

# Baptist and Reflector

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News journal of Tennessee Baptist Convention

## Former SBC presidents endorse Pat Robertson

By Kathy Palen

WASHINGTON (BP) — Supported by statements from two former Southern Baptist Convention presidents, religious broadcaster Marion G. (Pat) Robertson announced he will seek the presidency of the United States if enough registered voters pledge their support.

During a three-hour extravaganza that combined elements of a political rally, patriotic pageant, and tent revival, Robertson told about 3,000 supporters at Constitution Hall in Washington, "Deep in my heart I know God's will for me in this crucial decision."

He said he will seek the 1988 Republican presidential nomination if during the next year 3-million registered voters will sign petitions pledging their prayers, work, and donations toward his election.

Prior to Robertson's appearance, figures from the fields of entertainment, sports, and religion voiced their support for Robertson's candidacy during the Sept. 17 program. Among those supporters were two former Southern Baptist Convention presidents, James T. Draper Jr. and Charles Stanley.

Draper said his "fellow Southern Baptist" is "uniquely qualified to protect us from the threats that we face today." Among the threats listed by Draper, pastor of First Baptist Church of Euless,

Texas, were social and political irresponsibility, destruction of the free enterprise system, a growing national debt, and a weakened national defense system.

"His commitment to God and his understanding of the historical base of our nation which is grounded and rooted in Biblical truth," Draper said, "will enable him to protect us from the threat of the dangerous notion that religious and moral convictions are inappropriate in the political and public arena." He added Robertson's legal background would equip him to protect the nation from the threats of reducing law to a state's precedent instead of basing it on eternal principles.

"His entire life and experience has prepared him to understand the relationship between the state and the church," Draper continued. "He understands that separation of church and state does not mean separation of God and government."

Draper, who said he spoke "with and for many Southern Baptists," then read a letter from Stanley, pastor of First Baptist Church of Atlanta, who was unable to attend the meeting.

In his letter, Stanley said, "I encourage you to pursue the course to which

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DEDICATION CEREMONY — Tennessee Gov. Lamar Alexander (left) joins (left to right) George West III, chairman of Belmont College's trustees; Nashville entrepreneur Jack C. Massey; and Wayne Brown, dean of the Jack C. Massey Graduate School of Business, during Sept. 17 dedication ceremonies for Belmont's new graduate school of business.

## Gov. Alexander addresses graduate school dedication

NASHVILLE — The Jack C. Massey Graduate School of Business, the first graduate school established at any of Tennessee's Baptist colleges, was formally dedicated in ceremonies at Belmont College last week featuring Gov. Lamar Alexander.

In the Sept. 17 dedication ceremony in Massey Auditorium, Alexander gave Massey an "A+" for his efforts in establishing a unique graduate school of business at Belmont.

Massey, a prominent Nashville entrepreneur, was a founder of both Kentucky Fried Chicken and Hospital Corporation of America. A longtime supporter of Belmont, the Baptist businessman was also a leader in the formation of the undergraduate business school.

"It looks to me like Jack's done it again, this time with an educational institution," Alexander said, congratulating Massey for his vision and strategy.

"He (Massey) sees a real need, he develops a strategy to meet that need, he explains it in plain English, and then he

wears everybody out until it happens," the governor said.

Alexander also outlined and commented on each of the Massey school's five purposes: (1) to provide graduate degrees characterized by quality and practicality; (2) to teach the themes of private enterprise, entrepreneurship, innovation, and leadership; (3) to stress basic verbal, writing, and analytical skills; (4) to emphasize moral and ethical business issues; and (5) to accomplish these purposes through a faculty with proven as well as continuing academic and practical preparation in specific business fields.

"This is a special and historical moment in the life of Belmont College," said President William E. Troutt during the Sept. 17 convocation. "Today we are honoring the graduate program in the School of Business, a program we expect to emerge in the next few years as one of the finest in the country."

"It is also a day for paying tribute to a leader — a leader whose vision and generosity has ushered Belmont College into a new era of academic quality," Troutt continued.

In a videotaped interview presented Sept. 16, preceding a lecture by "Wall Street Week" host Louis Rukeyser in honor of the occasion, Massey said he felt "obligated to Nashville" and hoped to repay the city in some way.

"It seemed to me that education was the most needed thing. It was the one thing that could go on forever," said Massey. "If a person had an education, you couldn't take that away from him. Therefore, I felt if I could give something to education in Nashville, it would be a continuing and profitable thing for peo-

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## CLC trustees reject move to narrow abortion stance

By David Wilkinson

NASHVILLE (BP) — By the margin of a single vote Sept. 17, trustees of the Southern Baptist Christian Life Commission rejected an attempt to tie the agency's literature on abortion to specific SBC resolutions.

Commission members meeting in annual session turned aside a recommendation which would have instructed the staff of the national ethics agency to produce materials allowing for the possibility of abortion only when the physical life of the mother is endangered.

After lengthy discussion, trustees voted 14-13, with two abstentions, to encourage the agency's staff to continue to produce materials "vigorously opposing abortion on demand." The vote was in support of an amendment which deleted language requiring the agency to produce materials more in line with resolutions on abortion passed by messengers to the 1980, 1982, and 1984 Southern Baptist conventions.

The reference to the SBC resolutions had been added earlier to a staff recommendation outlining plans to produce special materials about what Southern Baptists are doing throughout the country to provide alternatives to abortion.

The commission's program committee had voted 6-4 to add the wording after an appeal by Atlanta Pastor James Wood that a pamphlet drafted by CLC Executive Director Foy Valentine does not adequately reflect the sentiments in the three convention resolutions.

While the amended version approved by the full commission omitted reference to the specific resolutions, it added that materials should take "into serious account resolutions and actions made in

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### Upper east churches invite pastors Nov. 9

Tennessee pastors who arrive in the Johnson City area on Sunday before the Nov. 11-13 Tennessee Baptist Convention will have the opportunity to preach in churches in the area, according to Edward Futrell, pastor of Southside Baptist Church, Johnson City.

Futrell is coordinating the invitations for churches in Holston, Sullivan, and Watauga Baptist associations in cooperation with Ron Phillips, pastor of Central Baptist Church of Hixson and president of the TBC Pastors' Conference.

"We want to make it possible for our area churches to hear some of our Tennessee pastors preach, and for the pastors to become acquainted with some of the Baptist church members in this part of the state," Futrell said.

Pastors who are interested in preaching in an upper east Tennessee church on Nov. 9 should write to Futrell at Holston Baptist Association, 207 University Parkway, Johnson City, TN 37601.

## Harmon resigns HMB post

ATLANTA (BP)— Richard W. Harmon, associate director of the interfaith witness department of the Southern Baptist Home Mission Board, resigned Sept. 15, saying his resignation "is best for all persons concerned."

"I've come to the conclusion that I can no longer function well within the climate that I perceive enveloping the Home Mission Board," said Harmon in his letter of resignation.

Harmon, who specializes in helping Southern Baptists better understand other denominations and Christian groups, has been on the board staff since

1981, having previously been an editor and curriculum development coordinator at the Southern Baptist Sunday School Board in Nashville.

He did not announce any immediate plans for the future but said he is exploring several possible areas of future ministry and will announce those plans at an appropriate time in the future. "I feel I will be better able to fulfill my calling from God in other areas," he said.

Harmon said his resignation is "a personal decision I have reached on my own. I want to make it clear that I was not asked to resign. I believe this is best for all persons concerned. For me it is a matter of personal integrity."

In his letter of resignation, Harmon expressed gratitude "to the people of the Home Mission Board who supported me from my first day here. I could not have worked in a better or more competent department than interfaith witness or with finer people than my department colleagues. My life is fuller for having been here. I leave with much sadness but with hope for the future."

Harmon declined to amplify on his reasons for resigning, saying he did not think it would serve any purpose to say more than what he said in his letter of resignation.

A native of Texas, Harmon is a former pastor in Olney, Texas, and former youth director for churches in Dallas and Houston. He is a graduate of Hardin-Simmons University in Abilene, Texas, and Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Three other longtime HMB staff members in key positions resigned recently to pursue personal business opportunities (see Sept. 10 Baptist and Reflector, page 7).

## Alexander . . .

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ple who had the opportunity to get this education."

Massey gave Chancellor Herbert C. Gabhart, his longtime friend, much of the credit for making the graduate school a reality, and added that President Trout had done a good job in continuing what Gabhart had begun.

Massey Auditorium was filled to capacity with students, faculty, administration, members of Belmont's board of trustees and the Massey school advisory board, and many of Massey's personal friends, business associates, and other noted businessmen.

The Massey School Master of Business Administration program is designed for working adults, with an "after six" evening curriculum. Fifty students are enrolled in two levels of intensity, depending on the educational and business experiences.

In November, the Tennessee Baptist Convention voted to update the missions statement of its three Baptist colleges to allow graduate level programs in business and education to be offered. In May, it approved Belmont's plan for an M.B.A. program.

## Samuel Boyd moves to Smyrna pastorate

Samuel H. Boyd recently began serving as pastor of Smyrna Baptist Church in Evensville.

A native of Pikeville, Boyd previously served as pastor of First Baptist Church, Selby, S.D. He was pastor of that church for 5½ years.

## CLC abortion stance . . .

(Continued from page 1)

recent Southern Baptist Conventions."

The vote on the abortion recommendation was one of three narrow votes reflecting the division between so-called moderate-conservatives and fundamental-conservatives within the SBC in the last eight years.

Commission members voted 16-13 in favor of a recommendation from its executive committee that the agency's Distinguished Service Award for 1987 be presented to Carolyn Weatherford, executive director of the Southern Baptist Woman's Missionary Union in Birmingham, Ala.

It was the first time in the history of the award that a nominee has been chosen by a split vote. The award, begun in 1965, honors persons who have provided exceptional leadership in Christian ethics. The vote followed discussion in which two new trustees indicated they did not know who Weatherford was and other members questioned the criteria for her selection.

In the meeting's final action, Louisiana Baptist state paper Editor Lynn P. Clayton was elected chairman, defeating Coy Privette of Kannapolis, N.C., in a secret ballot vote, 15 to 13.

Although nominated as vice-chairman by the commission's nominating committee, Privette was nominated as chairman from the floor by Fred Lackey, a pastor from Athens, Ala. Following the vote for chairman, Privette was elected vice-chairman and Roy Rhodes of Tallahassee, Fla., was re-elected secretary, both without opposition.

In other actions, commission members:

—Adopted a record \$1,006,000 budget for 1986-87, including a 6 percent cost of living adjustment for the agency's staff. The staff did not receive a cost of living adjustment last year.

—Approved plans to broaden the agency's work in the areas of sanctity of human life and world hunger through new resource materials and special conferences. To help finance new initiatives related to the sanctity of human life, trustees voted to request a \$50,000 allocation from the convention through the SBC Executive Committee.

—Heard a report from the commission's search committee indicating that while "several excellent prospects" had been identified and some had been interviewed for the position of executive director, the committee was "not ready to make a recommendation at this time." Search committee chairman Charles Wade of Arlington, Texas, said he hopes a special called meeting of the commission to consider a nominee can take place "as early as December."

Valentine, citing a health problem related to blockages in his heart, requested in April that a search committee be appointed to begin the process of finding his successor.

—Approved a recommendation committing the agency "to a course of action leading to the establishment of a substantially enlarged presence in Washington." To facilitate the request, the commission voted to ask the SBC Executive Committee to recommend to the convention a \$200,000 increase in the budget allocation for the agency "to make possible a permanent staff presence" in the nation's capital beginning with the 1987-88 budget year.

The action follows growing discussion in recent years calling for a Southern Baptist office in Washington to address social issues beyond the program assignment of the Baptist Joint Committee on Public Affairs, which deals exclusively

with issues related to religious liberty and separation of church and state.

—Approved plans for a CLC-sponsored task force of Baptist leaders to formulate strategies for education and action on AIDS and plans for development of resources dealing with ethical and pastoral issues associated with the dread disease.

—Heard a report about all-time high distribution of ethics resources to Southern Baptist churches, up more than 50 percent over last year.

In the meeting's closing session, the vote on the abortion recommendation culminated a running debate in which a group of commissioners pressed Valentine on his views on abortion and criticized the agency's literature on abortion as inadequate and ambiguous.

In the final debate, Wood argued that "more restrictive" language providing instruction to the agency's staff was required because "without it we're not necessarily calling for any change in the material distributed by the commission."

In response, Valentine said he was willing to work with any commission members "who would like to improve" the agency's literature on abortion. One of the pamphlets in question, he pointed out, already has been revised several times.

Valentine said he believes he and the trustees "are more agreed than disagreed on the sanctity of human life" and urged the commission to focus on "those things we all can agree on."

David George, pastor of Nashville's Immanuel Baptist Church, concurred, saying, "I hate to see us have a shootout when we are growing toward a moral consensus."

## Robertson . . .

(Continued from page 1)

God has called you. Remember that God always honors our obedience." The letter closed with the statement, "Be sure of my prayers and support."

During his speech, Robertson addressed issues ranging from the national debt to education to world trade to military support. Much of his speech, however, dealt with the role of religion in various aspects of American life.

"There can be no education without morality, and there can be no lasting morality without religion," Robertson said. "For the sake of our children, we must bring God back to the classrooms of America."

Citing a poll he said shows only 6 percent of Americans to be atheists, Robertson said while he believes those atheists should have every right of citizenship, he does not believe "the 94 percent of us who believe in God have any duty whatsoever to dismantle our entire public affirmation of faith in God just to please a tiny minority who don't believe in anything."

Robertson said the nation has permitted an assault on its faith and values during the past 25 years. He placed blame on "a small elite of lawyers, judges, and educators" whom he said have produced a "tortured view of the establishment of religion clause of the First Amendment to our Constitution."

He also pointed to today's motion pictures, television, and radio as replacing God with casual sex, infidelity, easy divorce, drug use, and radical lifestyles.

In addition to asking supporters to sign petitions, Robertson also asked each one to donate at least \$100 toward his possible campaign. That money is to be handled by a new exploratory organization, Americans for Robertson.

## Blanche Groves dies in Dallas

DALLAS (BP)— Blanche Groves, a Southern Baptist missionary educator and evangelist who spent 39 years working in China, Hong Kong, and Hawaii, died Sept. 13 in Dallas. She was 97 years old.

The subject of the 1982 book, *Blanche Groves of China: Indomitable Lady*, by Jean Faulkner Bond, Groves went to China in 1920. She taught at two schools in Soochow and briefly was interned by Japanese occupation forces early in World War II before being repatriated to the United States. After returning to Soochow in 1946, she led a church while supervising extensive relief work at three nutrition centers and a hostel.

She left China in 1950 after the beginning of the communist era and taught briefly at a Hawaiian Baptist academy. She transferred to Hong Kong in 1954 and began a Bible study in the Mandarin-speaking North Point area. By 1983 the *North Point Baptist Church*, the result of that small Bible study, had grown to nearly 1,500 members.

Groves retired from missionary service in 1959 but continued to travel and speak about missions as long as she was physically able. She worked in church camps until 1980.

Born in Bridgeport, Texas, Groves was a graduate of Baylor University in Waco, Texas, and Southwestern Baptist Theological Seminary in Fort Worth, Texas. She taught school in Texas and Oklahoma before missionary appointment.

She is survived by six nieces, three nephews, and their families.

## FMB adds details on mission robbery

OWERRI, Nigeria (BP)— About \$5,000 was taken from Southern Baptist Missionaries Urban and Loretta Green in a robbery reported earlier this month.

The loss is among additional details that John Mills, Southern Baptist Foreign Mission Board director for West Africa, has learned of the incident in which the veteran missionaries from Tulsa, Okla., were tied, beaten, and robbed in their home in the rural Nigerian town of Owerri.

The missionaries lost \$1,000 in personal money, mostly in U.S. travelers checks. They were able to notify authorities in time to stop payment on the checks.

However, robbers took about \$4,000 in local currency that belonged to the local organization of missionaries and this probably will not be recovered, Mills said. He did not know if the robbers were armed. The Greens had only minor injuries and were not hospitalized. Local police reportedly were working on the case.

# Texans urge laypersons to fight controversy

By Toby Druin

FORT WORTH, Texas (BP)— Describing themselves as "Mainstream Conservative Southern Baptists," four Texas Baptist laymen have called on laypersons across the Southern Baptist Convention to "get involved — now" to end the controversy that has plagued the denomination the last seven years.

Speaking to a crowd estimated by host pastor James Carter at "700 to 800" at University Baptist Church in Fort Worth, Sept. 11, the laymen, all deacons, urged a restoration of trust, integrity, and unity among Southern Baptists. At the same time they called for an end to the fundamental-conservative publication, *The Southern Baptist Advocate*, and criticized "liberalism" they said exists in the footnotes of the *Criswell Study Bible*.

The four — John Baugh, president of Sysco Food Systems Inc. and a member of Second Baptist Church of Houston; W. Dewey Presley, retired president of Interfirst Corp. and a member of Park Cities Baptist Church of Dallas; Connally McKay, retired appeals court judge and a member of Green Acres Baptist Church of Tyler; and Maston Courtney, attorney and a member of First Baptist Church of Amarillo — said the Fort Worth meeting was the first of several they plan across Texas.

No dates were announced, but the next "prayer and information" meetings, they said, will be in Abilene, San Angelo, and Amarillo. Others will follow in the Dallas-Fort Worth area, Houston, and other areas. All will be open to the public. They called for an end to secret meetings in the convention, especially meetings of the SBC Peace Committee.

The laymen said they represented no denominational agencies and were financing the meetings out of their own pockets because of "deep, heartfelt concern" for the convention. They believe in the fundamental of the faith but are not "fundamentalists," they said.

All four have been active in the denom-

ination. Baugh currently is a trustee of the Texas Baptist Foundation, although he said the next meeting of the board would be his last. His term expires this year. Courtney is also on the foundation board. Presley is a trustee of Baylor University, a member of the administrative committee of the state convention, and is a member and immediate past chairman of the SBC Executive Committee. McKay has been a Baylor trustee.

The four said they had informed SBC President Adrian Rogers of Memphis and Peace Committee Chairman Charles Fuller of Roanoke, Va., of their meeting plans and offered to send Fuller a videotape of the meeting if he would share it with the Peace Committee.

The four laymen said they also had invited the last four presidents of the Southern Baptist Convention and Pastor W. A. Criswell of First Baptist Church of Dallas, to join in their effort. "If just one would (join)," said Courtney, "trust and integrity could be restored. Pray for that man."

The four charged that political maneuvering, a "spirit of McCarthyism," "Norrism," and deceit have placed a "creeping unsettling chill" over the denomination. They asked laymen to seek the dismantling of political frameworks so that integrity could be restored. They urged laymen to keep records of "wrongdoings — violations of Proverbs 6:16-19."

They distributed forms to be used by concerned laypersons "to keep a simple record of issues about which you read or hear in order to be fully informed." The form carried the name "Laity for ... the Baptist Faith and Message" with the address P.O. Box 742904, Dallas, TX 75374-2904.

Another form asked for persons to identify themselves with "Laity for ... the Baptist Faith and Message" expressing love for "our missionaries Home and Foreign, giving generously to the Cooperative Program," and "encouraging" the seminaries and other SBC endeavors.

The laymen, speaking alternately, underscored their faith in Texas Baptist and Southern Baptist Convention institutions, particularly Southwestern Baptist Theological Seminary in Fort Worth and its president, Russell H. Dilday Jr. They affirmed their support of stands the Texas convention has taken on abortion, infanticide, pornography, gambling, and state-mandated prayer in the public schools.

Presley said the paramount question today is "Will the Southern Baptist Convention split?"

"It is divided now and some are determined to reach absolute political control," he said. "The convention will be split end to end unless we free ourselves of these political tentacles and begin walking together in the freedom of Jesus Christ."

The Dallas layman said the group will do four things in their meetings — give factual information, speak the truth, request information when charges are made, and provide opportunities for persons to speak to charges.

They called for the elimination of *The Southern Baptist Advocate*, labeling the independent publication as undeserving of the "Southern Baptist" name and "the real peacebreaker" in the convention.

Meetings of the Peace Committee, Baugh said, have been carried out in a "clandestine atmosphere" and minutes of the meeting have been sealed for 10 years to deny Southern Baptists access to the deliberations. The committee was appointed by the "political hierarchy," he said and includes 15 "fundamentalists" among its 22 members.

Also criticized were comments in the *Criswell Study Bible*. Baugh singled out one footnote on the seventh chapter of Exodus where God turned the river to blood. The CSB explanatory note on the passage, Baugh said states "... which suggests that the 'blood' was filtered out by the sandy soil. This is not possible with literal blood. Thus the word may suggest merely a change in color." They distributed a sheet citing other examples of "liberalism" in the *Criswell Study Bible*.

Baugh said such commentaries by others have been deemed examples of liberalism by "fundamentalists."

In a brief question-and-answer session capping the two-hour meeting, one man, who said he was a member of First Baptist Church of Dallas, asked the laymen why they felt the "more conservative" movement began in 1979.

Baugh answered that in 1979 there may have been "some cause for concern" about some institutions, but it could have been handled better than through political maneuvering. The concern "got off track" into a desire for more and more control, he said.

Also, Baugh was asked about his relationship to Edwin Young, his pastor at Second Baptist Church of Houston, who is considered one of the leaders of the fundamental-conservative group.

Baugh said he loved his pastor and his family and praised his ability as a communicator.

He said Young has stated he is on neither side of the controversy. He cited

a sermon Young preached on "Side Streets" at the Southern Baptist Convention in 1980 as evidence he had not chosen sides. Baugh said he would "find it inconceivable that Dr. Young would be anything other than consistent in applauding the expectation that our conduct will reflect the expectations of our Lord and Saviour Jesus Christ ..."

## Contras murder Baptist worker

MANAGUA, Nicaragua (BP)— First Baptist Church in Managua, Nicaragua, held a memorial service Sept. 11 for Baptist health worker Nestor Antonio Castiblanco and three other men reportedly killed by contra guerrillas.

Surviving family members told representatives of Provaldenic, the medical relief agency of the Baptist Convention of Nicaragua, that about 100 armed men came into San Jose de la Mula, an isolated mountain area in the province of Matagalpa, late on the night of July 31.

The men abducted Castiblanco, his brothers Daniel and Filemon, and a brother-in-law, Jesus Barrera. Reports said the armed band also took clothing and valuables from each of the four men's homes and burned one home to the ground. One account added that the band ransacked a small Baptist clinic operated by Castiblanco.

A search party found the bodies of the four abducted men the next morning. The bodies had multiple stab wounds and bore evidence of torture, witnesses said.

Provaldenic officials in Managua, Nicaragua's capital, said they did not learn of the killings for nearly two weeks because of the isolation of the region. A Provaldenic delegation later visited San Jose de la Mula to confirm the killings. One report said about 400 villagers fled the area after the killings.

Castiblanco had worked in the Matagalpa region since 1981, according to Provaldenic, helping improve health standards for children and families and promoting better food production. His two slain brothers worked with CEPAD, the Nicaraguan evangelical relief agency. Barrera was identified by Church World Service as a Roman Catholic social organizer.

Motives for the killings remain unclear. Contra guerrilla spokesmen consistently have denied charges that they kill or torture civilians. But they often accuse CEPAD officials and other religious workers of pro-government activities.

## Aubry Jones earns highest RA award

Aubry Jones, a Royal Ambassador at Bluegrass Baptist Church in Hendersonville, has earned the National Ambassador Service Award, the highest award in the RA program.

Jones will be eligible to receive a \$1,200 scholarship to a participating Baptist college.

He completed 750 hours of service in the areas of application, education, and ministry for the award through the RA program, a missions organization for boys in grades 1-12 through Baptist churches.

He will receive the award from the Brotherhood Commission in Memphis.

Jones is the son of Wayne and Lynda Jones, who are also members of the Hendersonville church. He is involved in the church's puppet ministry and is a member of the audiovisual committee.

Jones, a graduate of Hendersonville High School, worked during the past summer as equipment manager for Tennessee RA camps.

He plans to attend Volunteer State Community College in Gallatin and pursue a graphic arts career.



Jones

## Paige Patterson denies 'liberalism'

FORT WORTH, Texas (BP)— Paige Patterson, managing editor of the *Criswell Study Bible*, denied Sept. 12 that a footnote in the *Criswell Study Bible* is an example of liberalism.

Patterson, president of the Criswell Center for Biblical Studies in Dallas, responded to criticism of the footnote sounded by Texas Baptist laymen John Baugh, W. Dewey Presley, Connally McKay, and Maston Courtney.

"The note raises a question about the nature of what kind of blood it was, exactly what the author meant by that, but it does not deny the occurrence of an actual miracle," Patterson said.

"However," he said, "the note certainly could have been clearer and could have been written in such a way, with greater care, so as to dispel anybody's idea that an actual miracle of great significance did not in fact occur."

He said "quite a number of corrections" are planned for

subsequent publication of the study Bible and expressed his gratitude "for anybody who helps us out," regardless of their intentions.

He said what is already out in the market place cannot be changed, "but we certainly never said the notes to the *Criswell Study Bible* were infallible and inerrant — only the text of Scripture."

"We are deeply grateful, whatever the motives may be, for anyone who points out weaknesses in the *Criswell Study Bible*, or for that matter anything else we do that could be construed as a denial of anything the Bible says."

He added he hopes John Baugh will apply the same standards "by which he is judging our work to that of Roy Lee Honeycutt (president of Southern Baptist Theological Seminary in Louisville, Ky.) and the Broadman Bible Commentary and others."

## EDITORIAL

## The 'Word Games' Baptist people play

Southern Baptists have raised up a generation of "word-watchers." Their overwhelming purpose in life seems to be to watch words — not their own, but rather the words of others.

This emphasis on word-watching has led to some changes in our denomination.

Once we read books to receive ideas, inspiration, and instruction — now we read to find some passage or view that can be ridiculed.

Once we went to the classroom to learn the truths which a professor has found in his lifelong study of the Scriptures — now we go to seek some words or sentences which might be said to deviate from a pre-determined "norm."

Once we went to church to apply the pulpit message to our own Christian pilgrimage — now it is to try to find something we can use to criticize the pastor.

Once we used lesson quarterlies to prepare us to teach or to participate in a Sunday School class — now we scan such materials, hoping to find some words that can be questioned.

In recent days, we have been contacted by those who object to Clyde Tilley's reference to "the writer" of Genesis and to Paige Patterson's reference to "the author" of Exodus. The critics apparently see something sinister in the words "writer" and "author" when used by these two Bible-believing professors.

Another word game involves certain pet designations for the Scriptures — authoritative, infallible, inerrant, inspired by God's Holy Spirit.

As Baptists, we should realize that ONLY the Bible is totally "truth without any mixture of error" — that no book nor quarterly, no sermon nor lecture is infallible, inerrant, nor authoritative.

As Baptists, we also believe in the "priesthood of the believer" — that every believer is accountable ONLY to God to interpret God's Scripture and God's will as that believer is led by the Holy Spirit.

But what happens when someone's "priesthood" leads them to use words which are not approved by the word-watchers?

This question is even more critical when this someone is supported by the denomination. Should one who does not use the right words receive salary from the Cooperative Program coffers?

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This attitude is even creeping into our churches. Since the pastor is paid out of the church budget, what happens when the pastor does not agree totally with the deacons, the church council, or some powerful group within the church? Some would answer that the pastor who exercises his "priesthood" should be pulpitness."

Meanwhile, the word games continue — with word-watchers from both factions in our denomination claiming that the words used by the "other side" are worse than the words used by "our side."

Hopefully, in the near future we can learn to once again trust our fellow Baptists — even when they do not say every word the way "our group" demands.

We must learn to again respect the truth proclaimed in books, quarterlies, classrooms, and pulpits — rather than focusing attacks on a word, phrase, or sentence which we might consider to be "false."

And we all must seek to be "word-watchers" of our own critical, caustic, and condemning words — in describing those whose words we are watching.

## Baptist associations

With the coming of fall this week, thoughts turn to the annual meetings of the 68 associations affiliated with the Tennessee Baptist Convention. Actually, two of these have already met, but the other 66 will hold their sessions during the next six weeks.

There is no set pattern for associational meetings. Some meet on three days; others only on one day. Some meet in one church; others in several churches. Their length varies from one to six sessions.

Associations are as different and as distinctive as their schedules. Yet, one thing binds each of them together — their mutual concern for Baptist work and missions in the immediate geographic area.

As early as 1642-43, Baptist "associations" were convening among English Baptists for mutual counsel. By 1655, several such groups had been formed in England, and the "association" title was well recognized.

The first association in the United States came in 1707 with the formation of the Philadelphia Association by five churches in that area. Their stated purpose was to be "an association of messengers authorized by their respective churches to mediate and execute designs for the public good."

Historians note that messengers to these associations often sat in a circle — so there would be equality.

Churches were autonomous, and the association had no authority over the churches, except that fellowship might be withdrawn from churches for defections in doctrine and practice. This led those early associations to adopt a confession of faith — a practice which continues today.

A Baptist association determines its own membership, its own organizational plan, and its own programs. It provides opportunities for training and for local ministries and missions. And it elects its own officers and determines its own budget — financed mainly by voluntary contributions from its churches.

Because these 68 Tennessee associations meet locally, the total number of Baptists who attend these meetings will far exceed the number who will ever attend a session of the Tennessee Baptist Convention or the Southern Baptist Convention.

For this reason, Baptist associations are our foremost grass-roots organizations. The spirit, attitudes, and actions of Southern Baptists in their associations have far more influence over Southern Baptist life in the churches than what happens in our state and national meetings.

We salute these associations and pray that God will guide their deliberations and their fellowship.

### Cicero's comment



By the editor

"Cicero, we've got a great new pastor," exclaimed C. A. Dollar when he came by my office.

"I'm glad for you and Pennypinch Baptist Church," I responded, knowing that the pulpit committee has been searching for a pastor for two years.

"Well, you can't be too careful," C. A. advised. "And when you get the right man, it's worth the trouble."

Cicero wanted information to put in the Baptist and Reflector. "Who is he and where is he serving now?" I asked.

"His name is Rev. Hugh Mility. And, uh, he's not pastoring a church right now. That's why we were able to get him so cheap — ah, I mean quick," Dollar sounded. "Just say, 'He's between pastorates.'"

"Where has he served?" I inquired.

"Talk about experience!" Dollar added boastfully. "Brother Mility has been pastor of 10 churches in six different states — and he's only been in the ministry for 14 years."

Cicero asked why he moved so much.

"We did ask Brother Mility about that," Dollar countered. "You wouldn't believe the string of rascally congregations he's run into! He's adapted well, living in a house trailer — which incidentally will SAVE us providing a parsonage or a housing allowance!"

Dollar continued to add up the new pastor's benefits (to the church). "He has been supporting himself by working as an automobile mechanic and a carpenter. His experience will mean he can keep his old car running — so we can cut back on 'Car Expense Allowance' and 'Church Bus Maintenance' — and we need lots of building repairs."

Cicero interrupted, "But won't that take a lot of his time?"

"That's all right," Dollar calculated. "He's got a stack of old sermons he has accumulated over 14 years, so he won't need time to study."

Cicero next inquired about the new pastor's educational background.

"Another bonus!" Dollar offered. "He didn't go to college or seminary. This probably means that he doesn't plan to send his kids to college — so, because he won't have that expense, we can pay him less! And since he's not much on education and studying, we can cut the 'Pastor's Book Allowance' out of the church budget."

Cicero asked about Hugh's family.

Dollar recounted Mrs. Mility's talents as pianist, Sunday School teacher, nursery worker, WMU president, VBS hand-work leader, Aetean director, and church hostess. "She can take the load off several of our members, so we can relax for awhile."

Cicero thought for a moment. "C. A., you haven't mentioned anything about his doctrinal beliefs."

Dollar hesitated — but not very long. "I don't know much about that — but he believes in FAIRNESS. He's paying his own moving expense to Tennessee."

Cicero paused. "I'm sure you and the church members have prayed about the call of Hugh Mility, haven't you?"

Dollar jumped. "Really now, Cicero. You don't need to pray when things work out so perfectly!"

# 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.

## Prose, poetry different

Dear editor:

Concerning your comment about my letter (Sept. 17), I should like to point out that the prose and the poetry of the Holy Spirit are both equally inerrant. However, in Psalm 91:4 the Holy Spirit speaks of the Lord covering us with "His feathers." We do not take this literally because the form is clearly poetic.

In my opinion, I do not think that there are any "feathers" or such like in Gene-

sis 1. And I doubt that you and Professor Tilley would disagree with me.

Changing prose into poetry — or vice versa — can make a big difference in the interpretation of a passage. And I think it is vitally important to recognize Genesis 1 (and the following chapters) as a prose.

J. W. Gill  
1233 Radmoor Dr.  
Chattanooga, TN 37421

## Baptist Alternative Home

Dear editor:

I am writing in regard to the Baptist Alternative Home in Greeneville. The opportunity to live there and await the arrival of her baby came at a crucial time for my daughter.

The homelike atmosphere; the loving, caring houseparents; the sponsors; and the friendly visitors helped her so much at a very difficult time. The church people of Greeneville and surrounding towns gave generously and apparently non-judgmentally of their money and of themselves in support of the home.

My prayer is that any woman who finds herself with an unwanted pregnancy can know about the Baptist Alternative Home.

Name withheld by editor

## Lessons appreciated

Dear editor:

I have thoroughly enjoyed, used, and appreciated Cecil Sherman's guidance in the July-September Adult Bible Teacher Life and Work Sunday School series.

## K. Bennett moves to Murfreesboro

Powell's Chapel Baptist Church in Murfreesboro has called Kevin W. Bennett as pastor. He began July 30.

Formerly he led First Baptist Church in Pickerington, Ohio, as pastor.

He also has served churches in Maryland and Texas in various leadership positions and was a summer missionary in Virginia.

The native of North Carolina graduated from Bluefield College in Bluefield, Va.; Carson-Newman College in Jefferson City; and Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Bennett and his wife, Kay, have one son.

## Union association elects Maynard

Union Baptist Association named Ray Maynard as its director of missions. He began his duties Sept. 1.

The graduate of Carson-Newman College in Jefferson City and Midwestern Baptist Theological Seminary in Kansas City, Mo., previously served as pastor of First Baptist Church in Tracy City.

A native of Loudon, Maynard also has served as pastor of a church in South Dakota, which he helped start; as director of missions of Central Baptist Association; as pastor of East Niota Baptist Church in Niota; as interim pastor of Philadelphia Baptist Church in Philadelphia; and in pastoral roles in churches in Missouri.

Linda Maynard is his wife, and they have a son and two daughters.

His style of preliminary point and comments before getting into the verse guidance is terrific! He outdid himself in this area for the Sept. 14 lesson in the section, "Hindrances to confessional prayer." This is one great piece of writing, observation, and comment. I would hate to see the depths of truth contained therein "go to waste." I hope and pray it does not.

I have often wondered about the near impossible task of who might replace Herschel Hobbs someday (may it be a long way into the future). This quarter's study guidance by Dr. Sherman has shown me God always has a plan and a man being groomed for work of this nature. Could this be the one?

Charles C. Herring  
1705 George Thomas Circle  
Laverne, TN 37086

## An economic dream

Dear editor:

"Thy kingdom come. Thy will be done in earth, as it is in heaven."

And it is a new morning, like none I've seen before! No one seems in a hurry. I observe a newly married couple ordering a home by producing a labor-time contribution card as collateral. The house contains a total of 4,608 expended labor hours to be charged against the husband's contributed labor-time where he works!

I had said my prayers the night before and had gone to sleep. But is it really morning now? Or am I only dreaming it is a new morning while I sleep?

I could remember house mortgages of \$60,000 at 10 percent interest for 30 years, which was \$240,000 in house payments! Most often the husband, the wife, and even the eldest children all worked to

repay the profits, principal, and interest! And half of the marriages had not survived to finish payments.

But now I had witnessed a couple acquiring a home without money or profit or interest involved and without the wife even having to work.

I began speaking my thoughts aloud before I realized it, "I must be dreaming! If a house exchanges for 115 40-hour work weeks, how much would a car be?"

People waiting in the order center turned about and gawked at me.

I was afraid I would wake up and the new world would disappear and I'd never learn the answer. "Please! Please!" I begged. "How much time is in a car?"

"About 240 hours, including everything," said someone waiting.

"Cars were \$16,000!" I screamed. "You work only six weeks for a car? Oh, My! Where am I?"

C. James Matuschka  
108 Sherwood Ave.  
Chattanooga, TN 37404

It may be a wonderful dream for your car buyers — who must be earning \$2,666.67 per week or \$138,666.84 per year. However, it is a nightmare for your home buyers — who are earning less (\$666.67 per week or \$34,666.84 per year) and are being charged 13.06288 percent interest instead of the promised 10 percent. (editor)

## Consultation set on lay missions

Representatives of the Southern Baptist Foreign Mission Board in Richmond, the Tennessee Baptist Convention, and the Nashville Baptist Association will lead a lay missions consultation for middle Tennessee.

It will be held Oct. 11 at Woodmont Baptist Church in Nashville.

Don Reed, David Coleman, and James Cecil, associate directors of the FMB volunteer enlistment department, and Joyce DeRidder, health care recruitment consultant of the board's medical services department, will represent the Foreign Mission Board.

Clarence Stewart of the Tennessee Baptist Convention and Director of Missions Elmer Crosby of Maury Baptist Association will lead a conference on the state's partnerships with Venezuela and Michigan.

Clifford Horne of the Nashville Baptist Association and Pastor Bill Sherman of Woodmont Baptist Church will also lead conferences to equip church and association leaders.

The meeting, which will begin at 8 a.m. and end at 2:30 p.m., is free of charge and includes lunch. Persons may register by contacting Woodmont Baptist Church, Mission Conference, 2100 Woodmont Blvd., Nashville, TN 37215.

## Union enrollment hits record high

JACKSON — Union University's fall enrollment reached a record high as the number of students registering for classes rose to 1,546. The freshman class became the largest in the school's history with an enrollment of 390.

The school's total headcount is up by 35 students (2.3 percent), Interim President Hyran Barefoot announced. Enrollment of full-time students (FTE) is up to 1,323. FTE is the figure on which the college predicated its operating budget for the academic year, Barefoot noted.

The 1986-87 academic year marks the first time an incoming freshman class has had an average ACT score above 20. The average for the class is 20.13.

## TBC announces team openings

Tennessee volunteers currently are needed to comprise six Tennessee/Venezuela partnership teams, announced Clarence Stewart, foreign mission ministries consultant and partnership coordinator for the Tennessee Baptist Convention.

On Oct. 20-31, 10-12 people are needed to help the Primera Iglesia Bautista of San Antonio de los Altos. The church members there need to remodel a newly purchased church building in one of the fastest growing areas of Venezuela. It is a commuter community made up of about 300,000 people who work in Caracas.

Two teams are needed for Nov. 1-13 and Nov. 15-27 to continue work of other teams in construction of a fourth floor on a building at the Baptist theological seminary. The seminary is in Los Teques, a population of about 150,000.

Three additional teams are requested for the seminary. Eight to 10 persons are needed Dec. 1-14 to do landscaping work. On Dec. 7-23, 10-12 persons are needed for general maintenance and seven volunteers are requested for Jan. 12-23 to build cabinets, lay tile, and replace a small roof.

The mission trips are part of Tennessee's three-year partnership with Venezuela, which began in November 1985 and is coordinated by the Southern Baptist Foreign Mission Board.

Additional volunteers are needed for construction, crusades, training, evangelism, camp work, and conferences in MasterLife, WMU work, and stewardship. Persons interested should contact Clarence Stewart, Tennessee Baptist Convention, P. O. Box 728, Brentwood, TN 37027.

## Ministers' wives group to meet in Jackson

JACKSON — The West Tennessee Ministers' Wives Fellowship will meet Oct. 7 at 10:50 a.m. in the President's Dining Room at Union University.

Following the fellowship's theme for the year, "Seasonings," the program will be entitled, "Seasoned with Music." Pat Brock, minister of music at First Baptist Church in Henderson, and Teresa Wood, wife of Gerald Wood, associate pastor of First Baptist Church in Alamo, will be featured.



**PRAYER FOR THE WORLD** — Helen Jean Parks, wife of Foreign Mission Board President Keith Parks, leads worshippers in guided prayer for mission work around the world. Participating at foreign missions week at Glorieta, Mrs. Parks is flanked by flags from the 107 nations where FMB missionaries work and representations of faces to whom missionaries minister. Photo by Don Rutledge.

# Tennessee Scene

## CHURCHES . . .

Mary's Chapel Baptist Church in Ripley held a ground-breaking ceremony Sept. 7 for a new building that will include a gymnasium, fellowship hall, education rooms, and offices. Harry Birlew is pastor of the church.

Beaver Dam Baptist Church in Knoxville held its 200th anniversary celebration Sept. 21. Special guests included Gov. Lamar Alexander and former pastors, Anderson McCulley and Charles Lemons.

West Haven Baptist Church, Knoxville, observed its 25th anniversary on Sept. 21. Pastor of the church, Jackie Carver, led the church in its celebration.

## LEADERSHIP . . .

Dan Carter resigned from the staff of Bellevue Baptist Church of Memphis July 6 to accept a call as pastor of Carolyn Baptist Church, Dalton, Ga. Carter worked in the area of pastoral ministries at the church where Adrian Rogers is pastor.

### HOMECOMING '86

#### FIRST BAPTIST CHURCH ATHENS, TN - September 28

##### SCHEDULE OF ACTIVITIES:

9:30 A.M. - Sunday School Rally  
10:45 A.M. - Homecoming Worship Service  
12:00 Noon - Dinner on the Grounds  
1:30 P.M. - Presentation of "Liberty" by the Church Choir

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Michael Driver resigned as youth pastor of First Baptist Church, Milan, to attend Southwestern Baptist Theological Seminary in Fort Worth, Texas. Don Whitt is pastor of the Milan church.

Central Baptist Church of Crossville has called J. Michael Ballard as minister of youth and music. He began his ministry there July 20. Ballard comes to the Crossville church from First Baptist Church, Livingston. He attended Union University in Jackson. Roland Smith is pastor of the Crossville church.

Ray Hatton is now serving as minister of music at First Baptist Church, Memphis, where Earl Davis is pastor.

## REVIVALS . . .

Grace Baptist Church, Ripley, had two professions of faith and one addition to the church by letter during a recent revival. Wesley Pitts, pastor of First Baptist Church in McKenzie, was the evangelist. W. Lamar Boothe is pastor of the Ripley church.

Evangelist John Humphrey led First Baptist Church, Sunbright in revival services Sept. 7-12. There were nine professions of faith, two requests for baptism, and 16 rededications. Herbert Lee is the pastor.

## REVIVAL PRAYER REQUESTS . . .

Philadelphia Baptist Church in Chattanooga will have revival services Sept. 28 through Oct. 3. Tom Crews will be the evangelist with Harold Thrower leading the music. Billy Dean is pastor of the church.

Pleasant Grove Baptist Church in Coalfield will have revival services Sept. 29 through Oct. 2. Bill Edmonds is the pastor.

Spring Creek Baptist Church will have revival services Sept. 28 through Oct. 3. John Christian, pastor of Second Baptist Church in Hopkinsville, Ky., will bring the message each evening. Larry Davis will lead the music. Roy Mullens is pastor of the Clarksville church.

## Personal Perspective

By Tom Madden

TBC Executive  
Secretary-Treasurer



Recently I have been focusing upon the meaningfulness of prayer. I am convinced again that I do not pray enough and that the greatest source of power in the world is prayer.

In my meditating and reading, I came across the following illustration in response to a question someone asked Stephen Neil, an Anglican teacher and bishop.

The question was, "Why does God wait until we pray before He acts? Doesn't He know already when a loved one is sick, or that the cupboard is bare? Doesn't He already care? Why does He wait for us to pray?"

Neil responded, "I can't answer why God waits to act until we pray, but I can illustrate it."

He then told the story of a young man who approached a piece of paper lying on the ground. All morning the sun had been releasing its rays of light, heat, and energy upon that paper. Now the boy held the magnifying glass over it. Those rays that had been descending all morning now were concentrated in a single focus. Suddenly the paper began to smoke, curled its edges, and burst into flame.

Neil explained that God is always thinking loving, healing, redemptive thoughts for His children. But it is when we respond to the Spirit in prayer that the thoughts of God and His people are joined in such a way that a new spiritual dynamic is released in the world.

I am going to do more intercessory praying and I ask you to join with me. As you pray, I would be grateful if you would pray for me.



## Tennessee/Venezuela Prayer Net Partnership

- The following missionaries to Venezuela recently had birthdays: Richard Beal, a seminary extension teacher in Maracay; Barbara Clement, a church and home worker in Ciudad Ojeda; Norma Powell and Carol Busby, both church and home workers in Los Teques.
- The following missionaries have up-coming birthdays:
  - Sept. 25 — Hugh Redman, conference/camp director in Valencia
  - Sept. 26 — Bill Goff, a seminary teacher in Los Teques
- The Baptist Theological Seminary staff includes 17 missionaries and 33 students that are enrolled for the fall semester.
- The Chinese congregation of the Bethel Baptist Church in Caracas needs a Cantonese-speaking pastor.

## PEOPLE . . .

Irene and Leon Franks recently celebrated their 50th wedding anniversary. They were honored with a reception at Waterville Baptist Church in Cleveland. Roger Hobbs is the pastor.

Tyrone L. Crouch was ordained by Eastside Baptist Church in Burns on Aug. 24. Virgil Peters is pastor of the church.

Stephen Steiner, a student at Union University in Jackson, was licensed to the gospel ministry by West Paris Baptist Church on Aug. 24. His father, Clarence Steiner, is the pastor of the Paris church.

Mr. and Mrs. Mark Puckett were honored with a reception recognizing their 50th wedding anniversary on Aug. 24, at Spring Creek Baptist Church. Roy Mullens is pastor of the Clarksville church.

## HCBA celebrates student center

SEYMOUR — Harrison Chilhowee Baptist Academy in Seymour will celebrate the opening of the academy's new McKinley Braden Student Life Center, Sept. 25.

The celebration will begin with a 6:30 p.m. dinner in the academy's Ashe Cafeteria, honoring McKinley Braden of Knoxville, chairman of the board of Braden's Wholesale Furniture Co.

"It is our signal honor to bestow the name of McKinley Braden, longtime friend and supporter of Harrison Chilhowee Baptist Academy, upon a building of such immense importance to our program," said William L. Palmer, president of the academy.

Jane Ellison, chairman of HCBA's trustees, and John Buell, former pastor of Knoxville's McCalla Avenue Baptist Church, will address the dinner meeting.

The official opening of the new student life center will follow the dinner. There will be guided tours of the new facility and a reception honoring Braden.

## Graves accepts position with Riverside church

Riverside Baptist Church in Nashville recently called Roy D. Graves as pastor. He accepted the position and began Sept. 14.

The Springfield native is a graduate of Belmont College in Nashville, and Southwestern Baptist Theological Seminary, Wake Forest, N.C.

Graves' pastorates include Bear Cove Baptist Church, Sparta; Mt. Olive Baptist Church, Franklinton, N.C.; First Baptist Church, Westmoreland; First Baptist Church, Monteagle; and Double Springs Baptist Church, Double Springs.

# Venezuela volunteers share wonder of trip

**Editor's note:** This is the second story of the two-part series which began in last week's Baptist and Reflector about a recent partnership project in Venezuela.

By Connie Davis

The 153 volunteers from Tennessee who participated in the crusades Aug. 15-26 as a part of the Tennessee/Venezuela partnership reported 2,615 decisions — 2,065 of those professions of faith.

They all worked in the 42 churches in Valencia and Caracas, visiting and witnessing in the communities with the church members and interpreters during the day and helping lead the revival services each evening.

The volunteers met Venezuelan Baptist leaders and Southern Baptist missionaries in group meetings before and after the crusades. They celebrated new friendships and worshiped together in a closing rally on their last evening in Venezuela. The rally drew 900 persons involved in the crusades.

The individual experiences of Tennessee volunteers varied somewhat.

### A pastor

Leonard Markham, pastor of First Baptist Church in Sweetwater, summed up his experience in the project by saying, "I've had a heart transplant."

"Without a doubt it is the highlight of my Christian experience," he said.

In his 18 years as a pastor he has been "trying to get the church to be the church," he explained. He believes he saw it in Venezuela.

"They are dedicated, sacrificing, loving, soul-winning people. That's the kind of people we need to be here," Markham proclaimed in his quiet manner.

He described witnessing with the bold Venezuelan Baptists to persons on buses, in taxis, and in all walks of life. He also was shocked at the openness of people to the Christian witness and at "seeing so many people saved."

Markham, his wife, Debra, and two church members, Hazel Register and Buddy Hicks, formed the team that worked with Primera Iglesia Bautista de Los Teques. They began planning and praying over a year ago.

Markham continued his praises as he shared that the church, which had about 200 in attendance at services, had 30-35 persons who went out visiting each morning and afternoon.

He described one 27-year-old single woman who was an orthodontist and owned her own business. She scheduled appointments around the visitation and revival schedule and led many persons to Christ.

Church members had been praying for the Tennessee team and had attended a training retreat on evangelism.

Markham noted that 110 people made professions of faith during the week. One man said his decision prevented him from committing suicide.

During the services, the church members enjoyed participating by playing many different instruments. Markham preached through an interpreter, Ludwig Villamizar, currently a student at Southern Baptist Theological Seminary who paid his own way to return home for the crusades.

Though his church gives 21 percent of its budget to the Cooperative Program, the experience has led him to a renewed support of our missionaries and missions work in foreign countries.

Markham praised the preparation pro-



**PARTNERSHIP RESULTS** — The youth and children meeting during the revival at the Los Teques church represent just one group that was reached during the revivals.



**YOUTH LEADER** — Gloria Cansalis was a partner with the Tennesseans from Sweetwater in her role as youth leader at Primera Iglesia Bautista de Los Teques.

vided by the Tennessee Baptist Convention staff.

### A layperson

"It cannot be explained how it worked," exclaimed Helen Fisher from First Baptist Church in Humboldt.

At times she would be out witnessing to persons who only spoke Spanish with several young people who only spoke Spanish. Although they had printed her testimony in Spanish and the plan of salvation in Spanish and English, she experienced real communication that she claims only the Holy Spirit could provide.

Mrs. Fisher, who owns a children's shop in Humboldt, went with her husband, who owns a construction company there. Another couple from Humboldt and Pastor Jerry Legg of First Baptist Church, Dyer, completed their team. They helped a church that was meeting in an apartment building in the Valencia area.

She explained that the church had about 60 members, but an average attendance of 110. A first-year seminary student was directing the visitation program that was held during the day. It involved about 20 young people. Charles Hawkins, a 15-year-old son of a missionary, assisted them as a translator.

The young people had prearranged visits and were bold in their witnessing, she declared. They were also on their knees praying when we arrived around 8 each morning.

"It was absolutely amazing how responsive the people were and how ready they were to accept Christ," said Mrs. Fisher.

She described her husband's first witnessing experience as an example. A



**PARTNER PASTOR** — Pastor Hector Nunez of the Los Teques church and Pastor Leonard Markham of First Baptist Church, Sweetwater, worked together despite cultural and language barriers. Their wives, Dina Nunez and Debra Markham, also worked as partners.

cloth covered the opening into the shack. When he entered, he stepped onto a dirt floor. The young people introduced him in Spanish to a young woman. One of the young people took the children into another room.

He sat down on the little stool offered to him and gave his testimony. The young woman never took her eyes off his face, even though he was speaking in English.

Before he realized it, she was praying to receive Christ.

Mrs. Fisher also shared that she has been praying for a young boy who lived next to the church. He could speak some English and explained that his mother was Catholic and would not let him attend the services. He was one of 11 children.

The church staff and many of the members were professional educated people though the church was in a poor area, she noted.

The Venezuelan practice of leading new Christians to attend a 12-week discipleship course before uniting with the church might be a consideration for our churches, she observed.

The accommodations in hotels also were superb, she added.

The Fishers set aside two weeks to one

month each year for volunteer mission work.

### A director of missions

Charles Conley, director of missions of Sequatchie Valley Baptist Association, relates a dramatic story.

At the end of a long day of visiting, a little girl came running down the road, calling to him and the two teen-agers with him. Although he did not have an interpreter, he knew the little girl wanted them to come with her.

The group needed to leave the area to prepare for the revival services, but when the little girl wrapped her arms around his leg and would not leave, Conley decided to follow her.

The outcome of the visit was that the girl's mother and two teen-age girls became Christians and later that week, two adults who the mother brought to the services also became Christians.

Conley's story also has a special ending. The girl's mother brought him a gift that was carefully wrapped. It was a very pretty vase. The woman had nothing as nice in her home in the poor community.

Conley explained that though they did not have an interpreter during visitation, they used pamphlets with their testimonies printed in Spanish and the plan of salvation printed in Spanish and English.

He said the people were never indifferent, but always courteous. They almost always were invited into the home and served a cold drink, though the people were poor.

Conley and his wife, Doris, worked with a mission which is meeting on a concrete slab that is an addition to a house in the small town of Palinegra.

The mission is being led by a layman who is retired from the telephone company and who represents the dedication of the Christians there, said Conley.

For him and his wife, who had made a commitment to foreign missions about 25 years ago but were not able to go, this experience was a "dream come true." He added that it was exhausting, but that they will sacrifice so they can return to Venezuela someday.

## C-N revival sees 33 commitments

**JEFFERSON CITY** — A campus-wide revival, held at Carson-Newman College, Sept. 16-18, resulted in 33 spiritual decisions, including salvation, rededication, and other commitments.

Joe B. Brown, senior pastor at Hickory Grove Baptist Church in Charlotte, N.C., and evangelist for the week, spoke on finding salvation choosing a career, and building Christian relationships and marriages. Brown urged the students to set priorities early in life because it is easier to build a happy Christian life now than to start over later in life after making many mistakes.

J. Robert Bradley, vocalist and former director of church music for the National Baptist Sunday School Publishing Board, led the music worship. Bradley received a standing ovation for his version of the song, "He Touched Me."

Student testimonies, solos, and musical numbers by "Gospel Ensemble," a new singing group, also were featured.

Share Baptist and Reflector with a friend

# Appointees explain calling, struggles, leaving homeland

By Eric Miller

RICHMOND, Va. (BP) — A foreign missionary appointee from Nashville cried as he told an appointment service audience of the day when he could no longer use his two little girls as an excuse not to serve overseas.

Kenneth Collier and his wife, Ginger, were among 21 candidates appointed missionaries by the Southern Baptist Foreign Mission Board Sept. 9 in Richmond.

At a pastors' conference and a Wom-

an's Missionary Union conference in Tennessee in 1980, Collier's wife asked him, "Have you ever considered foreign missions?"

Collier minister of education and outreach at Nashville's Dalewood Baptist Church, gave his wife an emphatic no, explaining, "That's not God's plan for my life." But all week, he added, "I struggled with that question."

At home at bedtime, she again raised the question and "very frustratedly I told her that I was not interested and concluded by saying, 'I can't imagine raising my two little girls in some God-forsaken country.'"

"Ginger turned over and went to sleep. But I couldn't," he said with a broken voice. He lay awake for hours.

"Somewhere in the early hours of the

morning, I felt God's presence in my room. I heard God say to me, 'Ken, if those two little girls that I gave you are in your way, I can take them back.'" Collier recalled with tears. "And I had to say, 'Lord, here am I, send me.'" The Colliers will work in Brazil.

Graham Brown Walker Jr., whose wife, Mimi Damonte Walker, is a native of Nashville, had an unusual calling.

"Coming back to the United States as a missionary kid, somewhere between that trans-Pacific travel, somewhere between the time lines, somewhere between the hemispheres, I began to realize the enormous need of one portion of the globe versus the enormous resources on another portion of the globe," Walker said. The Walkers will work in the Philippines.

Another appointee on the brink of tears was Louis Harlow Jr., a Richmond, Va., native now living in Lexington Park, Md. A missionary asked Harlow to go back to Africa with him as a missionary.

Harlow said no, citing as obstacles a disabling hip problem and dyslexia,

which hinders one's ability to learn new languages. Then Harlow tried to argue with God, but "it doesn't work to argue with God," he said.

He and his wife, Lee, submitted themselves to God. Through doctors, God gave him a new hip and the Harlows found a country, Swaziland, where they can use English.

With a shaky voice and teary eyes, Harlow recalled boyhood, college, and family years in Richmond and said, "This is hometown. Brothers and sisters, it hurts to leave. But it would hurt even more to try to stay ... because God has called us and we have to go."

## Charles England resigns, moves to Mt. Juliet church

Charles H. England resigned as pastor of Grandview Baptist Church in Maryville at the end of July. He began his new pastorate with Green Hill Baptist Church, Mount Juliet, on Aug. 4.

A native Kentuckian, England was born in Middlesboro. He attended Campbellsville (Ky.) College and Southern Baptist Theological Seminary, Louisville, Ky.

Previous Kentucky pastorates include Good Hope Baptist Church, Campbellsville; Hosman Baptist Church, Tinsley; and Dunlap Baptist Mission, Middlesboro. He also served in Memorial Baptist Church in Brownsburg, Ind.

Active in all areas of associational service, England has served as moderator, vice-moderator, and chairman of several committees.

First Baptist Church  
Mt. Juliet

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### TRAFALGER VILLAGE BAPTIST CHURCH, MEMPHIS

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**All former members and**

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Executive Director-Treasurer**

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**Our Brothers Keeper**

One of the first questions God asked the first family was "where is your brother?" This question is one of responsibility. At TBCH we take the question of responsibility seriously. We believe we have a responsibility first to our Lord and then to Tennessee Baptist churches to assist them in meeting the specialized needs of children and youth. We want to provide responsible parenting to orphaned, abused, neglected and abandoned children.



**Stow**

Being responsible demands an accountability to those who make our ministry possible. For this reason, we will again have a TBCH representative present in each of our annual associations across the state. We will be there to report to our churches the progress that has been made in the Children's Homes this year. In addition, our representatives will be there to answer questions and share valuable information with the pastors and messengers from the churches. Next to our churches, our associations are the most vital level of Baptist life.

Recently Mrs. Mona Blanche Pickering of Greeneville, Tennessee passed away. Before she died, she prepared her will leaving a legacy to the First Baptist Church of Greeneville, The Cooperative Program of the Southern Baptist Convention and the Tennessee Baptist Children's Homes. How we thank God for precious friends like Mrs. Pickering. Because of her generosity, many children will be blessed and helped. It is true that "She being dead yet speaketh."

Responsibility is truly our response to God's ability. We want to be responsible, accountable, faithful and indeed grateful for the privilege of serving our Lord and His churches in this unique way.

**Family Crisis?**

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Tennessee Baptist Children's Homes, Inc.

**They Do Remember**

A Social Worker received a call on Friday afternoon after an especially hectic long week from a former resident who had spent over five years on one of our campuses. He has been gone for three years and has been serving in the military for some period of time.

"I just wanted to call to say thank you for the advice you and Mr. B. gave me. I

did not think much of it at the time, but I have learned that it was correct. I also want to thank the houseparents and other staff for their encouragement while I was there. I did not show it at the time, but I really do appreciate it now."

The Social Worker hung up the telephone and smiled, thinking this is one of those fringe benefits in child care.

**The Reward of a Houseparent**

All of the ministry to children has a spiritual dimension. It is total child care motivated and empowered by God's love. It also seeks to lead each child to a personal knowledge of Jesus Christ, as interest and inquiry are expressed. In the daily cottage logs under the question, "what were the good things that happened?" a houseparent recorded the following. Only the names are changed.

*Today John came to me and wanted to receive Jesus into his heart. So, I explained what that meant, and he chose to go through the sinner's*

*prayer. He was very concerned about where he was going when he died.*

*James also told me that he received Christ last week while he was in bed, and he told me that Jesus changed his life around. From what I can tell, he is right. They want to be baptized. Jerry also wants to be baptized, but I told him "no," not until we talk with his father.*

Through your prayers and gifts and a staff of devoted child care servants, God is doing His redeeming and restoring work in His world.



**SCHOOL DAZE** — Playful children prepare to ride the bus to school. The West Tennessee Home is blessed by a caring and cooperative county school system. Children of all ages, abilities, and disabilities are provided with specialized and individualized learning programs. Each evening for an hour after supper, it is "study time." Children with

the help of their houseparents do their homework. Also volunteer tutors from the Baptist Student Union of Memphis State University come to each cottage and help children who have learning problems. TBCH is committed to helping every child achieve their fullest potential, intellectual and academic, as well as spiritual.

**"Helping Hands"**

In recent weeks, the Franklin Campus has been immensely blessed by the efforts of several groups. These groups have shown us their willingness to "Reach Out and Touch."

First Baptist Church, St. Joseph, Tennessee celebrated "Christmas in August" by gathering food and supplies for our campus.

Ten men from the Second Baptist Church, Union City came and painted one of our cottages. Pastor Jerrell White led Bible Study for our Junior and Senior High young people while they were on our campus. Men and women from the Trace Creek Baptist Church in New Johnsonville, came and painted another one of our cottages. We are grateful for Rev. Charles Gibbs and his large group who came to paint and the women who accompanied them.

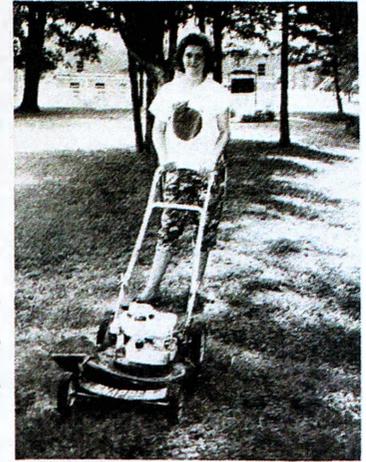
We are reminded of 1 Thessalonians 1:2-3 (NIV). We always thank God for all of you, mentioning you in our prayers. We continually remember before our

God and Father your work produced by faith, your labor prompted by love, and your endurance inspired by hope in our Lord Jesus Christ.

**MIRACLE OF LOVE**

Self-worth can never be underestimated in the life of an individual. A five-month-old child that had been beaten physically and abused emotionally was diagnosed as having lost the will to live. When he was first placed at the Tennessee Baptist Children's Home, he would cringe in fear when an adult would touch him. This child has since developed into a rambunctious, mischievous little boy of seven. This is indeed a miracle of God. It is a miracle of love.

This miracle took place on the campus of one of our Homes through much love, encouragement, and counseling by a dedicated staff. This little boy was asked if he and his brother were twins. Very quickly he replied, "No — Jim has a cowlick and I am perfect."



**The Worth of Work**

Work is an essential part of life itself. At the West Tennessee Home, children are involved in the Trust-Responsibility-Freedom Levels. As children advance to Level II and above, they gain the privilege of entering the work program and earning money in addition to their weekly allowance. All work, other than the routine cottage chores, is considered to be a part of the work program. This includes cutting grass, gardening, hauling hay, office cleaning, laundry, and care of farm animals. In addition to performing needful tasks, children learn to be responsible and trustworthy individuals.

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## BIBLE BOOK SERIES

Lesson for Sept. 28

## Warning, encouragement

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

Basic Passage: Malachi 2:17 to 4:6

Focal Passages: Malachi 3:1-4, 7-12a; 4:5-6

Raymond Calkins pointed out in *The Modern Message of the Minor Prophets* that Malachi illustrated every form of prophecy to be found in the Old Testament.

Calkins noted that in Malachi's work, "we have ethics, the call to repentance, the summons to good works and to righteous living. Also, however, we have emphasis upon the meaning and importance of ritual, of ecclesiastical regularity... and ceremonial propriety.

"Again we find... the recognition of the speculative element in Hebrew thought, the questioning skeptical attitude toward God and His dealings with His people. And, finally, there is the apocalyptic idea and the messianic hope."

Thus we find in Malachi, a "resume" of all that the prophets had taught up until his time. The basic elements of Hebrew prophecy, however, remain the same. First, there was condemnation for sin and pronouncement of certain judgment unless the people repent. Second, there was hope for the future as God made certain that His redemptive purpose for the world would not fail.

This week's lesson includes further words of Malachi concerning the people's stubbornness and a call for them to turn back to God. However, he closed with a promise that God would, in His time, send the Saviour Who would bring deliverance to those who trusted Him.

God's messenger and coming judgment (2:17 to 3:5)

The feeling of many today that the wicked prosper and the righteous suffer goes far back in history. The people of Malachi's day said it. He informed them that they wearied God with such statements.

Insisting that God was not absent from human history, Malachi told of a herald who would prepare the way for God's coming with His avenging hand. He pointed out the many results of that purifying day. Because of its intensity, no one would be able to bear up under the disciplinary actions of the righteous Lord. Christians today identify that coming messenger as John the Baptist, who preached repentance and has been called the forerunner of Jesus.

A plea to return to God and be blessed (3:6-12)

Because of God's unchanging love, the prophet promised the people deliverance. He then voiced a renewed command for obedience. When they inquired for specific proof of their need for returning to God, he became definite, pointing out their deficiency in stewardship of material possessions.

The phrase "storehouse tithing," which has been the theme of many budget promotion campaigns among Southern Baptists, finds its source in the plea from Malachi to the people. Many Christians have combined 3:10 with Paul's statement that each of us is to "lay by

him in store as God hath prospered him" (1 Corinthians 16:1) to formulate this teaching.

Malachi followed the command with a great promise for those who would be faithful to his urgent appeal. God would prevent crop failure, and other nations would be made aware of the joy Israel would experience because of her obedience.

An answer for the discouraged (3:13 to 4:3)

In their frustration, the people had hurled verbal abuse against God and the prophet. When confronted with the charge, they denied, but Malachi pressed his point.

According to him, they had complained that serving God was useless and brought no reward. Claiming that the people filled with pride were happy, they had insisted that wicked people tempted God with their evil conduct and "got away with it."

One tremendous truth pervades this entire section. The people had become disenchanted with the institutionalism of their day. During the Babylonian Exile, they looked forward to rebuilding their Temple and reinstating their religious observances. They came back to Jerusalem and fulfilled their aspirations. Services had been resumed and a wall had been built around the city under Nehemiah's leadership. All of these things, however, had failed to bring them the joy they sought.

Every religious movement needs to learn this truth. We need institutional life to support, consolidate, and enlarge our work, but we need more. When a religious group's institutional life becomes so demanding, competitive, and controversial that it crushes spiritual fellowship with God and one another, something is wrong! It needs to be re-examined as to both its motive and method!

Some of the people heeded the prophet's message and the Lord acted favorably toward them. Malachi then gave his greatest message. After warning once more of disciplinary action toward the wicked, he told of God's promise to send the Saviour. Though the coming Messiah was described many ways in the Old Testament, Malachi's picture was one of the most meaningful. The Saviour will be a Healer.

How comforting this must have been for the people to whom he spoke. How much we, in our day, need the results of Christ's work applied to our lives, both individually and as a society!

An exhortation and a promise (4:4-6)

Though Malachi based both his ministry and his appeal to the people on God's love for them, he closed with a reference to the law of Moses. We need to serve God because of our love for Him rather than our fear of Him. If, however, we cannot serve from the highest motive, we need the safeguard of law and the fear of violating it. When all else fails, this often keeps us anchored to right moral choices.

God's Word constantly warns us that sin produces misery and even death. For that reason, Malachi gave a concluding promise. God would send a great prophet before He sent the Avenging One, in order to warn the people a final time to repent and be delivered from His coming wrath.



Wood

## UNIFORM LESSON SERIES

Lesson for Sept. 28

## Making of a covenant

By W. Clyde Tilley, professor  
Department of religion and philosophy  
Union University, Jackson

Basic Passage: Exodus 19:1 to 20:26; 24:1-18

Focal Passages: Exodus 19:1-6; 24:3-8

This lesson and last week's lesson concern the covenant that God makes with His people.

A week ago, the covenant was with Abraham and provided, among other things, nations of descendants.

Having been faithful to that covenant, God now proceeds to enter into a covenant relationship with one of these nations, more than 500 years later, after He has delivered the people from centuries of bondage in Egypt.

Sojourning at Sinai (19:1-6)

The presence of Moses and the Israelites at Mt. Sinai is in accord with a promise that God had made to Moses when He called him there. God promised that Moses would later serve Him at the same place (Exodus 3:12).

The reference to "the third month" (v.1) is not conclusive in dating the lapse of time between the Exodus and Sinai. In Jewish reckoning, any part of a month (or day, or year) counts as a total month (or day, or year). The tradition later arose when Pentecost, 50 days after Passover and thus after the Exodus, commemorated the giving of the law at Sinai. Fifty days is thus consistent with the third month when that peculiarity of calculation is remembered.

When God speaks to Moses out of the mountain, the message Moses receives for Israel is threefold: (1) There is a reminder of God's deliverance of them from the Egyptians (v.4). In holy communion with God, He always initiates it with such an act of grace. (2) Conditions are laid down for the covenant promises He is about to give them: obedience and covenant-keeping (v.5a). (3) Two covenant promises are made: they shall be God's peculiar people and they shall be a kingdom of priests and a holy nation.

The notion of holiness is that of being set apart by God for a special role. "A kingdom of priests" specifies what this role is to be. The idea of priesthood is that of a liaison or mediator between God and human beings. The New Testament applies this promise to the church, God's new Israel (1 Peter 2:9).

Summarizing the covenant (20:1-17)

Ancient covenants in the Near East are of two sorts: those between equals and those between a superior and an inferior. An example of the second kind would be that between a conquering king and his conquered subjects.

Obviously this covenant is of the second sort and follows the same basic pattern that other extant covenants of the same sort and period use.

First, there is a preamble in which the superior initiator of the covenant identifies himself. This happens in v.2a where God identifies Himself with the words: "I am the Lord (Yahweh) your God."

Second, there is a prologue where the superior enumerates his benevolences to the people whom he is engaging in covenant relationship. In v.2b, God reminds them that He is the One "Who brought you out of the land of Egypt, out of the

house of bondage." As always, what is characteristic of a vital religious faith is not what we do for God (as in the Ten Commandments) but what He does for us. The appeal for the former is made only upon the basis of the latter, the divine initiative of grace.

Third, there are the provisions which are laid upon those who are brought into the covenant relationship (vv.3-17). These ten are divided into two groupings: the first four (vv.3-11) deal with Israel's vertical relationship to God, and the last six (vv.12-17) deal with the horizontal relationship between fellow Israelites.

The first grouping or table of the law contains commandments which require Israel's religious practice to reflect a proper respect for God's sovereignty (v.3), spirituality (vv.4-6), name (v.7), and day (vv.8-11).

The second or horizontal table of human relationship begins with the earliest and most basic of group relationships, the home (v.12). Commands are also given which require active respect for life (v.13), marriage (v.14), property (v.15), and one's good name (v.16). Only in the 10th commandment (v.17) do these laws move beyond the realm of conduct to the realm of attitude and spirit. It is not only wrong for one to actively appropriate that which belongs to another (life, wife, property, or good name); it is wrong to want to do so, to covet.

At this stage it is only toward one's fellow Israelites that these six commandments are binding, at least with the same vigor and high level. This is because Israelites shared a common bond due to their participation in this covenant which they did not share with others.

Solemnizing the covenant (24:3-8)

What we appear to have here is an account of an informal agreement between Moses and the people that they will ratify the covenant (vv.3-4) and then a formal ratification of it in a solemn ceremony before God (vv.5-8). It is important to observe the people's deliberate compliance and acceptance of the covenant in both the informal (v.3b) and the formal (v.7b) account.

Several elements may be noticed in the ceremonial account: (1) The words of the Lord now assume a written form (v.4a) in contrast to the spoken form at the earlier informal stage (v.3a). (2) Moses erected an altar at the foot of Mt. Sinai which had 12 pillars, each symbolizing a tribe of Israel (v.4b). (3) Burnt offerings (Leviticus 1) and peace offerings (Leviticus 3) of oxen are offered on the altar (v.5). (4) The covenant law is read (v.7a) and the people swear their allegiance to it (v.7b). (5) Moses sprinkles the blood of the sacrificial animals, half of it upon the altar (v.6) and the other half upon the people (v.8). This binding effect of a common blood signified that God, symbolized by the altar, and the people are bound in a covenant relation. (6) Moses speaks the words by which the covenant becomes effective (v.8b).

For us, the old covenant is replaced by a new. But it is good to be reminded that, now as well as then, covenant-breaking is always a grievous sin against God.



Tilley

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**LIFE AND WORK SERIES**  
Lesson for Sept. 28

# Prayer of thanksgiving

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

Basic Passages: Psalm 103; 1 Corinthians 1:1-9; 1 Timothy 1:12-17  
Focal Passages: Psalm 103:1-5; 1 Corinthians 1:4-9; 1 Timothy 1:12-14

Have you ever heard the statement, "Give it all you've got"? Athletes no doubt hear this or similar words as they get ready for competition.

This is similar to what the psalmist expresses in Psalm 103:1 which could be paraphrased to say, "When it comes to blessing the name of God, give it all you've got!"

As Christians declare the blessedness, the hallowedness of their Leader, God, rather than self and personal efforts, they can find greater joy in service and renewal of spirit. Far too often followers of the King of Kings consciously or out of habit seek to change their roles from humble servant to chairman of the board.



Bush

In verses 2-5, the psalmist openly recognizes specific gifts from God - forgiveness for sins, cure from physical disease, escape from death, unending divine love, unmerited favor, and mercy.

Contemporary American life is hectic. When we squeeze in time for thanksgiving, there is a tendency to lump things together and tell our Lord things like, "Thank you God for everything." While thankfulness is good anytime, there is a real need for you and me to be specific in listing things for which we are thankful.

It could be that we are too busy when we give the Creator and Redeemer brief snatches of our time rather than our whole beings. I have heard it said, "When you do not have time for God, you are too busy!" This is true.

The Apostle Paul provides an example of subtle instruction. In the letter to the church at Corinth, Paul obviously is urging those believers in the midpart of the first century to develop certain qualities which they did not really have but definitely needed.

Some of the believers in that bustling city were living and serving honorably. However, there were many whose spiritual lives revealed great lack of purity of mind and body.

To list the sins and/or problems of that

ancient church is like making a list of churches in the 20th century. The names and cultures are different but the basic human predicament is the same - division among the believers, immorality, quarrels being settled in civil court rather than within the loving fellowship of true believers, belief that the body is sinful anyway so why be upset over sinful practices, observance of the Lord's Supper from wrong motives and in pagan ways, spectacular religious meetings rather than humble worship of God, unsound teaching especially in regard to Christ's resurrection.

As Christians acknowledge spiritual blessings and use them for the glory of God, they can overcome sin within their own lives and be channels through whom God can overcome sin within church fellowships.

In writing to Timothy, Paul was clear to reveal the source of strength for Christian service. Paul knew he was a sinner being saved by the grace of God. He knew the kind of life he was being saved from and the life he was being urged to live. Once he had been a violent enemy of the purposes of God and now he was so very thankful to be actively engaged in proclaiming the saving love of Christ to

mankind. Like David in various psalms, Paul thrilled over the mercy of God to forgive sin and give him things to do in the kingdom.

Are you daily thankful to God for His tender mercy and blessings? As an old hymn says about God's blessings, "name them one by one." Is your thankfulness to God being revealed in increasing efforts to serve, to use God's gifts in your life and in your church fellowship? Are you about as good of a Christian now as you were last week or last year?

Thanksgiving is not to be a seasonal event. It is to be a Christian's whole existence. The "Doxology" can become a worship ritual or an utterance of heartfelt praise and adoration to the One "from Whom all blessings flow."

1946

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You are cordially invited to attend the Fortieth Anniversary Celebration of the Brainerd Hills Baptist Church 6611 East Brainerd Road Chattanooga, Tennessee Sunday, September 28, 1986  
Worship Service 11:00 a.m.  
Lunch 12 noon  
Special Program 1:30 p.m.  
Lunch will be provided for the guests

You Are Invited to Attend the

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Saturday, October 25

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Presented by the Adult Choir of Second Baptist Church, Memphis, Tennessee under the direction of Wayne Randolph. A choral reading session led by John Purifoy and Mary McDonald will precede the premiere performance.

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**Sunday, October 5, 10:50 A.M.**  
Speaker Dr. Tom Melzoni, Pastor, Central Baptist Church, Oak Ridge, TN  
Music Central's Own Sanctuary Choir and Orchestra, Oak Ridge, TN

**Sunday, October 5, 7:00 P.M.**  
Speaker Dr. Jack Graham, Pastor, First Baptist Church, West Palm Beach, FL  
Music Chapel Choir and Orchestra, Central Baptist Church, Oak Ridge, TN

**Monday, October 6, 7:00 P.M.**  
Speaker Dr. Morris Chapman, Pastor, First Baptist Church, Wichita Falls, TX  
Music Sanctuary Choir, Central Baptist Church, Fountain City, Knoxville, TN

**Tuesday, October 7, 7:00 P.M.**  
Speaker Dr. W. A. Criswell, Pastor, First Baptist Church, Dallas, TX  
Music Sanctuary Choir and Orchestra, Central Baptist Church, Oak Ridge, TN

**Wednesday, October 8, 7:00 P.M.**  
Speaker Dr. James McCluskey, Pastor, Wallace Memorial Baptist Church, Knoxville, TN  
President of Tennessee Baptist Convention  
Music Sanctuary Choir, Wallace Memorial Baptist Church, Knoxville, TN

**Thursday, October 9, 7:00 P.M.**  
Speaker Dr. James Reimer, Pastor, Second Baptist Church, Springfield, MO  
Music Sanctuary Choir, Central Baptist Church, Bearden, Knoxville, TN

DR. TOM MELZONI, PASTOR

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**First Baptist Church  
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**Homecoming '86 Celebration**  
for Sunday, September 28

We are planning to recognize former church members and former staff members during the morning worship service which will be followed by an old-fashioned dinner on the grounds.

**Worship Service 11:00 a.m.**

# Baptist pastor, mayor writes caustic columns

By Lisa M. Lee

CLARKESVILLE, Ga. (BP) — "You're going to hell," says the voice on the telephone.

"Who is this?" asks Bo Turner. "It doesn't matter," responds the caller.

"But it matters to me," Turner insists. "Cause the Bible says Peter holds the keys to hell, and if he's lost 'em, I want to know who's got 'em."

Bo Turner does not look like a troublemaker, or a Southern Baptist pastor, or a small-town mayor.

But a lot of folks in northeast Georgia get mad at Turner, primarily because of his caustic columns written for the Gainesville Times and other area newspapers.

Turner, in his columns, writes about economic injustice, religious fundamentalism, the Reagan administration, military defense, and dozens of other controversial issues.

Sometimes his columns provoke heated letters from other Southern Baptists who disagree with Turner's theology.

Turner, however, takes it all in stride. He feels there is no conflict between his four different roles, but each complements the other.

He is pastor of Tallulah Falls Baptist Church; mayor of Clarkesville, Ga.; a teacher and counselor of handicapped children at Habersham Central High

School; and a syndicated newspaper columnist, author, and popular public speaker.

For Turner, a reaction from someone — whether positive or negative — is a sign of success. Scattered around his small office are numerous letters, photographs, and books sent to him by his diverse audiences.

"I write to get people to think," he says. "It doesn't matter if they agree or disagree as long as I get them to move beyond the passive, sit-in-the-pew, give-your-money Christianity. Some say I can't do what I do and still be a Christian. I say I do what I do because I am a Christian."

Turner fears Southern Baptists are not always taken seriously because they appear passive. At Tallulah Falls Baptist Church, Turner encourages his congregation to be concerned for others' welfare.

Inspired by the writings and theology of Clarence Jordan, a Southern Baptist minister who began an integrated Christian community called Koinonia Farms near Americus, Ga., in the 1940s, Turner says he is committed to a "radical and revolutionary Jesus... Who challenged people to follow Him."

"People have the idea that Americans are the 'chosen' people of God. If God has chosen us for anything, it's to share our wealth and resources with the poor and hungry," he says.

Turner believes God is on the side of the poor and oppressed. "God's in Ethiopia, where there is pain and suffering. If anything, we Americans are stenching His nostrils because our priorities are messed up," he says.

Turner is determined to make Christians aware of what their priorities should and should not be.

"The Bible doesn't say 'I was hungry, and you formed a committee,' or 'I needed shelter, and you installed a new \$100,000 pipe organ in your sanctuary,'" he points out. "It says love your neighbor."

Turner insists a neighbor is anyone in need. Turner and his wife, Em, are involved in Habitat for Humanity, an interdenominational organization made famous by former U.S. President Jimmy Carter.

Habitat provides low-cost, interest-free housing for the economically depressed. Turner's tiny church supports Habitat on a regular basis. He also donates his monthly pastor's salary to the organization and often can be found working on project sites.

Believing Baptists "tend to forget those on a local level," Turner and the small congregation also support Victory Home, a rehabilitation facility for alcoholic men. Located down the road from the mountain church, the men are welcomed into the fellowship at Tallulah Falls.

"Three-fourths of those attending worship are from Victory Home," says Bob Fawcett, chairman of the deacons at Tal-

lulah Falls. "We always have new faces in the congregation. They aren't all Baptists, but we don't always act like Baptists. To tell you the truth, I haven't found out yet how Baptists are supposed to act."

"Our theology hasn't changed in the seven years Bo has been here. Jesus Christ is Lord and Saviour," he says.

Martha Handley, another member of the church, echoes Fawcett's words, "Jesus Christ is Lord. That's the whole key to it all."

Handley, the first female deacon of the church, has known Turner for seven years. "We are proud of our church. There is definite ministry there. The Lord is within the walls with us," she says. "Through Bo, I think He makes people sit up and listen."

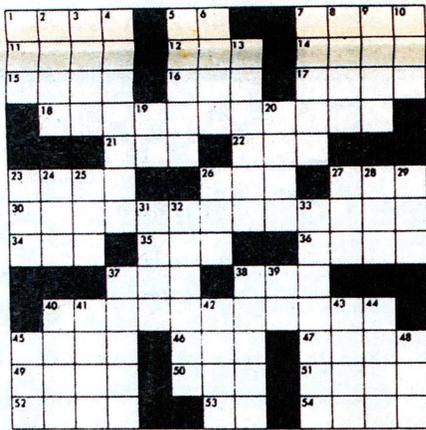
Both Fawcett and Handley admit Turner's writings often meet with opposition. "But," says Handley, "I always ask those who criticize, 'Have you really listened to him? Really?'"

Fawcett receives letters every week from irate readers, almost all of whom live outside of Clarkesville. They accuse Turner of being an unbeliever and question the validity of his ministry.

But Turner is undaunted: "God has given me my little area of the world to worry about. He'll do for Bo Turner what's best for Bo Turner, and He'll take care of the details."

Then, typical of his good-natured humor, he laughingly tells Fawcett, "Tell 'em you all can't afford much, and I'm all you got."

## Bible Puzzle



### DOWN

- 1 Worship service feature: abbr.
- 2 Russian mountain range
- 3 Narrow strip of wood
- 4 "into the —" (Acts 19:29)
- 5 "whether we wake or —" (1 Thess. 5)
- 6 Lumps
- 7 Aaron (Psa. 106:16)
- 8 Automobile accessory
- 9 Man (Num. 26:17)
- 10 Craving
- 13 Tetrarch of Iturea (Luke 3)
- 19 State: abbr.
- 20 Short communication
- 23 O. T. book: abbr.
- 24 Make lace
- 25 Beguiled one (2 Cor. 11)
- 26 King (1 Ki. 15:9)
- 27 Tree of Brazil
- 28 Samuel's mentor (1 Sam. 3:6)
- 29 Christianity: abbr.
- 31 Three times in Isa. 6:3
- 32 "baken ——" (Lev. 2)
- 33 "The — shalt thou offer" (Num. 28)
- 37 Gabriel (Luke 1:26)
- 38 — City
- 39 Elevator sign
- 40 Moon depression
- 41 Feminine name
- 42 Regarding a time period
- 43 Canal
- 44 Certain
- 45 Plant fluid
- 48 Encountered

### ACROSS

- 1 City (Josh. 15:62)
- 5 Direction: abbr.
- 7 "the — and the staff" (Isa. 3)
- 11 Duke (1 Chron. 1:52)
- 12 Robe or dog
- 14 Irish nobleman
- 15 "a certain — every day" (Ex. 16)
- 16 Anglo-Saxon letter
- 17 Kind of gate (Acts 12:10)
- 18 " — — against heaven" (Luke 15:18)
- 21 Faucet
- 22 "when ye shall divide by —" (Ezek. 45)
- 23 Roman way
- 26 Islet
- 27 Air: comb. form
- 30 "for he shall ——" (Matt. 1)
- 34 Eroded
- 35 Cape Horn native
- 36 Weapon (Judg. 4:21)
- 37 State: abbr.
- 38 Owing
- 40 "before ——" (Rev. 10:11)
- 45 Expressed praises (Acts. 16:25)
- 46 Father of the Arditis (Num. 26:40)
- 47 Lily genus
- 49 English composer
- 50 Constantly find fault
- 51 Mud
- 52 Sound of bells
- 53 Football position: abbr.
- 54 Sugar source

### CRYPTOVERSE

OKIVYUVI N IHZVFI CRR OKNHAQ  
YUV OKI IRIXOQ QCEIQ

Today's Cryptoverse clue: N equals I

## Second group of Amity teachers arrives in China, begins work

NANJING, China (BP) — A second group of foreign teachers invited by the Amity Foundation, a service organization established by Chinese Christians, has started a year or more of work in China.

The group, which includes seven Southern Baptists, swells the ranks of Amity-sponsored foreign teachers in China to 55. Along with teachers from the first group who are beginning a second year, the new group will be teaching English, German, and Japanese language courses at 36 colleges and institutions in Shanghai and the provinces of Jiangsu, Fujian, and Zhejiang.

Chinese Christians formed the Amity Foundation in 1985 to undertake health, education, and social services in China. It is an independent organization not formally connected to Chinese churches. Its efforts, like the Amity Teachers Project, are open to Chinese and foreigners.

The new teachers attended a four-day orientation in late August at the newly opened conference center of Nanjing

Union Theological Seminary. They heard presentations on the current situation in China, educational reform, language teaching, the Amity Foundation's work and Christianity in China.

"Now you have come to work with the Chinese people from within," said Ting Yen Ren, Amity educational consultant. "In coming to China, many of you leave your families behind and you are prepared to adjust to a simple, harsh life in a Third World country." Amity staff members, he told the teachers, "really appreciate your spirit of self-sacrifice."

The 55 Amity teachers now in China were recruited by 14 different church-related agencies in nine countries, according to Philip Wickery, the organization's overseas coordinator. The seven Southern Baptists are related to Cooperative Services International, Southern Baptists' office for involvement in countries such as China where there is no missionary presence.

Another developing Amity project, a printing press for Chinese Bibles and Christian literature, recently changed sites. Foundation officials will cooperate with the Jiangning Industrial Corporation near Nanjing in constructing a plant for the press. Nanjing Normal University, the original site, withdrew from the project because it was unable to meet the technical needs of the press operation.

The Amity Printing Press, jointly supported by the foundation and the United Bible Societies, also will print other materials "of service to society," according to Amity officials.

### Last week's Bible Puzzle answers



"There remaineth therefore a rest to the people of God" (Heb. 4:9).

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IS FOR YOU.**