

# Baptist and Reflector

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## Appeals court reverses Jackson church case

By Al Shackelford

JACKSON — The Tennessee Court of Appeals, Western Section, has reversed a Chancery Court decision that had declared that churches which speak out on referendum issues must file financial disclosure statements.

On a 2-1 vote, the three-member Court of Appeals ruled that the Tennessee Campaign Financial Disclosure Act is unconstitutional as applied to referenda

elections because it violates the First Amendment right of free speech.

However, the appeals court judges did rule that such churches are "political campaign committees" (political action committees) under the disclosure act.

The Aug. 21 memorandum issued by the appeals court was in response to a May 21 hearing on an appeal by 13 Jackson-area churches.

The 13 churches — nine of which are

Southern Baptist — had declined to file disclosure forms related to their involvement in opposing an August 1984 local option liquor election. The referendum was defeated by 40 votes (6,514-6,474).

On Aug. 29, 1984, Attorney General Michael Cody issued an opinion that churches which had spent at least \$250 in seeking to defeat the liquor-by-the-drink referendum were "political action committees" and were subject to filing the financial forms within 48 days after the election.

The churches refused to comply, and instead brought suit against the State of Tennessee on the grounds that the Financial Disclosure Act as interpreted by the attorney general violates the freedom of religion guarantee of the First Amendment of the United States Constitution.

The lawsuit was tried Aug. 7, 1985, in the Chancery Court of Madison County in Jackson. On Oct. 30, 1985, Chancellor Joe

C. Morris ruled that since the disclosure act does not specifically mention churches or church groups, they are not exempted from the act.

The churches filed an appeal with the State Court of Appeals which last week reversed the Chancery Court ruling.

In the majority written opinion, Justices David R. Farmer and Alan E. Highers noted that the "Campaign Disclosure Act contains definite infringements upon free speech."

The majority opinion stated, "Since the risk of corruption is not present in a popular vote on a public issue such as a liquor-by-the-drink referendum, we find that the State has not proved a compelling interest which is necessary to survive the exacting scrutiny required for state-imposed restrictions on freedom of speech."

In his dissenting opinion, Justice W.

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## Ministers in Edmond grapple with tragedy

EDMOND, Okla. (BP) — Tears and prayers replaced text and pat answers when Edmond, Okla., ministers grappled with the overwhelming tragedy of the worst mass killing in Oklahoma history Aug. 20.

"We all just had a feeling of helplessness," said John Mark Benson, minister of music at Henderson Hills Baptist Church and the first minister on the scene.

Benson stood just 30 feet behind police as they waited to enter Edmond's post office

where 14 postal workers died at the hand of fellow employee Pat Sherrill. He had heard on his car radio that an incident was in progress at the post office. He knew four of Henderson Hills' members worked there.

He looked for John Scisers, assistant postmaster, who arrived later than usual and missed the carnage. Benson found Jerry Reed, who escaped unhurt but was visibly shaken. "I shook his hand and told him over and over that the Lord spared him," Benson recalled.

The only thing Benson says he learned is that "nobody had a pat answer for times like these. I just shared God's love with the workers standing there and reminded them that things like this are not made to happen by God, but He allows them for the good of His people. I know some good can come out of this."

There were no pat answers and Edmond's ministers did not reach for any. Their ministry was one of "presence and prayers" said Emmanuel Baptist Church Pastor Johnny Meador.

"There were no words of outstanding wisdom," Meador said. "They just don't come at times like that. The prayers we had with them were probably the most valuable things those families could get. Without exception, every person I ministered to could handle it easier after

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## CP gifts outpace rate of inflation

NASHVILLE (BP) — Contributions to Southern Baptists' Cooperative Program budget continue to outpace inflation, thanks to support from state Baptist conventions.

July receipts for the Southern Baptist Convention's national unified budget totalled \$9,272,097, an increase of 6.18 percent over the same period last year, announced Harold C. Bennett, president and treasurer of the SBC Executive Committee.

"Our increase has to be attributed to state conventions," Bennett commented. "Churches are not increasing their gifts to the state conventions in the proportion those conventions are forwarding increases to the national Cooperative Program."

Bennett praised the work of state leaders, particularly executive directors and stewardship promotion directors, who are leading their conventions to grow in national giving. This comes at a time when several state conventions — whose economies are tied to agribusiness and the petrochemical industry — are feeling financial pressure close to home.

For the first 10 months of the current fiscal year, Southern Baptists have contributed more than \$103.6-million to the national Cooperative Program, an increase of 6.97 percent over the same period last year. The national goal for the year is \$130-million.

## Key Baptist leaders analyze compromise tax bill's effect

WASHINGTON (BP) — A proposed bill, which would revise the federal tax code, contains proposals which will have a significant impact on churches, church related institutions, and ministers.

Among its provisions, the revision would maintain tax exemption for church pension and welfare boards, restore housing deductions for ministers who own their own homes, restrict deductions for individual retirement accounts, and end deductions for charitable contributions for taxpayers who do not itemize their deductions.

Conferees from the U.S. House of Representatives and Senate had reached agreement on the compromise bill in mid-August but are not expected to take action until both houses of Congress reconvene Sept. 8. The House passed its tax revision bill last December; the Senate passed a separate bill June 24.

After a series of meetings lasting from July 17 to Aug. 16, U.S. Sen. Bob Pack-

wood and Congressman Dan Rostenkowski announced the compromise plan.

The maintaining of exemption for church pension and welfare boards was the major church-state concern in the entire package, according to spokesmen for the Baptist Joint Committee on Public Affairs, a First Amendment watchdog

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## Missionary pilot, zebra collide

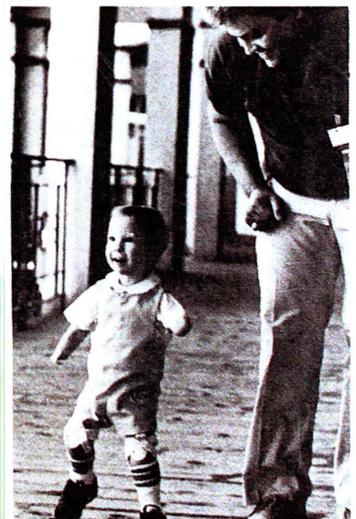
KYELA, Tanzania (BP) — Pilots are supposed to be airborne and zebras do not belong on highways.

But when the pilot and the zebra decided on the same overland route, Southern Baptist Missionary Cordell Akin became stranded just inside the Tanzania-Kenya border. Akin finally located a car in a nearby village and convinced the owner to tow his vehicle, which had been badly damaged when the zebra ran out of heavy bush in front of his car.

By the time Akin arrived in Nairobi, Kenya, it was past midnight and the tow rope was barely five feet long after breaking five times during the 90-mile trip.

Last January, in the same area, Akin had made an emergency landing because of an oil leak. He and the other missionaries with him then flew to Nairobi at treetop level in case they needed to land again.

But Akin has no doubts as to which inconvenient trip he prefers. "I'd rather be flying," he admits.



WALKING AGAIN — Philip Newberry, the 26-month-old MK who contracted meningitis and lost his hands and feet earlier this year, proudly walks beside his father. (See story on page 6.)

## Bible distribution project opens doors in Burkina Faso

By Eric Miller

**OUAGADOUGOU, Burkina Faso (BP)**— When 20,000 Bibles go to soldiers of a socialist-communist government, something has got to happen, says Missionary Al Hodges.

Soldiers are everywhere in Burkina Faso, which underwent a revolution in 1984 and is under military government rule, says Hodges, on furlough in Tennessee with his wife, Karen, and their three children.

"One day right before we left (for furlough), I saw a soldier walking down the street with one of our Bibles under his arm, plus a machine gun," Hodges recalls. "All of them have machine guns made in the U.S.S.R., and they just carry those things around all of the time."

While Hodges was getting his visa renewed, he approached a soldier at a front desk in the visa office and noticed his desk had "nothing but two books." One was "Khadafy's green book on socialism" which was closed and pushed off to the side.

The other was the blue, hardback "Good News Bible" in French distributed by Southern Baptist missionaries. The Bible was open to Proverbs, which the soldier had been reading.

The idea to distribute Bibles to Burkinabe soldiers came about in 1984 as Hodges was riding around the capital city of Ouagadougou with John Mills, Southern Baptist Foreign Mission Board director for West Africa.

Hodges, a field evangelist, told Mills he wished Christians could witness to the soldiers because the country was becoming increasingly militaristic. "Everytime I went into a government office, they'd have pictures of Marx and Lenin on the walls," Hodges says. "They had inducted about 20,000 into the armed forces."

Mills suggested, "Why don't you give the soldiers all a Bible?"

After a year of planning and negotiation missionaries and Burkinabe Baptists got permission from the government to distribute Bibles to soldiers on military bases.

However, when government officials "saw we really were going to get the Bibles and really do it, they had some second thoughts," Hodges recalls.

Government officials said soldiers wanting Bibles could go to church and get them. So, missionaries started distributing Bibles through Baptist and other evangelical churches.

Just before leaving Burkina Faso in June, Hodges attended a church in which eight soldiers were presented Bibles during the service.

The first of the 20,000 Bibles was handed to a soldier in March. So far, 5,000 have been given out. The rest will be distributed before June 1987.

Even as the Bibles were being admitted into the country, "the very first fruits of the Bible distribution happened," Hodges notes. Matthew Masse, a Burkinabe Baptist pastor, was helping Southern Baptist missionaries get the Bibles through customs. He gave two of them to two customs officials.

Masse witnessed to the officials, showed them how to use their Bibles, and led them through the plan of salvation. Both became Christians.

A note in each Bible invites readers to enroll in the Bible Way Correspondence School, and several soldiers have enrolled.

The note also suggests the reader organize a Bible study group. "In West Africa," Hodges notes, "it's not at all unusual to see someone who knows how to read gather a group of people around him who want to hear what's in the book. We can envision Bible study groups being started this way and eventually growing into churches."

Christians are praying God will "send a real movement of His spirit into the country, and perhaps this very thing will turn the country around and head it back in a way toward the Lord," Hodges says.

Government officials "think we're trying to indoctrinate the people," he says. "If you're teaching someone there is no God and that religion is the opium of the people, then you don't want someone coming in and giving everybody a Bible."

A Burkinabe pastor helping with the Bible distribution mentioned that his part in distribution might jeopardize his position with the government and he might be thrown in prison.

Hodges asked the pastor if he was afraid. "I'm not afraid," he replied. "If I get thrown in prison, it's just for the glory of the Lord."



**35 YEARS OF PROGRESS** — After 35 years as minister of education at First Baptist Church in Paris, Charles Orr uses a new computer system for his work in the 1,200 member church. When he was hired as a part-time "young people's worker" while he was a student at Murray (Ky.) State College for \$10 a week, he stoked the old coal furnace every Sunday morning. Orr was honored July 20 during the church's morning worship service.

## Missionary C. L. Culpepper dies, served 42 years in China, Taiwan

**SAN ANTONIO, Texas (BP)**— Retired Southern Baptist Missionary Charles L. Culpepper, known as the "stackpole" of Taiwan mission work in his day, died of congestive heart failure in San Antonio Aug. 21. He was 91 years old.

The Texas native, who spoke in churches as recently as July, began a 42-year missionary career with his wife, Ola, in 1923. They served first in China, where he participated in the historic Shandong Revival, preached and started churches in the countryside, served as president of two China seminaries, and spent seven months under house arrest by Japanese forces early in World War II.

He left mainland China in 1950 and began the Taiwan Baptist Theological Seminary two years later, when there was only one Chinese Baptist preacher in all of Taiwan. Culpepper was seminary president for 12 years. He retired in 1965. Two of the Culpeppers' three children followed them to Asia as missionaries. (The other died as a small child.)

Born in Shiner, Texas, Culpepper was a graduate of Baylor University in Waco, Texas, and Southwestern Baptist Theological Seminary, Fort Worth, Texas. He was pastor of several Texas churches before missionary appointment. He married the former Ola Lane of Center Point, Texas, in 1919.

Survivors include his wife; two children, Charles L. Culpepper Jr. of San Antonio, recently retired as a missionary to Taiwan, and Mary (Mrs. William L.) Walker, missionary to Japan; seven grandchildren; and 10 great-grandchildren.

## E. F. Lawson dies Aug. 22 in Texas

**LEWISVILLE, Texas (BP)**— Eual Franklin Lawson, who served for 17 years as associate director of the evangelism division for the Southern Baptist Home Mission Board, died Aug. 22. He was 78 years old.

A funeral service was held Aug. 25 at First Baptist Church in Lewisville, Texas, with burial in Marietta, Okla.

Lawson had been pastor of churches in Oklahoma and New Mexico, before being named secretary of evangelism for the New Mexico Baptist Convention in 1948. He then held a similar position with the Missouri Baptist Convention prior to joining the Home Mission Board staff in 1955.

He retired and moved to Lewisville in 1972, where he was a special assigned missionary. During his career he preached in 105 state evangelism conferences.

An Oklahoma native, Lawson attended Oklahoma Baptist University, Shawnee, and Southwestern Baptist Theological Seminary in Fort Worth, Texas. On June 27, he and his wife, the former Audra Reed, celebrated their 60th wedding anniversary.

He is survived by his wife, three sons, and three brothers. One son, L. E. "Chief" Lawson, is director of evangelism and Brotherhood for the Baptist Convention of New Mexico.

## Church Training plans retreat

Church training leaders in local churches and associations will be trained at three regional 1986 Saturday Leadership Retreats.

The retreats, which include lunch, will be held Sept. 13 at Camp Carson in Newport, Sept. 20 at Camp Linden in Linden, and Sept. 27 at Camp Cordova in Memphis. Partial mileage expenses also are provided for participants.

The program will provide training for general officers and leaders of adults, youth, children, and preschoolers. The new manual, *Discipleship Training: A Church Training Manual*, will be featured.

Also, at Camp Carson and Linden, an associational conference will be held for each age group.

For more information, persons should contact the TBC church training department, P. O. Box 728, Brentwood, TN 37027.

## Baptist colleges increase tuition, stay below private school average

**NASHVILLE (BP)**— Parents sending their children to Southern Baptist colleges and universities this fall will have to dig deeper into their wallets for tuition and fees, but their situation could be worse.

This fall, tuition and fees at private institutions will average \$5,793 for four-year schools and \$3,910 at two-year colleges, an 8 percent increase, according to figures released by the College Board to *The Chronicle of Higher Education*.

Yet the average cost for Baptist-related institutions will be \$4,019. In fact, only five of 51 Baptist colleges and universities exceed the national average. The average percentage increase, however, at Baptist colleges is almost 10 percent.

The costs are based on tuition and fees only. Room and board are not included.

Southern Baptist College in Walnut Ridge, Ark., has the lowest costs of any four-year Baptist school at \$2,378, fol-

lowed by Louisiana College in Pineville, where tuition and fees for 1986-87 will be \$2,745.

Brewton-Parker College in Mt. Vernon, Ga., has the lowest costs of any Baptist junior college at \$2,415.

Tuition and fees at the University of Richmond in Virginia increased only 5.9 percent, yet the \$7,575 total is the highest of any Southern Baptist college.

Arthur L. Walker Jr., executive director of the Southern Baptist Education Commission, said the low average cost for Baptist colleges compared to private schools reflects the historic commitment Baptist educational institutions have made to keeping costs affordable.

Tuition and fees and percentage increases for Tennessee Baptist colleges are: Belmont College, \$3,350, 8.1; Carson-Newman College, \$4,320, 8.0; Union University \$3,050, 5.5.

## Tragedy in Edmond...

(Continued from page 1)

prayer. Some were quite hysterical until they prayed. Then they realized God was in control and the world hadn't gone out of whack despite this tragedy."

The slaying of 14 by Sherrill, who locked them into the workroom and systematically shot them with automatic pistols, was the third-largest massacre in the history of the United States. Sherrill then killed himself.

Officials called Edmond's ministers to the city administration building when they were ready to tell family members who had been killed or injured. Ministers stepped in to be with the next family in line, unless they saw a member of their own church.

Henderson Hills Pastor Mark Hartman was on vacation, but he was among those who gathered to minister. "I have to deal with the shock of this myself," Hartman said later. "I am cast into two roles — the shock of having one of our members, Betty Jarred, killed, and then having to fill the role of comforter to others at the same time."

Hartman added: "You cannot say there is a particular meaning or reason for such a tragedy. I can just say that no matter what the tragedy, God is able to turn the worst into the best for those who know Him, and He can give a lasting peace that no tragedy can take away."

Hartman accompanied Leon Jarred

to receive official notice of his wife's death and later to identify the body through photos. "That's not a time to read the Bible or give pat answers. You hug them and let them cry. You cry with them. There's so much inside them that is exploding, you just sit and let them explode and get it out," he said.

At Jarred's home they talked through Betty Jarred's conversion. She made a profession of faith in her home through a ladies' visitation program. Jarred became a Christian last March as a result of a counseling program Henderson Hills sponsors.

"Leon and I talked about his conversion, about the Bible's teaching on eternity, and about what happens when a Christian dies," Hartman said. "This husband is not blaming God, but he is being strengthened by recalling his and Betty's salvation experiences. I saw the real ministry of the comforting of the Holy Spirit and the inner strength that's available."

Ron and Judy Denney and their son had moved to Edmond from Marietta, Ga., only weeks before. They visited First Baptist Church the week before Judy died in the post office. Denney had no questions, but was just "deeply appreciative" when First Baptist Church Pastor Alan Day visited in his home later. "I really needed you," he told Day.

"He just talked and I just listened," Day said. "What he wanted to talk about was Judy, what a good relationship they had and what a wonderful girl she was. No regrets. No anger. No rejection. He thanked the Lord for their children."

The daughter of member Jerry Pyle had just one question for Day: "Was it God's time for Daddy to go or was this just a big mistake?"

"I told her, 'I believe your daddy was in God's hands, and he is now standing in God's presence. Those kinds of questions don't mean a lot to him right now.' That seemed to comfort her," Day said.

Danny Fisher, pastor of Highland Park Baptist Church, sees the tragedy as something for which there is neither preparation nor explanation.

"This was a time for a recall of your personal ethics and compassion," Fisher said. "This calls more for your presence than your words. You give the victims and their families your tears and your arms."

Fisher went to Oklahoma City's Mercy Hospital immediately after the shooting to check on his postal carrier, Michael Bigler, who was treated for a shoulder wound and released. "Mike's testimony to the news media is consistent with his daily walk with the Lord," he said.

When Tim Richardson, pastor of Waterloo Road Baptist Church, heard the news, he alerted the members to activate a telephone prayer chain. At the post office, he comforted Bill Byer and his family, another postal worker who has attended Waterloo Road's Hispanic fellowship and an older postal worker who was quite shaken. "I asked the older man who was in his family I could call to tell them he was unhurt and then made the call," the pastor said.

Richardson and the pastor of the Edmond Menonite church were at the city building when District Attorney Robert Macy asked for help in notifying families of the fatalities. "We arranged private rooms for the meetings and found a private exit where the families could avoid the news media," he said.

A city official later told a meeting of the ministers that he "couldn't have gone throughout the ordeal of notification without the ministers' help."

## TBAH reviews feasibility study, authorizes search committee

At a called meeting Aug. 19, the Board of Directors for Tennessee Baptist Adult Homes reviewed a feasibility study, heard a report on the possible transfer of Deer Lake Retirement Community, and authorized a search committee to seek an executive director-treasurer.

The meeting was held at the TBC Executive Board building in Brentwood.

The directors discussed at length a study performed for them by Willis Bennett, professor at Southern Baptist Theological Seminary, Louisville, Ky.

The study was authorized by TBAH in compliance with a motion passed by the 1982 state convention, asking that such a feasibility study be undertaken.

The TBAH directors discussed their report and recommendations to be made to November's Tennessee Baptist Convention in Johnson City.

Deer Lake Retirement Community was begun in 1976 by Retirement Housing Services on a 19-acre tract in west Nashville. TBAH had agreed to take over the management of the facility and ownership of the property when completed.

Last week the TBAH directors heard a

report from one of its committees concerning the transfer of the facility to TBAH. The report noted that details of the transfer are being looked at and that a further report would be made to the directors later.

In other actions, the Board of Directors, authorized the appointment of a search committee to nominate an executive director-treasurer. The position has been vacant since the retirement of Wade Darby July 1985. J. L. (Pete) Ford, pastor of Eastland Baptist Church of Nashville, has been serving in the position on a part-time basis.

Also the directors voted to proceed with plans for the construction of some type of retirement housing in Washington County. TBAH is working with Holston Baptist Association to comply with a trust fund which was given to TBAH for the construction of a facility.

The directors also approved several changes in the personnel manual for employees at Baptist Health Care Center, Lenoir City, and voted to look into the possibility of constructing a chapel-activities building at the center.

## Tax bill compromise...

(Continued from page 1)

group of eight Baptist denominations, including the Southern Baptist Convention.

A spokesman said if the package had stripped exemption from church pension and welfare boards, it would have marked the first time the Congress would have decided which activities or ministries of a church body are subject to federal taxation.

Darold Morgan, president of the Annuity Board, the Southern Baptist agency which administers retirement and insurance programs for Southern Baptists, testified on the impact of tax revision proposals on ministers, churches, denominations, and their agencies. Morgan testified as chairman of the Church Alliance, a coalition of pension officers of 28 mainline denominations.

"Several other issues that would have adversely impacted churches, church ministries, ministers, and denominational employees were opposed by the Church Alliance," Morgan said. "Those issues are not in the final bill."

The compromise bill would end deductions for charitable contributions for tax-payers who do not itemize their deductions, ending a three-year experiment during which such non-itemizers were permitted to deduct portions of their contributions to charities. If the compromise bill is adopted, the benefit will end Dec. 31, 1986.

The House version of the bill would have made the benefit permanent, while the Senate version, which prevailed, ends them.

The compromise also revokes Revenue Ruling 83-3, an Internal Revenue Service ruling which was adopted Jan. 3, 1983, and froze the ability of ministers receiving housing allowances to take deductions on mortgage interest and real estate taxes if they own their own homes.

The proposed revocation of the IRS ruling, if made law, will mean ministers receiving housing allowances who failed to claim deductions for interest and real estate taxes paid in 1983, '84 and '85, will be eligible to file amended tax returns and receive a refund.

According to Gary S. Nash, general counsel of the Annuity Board and secretary of the Church Alliance, the tax bill contains several other provisions that would affect church and denominational workers.

Included are non-discrimination rules that would require employers to equalize benefits for employees at all compensation levels; set new, more restrictive limits on the amounts that can be credited to an employee's retirement program, and revise the system under which ministers and churches can participate in the Social Security system.

Nash said the "anti-discrimination rules are designed to get employers to provide more benefits to lower-paid employees. If an employer pays the cost of medical insurance benefits for a higher-paid employee's wife, but does not do the same for lower-paid employees, the plan can be considered discriminatory. Then, the higher-paid employee's benefit — the amount of the spouse's medical insurance premium — would be subject to taxation."

## Leverne Douglas dies Aug. 24

Leverne Douglas, pastor of Farmington Baptist Church in Lewisburg, died Aug. 24 of cancer at Vanderbilt Hospital in Nashville. He was 61 years old.

A funeral was held Aug. 26 at First Baptist Church in Lewisburg led by Pastor Paul Woodford and Cecil Tucker, pastor of First Baptist Church in Beechgrove. Pallbearers were area Baptist pastors.

Douglas, who was also pastor of Farmington Baptist Mission, was a pastor of other churches in Tennessee and Alabama. He was a member of the missions committee of New Duck River Baptist Association.

Douglas is survived by his wife, Lillian Bivins Douglas; daughters, Carol Davis and Gena Roberts, both of Huntsville, Ala.; and son, Joe Douglas of Raleigh, N.C.

## Appeals court...

(Continued from page 1)

Frank Crawford wrote that "the majority's statement that risk of corruption is not present in a liquor-by-the-drink referendum fails to recognize that from time immemorial the liquor industry has been subject to some of the most stringent rules and regulations of any industry in our society. Various controls have been adapted and maintained in the face of constitutional challenges because of the evils inherent in the industry," Crawford stated.

"In my opinion, any referendum dealing with the sale of liquor is fraught with the peril of special interests who would surreptitiously infiltrate legitimate financing sources," Crawford concluded.

Although the original class-action lawsuit and the appeal were based on the churches' responsibility to speak out on moral issues, the Court of Appeals Aug. 21 ruling dealt with all political action committees on referendum elections, removing the requirement to file reports of receipts and expenditures.

However, if a church helps finance a political candidate, it would be required to file disclosure forms, according to Michael Tabor, a Jackson attorney who represented the churches in the legal battle.

The ruling would apply to all referendum elections, including those related to a state lottery, pari-mutuel gambling, a state income tax, as well as liquor option elections, Cody said last week.

The Tennessee attorney general said that the Court of Appeals' ruling would be appealed to the Tennessee Supreme Court.

Lee Boothby, a lawyer for Americans United for Separation of Church and State who assisted in the trial and the appeal, called the Aug. 21 ruling "a landmark decision."

Boothby said, "It is the first decision to my knowledge anywhere in the country allowing churches to speak out on moral issues when a state law seems on its face to prohibit it."

## EDITORIAL

## Religious freedom gains another victory

Tennessee Baptists won their second religious freedom court decision in three months with the Aug. 21 decision of the State Court of Appeals to exempt churches from filing financial disclosure forms in referenda elections — reversing a ruling by Chancery Court of Madison County that churches must comply with the 1980 Campaign Financial Disclosure Act.

This victory for separation of church and state comes less than four months after the United States Court of Appeals for the Sixth Circuit in Cincinnati upheld a district court's ruling which had declared that Tennessee Baptist Children's Homes Inc. is an "integrated auxiliary of churches" and therefore is exempt from filing Informational Return Form 990 as demanded by Internal Revenue Service.

The TBCH-IRS dispute involved a Tennessee Baptist Convention institution and a federal governmental agency.

Last week's decision by the State Court of Appeals was a dispute between 13 churches and an attorney general's interpretation of a state law.

Yet, the two lawsuits have a significant similarity — both concerned government's desire to interfere in the internal affairs of a religious organization.

The basic issue involves the First Amendment of the United States Constitution: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof..." Historically, this has been interpreted that government is not to have "excessive entanglement" in the activities of religion — a separation of church and state.

In 1984, 13 Tennessee churches in the Jackson area publicly opposed the approval of a referendum which would have permitted liquor by the drink in Jackson. The referendum lost by 40 votes.

In response to a question raised by the State Coordinator of Elections, Attorney General Michael Cody issued an opinion that churches which spent at least \$250 in opposing or supporting a referendum issue are classified as "political action committees" and are required to file financial disclosure forms under the 1980 Campaign Financial Disclosure Act.

The 13 churches refused to comply and filed a class-action lawsuit against the State of Tennessee, stating that the act is a "serious violation of the First Amendment of the U.S. Constitution which guarantees relig-

ious liberty and separation of church and state."

The lawsuit was tried Aug. 7, 1985, in Chancery Court of Madison County. Last October, Chancellor Joe C. Morris announced his decision that the Campaign Financial Disclosure Act must be applied to churches, since the act itself makes no exemption for churches or church groups.

The churches appealed the Chancery Court's ruling, and a hearing was held May 7 by the three-member State Court of Appeals, Western Section, in Jackson. The split 2-1 decision, issued Aug. 21 reversed the Chancery Court's decision.

Although we would have wished that the appeals court's decision had been based on the churches' responsibility to speak out on moral issues, the decision does permit all — including churches — to participate in referenda elections without filing disclosure forms.

In reversing the Chancery Court's decision, the State Court of Appeals ruled that the Tennessee Campaign Financial Disclosure Act is unconstitutional as applied to referenda elections because it violates another section of the U.S. Constitution's First Amendment — the right of free speech.

Unfortunately, two of the appellate court judges built this conclusion on the questionable premise that "the risk of corruption is not present in a popular vote on a public issue such as a liquor-by-the-drink referendum." The other justice in a dissenting opinion wrote that in his opinion "any referendum dealing with the sale of liquor is fraught with the peril of special interests who would surreptitiously infiltrate legitimate financing sources."

Also, the appeals court decision is puzzling, because the lawsuit, the Chancery Court trial, and the May 21 Court of Appeals hearing were all based on "freedom of religion," not "freedom of speech."

Another concern with the appellate court's decision relates to churches and religious organizations being declared as political action committees (or political campaign committees). The Court of Appeals did exempt churches — and anyone or everyone else — from filing financial disclosure forms in referenda elections, but the judges declined to remove the potentially harmful designation of "political action committee" from the religious organizations.

The appellate judges let stand Chancellor Morris' argument that churches are not exempt from being classified as political action committees under the Campaign Financial Disclosure Act, as that measure defines the term.

Regardless of the reasons involved, we are grateful that the appeals court's Aug. 21 ruling in the Jackson churches' case opens the way for churches and religious groups to become actively involved in referenda elections, without the threat of government's investigation of financial records.

This ruling comes at a very strategic time. Several liquor referenda are anticipated in Tennessee this fall — including one in Jackson.

We commend these 13 courageous Jackson-area churches who were willing to take a strong stand on their right — and indeed the right of all Tennessee churches — to oppose the moral evils which threaten our state.

We would also commend the Tennessee Baptist Convention and its Executive Board, Americans United for Separation of Church and State, and the Baptist Joint Committee on Public Affairs for their significant support and encouragement during this battle.

A victory has been won, but the war is not over. Apparently the Court of Appeals' decision will be appealed to the Tennessee Supreme Court. Freedom-loving Tennesseans must continue their efforts to preserve our religious freedom.

### Cicero's comment



By the editor

Occasionally pastors and others are asked to write letters of recommendation about an individual under consideration for a position. This usually comes from a pulpit committee who is examining a prospective pastor.

It occurs to me that there needs to be some practical helps for those who are called on to write — or to interpret — such letters.

The way something is said is often more significant than what is stated.

Take a person's theological stance, for example. If you want to praise him, you say, "He holds traditional Baptist beliefs." However, if you want to raise doubts, you say, "He hangs on to 'old-fashioned' dogma."

You are often asked about his personal dedication. You can say, "He is a man of strong convictions," or you can change it slightly by saying, "He is a stubborn, narrow-minded fanatic."

As you can see, you are really saying the same thing, but the words have different meanings.

What about his handling of finances? You can comment, "He and his family live on his present income." But you can slur him a little by saying, "He and his family spend every cent he makes!"

And his wife — the statement, "She is active in every area of church life" sounds good, but you can put it this way, "She has her hand in everything that goes on at church."

Adding a phrase to a good sentence can raise questions. Note the difference between "He does not drink alcoholic beverages" and "As far as I know, he does not have a drinking problem." Or this one: "He does not gamble" with "He has never discussed a gambling problem with me."

Even one extra word will do the trick. To say, "He and wife are perfectly happy" sounds tremendous. But if you add one word, it becomes, "He and his wife are perfectly happy NOW."

Some standard recommendations can cause confusion. I wonder about, "I cannot recommend this man too highly." Does that mean they could recommend him lowly?

Another confusing one is, "I wish I could tell you everything I know about this man."

Sometimes statements in recommendations seem to imply that there is more than written, so the reader must complete them. Try, "His wife cannot sing solos" (but does she know it?) or "He is a man of great potential" (if he would go to work) or "He is another great man of God" (like me) or "He is in great demand" (by his creditors).

No discussion of letters of recommendation would be complete without my wondering what the writer really means, especially when the letter says, "I do not feel I need to comment on his integrity" or a similar statement, "Words are inadequate to describe his talents."

Now you know some of the secrets of writing — and reading — letters of recommendation. So, if you get an inquiry about me, please ignore it.

#### CIRCULATION THIS ISSUE — 74,421

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News Journal of Tennessee Baptist Convention  
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## Union announces extension sites

**JACKSON** - The Union University Seminary Extension Program will offer nine courses at satellite locations in west Tennessee this fall. Six cities will host the program.

**Martin** - "MasterLife, Part I" will be taught on Thursdays from 7-9 p.m. at First Baptist Church. The instructor will be Michael Adams, pastor of First Baptist Church in Union City. Registration will be at 7 p.m. on Sept. 4. "Leading a Music Ministry in a Small Church" will be taught on Tuesdays from 7-9 p.m. at Central Baptist Church. Richard Dickerson, minister of music at First Baptist Church in Union City, will teach the course. Registration will be at 7 p.m. on Sept. 9.

**Covington** - "How to Understand the Bible" will be taught on Tuesdays from 7-9 p.m. at the Big Hatchie Associational Center. Leading will be Baylon Hilliard, pastor of First Baptist Church in Covington. Registration will be at 7 p.m. on Sept. 9.

**Huntingdon** - "First Corinthians" will be taught on Tuesdays from 7-9 p.m. at the Carroll-Benton Associational Missions Center. The instructor will be Wesley Pitts, pastor of First Baptist Church in McKenzie. Registration will be at 7 p.m. on Sept. 9.

**Memphis** - "New Testament, Part II" will be taught on Thursdays from 7-9 p.m. at Ardmore Baptist Church with registration being held at 7 p.m. on Sept. 11. Teaching will be Wrex Hauth, chaplain in Veterans' Hospital, Memphis.

**Dyersburg** - "Leading a Music Ministry in a Small Church" will be taught on Mondays from 7-9 p.m. at First Baptist Church. George Richards, minister of music at First Baptist Church, will teach the course. Registration will be at 7 p.m. on Sept. 8. "Biblical Backgrounds" will be taught by Judd Lambert, pastor of First Baptist Church in Tiptonville on Mondays from 7-9 p.m. at First Baptist Church. Registration will be at 7 p.m. on Sept. 8. "Public Worship" will be taught on Mondays from 5-7 p.m. at First Baptist Church with registration being held at 5 p.m. on Sept. 8. Teaching the class will be Robert Orr, a retired pastor.

**Jackson** - A Pastoral Care Course will be taught on Mondays from 7-9 p.m. beginning Sept. 8. Matt Tomlin, pastor of Woods Grove Baptist Church in Jackson, will teach the course. Registration will be at 7 p.m. on Sept. 8.

Cost of the 13-week course will be \$42.50 plus any required textbooks. Anyone above 16 years of age may register for the courses, which are open to ministers and laymen regardless of denomination. Regular college entrance requirements are waived for the courses. The course work may lead to a diploma in either pastoral ministries or Christian leadership.

Up to eight semester hours of work may be transferred from the program to Union for college credit. Curriculum recommended by the Seminary Extension Department of the Southern Baptist Convention will serve as curriculum for the centers.

The program is not to be confused with the college's Seminary Studies Program, which is a joint effort between the six Southern Baptist seminaries and Union. Through that program, students take courses on Monday only which apply directly toward their seminary degree, rather than a diploma.

## Personal Perspective

By Tom Madden  
TBC Executive  
Secretary-Treasurer



I want to thank you for your prayers for rain and at the same time ask you to continue praying that God might give us a season of rain. I join with you in thanking God for refreshing rains that have come during the month of August. I believe the sincere prayers of our people were heard and honored by our God.

Because of my concern about rain, I observed a unique sermon illustration the other day. I am sure this is not original with me but let me share it with you. Someone had turned on the lawn sprinkler. While the sprinkler was still running, a shower developed. When I passed by, the rain was coming down from the skies, lightning was flashing, and thunder was roaring, and there was the little sprinkler still doing its best. There was no comparison between what God was doing and what the man-made sprinkler was doing. Somewhere within that time frame, I heard a weatherman say that a 15-minute shower does more good than a sprinkler does running 24 hours.

It occurred to me that many of us "sprinkle" our souls when God really wants to give us a great spiritual rain. There is no substitute for consistent daily prayer, reading God's Word, regular worship, sharing, giving, and witnessing. When we do this, God opens up the windows of heaven and pours out His Holy Spirit upon us.

The sprinkler does some good, but there is so much more good that the rain can do. Let me encourage you not to "just sprinkle" your soul from time to time with occasional worship, sporadic prayer and Bible reading, and irregular giving and witnessing. Instead, do it continually and see how God will open up the windows of heaven and pour out His blessings upon us that there is not room enough to receive.

Let's don't settle for a "sprinkle." Let's ask God for real rain.

## Ethnic, deaf camp draws 18 decisions

Eighteen of the 94 campers at the camp for ethnic and deaf children and youth, Aug. 11-15 at Camp Linden, made public professions of their faith in Jesus Christ as their Saviour.

Eleven of the ethnic campers and seven of the deaf children and youth made the spiritual decision. Churches will be contacted and asked to follow up and lead them into Christian discipleship, according to James Redding, language missions coordinator for Tennessee Baptists.

"We got a glimpse of what heaven will be like when saints from all languages and cultures will sing God's praises forever," Redding said.

The camp attracted people from all over Tennessee, including a visitor from Mexico. A staff of 27 led 12 different ethnic groups, including black and white deaf, Cambodians, Chinese, Koreans, H'Mong, Vietnamese, Laotians, Kurdish, Iranians, Hispanics, Choctaws, and a few Anglos.

Earlier in the summer, the Shelby County Baptist Association sponsored a camp that drew 135 ethnic campers. Both camps are scheduled again next year, with a third camp planned at Camp Carson, Newport.

## Letters to the Editor

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

### Increase mission giving

Dear editor:

One factor in Planned Growth in Giving is to increase mission giving.

I feel the Tennessee Baptist Convention needs to set a good example by increasing the percentage of Cooperative Program dollars given to Southern Baptist Convention causes.

For several years the increase has been one-fourth to one percent each year, but this was set before Planned Growth in Giving came along.

Now we need to increase this amount each year, until we achieve a 50-50 division.

There is no limit to the amount of money we can spend on ourselves.

So I challenge Tennessee Baptists to re-examine our priorities.

We need to make haste toward our goal of 50-50 in Cooperative Program dollars.

William J. Powell  
510 N. Main Street  
Elizabethton, TN 37543

### Origin of key phrase

Dear editor:

Article I of the Baptist Faith and Message (1963) says of the Bible: "It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter."

Many have asked me where this phrase came from.

John Locke (1632-1704), English philosopher, seems to have been the first to use this language, according to my current knowledge. An Anglican minister (Richard King) had asked how a "young gentleman" may "attain a true knowledge of the Christian religion, in the full and just extent of it."

On August 25, 1703, Locke gave "a short and plain answer," saying: "Let him study the body of the Scripture, especially the New Testament. Therein are contained the words of eternal life. It has God for its author; salvation for its

## Belmont emphasis features Harbour

**NASHVILLE** - Brian L. Harbour, pastor of Immanuel Baptist Church, Little Rock, Arkansas, will lead Belmont College's spiritual emphasis week, Sept. 3-5.

A native of Texas, Harbour has served as pastor of churches in five states during the past 20 years. He is past president of the Dallas Texas pastors' conference, and won the Award-Winning Sermon Award from the Baptist Sunday School Board in 1978.

Harbour, who holds the bachelor of arts and doctorate of philosophy degrees from Baylor University, Waco, Texas, will speak during convocation at 10 a.m. in Massey Auditorium on Wednesday through Friday, Sept. 3-5.



Harbour

end; and truth, without any mixture of error, for its matter."

One may see Locke's letter in The Works of John Locke, in Ten Volumes (11th ed., London: W. Otridge and Son, 1812), X, 306, or other edition of the Works.

Locke's philosophy was very popular in the English colonies at the time of the American Revolution. It continued to be popular for several decades.

The New Hampshire Confession (1833) was the first Baptist confession to use Locke's statement about Scripture. Southern Baptist confessions of 1925 and 1963 utilized the New Hampshire phrasing.

G. Hugh Wamble  
5001 North Oak Trafficway  
Kansas City, MO 64118

### Our visit to Russia

Dear editor:

Greetings from Baptists in the Soviet cities of Moscow, Baku, Tblisi, and Rostov-on-Don. My wife and I were recently two of 31 people from the Baptist Peace Fellowship of North America who toured that land. The primary purpose for our 15-day tour was to meet some of our fellow believers, to worship with them, and to let God use us in any way that He saw fit as ambassadors of peace and good will.

As the only Tennesseans on the tour, we want to share a brief report with the Baptists of our state.

In the four churches we attended, there was every evidence of a deep devotion to Christ and a hunger for the word of life. Church buildings were well maintained, services were long (two hours) and repeated several times each Lord's Day, and congregations were attentive and responsive. (An estimated 3,000 worship at the Moscow church each Sunday.)

The extent of religious freedom is difficult to assess. Although it appears to have serious limits, it seems more relaxed than in some earlier years and according to the pastors, greater for evangelicals than was experienced under Tsarist rulers prior to the Communists takeover.

We came away feeling that there is a great passion for peace at every level of Soviet life. The losses they have experienced in wars fought on their own soil within the memory of many of their citizens have left them with a twofold determination: (1) not to have another war, and (2) not to be at a disadvantage in the event that war cannot be averted. We have greatly underestimated their will to peace, since they greatly prefer the former of the two options.

Pray for these brothers and sisters. They are praying for us!

W. Clyde Tilley  
Union University  
Jackson, TN 38305

## C-N Bible School offers five courses

**JEFFERSON CITY** - Beginning Aug. 28, the Bible School of Carson-Newman College will offer five courses for the fall semester.

The Bible School is an adult education program of Carson-Newman College. Classes meet in the evening and on Saturday. Church music, Christian history, and church administration are among the courses to be offered this fall.

For additional information contact William J. Purdue, director of the Bible School program at Carson-Newman.

# Philip Newberry's parents tell of pain, love

By Eric Miller

GLORIETA, N.M. (BP) — Some in the audience cried when Philip Newberry's parents gave their testimony recently. Philip is the Southern Baptist missionary child who contracted meningitis and lost his hands and feet earlier this year.

Wearing artificial legs and feet, the 26-month-old boy walked across the stage at Glorieta (N.M.) Baptist Conference Center during foreign missions week in early August. His parents, Jan and Randy Newberry, missionaries to Brazil, gave testimonies during the Sunday morning worship service.

"We had a dream when Philip first had the amputations that he'd be able to walk on the stage at Glorieta," Newberry said. "Well, he walked. Our next dream is that we'll be back in Brazil by Christmas."

When Philip was in intensive care at Medical College of Virginia in Richmond and his condition continued to deteriorate, "I looked at him lying there — nine I.V. pumps going at one time," Newberry said during an interview.

Catheters were in his stomach and chest, along with a respirator tube in his throat and a feeding tube in his nose. His heart was beating but not pumping blood. His kidneys had failed and his lungs were not sending oxygen into the blood. "The doctors said he wouldn't make it through the day," Newberry remembered.

"I looked down at him and I said, 'Lord, I am not willing for him to die. I really am not willing.'"

That Saturday before Easter, Newberry explained, "We prayed that if Phil-



**LEARNING TO ADJUST** — Philip Newberry is adjusting to life without hands and feet. While he rides his dad's shoulders, he and his mother show how he is learning to hold things between his arms.

ip was never going to have any kind of life, was going to be brain damaged and be a vegetable, then we prayed that the Lord would take him on home.

"I remember Jan praying, 'I love to hold him, but I can't hold him with all

those tubes in him. But Lord, you can, and so you hold him for me right now. And I want you to let me hold him again.'"

The day before, Philip had cried, "Hurt!" and "Momma," his mother told the Glorieta audience. But that day he was motionless and said nothing. The doctors' "expressions told us there was no hope for him. (It) would be his last day to live."

At least a thousand times during the next few weeks she asked, "What's happening, Lord?" Jan Newberry said. "Why was God doing this? Weren't they doing the right thing by working in Brazil?"

Then she looked around the hospital waiting room and noticed Southern Baptist Foreign Mission Board staff members, area Baptist church members, and others she had never met. "Again, I asked, 'Why do all these people care so much?' Then, I realized He (God) was making His love real to us through others."

That Easter, she had just a glimpse of what it cost God to give up Jesus, she said: "I cannot comprehend such love. I was not willing to let my son die for anyone or for any reason."

Philip began to show some progress Easter night.

However, the meningitis caused poor circulation in Philip's extremities, resulting in gangrene. This required amputation on April 29 of the left arm at the elbow, the right hand at the wrist, and both legs just below the knee.

Many prayers have been answered, the Newberrys said. Although Philip had a stroke and the communications area of his brain was damaged and doctors were concerned he might not be able to talk, he can. At one time, doctors said he appeared to be deaf and blind, but he is not. They also were concerned the meningitis might cause brain damage. If it had, Philip would be unable to walk with prostheses.

Physical therapists said they felt Philip would be able to walk with crutches, but the first day he tried to walk, he did so without crutches and has not needed them.

During Philip's recovery, his mother recalled, two doctors walked into his room as his parents stood by. One doctor looked at Philip and said, "Well, it's just a miracle. I saw him when he was so sick and I just can't believe he's alive."

The other doctor said, "What do you expect when half the United States is praying for him?"

The Newberrys have received about 800 cards and letters. Toys, 150 books, and stuffed rabbits, dogs, teddy bears, and Sesame Street animals arrived for Philip after his birthday on June 2. When a stuffed Mickey Mouse — bigger than Philip — arrived, Philip was afraid at first, but he soon made a new friend.

By holding things between his arms, Philip can feed himself, draw, and color. "A U.S. doctor now is doing hand transplants," Newberry said. "In a few years, Philip may be getting feet transplants."

Philip, who was born in Brazil, will have a better testimony there than in the United States, Newberry said. A typical Brazilian family with a child in Philip's condition would "either put him out the street to beg or just let him sit at home and not do anything."

But Philip will show people, "Well, I may not have hands and feet, but look what I can do," Newberry said. This, he added, will encourage handicapped Brazilians to seek a fulfilled life.

"God called us to Brazil, and He hasn't taken that call out of our hearts," Newberry told the Glorieta audience. When the Newberrys shared the gospel with Brazilians, they often were asked, "Why has no one told us this before?" Yet they "live in a country with a church on every corner and with a picture of Jesus and Mary in every place you go."

"We plan to go back, so you pray for us."

## Missionaries in Indonesia turn obstacle into church-starting tool

MALANG, Indonesia (BP) — Southern Baptist missionaries in Indonesia are turning an obstacle into an advantage as they help Indonesian Baptists start 500 new churches in five years.

The obstacle Baptists are turning around is resettlement. Often the government helps families move from the island

Java, one of the most densely populated areas in the world, to another, less-populated Indonesian island.

A few years ago, Southern Baptist Missionary Jerry Rankin was putting together a church in Jember, Indonesia, when 10 church families signed up for a government-sponsored project. Soon they all had moved to new homesteads near Jambi in the southern part of Sumatra island. Similar incidents have left other churches in disarray.

In the past, resettled church members have strayed from their Christian lives or have not been able to find other Baptists or start a fellowship in their new home. But this summer, missionaries launched a project to locate, list, and maintain contact with resettled Indonesian Baptists. Now those who have moved will form the core for new churches in their new hometowns.

Southern Baptist Missionary Von Worten, a church starter, will oversee the project, cataloging names and addresses of resettled members and channeling the information to Baptists in remote resettlement areas.

Every two or three months, teams of three to five missionaries will work five to 10 days in resettlement areas. They will visit, preach, teach, and encourage local Baptists in outreach. In some areas, missionaries with expertise in medicine, agriculture, or theological education also will visit.

Resettlement areas have shown an openness to the gospel but are difficult places to locate missionaries, Worten says. This plan make take advantage of the situation while working around the problems.

## T. Stevens leads Brownsville church

Albert Thomas (Tommy) Stevens Jr. began his new duties in July as pastor of Allen Baptist Church, Brownsville.

Previously, Stevens was pastor of Fairview Baptist Church, Newbern, for three years. Earlier, he served in various church staff positions in several Alabama churches.

Stevens is a graduate of Memphis State University, Memphis; New Orleans (La.) Baptist Theological Seminary; and Bethany Theological Seminary, Dothan, Ala.

Active in Baptist life, Stevens has served in several leadership positions in Baptist associations, as well as on associational committees. In Alabama, he was the state representative for the Sunday School 8.5 enrollment campaign, and was a member of the Alabama Singing Men.

He and his wife, Elizabeth Richardson Stevens, have three children.



Stevens

## Tennesseans write 'worthy' hymns

WASHINGTON (BP) — Frances S. Dean, a Baptist layperson and public school teacher from Abilene, Texas, has won the national hymn-writing contest sponsored by the Baptist Joint Committee on Public Affairs.

Her hymn, "Liberty, That Sweet Word Sounding," will be introduced during the Baptist Joint Committee's 20th Religious Liberty Conference Oct. 6-8 in Washington. The hymn also will be published by the Southern Baptist Sunday School Board's church music department.

Contest judges selected Dean's hymn from 104 entries. Judges were William J. Reynolds, associate professor of church music at Southwestern Baptist Theological Seminary in Fort Worth, Texas; Milton Ryder, pastor of First Baptist Church, Boston; and Richard Donn, director of the U.S. Navy Band's Washington Chorus.

The judges also chose three additional entries as being "worthy of recognition." Two of those hymns were submitted by Tennesseans.

Diane Owen Jordan, until recently a resident of Signal Mountain, wrote one of the noteworthy hymns. Jordan's husband, Moncrief, has resigned as pastor of Signal Mountain Baptist Church to accept the pastorate of First Baptist Church, Jefferson City.

James E. Taulman of Nashville, a design editor of the adult program section of the Sunday School department of the Baptist Sunday School Board, was the other Tennessee hymn writer recognized by the judges.

## Elsie B. Northern dies in Crossville

Elsie Bettis Northern, wife of retired pastor Earl A. Northern, died Aug. 17 in Crossville. She was 79 years old.

A funeral was held Aug. 18 at First Baptist Church in Crossville, where she was a member. Pastor Carl Yarnell Jr. officiated. A burial service was held Aug. 19 at Hillcrest Cemetery in Dandridge, Va.

She also is survived by two daughters: Rae Moorhead, Southern Baptist missionary in Baguio City, Philippines, and Pat White of Crossville; a son, Max W. Northern of Murfreesboro; eight grandchildren; four great-grandchildren; a sister, Johnnie Blackburn of Maryville; and a brother, Walter G. Bettis of Charleston.

Memorial contributions may be made to the Southern Baptist Foreign Mission Board through First Baptist Church, P. O. Box 452, Crossville, TN 38555.

# Young men join senior men to build mission church

By Jim Burton

TACOMA, Wash. — The call of missions became the sound of pounding nails when Senior Baptist Men and Baptist Young Men joined hands to build a mission church in the Puget Sound Baptist Association of Washington.

Representing four state conventions — Tennessee, Oklahoma, North Carolina, and South Carolina — the volunteer work

team helped construct the 12,000-square-foot Korean Baptist Church of Tacoma.

For six Baptist Young Men and their leaders, the Korean church building project was the 1986 Baptist Young Men's national home mission work project, a project that helped define their concept of missions.

Starke Miller of Memphis plans to become a foreign missionary. Through his church, First Baptist Church, Memphis, he has been involved with internationals before, but never with Koreans.

"Being with the Koreans just opens up another country that I would think about," says Miller. "I see the work that needs to be done and I see how many people need to be reached. It makes me want to do missions even more."

Miller says he made a profession of faith as a child but did not become active in church until he was 20. "Life is so short," says Miller. "I don't want to live to be 70 or 80 years old and say, 'I wish I'd done more.'"

Currently he is a student at Mid-South Bible College in Memphis and plans to attend seminary. Miller would like to work as a church planter on the foreign mission field.

M. B. Howard, of Covington, accompanied the Baptist Young Men, to supervise and coordinate their work with the Senior Baptist Men from Oklahoma.

Howard, who attends Oak Grove Baptist Church, is a Mission Service Corps volunteer assigned to the Brotherhood Commission to work with the Fellowship of Baptist Men.

Mission Service Corps volunteer Joe Herndon of Duncan, Okla., and his wife, Wilma, led three retired couples from Oklahoma who spent two weeks on the project. Herndon coordinates Oklahoma Brotherhood missions work outside the state and overseas.

According to Herndon, the combination of these work teams was an answer to prayer. "We were needing some strong help to put up trusses and deck the roof," says Herndon. "We were to the point that we needed some younger men."

According to Pastor Chang Sun Moon, the Korean Baptist Church building will cost about \$500,000 even with volunteer labor. The church began as a department of First Baptist Church in Lakewood, a suburb of Tacoma. In 1980 it became a mission and will constitute as a church later this year after the building is complete.

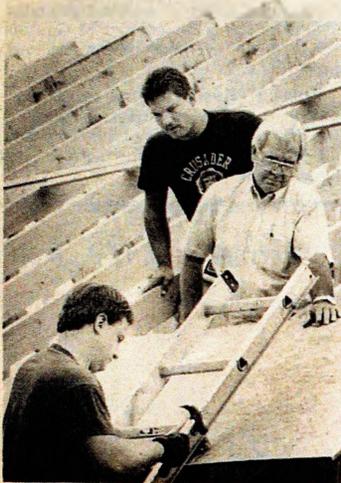
Moon says there are about 15,000 Koreans in Tacoma and 20 Korean churches. The Korean Baptist Church has 230 members.

Tacoma was the first national project

for Baptist Young Men in 20 years, according to Norman Godfrey, Brotherhood Commission first vice-president for program services. Baptist Young Men represent a new program emphasis for the Brotherhood Commission. It will target college and career young men to age 34.

The Brotherhood Commission has chosen the Puget Sound association for missions projects through 1988.

— Jim Burton is one of three editors of World Mission Journal, missions magazine for Baptist Men published by the Brotherhood Commission, SBC.



**ROOFTOP MISSIONS** — Baptist Young Men Starke Miller (on ladder) of Memphis and Mike Stokes of Greenville, S.C., (at top) assist M. B. Howard, a layman from Covington, is a Mission Service Corps volunteer assigned to the Brotherhood Commission to work with the Fellowship of Baptist Men.

## Baptists in England bemoan raid on Libya

LONDON — A resolution on terrorism adopted by the Baptist Union of Great Britain and Ireland condemned the United States' "retaliatory use of arms" against Libya.

The union's resolution resembled a previous British Council of Churches statement on the U.S. air raid against Libya earlier this year.

The Baptist resolution condemned "individual and state terrorism" practiced "throughout the political spectrum" and urged the British government to oppose terrorism "in concert with the widest possible international community."

# Believers in China dialogue with world Baptist leaders

NANJING, China (BP) — Nearly 200 Baptist leaders from 21 nations have returned from a midsummer "listening expedition" to China.

The leaders, including many from the Southern Baptist Convention, were participants in the Baptist World Alliance Friendship Tour. They joined Chinese Christians for a conference in Nanjing which may have been the largest gathering of foreign Christians in China since 1949.

"Never before have so many friends from abroad spent so much time with us," said Bishop Ding Guangxun (K. H. Ting), president of the China Christian Council. Ding attended all of the conference sessions at Nanjing's Jin Ling Hotel, where the foreigners stayed.

Twenty of the Chinese participants also stayed at the hotel during the five-day conference in July. That provided a rare opportunity for informal discussion and interaction with the overseas Baptists, who came from the United States, Europe, Asia, Australia, Canada, Mexico, the Caribbean, and Africa.

Chinese pastors, theologians, and seminary students gave most of the addresses, Bible studies, and testimonies of the conference. Nearly every speaker closed by asking the visitors to "pray for us."

Baptists learned much as they listened to their Chinese colleagues, according to tour coordinator Denton Lotz, director of the Baptist World Alliance's division of evangelism and education.

"The Bible is important" to Chinese believers, Lotz said. "In earlier days, when the Bible had to be hidden so it would not be burned, reading God's Word encouraged and preserved the faith. Recently 2.1-million Bibles have been printed."

The Chinese Christians "revealed Christ as the center of their belief and experience," Lotz continued. One Chinese pastor said, "By following Jesus as Lord in our daily life we can cope with the devil's temptations. Through the Word of God, we can receive the power of the Holy Spirit to be mature and look ahead to the crown of life."

Students from the Nanjing Union Theological Seminary took turns telling the Baptists how God called them to ministry. One seminarian gave his testimony in this third-person narrative:

"In his childhood he was told religions were a poison. One day he picked up a selection of Western literary masterpieces and the mysterious kingdom of the Bible became an adventure. He was deeply moved by the story of Job and thought this part was not poison. As no Bibles were available during the Cultural Revolution, a friend gave him an old King James Version to read. The Bible was a good book! So finally he confessed his sins and accepted Christ as his Saviour."

The Chinese Christians emphasized their "post-denominational" status and "three self" practice of self-support,

self-government, and self-propagation. They believe these approaches have gained them respect and credibility in a society which once viewed Christians as converts to a foreign religion and puppets dominated by outsiders.

Today, Lotz observed, Christians are striving to disprove the 19th century phrase, "one Christian convert, one less Chinese citizen," by building an indigenous Chinese church which both glorifies Christ and contributes to China's progress as a nation.

One visible sign of their effort is the Amity Foundation, begun by Chinese Christians to render social service through a variety of development, publishing, teaching, and training projects. The publishing effort includes Bible printing.

The foundation, which encourages international involvement, has helped put 12 teachers from the United States, Canada, and West Germany to work in various parts of China. Amity Director Han Wenzao said 40 more teachers were scheduled to arrive in August to teach at 36 universities. The group includes several Southern Baptists.

Ding put the latest total of open churches in China at more than 4,000, with more new congregations starting daily. "Our churches are full," he said, "and this creates a problem. We can't do our pastoral work except on a mass basis."

Many more believers "prefer the intimacy of home meetings," Ding added. "Many new Christians have never worshipped in a church (building)."

Eastern European Baptists attending the Nanjing conference found interchange with Chinese Christians especially meaningful, observers said. The two groups compared their lives as believers in communist states, the structures and outlooks of their churches, leadership training, and Christian literature.

"They were able to 'compare notes' in a way that many of us in North America would not be able to do with the same depth," said Lewis Myers, a Southern Baptist representative.

Myers is director of Cooperative Services International, the office formed last year by Southern Baptists to channel skilled personnel and resources to countries, such as China, where missionary presence is not possible.

Myers offered the help of Cooperative Services International to Baptist leaders at the Nanjing conference, especially those who might want to contribute to China with personnel or other aid. Baptist representatives from Australia, Canada, Sweden, and several other European countries already are considering involvement, Myers reported.

The conference participants attended Sunday worship services in Nanjing churches. About half of the Baptist group also toured other cities in China. Thirty attended churches in Beijing, Shanghai, and Guilin.



## Tennessee/Venezuela Prayer Net Partnership

—Pray for volunteers who can go to Venezuela during September, October, November, and December to work with construction teams. There are 91 requests for volunteers. Currently, 12 volunteers have been enlisted to go; 79 more are needed.

—Pray for Katharine Bryan and July Trivette who leave Aug. 30 to participate in the Venezuelan W.M.U. annual meeting.

—Pray for a building permit for the San Antonio de los Altos Baptist Church. Property has been purchased, but the permit is needed before a building can be built.

—Pray for a Cantonese-speaking pastor to work with the Chinese congregation of the Bethel Baptist Church in Caracas.

## BOOK REVIEW

By Michael Davis

## The church in priesthood doctrine

A Royal Priesthood by Nolan P. Howington; Broadman; 96 pages.

Here is a practical and penetrating study of the doctrine of the priesthood of all believers. Many books have been written on this doctrine, placing the emphasis upon the right of the individual to approach God and interpret the Scrip-

ture for oneself. What is needed is a book that presents these great truths in the context of the church. This book meets this need.

The church as a royal priesthood is presented with clarity and Biblical understanding through Howington's exposition of 1 Peter 2:4-10. He writes: "In

the Biblical teaching about the royal priesthood, the focus is upon the church, not the individual. We tend to think of the individual, 'the priesthood of the believer.' There is merit in this, but Peter puts the emphasis upon the church in its corporate life. Thus the people of God share a common priesthood which is expressed in ministry under the Lordship of Jesus Christ."

The questions raised by Howington penetrate into the practical dynamics of a royal priesthood that is church-centered. For example, in the last chapter, "The Church in Your House," he asks, "Does enclosure within a household enhance the church's understanding of itself as a family, an intimate fellowship? Is the family's faith deepened by this exposure to God within the walls of its dwelling?"

Consider also the question related to the ministry of intercessory prayer: "Do we need help when we are faced with the mystery and trial of unanswered prayer?"

Readers are encouraged to take seriously this ministry of prayer. "We are impelled," writes Howington, "to pray for God's help both for ourselves and for the persons we would help. When intercession is done in His name and in His Spirit, it affects the flow of divine resources."

This fine book will guide and mature the thinking of many persons who are seeking to understand the doctrine of the priesthood of all believers. Ministry is the task of all God's people. Readers will be given insight into why clergy and laypersons can both be identified as ministers belonging to the laity.

"Fundamentally," writes Howington, "there is one *laos* (people) of God and the duty and privilege of ministry rests upon this *laos*."

Nolan P. Howington has served as a pastor, a college professor, a seminary professor, and as curriculum coordinator, church training department, Baptist Sunday School Board.

## Interpretations

### The silent years

By Herschel H. Hobbs

"And Jesus increased in wisdom and stature, and in favour with God and man" (Luke 2:52).

This verse covers what may be called "the silent years" in Jesus' life. Other than by implication, the gospels tell nothing about Him for 18 years.

From Mark 6:3, we learn that He was "the carpenter" in Nazareth. Every Jewish father was supposed to teach his son a trade so that he never needed to beg or steal. It would be natural for Joseph to teach Jesus to be a carpenter. Since no further mention is made of Joseph, apparently he died and Jesus took his place as the village carpenter. In addition to being the breadwinner for the family, He developed a strong body which later stood Him in good stead.

Luke simply tells of His development and growth. "Increased" translates a verb meaning to cut one's way forward as through a forest or jungle. The imperfect tense means that He began and continued to do so. It means that He did so with the same difficulty as did other young people. This was a part of Jesus' identity with man, apart from sin.

For instance, as an infant, He had to learn to walk and talk. He later learned the Hebrew Scriptures by the sweat of

His brain. He had to learn the carpentry trade.

Living in Nazareth. He was on one of the great trade routes. The commerce of nations flowed through there. He learned about other people and nations, including their sins. Because of the influx of people, Nazareth had a bad reputation (John 1:46). Jesus saw what sin did to people. From nearby hillsides, He could see the Mediterranean stretching out to distant continents and lands. He gained a world vision.

Observing life about Him. He learned of farmers, shepherds, plants, birds, foxes, and other animals. He watched His mother kneading dough. All these and more are reflected in His later teaching. From knowledge. He cut His way through to wisdom, the ability to apply knowledge to life.

He grew in "stature." The Greek word may refer to age or size. Of course, He advanced in age. But cutting His way forward favors physical development. At each stage of His life, His physical, intellectual, moral, and spiritual development was complete or perfect.

"Favour" renders *chariti* (grace). He was wholly good in a perfect body with perfect development. No wonder He was well-pleasing to both God and man. He was ready when time for His ministry arrived.

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## Tennessee-Venezuela Partnership Mission

### Tentative Dated Project Schedule

#### 1986

Event Description	Date	Length	People
Construction teams (Baptist Theological Seminary of Venezuela, Los Teques)	Sept. 20-Oct. 2	2 weeks	8-10
	Oct. 4-16	2 weeks	8-10
	Oct. 18-30	2 weeks	8-10
	Nov. 1-13	2 weeks	8-10
	Nov. 15-27	2 weeks	8-10
WMU Meeting & Leadership Training	Sept. 15-23	10 days	Filled
Maintenance work (First Baptist Church of Barquisimeto)	Sept. 14-26	2 weeks	Filled
Construction team (First Baptist Church of San Antonio de Los Altos)	October	2 weeks	10-12
MasterLife co-leader training	Oct. 13-26	14 days	3
Construction of sidewalks (Baptist Theological Seminary of Venezuela)	Nov. 7-19	2 weeks	Filled
Royal Ambassador Conclave	Nov. 12-17	1 week	
Landscaping work (Baptist Theological Seminary of Venezuela)	Dec. 1-14	2 weeks	8-10
Maintenance work (Baptist Theological Seminary of Venezuela)	Dec. 7-23	2 weeks	10-12

#### 1987

Event Description	Date	Length	People
Construction teams for churches	All but summer	15 days	7-10 each
Carpentry, roofing (Baptist Theological Seminary of Venezuela)	Jan. 10-19	2 weeks	7
RA & Acteen (GA) Camp	Feb. 14-21	8 days	6
Music/maintenance team	July 9-20	12 days	25-30
Partnership Evangelism	Aug. 14-25	12 days	68 teams
WMU leadership training	Sept. 1-5	5 days	2-5
Partnership Evangelism	Sept. 18-29	12 days	63 teams

#### 1988

Event Description	Date	Length	People
Construction teams for churches	All but summer	17 days	7-10 each
Royal Ambassador Camp	March 10-15	6 days	10
Partnership Evangelism	Aug. 19-30	12 days	60 teams
WMU leadership training	Sept. 6-10	5 days	7
WMU regional training	Sept. 11-19	9 days	7

#### To be determined:

Church Music — choral presentations, music workshops, instrument repair, instruction in instruments  
Church Training  
Sunday School  
Theological Education

# TenneScene

## LEADERSHIP . . .

Tim Bennett has been called by Calvary Baptist Church in Erwin to serve as minister of education/youth. He is a native of Erwin and a former member of the church. Bennett graduated from East Tennessee State University in Johnson City and Southern Baptist Theological Seminary in Louisville, Ky. Mike Womack is the pastor.

The minister of music/youth of Bethel View Baptist Church in Bristol, Tim Parsons, has resigned to join the staff of a Kentucky church. John W. Rayburn is pastor of the Bristol church.

## Chattanooga church calls John Franklin

John H. Franklin, pastor of Everett Hills Baptist Church, Maryville, for the past 12 years, has been called as pastor of White Oak Baptist Church, Chattanooga, effective Aug. 31.



Franklin

Before moving to Maryville, Franklin had served as pastor of churches in Texas and Mississippi.

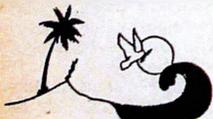
A native Floridian, Franklin is a graduate of Mississippi College, Clinton; and Southwestern Baptist Theological Seminary, Fort Worth, Texas.

He has served on the Committee on Boards of the Tennessee Baptist Convention and in various leadership positions in the Chilhowee Baptist Association, including moderator, Sunday School director, and chairman of the budget committee.

He and his wife, Betty Delaney Franklin, have three grown children.

## Correction

In the Aug. 20 issue of the Baptist and Reflector, in the TenneScene column on page 9, H. D. Knight was incorrectly identified as pastor of First Baptist Church, Spencer. He has served as pastor of Pugh Flat Baptist Church near Bumpus Mills since his retirement last year as director of missions for Stewart County and Truett Baptist associations. Knight did serve as pastor of the Spencer church from 1967 to 1971. M. L. Arbuckle is currently pastor of First Baptist Church, Spencer.



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Harvell H. Campbell, minister of music at Westwood Baptist Church in Nashville, has resigned effective Aug. 17. Steve Weaver is pastor of the church.

Mark McClard, pastor of Charlotte Road Baptist Church in Nashville, has resigned effective Aug. 10 to enter full-time evangelism in Florida.

On Aug. 10, the new minister of education and administration of East Ridge Baptist Church in Chattanooga began his service. John M. Tappan comes from First Baptist Church in Clinton, Miss., where he was also on the staff. The Mississippi native has served two other churches in Alabama and Mississippi.

He was a summer missionary in Hawaii and is a graduate of Mississippi College in Clinton and Southwestern Baptist Theological Seminary in Fort Worth, Texas. Tappan will serve with Pastor Barry Wood.

## REVIVALS . . .

Forrest "Woody" Watkins, director of evangelism for Tennessee Baptists, will lead a revival at Rosedale Baptist Church, Nashville, Sept. 7-10. The Sunday morning service will be at 11 o'clock and evening services will begin at 7:30. Everett Hooper is pastor of the church.

## REVIVAL RESULTS . . .

Grace Baptist Church, Jackson, reported 46 spiritual decisions as a result of its Aug. 10-13 revival. Thirty-six of the decisions were professions of faith. The Aug. 12 service marked a record high attendance in the church's history. Evangelist Jimmy Nettles of Fort Worth, Texas, led the revival. Jimmy Scott is pastor of the church.

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BIBLE BOOK SERIES  
Lesson for Aug. 31

## God's promise of victory

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

Basic Passage: Zechariah 12:1 to 14:21  
Focal Passages: Zechariah 12:2-5; 13:1-3; 14:6-9

The prophet emphasized Israel in these chapters rather than the nations in general as in the previous section (Zechariah 9-11).

Jerusalem stood at the heart of his message. He proclaimed with confidence that God had great plans for her and would see to it that her enemies were thwarted.

Interpreters should refrain from trying to identify modern

places, people, and movements with some of the prophet's imagery. Zechariah spoke to the people of his day. Since truth is timeless, however, his words do enunciate great principles which are relevant for all generations.



Wood

### Climactic battle against Jerusalem (12:1-9)

For centuries, God had loved Jerusalem. Since the name meant "city of peace," the prophets looked forward to a time when peace would go forth from it. Another name for it is "Zion" because Mt. Zion was one of the five hills on which the city was built.

Jerusalem played a key role in God's redemptive work. Jesus was crucified, buried, and arose from the grave in that city, actually just outside the city wall. The prophet insisted that God would not let any military power crush the city He had chosen to use in His plan for the world's salvation.

### A day of great mourning in Jerusalem (12:10-14)

Some scholars feel the prophet spoke of grieving for those who lost their lives in defending the city. Most, however, agree that the people were expressing sorrow for the way they had treated the one who led them to victory. This picture, of course, has messianic implications and found its ultimate fulfillment in Jesus Christ. John (Revelation 1:7) applied verse 11 to those who would be filled with shame when they saw Jesus come again because their sins had helped to kill Him.

### Jerusalem to be cleansed and refined (13:1-9)

This section supports the view that the previous section is a symbolic presentation of the people's repentance. Based on this interpretation, the fountain would stand for the cleansing blood of Christ.

Whether Zechariah's words refer to an

event in his own nation's history, symbolizes Christ's first coming, or events connected with His second coming, no one can be dogmatic. The fact that no one wanted to be labeled a prophet may picture a time of deterioration in the nation's religious history. Some, however, view it as meaning a period when spiritual religion predominated, and no need existed for prophets to speak for God. Everyone, through Jesus Christ, would be personally related to Him and, therefore, would have no need for either a prophet or a priest.

### Final picture of Jerusalem (14:1-21)

Anyone who seeks to interpret this last part of Zechariah should remember the material, as well as the entire book, contains much symbolism. Dogmatism should be avoided. Often, literature of this sort contains several types and levels of truth. Some people, because of their background and training, will see more in a passage than another.

The pagan attempt to destroy Israel is viewed by some as a picture of the constant struggle of good with evil or Christianity with paganism. Others, however, see this entire chapter as dealing with events connected with the second coming of Christ.

In the first section (14:1-5), the invasion of Jerusalem met initial success, but God moved in and rescued His people. The exaltation of Jerusalem (14:6-11) presented a picture of blessings from the Lord such as the city had never experienced. Some see this as a yet unfulfilled prophecy concerning national Israel. Others contend it was symbolic of the spiritual blessings that would accrue to God's people in the Christian age. God's judgment on Israel's enemies (14:12-15) may likewise be viewed either literally or conceptually.

The final picture of Jerusalem as a place of holiness unto the Lord gave confidence to Zechariah's people, and brings us equal assurance that good will ultimately triumph over evil. The big issue is not the future of national Israel but whether we are aligned with God through Jesus Christ.

God will work out the details concerning the consummation of history in His time and in a way that pleases and honors Him. Christians must not get divided over technicalities concerning the "last days" and fragment our fellowship. We must stay united in a bold mission thrust, taking the redemptive message of Jesus Christ to everyone who needs to receive Him as Lord and Saviour!

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UNIFORM LESSON SERIES  
Lesson for Aug. 31

## God's rule will come

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

Basic Passage: Daniel 7:1 to 8:27  
Focal Passages: Daniel 8:1, 15-26

In many ways, this passage caps off the lessons we have covered over the preceding weeks.

The times  
In order to understand this week's lesson, it is important to clarify the historical setting for the two visions in Daniel 7-8.

Throughout this quarter's lessons we have learned about the Babylonian empire, especially its devastating defeat of Judah and the significant impact of the Babylonian Exile (587-538 B.C.) Babylon was conquered eventually by the Mede named Cyrus who had established the powerful Persian (or Medo-Persian) Empire. In 538 B.C., Cyrus issued the Edict of Cyrus (Ezra 1:1ff), permitting the exiles to return home and to rebuild Judah, a task they continued to do during the Persian period (see Ezra, Nehemiah, Haggai, and Zechariah).

Next, Alexander the Great burst onto the world scene from his domain in Greece, overthrew the Persians, and quickly conquered for himself an empire that stretched from Greece, through Palestine and Egypt, to the border of India. His untimely death at 33 (in 323 B.C.) left Alexander's vast kingdom to be split by four of his generals. The successors to the general named Seleucus (pronounced "see-LEW-sus") became a dynasty which eventually controlled Palestine and, sometimes with harsh insensitivity, imposed pagan Greek practices upon the devout Jews there.

Absolutely the worst Seleucid king was Antiochus IV Epiphanes (ruled 175-164 B.C.) who desecrated the Temple in Jerusalem, set up an altar to Zeus there, and forced priests to sacrifice a pig on the altar (see Daniel 8:13; 9:27; 11:31; 12:11). This "abomination of desolation"

### Burks takes church in Goodlettsville

First Baptist Church in Goodlettsville has called Lawrence D. Burks as pastor. He began June 22. His previous pastorate was at Eastern Hills Baptist Church in Garland, Texas.

Burks is a graduate of Texas Christian University in Fort Worth, Texas, and Southwestern Baptist Theological Seminary in Fort Worth. He and his wife, Judy, have a daughter.



Garner

prompted Judas of the Jewish family named Maccabees to lead the "Maccabean Revolt" against the Seleucid rule, a revolt which succeeded in the recapture of the country and the rededication of the Temple in a festival of lights (Hanukkah) in 164 B.C.

### The crisis

With the hostile and threatening treatment under Antiochus Epiphanes, the Jews faced yet another grave crisis of faith. This "little horn" (7:8; 8:9) posed a real and great threat to those Jews trying to be faithful to God in Palestine during the 160s B.C. (8:9-14, 21-25).

Should the Jews give in to the paganism and survive, or resist it and remain true to God and certainly be killed? Should they quietly obey the desolator tyrant or actively defy him? Where did they really believe the final power rested — with Antiochus or with God?

No wonder the thrilling stories of the faithfulness of Daniel and his friends under the Babylonian hostilities (Daniel 1-6) became important testimonies to remind the Jews who faced Antiochus to be faithful to God too!

### The message

The empires and strongholds of evil typically have their day when it looks like they are going to obliterate the forces of the faithful (cf. 7:7, 19-21, and 8:23-25). But even in those darkest of days, the faithful must live up to their name — they must continue to act with strong confidence that God will come through as He has before.

Both visions in this lesson clearly affirm that God will neither abandon His faithful children nor allow their ultimate defeat. God will prevail. He cannot fail — have faith in God!

As for Antiochus — or any other evil one who sets himself over against God's plan and people — "... by no human hand he shall be broken" (8:25c). For the Ancient of Days Himself will judge any and every such evil stronghold from His throne of sovereignty over all (7:9-11).

But "the saints of the Most High," secure in Him through their faithfulness to Him even through persecution, shall participate as citizens of the victorious kingdom of God for ever and ever (7:13-14, 25-27).

### The application

Christians today need to believe that God's kingdom will be victorious in history! Too many of us seem too desparate sometimes in the face of the evil that we fear is going to steamroll over everything sacred unless we personally stop it. Evil may have the upper hand for a time — Antiochus Epiphanes certainly did — but not for ever. Forever belongs to God and to His kingdom and to His children, the saintly citizens of that kingdom.

In the meantime we seek to remain as faithful as Daniel and his friends were to God's will and service. We face evil schemes of demonic power structures with a faith in God that resolves our fear of man. We pray that God's kingdom come and His will be done on earth as in heaven because we understand that His is the kingdom, the power, and the glory that ultimately lasts forever. And we yearn for the coming of the new heaven and the new earth (Revelation 21-22) when we will hear the heavenly voices announce that "the kingdom of the world has become the kingdom of our Lord and of His Christ, and He shall reign for ever and ever" (Revelation 11:15).

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Burks

**LIFE AND WORK SERIES**

Lesson for Aug. 31

# Attitudes toward aging

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

**Basic Passages:** Proverbs 16:31; Leviticus 19:32; Psalm 71:17-18; 92:12-15; Isaiah 46:3-7; 1 Timothy 5:1-22  
**Focal Passages:** Proverbs 16:31; Leviticus 19:32; Psalm 71:17-18; 92:12-15; Isaiah 46:4; 1 Timothy 5:1-4, 8

Several times I have served as a resource person for a corporation that sponsored seminars for employees about to retire.

One of the incorrect assumptions people make is that retired persons cannot think clearly. Retired persons and/or aging persons may experience a slowing down of their mental capacities but they still can think and learn.

Another false assumption is that retired persons do not live very long after retirement. Actually the health and life expectancy of aging people is excellent and improving thanks to better health practices and breakthroughs in medical science.

Something that may startle Bible students is to learn some of the true background for the Ten Commandments. The commandment, "Honor your father and mother," had much more in it than the promotion of respect. In that ancient culture, when persons could no longer bear children, work in the fields, or defend themselves, they were simply put out in the desert or other barren place to die. God was teaching the people centuries ago, and continues to instruct those who will heed Him, that regardless of productivity, human life is precious and the aged are to be respected and cared for to the end.

Families and churches have marvelous opportunities to put into practice Christian principles of love and respect for other persons, especially the elderly and infirmed. In the Adult Life and Work Lesson Annual, the following statistics are given: "The number of senior adults continues to grow. Each day, another 5,000 Americans observe their 65th birthday. By the year 2000, 13 out of every 100 Americans will be senior adults." Numbers alone reveal the potential ministry opportunities we have for individual Christian service and group programs for the aging populace.

When I first came to Oak Ridge, I observed in our church a significant percentage of retired persons within the existing membership as well as the growing numbers of this age group in the city. One of the busiest places in our city is the senior center. It was not difficult for us to form a group called "Keenagers."

For nine years, our Keenagers have been key influences for church advance-

ment. As a group their combined voices have led the way for the purchase of a church van for churchwide use. Their positive spirit continues to be an encouraging spark throughout the church. As they have led worship services and conducted ministry projects, our church has been richly blessed by their spiritual enthusiasm and practical application of Christian truths.

Ministers and other key church leadership need to lead the way in churches all across Tennessee in the formation of programs for retired persons. Also Sunday Schools should initiate and expand their homebound programs. Capable retired people should be involved in every aspect of church life. Everyone benefits — individuals and churches.

Like Christians in any age group, senior adults need to work at being positive and not negative forces within a church fellowship. There is no time limit on Christian service and spiritual growth. Hebrews 10:24 urges us to encourage each other in love and good works.



Bush

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# Australians seek help from SBC missionaries

By Marty Croll

SYDNEY, Australia (BP) — Baptists in Australia have pledged themselves to a new level of teamwork to spread the gospel throughout their nation by the year 2000.

And for the first time, they are asking Southern Baptist missionaries to help them.

"Crossover Australia," the evangelistic vision first considered by Baptists at a nationwide assembly in 1984, has ushered in a new era of cooperation between the six independent Baptist unions, which usually run their affairs separately. It also has led indirectly to closer ties between Australian and Southern Baptists.

Historically, Australians have shied away from seeking the help of Southern Baptist missionaries. But in the past two years they have asked for and received four missionary couples to help them start new churches. A fifth couple was appointed in June. Other Southern Baptists — a volunteer youth worker and three journeymen — also have been assigned to Australia.

Baptist leaders say the influx of Southern Baptist workers shows barriers are dissolving between Australian and Southern Baptists. Harry Monro, coordinator for the Crossover Australia campaign, believes until recently Australian Baptists have purposely stopped short of working with Southern Baptists.



**BROTHERLINESS** — Australian Baptist leader Harry Monro (left) says he has never sensed anything but "warm, openhearted brotherliness" from Southern Baptists. Above, Monro shares a laugh with Murphy Terry, the Southern Baptist Foreign Mission Board's associate director for mission work in Southeast Asia.

"Part of that resistance would be a historical thing," said Monro. "I think the aggressive missionary thrust of Southern Baptists has been threatening to some Australians. I think it has led to a fear among some, perhaps an unrealis-

tic one, that if we got too close to Southern Baptists we would be swallowed up, that any cooperative venture may lead to the establishment of Southern Baptist churches in Australia."

Monro tells about an incident while traveling in the United States four years ago. Someone asked him how many Southern Baptist churches had been started in Australia. Monro said he realized immediately the person did not understand the Southern Baptist foreign mission enterprise, which helps national Baptists start their own churches and govern themselves. Nevertheless, the question made Monro uneasy.

Australian Baptists themselves maintain about 185 missionaries, most of whom work in Southeast Asia and the South Pacific. Out of a national population of nearly 16-million, Baptists in Australia number about 56,000 in about 700 churches. But because many Australian Christians practice their faith only nominally, Baptist congregations are generally some of the strongest in their communities.

Australian Baptist churches, however, are just now rediscovering outreach, Monro said. In Victoria, one of Australia's six states, Monro and others are sharpening an emphasis on church starting. Last year Victorian Baptists committed themselves to starting 76 new churches and leading 10,000 people to faith in Christ by the end of the century.

As Crossover Australia develops, Monro hopes it will deepen the vision for evangelism throughout the Baptists' national structures, state unions, and local churches, and in the mind and heart of each Australian Baptist. Monro also is the Australian Baptist director of Mas-

terLife, a discipleship-building program begun by the Southern Baptist Sunday School Board.

"We really must re-establish a climate for evangelism in our churches, and I think partnership with Southern Baptists has gone a long way towards doing that," said Monro. "We in Victoria are starting one new church per month, which in Victoria is probably more than we have done for a long time. That, of course, means there is a need for church planters."

Monro has found Victoria is not the only state where a vision for evangelism is beginning to take hold. The newest Southern Baptist missionary couple was invited by the Baptist union in the state of New South Wales. David and Judy Jackson from Amarillo, Texas, are expected to arrive in Campbelltown, a suburb of Sydney, before the end of the year. Jackson, pastor of the Gaston Avenue Baptist Church in Dallas until his appointment in June, will work in visitation and outreach with the Australian pastoral team in the local church.

The first Southern Baptist missionary couple assigned to Australia, Herman and Dottie Hayes from Houghton and Cameron, La., respectively, arrived in November 1984. The Hayeses opened Baptist work in South Vietnam in 1959 and stayed 16 years until missionaries left that country. Two years ago they were sought by the Bankstown Baptist Church outside of Sydney to begin working with a Vietnamese group in the area.

Hayes, who worked at the Southern Baptist Foreign Mission Board from 1978 to 1984, encouraging people to consider missionary careers, has helped build a congregation with a regular attendance of about 80. This fall the group plans to call its first Vietnamese pastor, who has been studying a two-year Bible course. Hayes will continue to help the group as the pastor requests, but he will spend most of his energy cultivating other Vietnamese in the area.

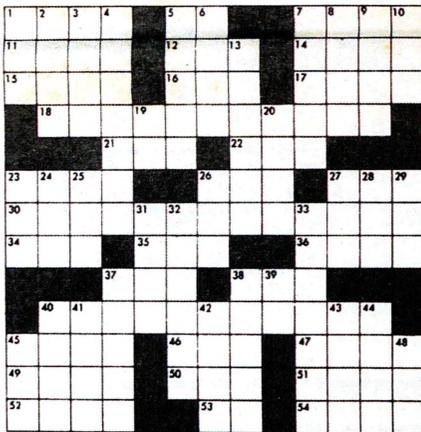
"The success of the work with Herman and Dottie has impressed people," said Stan Butchard, pastor of the Bankstown church. "This has meant we can do what we didn't have the funds to do ourselves. We couldn't reach out into these new areas. If I had been working among the Vietnamese, it would have been a slow work and not very effective. But someone like Herman came in and knew the language and the culture."

Cooperation between Australians and Texas Baptists in evangelistic crusades also has helped build bridges. "There used to be a little bit of suspicion about Americans in Australia," Butchard said. "But having had the experience of the crusades made a big difference to the attitude of our people. When you get to know people, it makes a difference. Sometimes prejudices arise out of ignorance."

Near Bankstown, Southern Baptist Missionaries Calvin and Betty Hogue of Dos Palos, Calif., are working to rebuild a congregation in the Sydney suburb of Miller. They started from nearly nothing in February. Now the group they work with draws up to 100 people to special services.

Southern Baptist Missionaries Titus and Fulga Dan, Romanians from Cleveland, Ohio, are working with ethnics in the Sydney area. Missionaries Randy and Betty Rains from Mayfield, Ky., and Birmingham, Ala., respectively, are working with Mornington Baptist Church to start a new congregation in the state of Victoria.

## Bible Puzzle



53 Slow; abbr.  
54 Consider

**DOWN**

- 1 City conveyance
- 2 Mine entrance
- 3 Surfeit
- 4 "believe, and —" (Jas. 2)
- 5 "the wicked is little —" (Prov. 10)
- 6 Region
- 7 "— — the whole armour" (Eph. 6)
- 8 Man (Gen. 36:28)
- 9 Employs
- 10 Swedish district
- 13 "in dyed —" (Ezek. 23)
- 19 Fortified Maori village
- 20 Greek letter
- 23 "And the — went forth" (Zech. 6)
- 24 King (1 Kl. 15:8)
- 25 Unit of electricity; abbr.
- 26 Total
- 27 Zodiac sign
- 28 Fortify
- 29 Sense, of a kind; abbr.
- 31 Instinct
- 32 "a sword shall — through" (Luke 2)
- 33 "and be —" (Luke 5)
- 37 Black
- 38 Concerning the pope
- 39 Account; abbr.
- 40 A people of Liberia
- 41 Man (1 Chron. 8:15)
- 42 Brazil and others
- 43 Facility
- 44 Location
- 45 —o'-shanter
- 48 Form of government; abbr.

**ACROSS**

- 1 "let him first — a stone" (John 8)
- 5 A Burmese people
- 7 Free born (Acts 22:28)
- 11 Place (Josh. 15:3)
- 12 Mouth; pl.
- 14 Major or Minor
- 15 "But if ye — and devour" (Gal. 5)
- 16 Soak
- 17 Ribbon; comb. form
- 18 "through manifold —" (1 Pet. 1)
- 21 Expression of disgust
- 22 Electrified particle
- 23 Destroyed by Jehu (2 Ki. 10:28)
- 26 Craft
- 27 New Guinea port
- 30 "not with eyeservice, —" (Col. 3)
- 34 Caroline island
- 35 "with the — of gladness" (Heb. 1)
- 36 "and Bernice, with great —" (Acts 25)
- 37 Compass reading; abbr.
- 38 City (1 Chron. 1:50)
- 40 "dwelling in —" (Heb. 11)
- 45 Stir
- 46 Saucer's partner
- 47 Struck prostrate
- 49 Prayer ending
- 50 Greek letter
- 51 Old Italian house
- 52 The virgin's name (Luke 1:27)

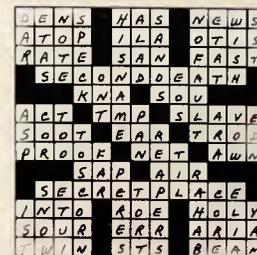
**CRYPTOVERSE**

U TUVQKNM OKI RUVZ NH OKI GICFOP

UY KURNHIQQ

Today's Cryptoverse Clue: V equals R

**Last week's Bible Puzzle answers**



"Blessed are they that keep his testimonies" (Psa. 119:2).