to follow up on the decisions youth make at the celebrations, Bradford said, adding, they must teach the youth that a daily quiet time and daily Bible study are needed for a continuing Christian education.

Steve Ware, youth minister at Two Rivers Baptist Church in Nashville, said involving youth in the worship service can help "keep their excitement going."

Hall said the church training department youth section follows up all decisions made at the celebrations by writing a letter "to every person recognizing and encouraging their decision."

"We also suggest they make that decision public in their churches immediately when they get home and request the pastor to follow up as appropriate," Hall added.

F. Wood to write lesson comments

Fred M. Wood, full-time author, preacher, and teacher, has been selected to write the Bible Book Series lesson commentary for the Baptist and Reflector, beginning in this issue.

Wood, a former pastor of the Eudora Baptist Church in Memphis, resigned in 1983 to devote full time to speaking, writing, and leading conferences.



Wood

Active in Tennessee Baptist life, Wood was president of the Tennessee Baptist Convention in 1972-73 and has served on the TBC Executive Board. He also was a trustee for Union University and Tennessee Baptist Children's Homes.

A graduate of Union University, Jackson, and Southern Baptist Theological Seminary, Louisville, Ky., Wood has written 12 books and numerous articles and curriculum for Baptist publications.

'Letters of John' reap mission opportunity

By Susan Coker

Letters to pen pals have opened up a whole new world to John Robinson.

The Belmont College senior from Waynesboro corresponds regularly with pen pals in Czechoslovakia, Hungary, Poland, and Yugoslavia, and with Romanian Baptists in the United States.

He taught himself Russian in high school and learned Romanian, his "best" language, in college. Recently, he was tutored in Serbo-Croatian, the main Yugoslavian language, by a Yugoslav whose name Robinson discovered in a telephone book.

Robinson can write in Polish, Hungarian, and Czechoslovakian. He owns Bibles in 11 languages.

This summer, Robinson will have the opportunity to meet at least one of his pen pals, a 17-year-old Yugoslavian girl, at the Baptist youth camp where he will be working. In late May, he left for Vienna, Austria, to work with Romanian refugees and others who have escaped from eastern Europe. On June 23, he headed for Zagreb, Yugoslavia, to meet with John Hopper, a Southern Baptist foreign

missionary and fraternal representative of Southern Baptists to the Baptist unions of Communist eastern Europe.

Then, it will be on to Cinja, the Baptist youth camp in Ugljan, Yugoslavia. He will work on the staff there until mid-July.

Presently on leave from his position as associate pastor at Valley View Baptist Church, Nashville, Robinson is a self-appointed missionary. His trip was made possible through the support of Valley View Baptist Church, the Romanian Baptist Church of Los Angeles, and other middle Tennessee Southern Baptist churches.

This mission trip was not his first. He has been involved in student summer missions for the past three years. In 1985, he worked with Romanian Baptists in Los Angeles. During this trip, he learned to sing in Romanian and performed traditional folk hymns before about 1,500 Romanians at the Congress of Romanian Baptists held prior to the 1985 Baptist World Alliance in Los Angeles.

Robinson met Hopper, who secured permission for him to visit eastern Europe, at Mission '85 in Nashville. Robinson told Hopper of the burden he felt for the people of eastern Europe, and Hopper arranged for the Yugoslavian Baptist Union to invite Robinson to that country.

Don Reed replaces W. Bristow at FMB

RICHMOND, Va. (BP) — Former Missionary Don Reed is joining the Southern Baptist Foreign Mission Board staff as associate director for evangelism and project management in the volunteer enlistment department.

A native of Post, Texas, Reed will enlist volunteers for overseas evangelism and partnership missions projects, promote volunteer opportunities, and develop volunteer information and enlistment materials.

A Southern Baptist missionary to Peru from 1971 to 1975, Reed has been director of missions for the Union Baptist Association in Oklahoma for the past eight years. He also has been pastor of churches in Oklahoma, Texas, and Arkansas.

He is a graduate of Ouachita Baptist University in Arkadelphia, Ark.; Southwestern Baptist Theological Seminary in Fort Worth, Texas; and Golden Gate Baptist Theological Seminary in Mill Valley, Calif.

Reed succeeds Wayne Bristow, who recently resigned from the Foreign Mission Board staff to become director of evangelism for the Baptist General Convention of Oklahoma.

The Belmont senior's interest in Communist eastern Europe began at Wayne County High School, shortly after he became a Christian. During his junior year, he felt called into the ministry. After reading *The Persecutor*, by ex-Soviet policeman Sergei Kuordakov, he discovered a specific group of people he would like to reach.

"The Persecutor really opened my eyes to the desperate situation in Communist eastern Europe," Robinson said. "I felt like Paul in the Macedonian call when the people said, 'Come minister to us.'"

"I taught myself enough Russian to write to brothers and sisters imprisoned for their faith in the Soviet Union," he continued. "I still write to many prisoners."

His letters to prisoners usually include a short Scripture passage and words of encouragement. Though he is not positive the prisoners receive his letters, he says it is "very probable" that they do.

"Depending on the severity of their punishment, they are usually given letters sent through prison camp mail," said Robinson, who has done much research on the subject. "From published accounts, I have learned that often just seeing the letters is enough to keep them going."

He had planned to visit Romania this summer but was not allowed to enter the country. He was not discouraged, however, because he still will work with Romanians in Austria and in the United States.

"The Romanian Baptist church is one of the greatest New Testament churches I have ever seen," he said. "It is the fastest growing Baptist church in Europe. The Romanians are persistent to witness to the people around them. The young people even hand out tracts to Americans on the beach."

Robinson hopes to learn a lot from eastern European Christians this summer. He also may pick up a few new pen pals.

Savell encourages interfaith witness

WASHINGTON (BP) — Southern Baptists have been challenged to take seriously the responsibility of sharing their faith with people of other religious backgrounds and to be open to dialogue with persons of other religious groups.

Carl Savell, interfaith witness director for the Southern Baptist Home Mission Board, outlined his dreams for the future during a national conference for Southern Baptist state and regional interfaith witness coordinators.

Savell said he dreamed of the day when Southern Baptists' program of interfaith witness is elevated in visibility, structure, and relationship both within the denomination and within the pluralism of world religions. He said he also dreams of a day when "dialogue" is not a bad word among Southern Baptists.

"Dialogue," said Savell, "is not only an essential word, it

is an essential process."

He urged Baptists who have negative feelings about Southern Baptist dialogues with other religious groups to attend such a dialogue and try it.

"Nobody," said the former Mississippi pastor, "is more committed to witnessing than I am; but within the context of interfaith witness, without dialogue we are dead."

Dialogue with others, he added, forces Baptists to articulate more clearly their beliefs and theology. "The theology of most Baptists is a collection of preachments and doctrine from our hymn books," he observed.

Savell said he dreams of a day when "Southern Baptists will take seriously the responsibility to share Christ with all people, resulting in thousands, whose faith is not in Christ, coming to make Him the object of their faith."

LODGING INFORMATION

1986 Tennessee Baptist Convention

Nov. 11-13, Freedom Hall, Johnson City

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Buffalo Mountain Resort Route 2, Box 100 Unicoi, TN 37692 (615) 928-6531	\$ 30.00	\$ 40.00
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- Please make reservations **DIRECTLY** with the hotel/motel.
- Pastors' Conference will meet Monday, Nov. 10, at University Parkway Baptist Church, 209 University Parkway, Johnson City.
- Woman's Missionary Union will meet Monday, Nov. 10, at Central Baptist Church, 300 North Roan Street, Johnson City.

Interpretations

The slain Lamb

By Herschel H. Hobbs

"The Lamb slain from the foundation of the world" (Revelation 13:8).

Four times, Revelation speaks of the Lamb that was slain (5:6, 9, 12; 13:8). Each time the reference is to Christ.

"Slain" means having one's throat cut. This was how lambs were slain for sacrifice. Of course, Jesus did not have His throat cut. But this word is used to show that He is the sacrificial Lamb for our sin.

Revelation 13:8 says He "was slain from the foundation of the world"

(kosmou, cosmos). This means this was true even before God created the universe and man. In His omniscience, God knew that man whom He would create would sin and be lost from Him. Since the wages of sin is death (Romans 6:23), someone had to die for man's sin. It had to be one who was sinless.

Imagine a council within the Godhead. God the Son (Christ) said He would be the Sacrifice. With that consent, He became the Lamb slain for man's sin, slain before the foundation of the cosmos. Thus, forgiveness was in the heart of God before sin was in the heart of man.

However, this sacrifice must be wrought out in time in order that man might know, believe, and be saved. Hence the incarnation of God in the person of Jesus Christ.

The Mosaic Law had a system of animal sacrifice. But it only pointed toward the true sacrifice of Christ.

Hebrews 10:5-7 uses what then was an allowable combination of portions of Psalms to express it. God did not accept animal sacrifice. Animals are dumb brutes whose lives were taken, not given, with no understanding as to what was involved.

Necessary was a Person, a divine Person, Who would give His life with full understanding of what it involved. Hence, "a body thou hast prepared Me ... Then said I, Lo, I come (in the volume of the book it is written of Me) to do Thy will, O God" (Hebrews 13:5, 8).

Truly, He was the Lamb slain from the foundation of the world!

Interfaith leader warns of CAUSA

ATLANTA — Southern Baptist pastors and other church leaders have been receiving visits from representatives of CAUSA, an anti-Communist organization established by Sun Myung Moon, according to Norman Langston, associational interfaith witness representative for the Southern Baptist Home Mission Board.

Although CAUSA officially is separate from Moon's Unification Church, it is linked both financially and through its personnel to the sect. Langston warned, "Be aware that your participation in CAUSA may lend legitimacy to the Unification Church," he said.

Langston explained that one of the goals of the Unification Church is to unify all Christian denominations and ultimately all religions of the world. The "unification" will be based on revelations Moon has claimed to have received, many of which have been compiled in the book, Divine Principle. Langston noted,

Communism is seen by Unificationists as the Antichrist that must be defeated before God's kingdom can be realized on earth. Therefore, Moon founded CAUSA in 1980, according to Langston.

For more information, contact the Home Mission Board's interfaith witness department or James Redding, interfaith witness coordinator for the Tennessee Baptist Convention.

Morton Rose accepts MWBTS teaching post

KANSAS CITY, Mo. — Morton F. Rose, vice-president in the office of church programs and services at the Baptist Sunday School Board, has been named visiting professor of church administration at Midwestern Baptist Theological Seminary for the 1986-87 academic year.

Rose will retire from the Sunday School Board Oct. 1. In October he will assume teaching responsibilities in church administration and religious education at Midwestern.

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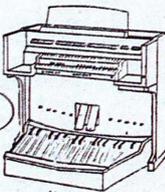
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Central Office
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Gerald L. Stow
Executive Director-Treasurer

*A Ministry of the
Tennessee Baptist Convention*

Good Ole Summertime

This year's receipts from the Mother's Day Offering continue to arrive in the Central Office. This is always a case for rejoicing and thanksgiving. If your church has not mailed your Mother's Day offering contribution, please do so before July 31 when we close our books on the offering. We have received \$578,641 to date toward our goal of \$680,000.



Dr. Gerald Stow
Executive Director-Treasurer

Recently we received into our care an eight-month-old child that had been severely burned through neglect and abuse by the child's parents. I am so thankful that this tiny life can receive wonderful love and care through our foster care program.

We will be in the middle of our summer camp as you read these lines. So many of you have helped us to make the camp a meaningful experience for our children. This is truly the highlight of their summer. Thank you for your generous help.

Many of our churches are responding with work groups and other meaningful activities on the campuses. First Baptist Church, Columbia, is providing a bi-monthly birthday party for all the children who have birthdays in those two months. This wonderful gesture means so much to our children.

Friends of our home continue to bless us by remembering TBCCH in their wills. Recently a dear lady from Dyersburg, Mrs. Rubye Waldron Campbell, left to our institution a donation in an amount equal to 10% of the sale price of her home. Gifts such as these enable us to do special things on the campuses that otherwise we could not accomplish. The Tennessee Baptist Foundation offers assistance to anyone in will and estate preparation.

Thank you again for praying for our children and staff. Pray that God will send us Godly houseparents to parent our children.

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In a recent "Marvelous Monday" on the West Tennessee Campus, children and youth participated in an all-day competition. Activities for the day included frisbee golf, free throw shooting, horseshoes, box hockey, and an obstacle course. Prizes were awarded to the child finishing first in either the youth or children's division.

At left, Mark Vigus, recreation director, tallies the scores prior to the distribution of trophies.

Giving

The staff at TBCCH was so blessed by this child's letter that we wanted to share it.

First Baptist Church

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Ed and Rosalann Clark
Your friend David Clark

Davis is the 8-year-old son of Ed and Rose Ann Clark of Tazewell. He is an active member of his Sunday School class at First Baptist Church. His Sunday School teacher, Susan Long, says that he is very eager to help his church and learn about giving from the heart.

TBCCH says, "Thank you David for a loving spirit and a wonderful witness for the Lord."

DAY CAMP '86

On June 16-20 all the elementary students on the Middle Tennessee Campus enjoyed a week of Day Camp. This is the sixth year of Day Camp for our campus. Each year Jr. High and Sr. High young people from Woodmont Baptist Church in Nashville have served as counselors. This year we used as our theme "American Heritage — Tennessee." We learned about famous people from Tennessee who have helped shape American History.

We are deeply indebted to these young people for their willingness to spend a week of their summer serving the Lord with gladness as camp counselors. Already the young people and campers are looking forward to day camp next year.

"What God has done for me since I have been at the Baptist Children's Home."

This month the Jennings Ministry to Older Girls is one year old. "The Objective of the Jennings Ministry is to bring healing: spiritual, emotional, physical, and social; in Jesus' Name, to adolescent girls and their families." God has blessed this ministry in a marvelous way. Recently a young lady expressed her Christian experience in the following testimony.

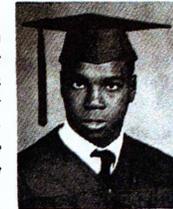
"He has made me realize that life is worth living. He's given me hopes to look forward to. He's helped me to accomplish goals. He's helped me come out of my depression."

"When I came to the home I really didn't believe there was a God, because things were going every way but the right way. I realize now that there is one. When I don't feel like things are going right, I know I can turn to Him, and without a doubt, He'll do His best to help me, if He feels that it is right. He has given me a brand new life. And now I am looking forward to the life He has planned for me."

Thank you, Baptist friends, for your strong support and shared ministry to this young lady and to many other children who have problems and needs.

Meet Our Graduates

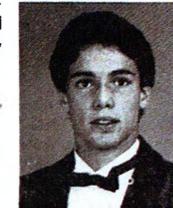
Tennessee Baptist Children's Homes is happy to share about our 1986 high school graduates.



Michael Davis,
Tyner High
Chattanooga



Mark Gibson
Brentwood High
Chattanooga



Doug Scholz
Brentwood High
Brentwood



Cheryl Wainwright
Brentwood High
Brentwood

Michael Davis from the Chattanooga campus, graduated from Tyner High School in Chattanooga. Michael will be attending a vocational school this fall for some job skill training. Michael says that church plays an important role in his life. He is a member of the youth choir at his church and enjoys singing.

Mark Gibson is from the Franklin campus and graduated from Brentwood High School, Brentwood. Mark will be completing basic training for the Army Reserves this summer. He plans to attend Middle Tennessee State University in the fall.

Doug Scholz, also from the Franklin campus graduated from Brentwood High School where he was sports editor for the school paper and co-captain of the track team. Doug plans to enter Tennessee Technological University for the summer term and continue there in the fall.

Cheryl Wainwright graduated from Brentwood High School and is from the Franklin campus. Cheryl recently received the Mike Grace Scholarship from the Apcom Company in Franklin. Cheryl will use the scholarship at Columbia State Community College in the fall.



Dr. Gerald Stow presents a copy of the 1977 IRS form 990 to attorney, Frank Ingraham. Dr. Tom Madden, Executive Secretary/Treasurer to the Tennessee Baptist Convention joins in a time of appreciation to Mr. Ingraham and others who assisted in the long fought court battle. The Tennessee Baptist Convention joined with the Tennessee Baptist Children's Homes in the lawsuit that ended in a favorable decision for TBCCH both in the lower court and the appeals court. The court's decision along with a change in the revenue procedure guarantees exemption to TBCCH and other religious institutions from filing form 990.

BIBLE BOOK SERIES

Lesson for July 6

Judgment on Edom

By Fred M. Wood
author, preacher, teacher, Memphis

Basic Passage: Obadiah 1-21
Focal Passages: Obadiah 1-4, 8-10, 13-17

A man once said, "I have never killed anyone, but I read the obituaries regularly and several times recently I have smiled."

When Edom saw Jerusalem suffering from military plunder, she did more than smile. She laughed out loud and, worse than that, helped Israel's enemy.

Against this background, Obadiah then spoke strongly concerning this age-long enemy of God's people.

The Edomites were descendants of Jacob's twin brother, Esau. They had settled in a section of land south of the Dead Sea that was about 100 miles long and about 40 miles wide. Mountains and valleys characterized the land. Some farming took place, but revenue from trade caravans brought in most of Edom's wealth. She could plunder by-passers when she wished and retreat into the mountains where she was almost completely invulnerable. Pride and arrogance dominated her national life.

Edom's pride and coming judgment (vv.1-4)

The one-chapter message of Obadiah came from God. He had pronounced Edom's doom because of her attitude through the centuries, culminating in this inexcusable behavior that took place when Israel was invaded by an enemy. Most scholars believe the historical event was when Nebuchadnezzar attacked Jerusalem in 586 B.C. and brought final destruction to the city.

From the day their ancestors wrestled in Rebekah's womb, these two nations had scorned and scoured each other. The relentlessness of their hatred knew no analogy. Though Israel was not without fault, Edom had been more aggressive in keeping up the blood feud. Feeling secure in their natural fortifications, they thought nothing could dislodge them. Thus they could oppress and exploit without ever being called upon to give an account for their greed.

Obadiah, however, spoke forcefully for God. He would drag them down from their heights of presumptuous godlessness.

A total destruction (vv.5-9)

Obadiah looked into the future and saw the plunderer's final product. Ordinary thieves and robbers limit themselves to a practical amount of loot. They take only what they want or need. Not so with Edom's future executioners! They would follow a "scorched earth" policy. Nothing would be left!

Many scholars feel verse 7 refers to the Babylonians, who made temporary alli-

ance with Edom and then turned against her. Though we cannot be sure of that position, Obadiah's words in the next two verses made it both plain and positive that God would visit Edom in judgment.

Reasons for Edom's punishment (vv.10-14)

Edom deserved what was coming! Their sin was twofold. First, they refused to help their brother in his time of crisis. More than that, however, they had actually given assistance to the enemy.

Neutrality, when great issues are at stake, is bad enough. All that is necessary for the triumph of evil is for good people to do nothing. When those who should stand for godliness, however, surrender to the forces of evil, they compound their crime. A preacher once said, "If you can't support our church's program, in the name of our Lord, don't fight it or help those who are opposing it."

Universal day of wrath (vv.15-16)

Obadiah saw more than punishment for Edom. A dominant theme of the prophets from Amos on was that the "Day of the Lord" would come to the entire world. Its thrust was twofold. God would punish the wicked and reward the righteous.

This vindication of God's holy character would extend to all the nations. Verses 15 and 16 may contain a double metaphor, but the meaning is clear. Edom sinned and God would use other nations to judge her. As Israel had suffered, all the nations would suffer also. God had the whole world in His hand. When He felt the time was right, He would punish sin and eliminate those who opposed Him.

An author recently asked the question in his book's title, "Why Do Bad Things Happen to Good People?" The answer is, "They don't always, but when they do, the suffering is limited."

On God's day, He will act to justify His people and vindicate His name. Sin cannot win permanently because God is both holy and powerful!

Israel's day is coming (vv.17-21)

God called Abraham to be the channel through whom He would bring worldwide redemption. Israel was His chosen people for a special mission. He refused to change His goal or forsake His people. Sometimes the nation sinned greatly, causing God to discipline her. He never, however, took His eye off her nor forgot His promise.

The greatest blessing to Israel would not be a restoration of her national boundaries nor geographical expansion. Her noblest asset was her spiritual contribution. Through her would come Jesus Christ our Saviour.

God would preserve a remnant after the Babylonian captivity. Through that small spared group, a nucleus would arise. That nucleus would form the kingdom of God for the future. Israel would yet realize all God planned for her. Redemption for the world would come through the seed of Abraham. Paul said, "that seed was Christ" (Galatians 3:16).

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UNIFORM LESSON SERIES

Lesson for July 6

Hope for the future

By Don Garner, assistant professor of religion
Carson-Newman College, Jefferson City

Basic Passage: Jeremiah 31

Focal Passages: Jeremiah 31:2-6, 31-34

Jeremiah knew both extremes of the emotional spectrum in his personal experience of the faith walk with God. He experienced the depressing depths of despair (see 15:15-18 and 20:7-18 for examples), and he also knew the heartening heights of hope.

This lesson focuses upon the hope for the future which God gave Jeremiah to share with Judah during her darkest days as a people. Chapters 29-32 comprise a section in Jeremiah's book which records his hope messages, including his vision for a new covenant.

A letter to the exiles (29:1-23)

In 597 B.C., about 10,000 leaders of Judah were captured by Nebuchadnezzar's army and taken to Babylon. Their removal was an effort on Babylon's part to keep Judah under tight control.

Jeremiah wrote a letter of hope and encouragement to those exiles who were held so far from home.

The essence of Jeremiah's counsel can be paraphrased, "Settle in for a long exile separated from your roots. But keep your chins up even though your hearts are heavy. Don't succumb to a despairing resignation which will produce inactivity in you. Rather, stay active with life as usual as much as is possible. Grow and improve; don't decline. Work to build up and improve the bad situation you find yourselves in and your own lives will experience a corresponding betterment. Don't listen to the lies of the false prophets! But trust in God who has plans for your future that are positive and full of hope. Put your full hope and trust in God."

A purchase of a field (32:1ff)

Nebuchadnezzar's armies from Babylon eventually overran the countryside of Judah in 587 B.C., devastating the entire land, the city of Jerusalem, and the Temple. Survivors were rounded up as POWs and marched off to Babylon to join the 10,000 leaders held in exile there since 597 B.C.

While those armies were seriously posing a threat to Judah in 587 B.C., Jeremiah took an unusual and apparently foolish action — he made a long-term real estate investment in some of the

BMH promotes Tuttle

MEMPHIS — William Tuttle has been promoted to assistant vice-president of Baptist Memorial Hospital, Memphis. He was previously an administrative assistant.

His areas of responsibility will include environmental services, food and nutrition services, laundry, professional buildings, and security. He is also the administrative liaison for engineering.

Tuttle is a graduate of Memphis State University; Oklahoma Baptist University, Shawnee; and Washington University, St. Louis, Mo.

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Garner

very territory threatened with capture.

In chapter 32 the details of the land transaction are given (vv.6-15), then a prayer from Jeremiah (vv.16-25) and God's reply (vv.26-44) are both recorded.

The significance of this passage for this week's lesson is that despite the dark defeat of Judah by Babylon, God promised one day to restore the nation and bring the people back to their homeland to dwell in safety. Once again, God declared, fields will be bought, crops harvested, and fortunes restored to His own (see vv.36-44).

Jeremiah's purchase of the deed to some of that land, in the dark days when it was being lost, was a witness of faith concerning the brighter days that were yet to dawn in God's hopeful future for His people. Jeremiah "bought into" his heritage out of the past and found there his anchor for hope for the future.

A new covenant (chapters 30-31)

Jeremiah made it clear that, having been disciplined for their covenant-breaking, the people of God one day would have the opportunity to respond to a new assurance of God's grace. Punished and purified by exile, they may be receptive to a new depth of relationship with Him.

One day in the future, Jeremiah said, God will give us a relationship that is guaranteed by His action in grace rather than by man's obedience to the Law.

The "I will's" of God's successful action will supersede the "Thou shalt not's" of humankind's failed behavior (31:33-34).

A God of hope

In his preaching of hope, Jeremiah anticipated the promise that later was fulfilled so completely when "in the fullness of time God sent forth His Son, born of woman" (Galatians 4:4). God's goodness will break brightly in upon His people, Jeremiah preached, even though dark days may cloud that ultimate prospect from our immediate sight.

With sureness, "God is working all things together for good for those who love Him and are called according to His purpose" (Romans 8:28). God always has plans for His people — plans for good and not for evil, to give to His responsive and faithful people a future and a hope (Jeremiah 29:11).

Be assured that God's goodness will break in upon those who expectantly await it in faith and uprightness of heart. If it seems slow, wait for it; it will surely come (Habakkuk 2:3b). And know that the machinations of men ultimately will neither determine nor deter God's purposes for a positive prospect for His committed people!

There is hope in this promise for God's covenant people in any age — hope for individuals, for families, for congregations, and for our denomination.

Couple honors son, endows SBTS chair

LOUISVILLE, Ky. (BP) — Mr. and Mrs. Hill Williams of Fort Smith, Ark., have committed \$500,000 to establish an endowed professorship at Southern Baptist Theological Seminary in Louisville, Ky.

The Donald L. Williams Chair of Old Testament Interpretations will recognize the Williams' son, who taught at Southern seminary from 1961 until his death in 1983 from cancer.

LIFE AND WORK SERIES
Lesson for July 6

Christians and government

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

Basic Passages: Matthew 22:15-22; 1 Peter 2:13-17; Acts 4:1-31; Romans 13:1-7
Focal Passages: Matthew 22:17-21; 1 Peter 2:13-17; Acts 4:18-20

It was a beautiful Sunday evening. The Bible study and worship services had been uplifting throughout the day. I was to meet my wife and a friend at a restaurant for the celebration of our friend's birthday.

There was really no hurry, so I unbuttoned the top button of my shirt, loosened my tie, and was turning the radio tuning knob to find some quiet music while driving.

The only car in front of me was a short distance down the long open stretch of road leading out of town toward Knoxville. Everything seemed right with the world.

The silence of the evening was broken all of a sudden by a siren and the darkness was pierced by flashing blue lights behind me. The driver in front and I eased over toward the side of the road with the intention of letting the emergency vehicle pass us. When it did not pass we were not certain what to do.

The operator of the police car knew what he was doing and he began flashing his headlights too. It was me he wanted to pull over and stop, so I did. I got out of my car and the officer and I met. According to radar, my car had exceeded the speed limit. He showed me the speed at which I had been clocked.

I told him that I had to take him at his word and the radar report as accurate, for I did not really know how fast I was traveling. My eyes had not been looking at my speedometer.



Bush

I laughed and told him that my mother had always taught me not to argue with a man wearing a badge and carrying a gun. He was kind of startled by my response and asked me where I lived, where I had been, and where was I going. Not really having anything to hide, I told him I had just been to church, was a resident of Oak Ridge, and was on my way to Knoxville to meet my wife and a friend at a restaurant to celebrate her birthday.

He said that he regretted giving me a ticket and told me I should be more observant. I told him I really did not want a ticket (who does?) but I knew he was only doing his job. We talked and even laughed together as he wrote out the citation.

As I pulled away to proceed to my destination I was more observant. This is as it should be. As the sign says, "Speed kills." Automobiles are important to contemporary society but they are also dangerous pieces of equipment if not used properly. To help make certain cars are used as they should be, our country has laws and government officials to enforce those laws. An advanced civilization is something for which we can be thankful to God and intelligent-thinking people.

Ask yourself these questions: As a Christian am I free to do as I please regardless of civil law and with disregard for other people? How should my obedience to the laws of God and my grace relationship with Him through Christ affect my respect for government? When my government and its laws are in direct opposition to my relationship to God and practice of freedom of worship, am I to be docile or constructively involved within the system in order to bring about change? What is the Christian response to unfair or unequal treatment of persons within his own country and in other countries?

This lesson and the four which follow challenge us to study Biblical instruction about "Critical National Issues." These issues - Christians and government, hunger, racism, natural resources, peace-

makers - challenge us to take Christianity from the theoretical and comfortable religious complacency to reality and practical application.

From passages studied in this first lesson, it is plainly clear that Jesus and the Apostle Peter instruct followers to behave like true disciples in their allegiance to government (Matthew 22:17-21), in their obedience to God and government (1 Peter 2:13-17), and in their independence as believers who unashamedly proclaim the living Christ (Acts 4:18-20).

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Surgeon mends bodies, strengthens families

By Terri Lackey

HOUSTON (BP)— Mending broken bodies is Bill Cole's profession. Strengthening the family spirit is his dedication.

An orthopedic surgeon for nearly 15 years, the Houston doctor has spent the main portion of his adult life revitalizing the sick.

When innovative, new medical procedures come his way, Cole adapts them into his practice, much like he incorporates creative ideas into his church's family ministry program.

Chairman of the Houston's River Oaks Baptist Church family ministry task force, Cole is devoted to making church members feel like a family. He insists on doing it with flair.

"There are no pre-set ideas to ministering to the family," Cole says. "We develop ideas out of our own hearts and not out of textbooks."

The family ministry program of River Oaks church was highlighted during Christian Home Emphasis, a six-week program conducted between Mother's Day and Father's Day in June, focusing on the family and developed by the Southern Baptist Sunday School Board's family ministry department.

About three years ago, River Oaks Pastor Doug Tipps asked Cole to consider becoming a deacon.

"Well, I didn't know what a deacon really did, so I went down to the nearest Christian book store and bought about eight books on the subject," Cole recalls.

"One book, I remember very clearly, had a small section on the deacon's family ministry program, and it seemed like the words just jumped right out of the page like a great, big neon sign.

"It was then I knew our church needed



PLANNING — Houston's River Oaks Baptist Church family ministry task force members gather to discuss future church programs. From left are Sarah Bell, Mayron Cole, and Bill Cole.

a family ministry program," he says.

Cole adds he knew "at that moment" God was calling him to lead River Oaks' family ministry program, and after a couple of months' hesitation "and reading several more books," he finally decided to plunge in.

Cole established an eight-member family ministry task force, and the first resolution was to lead the members of the church or "the church family" to understand "that they must live their Christian lives at home."

"We wanted to teach Christianity, not necessarily through sermons, but by example," Cole says. "We also wanted to

emphasize the church family in our programs, and not the nuclear family."

He says the task force is "very committed" to including children, seniors, and singles, as well as the traditional family in the family ministry program.

One of the main features of the River Oaks program is that it uses its members to lead seminars and programs.

"We had already reached a decision that we wanted to have lay people of our church involved in our family ministry program," Cole explains. "The thing that makes a program work is lay involvement.

"It is very important that we cultivate

talent within our church, use our own people. Every church has talent."

For example, Cole says a member stockbroker led a creative financing seminar, a former restaurateur led a creative cooking seminar, and Tipps led a creative living seminar.

Cole claims his wife, Mayron, was the brainchild behind a successful play, "Cleaning Out the Closet in Spring," performed by children of the church.

Although an outside playwright was hired actually to write the play, the task force used Mayron Cole's idea of ridding oneself of fears by "cleaning out the closet."

"Education is an important part of a family ministry program," he stresses. "We need to teach people before the crises happen."

Cole says adapting programs for particular areas is important.

Many of the people of Houston are experiencing financial crises because of the oil crunch, he notes, so planning seminars to deal with that is an effective ministry in River Oaks. Outreach and counseling also are important factors in a successful family ministry program, he adds.

Cole emphasizes a church cannot be afraid to fail when presenting innovative family ministry programs.

"A church can't be discouraged if a marriage enrichment retreat or a seminar doesn't go over well," he says. "If a program fails, it's probably because the particular needs of the church aren't being met.

"You can't always take a pre-packaged deal and shove it down the throat of a church," Cole adds. "You might have to do some modifying and changing to get it to fit your church's needs."

Texas Baptist builders erect hospitality house

By Ken Camp

HUNTSVILLE, Texas (BP)— Some drove more than 500 miles just to be part of the building project. Others read about it in the local newspaper and came to help after work.

Some were preachers, most were laymen, and a few had no church affiliation at all. They ranged in age from 13 to 81. The one thing uniting the builders was a common commitment — to erect the Huntsville, Texas, Hospitality House in 24 hours.

Preliminary work was begun weeks before as the site was leveled, a retaining wall was built, a concrete slab was poured, and underground plumbing was installed. A few days prior to the May 23-24 building date, Texas Baptist Men building committee chairman Olen Miles and his team of retiree builders began prefabricating walls and nailing together trusses.

On Thursday, most of the 55 retiree couples stayed at their campsite near Cook Springs Baptist Church in Huntsville, playing dominoes, resting up for the big day on Friday, and, as one builder said, "chomping at the bit" waiting to get started.

At 7:30 a.m. Friday, about 70 volunteers lined up for breakfast in front of the building site at the Texas Baptist

Disaster Relief unit and portable field kitchen. By 8:30, they had been joined by another 50 volunteers who gathered on the bare concrete slab for a devotional service conducted by Bob Dixon, Texas Baptist Men executive director.

After leading the building crew in a rousing chorus of "The Family of God" and introducing the lead carpenters, electricians, and plumbers, Miles gave the order at 9 a.m. to begin work.

Within the first hour, the crew raised all of the outside walls and inside partitions. By 10 a.m. they were installing windows, and by 11 a.m., they began lifting the trusses into place.

As the builders worked, other supported the effort in their own ways. Some members of the Texas Baptist Disaster Relief team began preparing the noon meal.

Members of the Texas Baptist Aviation Fellowship also undergirded the project, providing several needed flights.

Brick masons, standing by to begin work at midmorning, were dismayed when word arrived that one of the trucks delivering brick had broken down somewhere between San Antonio and Huntsville. However, by 3 p.m. two trucks rolled up to the building site, and masons were able to begin shortly thereafter.

Donated by U.S. Brick, the white brick were made especially for the Hospitality House. Since the massive, red Walls Prison Unit is just a couple of blocks from the Hospitality House, the ministry's board of trustees had specifically

requested red brick be avoided.

By midafternoon, the second shift of volunteer builders began arriving, though many who started work at 9 a.m. continued on the job.

Joining the crew was Chris Conrad of Sumner, Washington. Conrad, a roofer who had been working in Huntsville for about five months and whose son is serving time at the Wynne Unit, read about the Hospitality House building project in the local newspaper. When he got off work, he drove to the building site with hammer in hand, ready to begin roofing.

"With a son in prison I just naturally wanted to help. I mean, sometimes I wonder if anybody cares. To hear some people talk, it makes you wonder if people down here resent having prisons. It's kind of neat to see that somebody really does care," Conrad said.

Before sundown, electricians began to string lights and install wiring and fixtures, many of which were donated by Watson Electric of Dallas.

Ron Chapman, an electrician and a member of Casa View Baptist Church in Dallas, said he had the opportunity to witness to 15 people as he gathered supplies prior to the building date. "I told people in the stores what we were doing and why I was getting the materials, and it gave me a chance to share Christ with several of them," he said.

As the sun set and crew members took a supper break, 80-year-old Miles continued to walk around the site, pointing to things that still needed to be com-

pleted and looking anxiously at the driveway, waiting for the night crew to arrive.

At about 9:30 p.m., 42 workers from Smith Baptist Association arrived to relieve the second-shift crew. The Tyler area men, most of whom had come to Huntsville after a full day at their jobs, worked through the night, allowing others a few hours of much-needed sleep.

After Saturday breakfast, a refreshed crew surveyed the work that had been done during the night and then started to work again. In a flurry of activity, builders raced the clock to complete as much as possible prior to the 10 a.m. dedication service.

During the dedication time, nearly all the workers stopped to enjoy the service, though at Dixon's request, brick mason Bill Ward of First Baptist Church, Var Alstyne, Texas, and his helpers continued to lay brick.

William M. Pinson Jr., executive director of the Baptist General Convention of Texas, read an account of the last judgment from Matthew 25, centering on the words, "I was in prison and you visit ed Me."

Pinson joined Hugh Durham, director of missions for Tryon-Evergreen Baptist Association, in hanging a plaque on a front post of the Hospitality House, dedicating the building "to the glory of God."

Miles, choked with emotion, offered a prayer of dedication. Ending the project as it began, he led the crew in a chorus of "The Family of God."

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